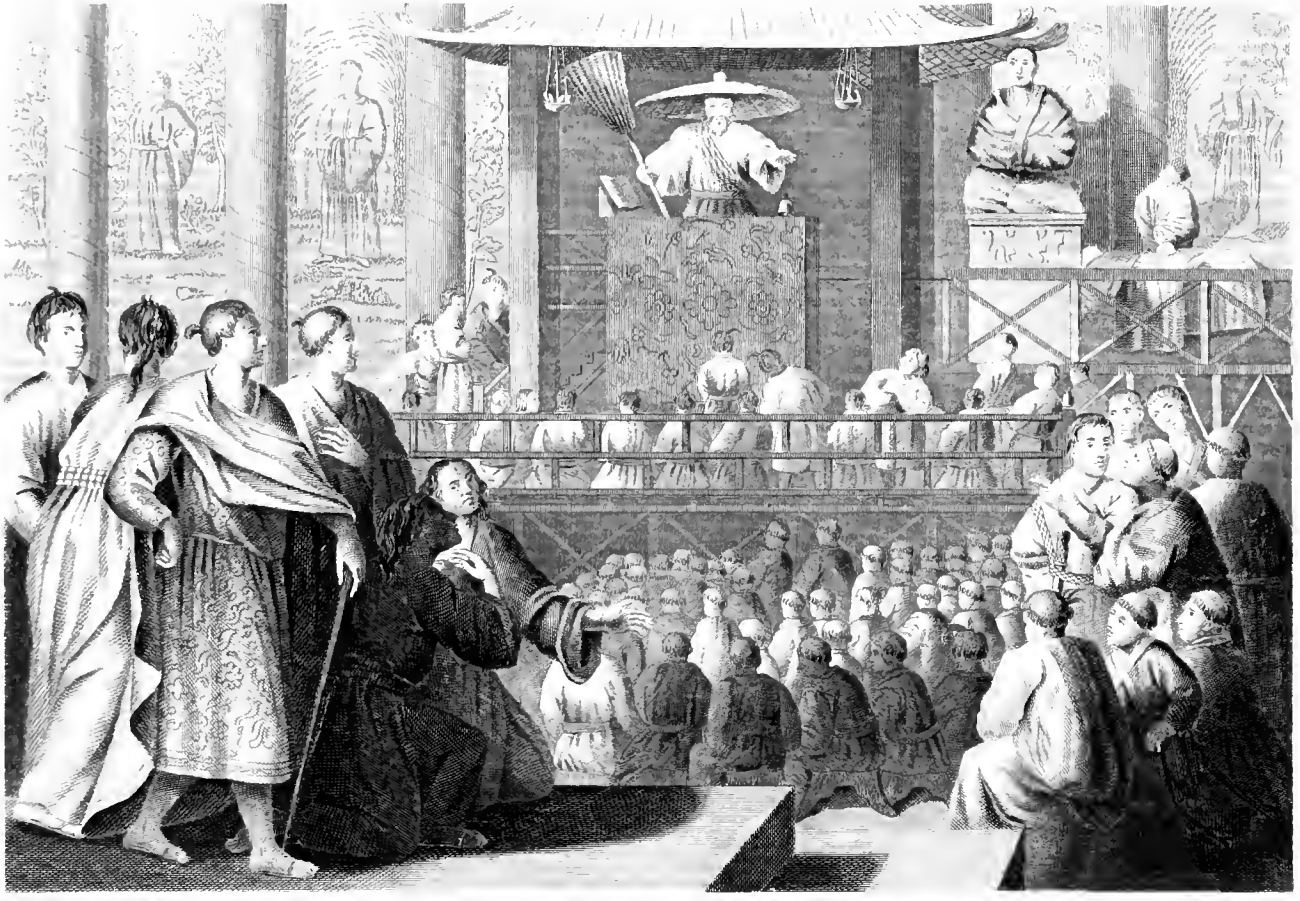

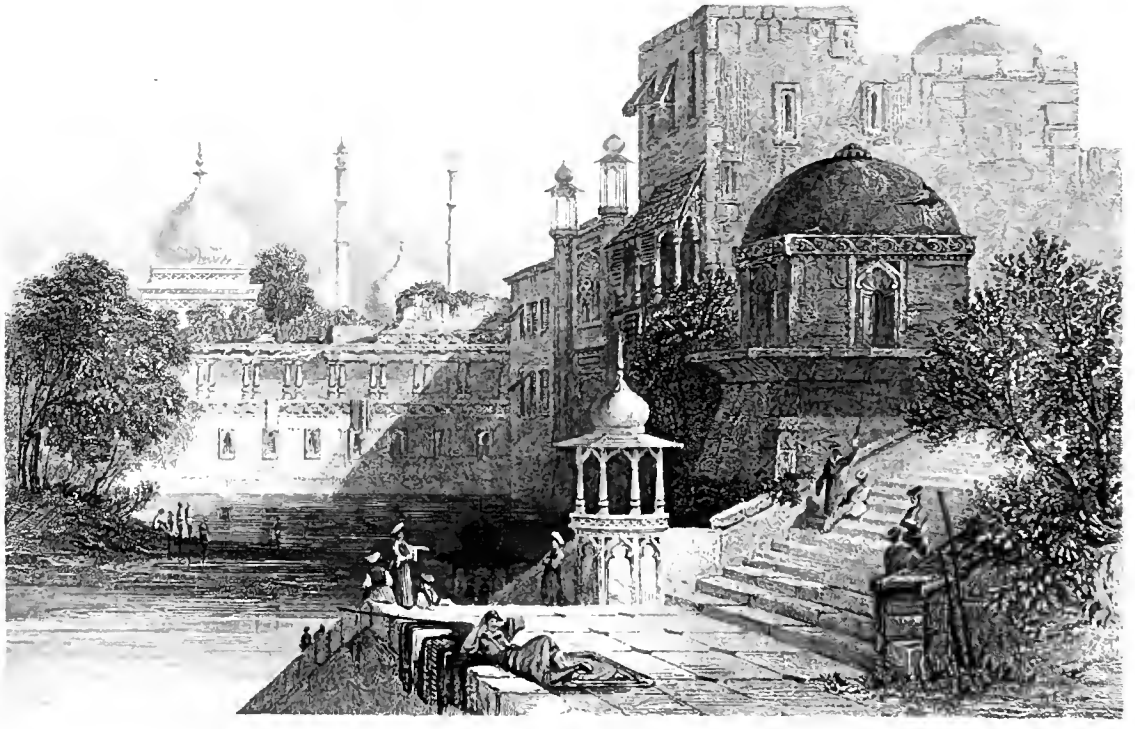

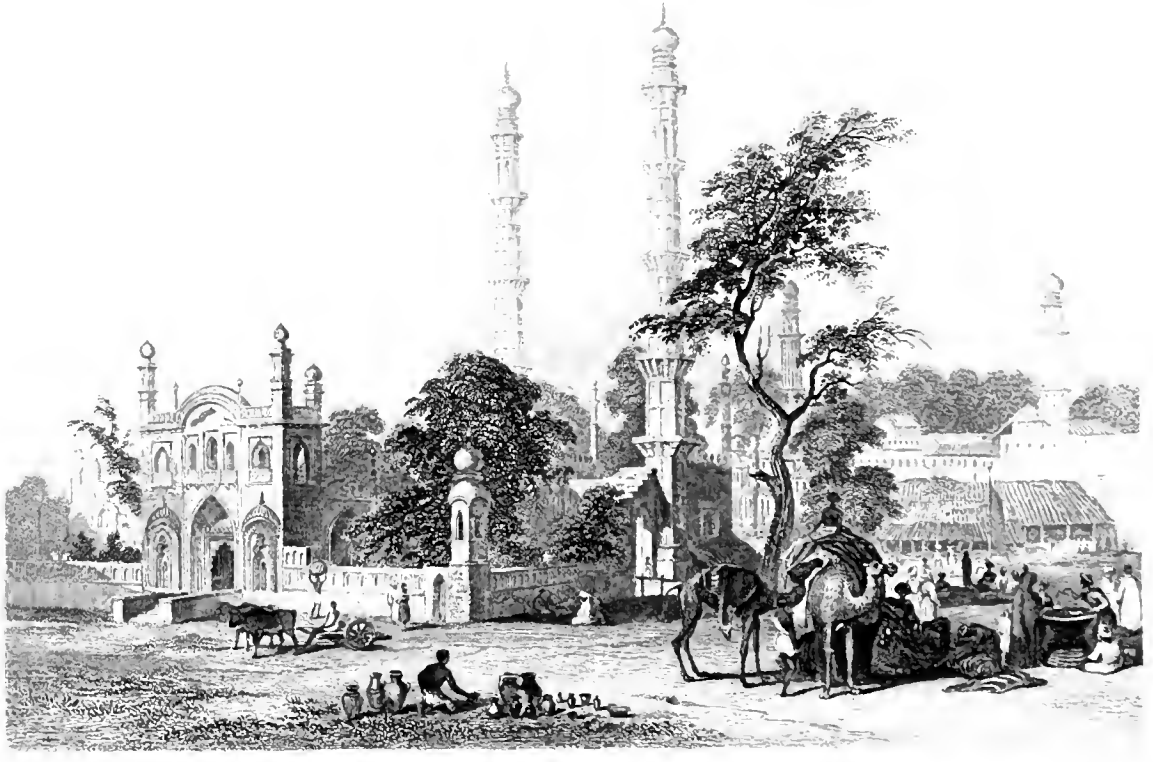

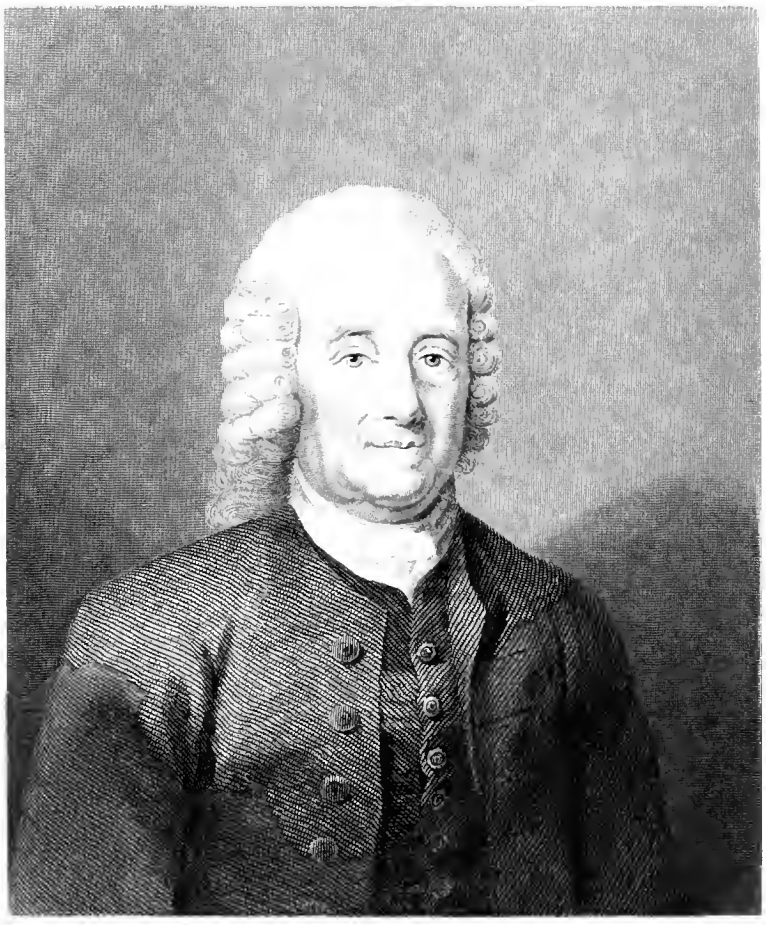

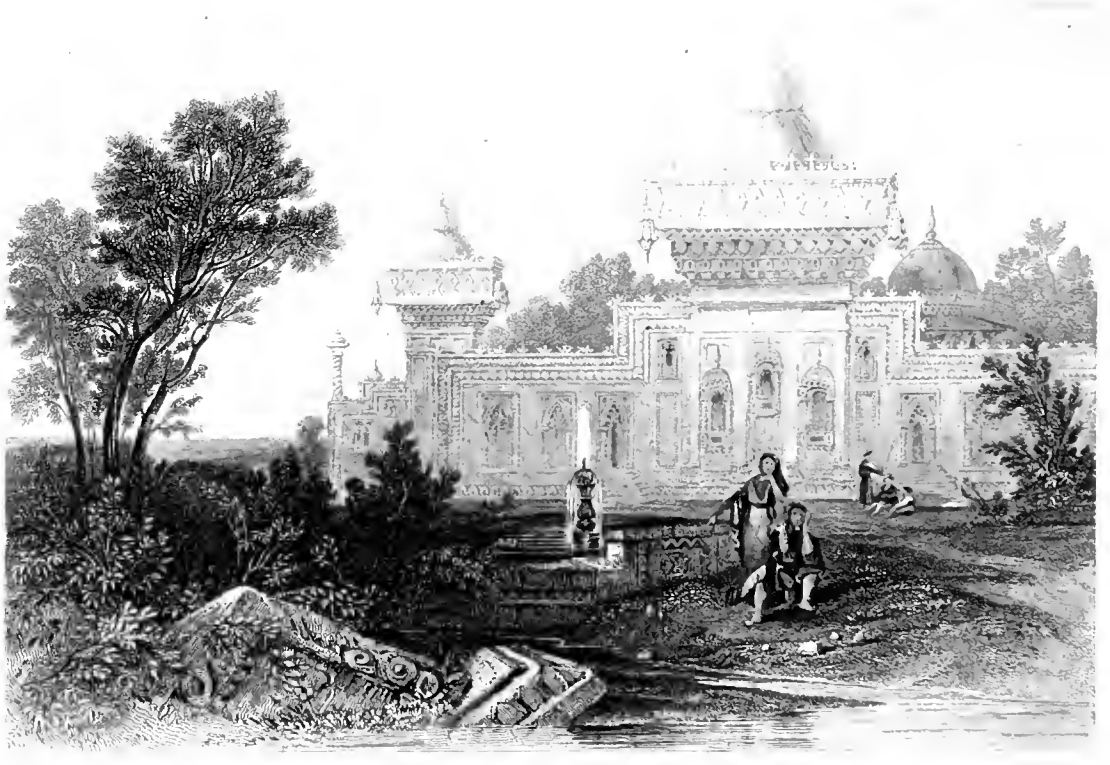

conspicuous, and attract the eyes of the devotees."

Besides the five annual festivals of the Japanese, which are seasons of recreation rather than of devotion, they have also sacred processions, which they term MATSURI (which see), when they carry their gods in shrines constructed for the purpose. From the first visit of Europeans to Japan in the sixteenth century, frequent attempts have been made by the various maritime nations to open up commercial communication with a people so numerous and wealthy as the Japanese. Portugal led the way, and was followed by Holland, England, Spain, and Russia, and finally by the United States, which recently despatched an expedition to Japan, under Commodore Perry. Each, in succession, has failed, and to this day Japan may be considered as shut out from the fellowship of the other nations of the world, with the single exception of a solitary Dutch vessel being allowed annually to visit the port of Nagasaki. Romish missionaries have from time to time attempted to obtain a settlement in Japan, but to no purpose; and no Protestant church has ever been allowed to obtain access to the country for the diffusion among the natives of the knowledge of Divine truth.

JASIDIANS. See YEZIDI

JASHRO, a name which the *Sintoists* of Japan use to denote a *Mia* or temple, with all its appurtenances.

JASSASA (AL), Arab., the Spy, a beast whose appearance the Mohammedans believe will be one sign of the approach of the day of final judgment. "When the sentence shall be ready to fall upon them," says the Koran, "we will cause a beast to come forth unto them out of the earth, which shall speak unto them." This beast, it is believed, will make its appearance in the temple of Mecca, or on Mount Safa, or in the territory of Tayef. It is to be sixty feet high, or, according to some, as high as the clouds. It will appear for three days, showing only a third part of its body. This monster will be composed of different species of animals, having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the back of a cat, the tail of a ram, the legs of a camel, the voice of an ass, and the colour of a tiger. This beast will bring along with it the rod of Moses and the seal of Solomon; with the former smiting all believers on the face, and marking them with the word *Mumen*, or believer; with the latter smiting all unbelievers also on the face, marking them with the word Câfer, or infidel, that every one may be fully known on the day of judgment. This beast, which will speak in Arabic, will, in addition to all this, demonstrate the folly of all religions except the Mussulman.

JAUK, or YAUK, one of the five deified men mentioned in the Koran as having been worshipped by the ancient Arabians. They are supposed to have been Antediluvians, who had been distinguished for their virtues and great qualities. The Arabians represented Jauk under the figure of a horse.

JAVA (RELIGION OF). This island forms one of the largest of the Sunda Islands in the Eastern Archipelago. The population seem to have been of Tartar origin, their ancestors having migrated from that quarter of the Asiatic continent lying between Siam and China. This migration Sir Stamford Raffles supposes to have been of very ancient date, long before the Burman and Siamese nations rose into notice. It is astonishing how extensive a variety of temples and sculptures of great antiquity are to be found everywhere throughout the island; and as it is matter of history that Mohammedanism became the established religion of Java in A. D. 1475, all these ruins, in so far as they partake of a Pagan character, must of course be referred to an earlier period.

From the peculiar appearance of the architectural remains of the temples, and the ancient inscriptions which are discovered on them, the conclusion has been drawn by Raffles and others that they consist of two series, an older and a more recent, the former indicating that the religion of *Budha* at one time prevailed in Java, and the latter indicating that *Budhism* was superseded by the more modern system of *Brahmanism* or *Hinduism*, which still retains so firm a hold of the natives, although, for four centuries past, the Moslem faith has been the dominant religion of the country, that they are still devotedly attached to their ancient Pagan institutions. The true condition of matters may be learned by comparing the state of the island of Java with that of the island of Bâli in its neighbourhood. The whole island of Java appears to have been converted to Mohammedanism in the course of the sixteenth century. The ruins of sacred edifices and statues which abound there are all of a *Budhist* or *Hindu* type, while the present inhabitants profess the religion of the Koran. In Bâli, on the other hand, not more than one in two hundred of the natives are Mohammedans, and the great body of the people profess the creed of the Hindus, and observe its institutions, although Hinduism has become extinct in the rest of the Indian Archipelago. "On Java," says Sir Stamford Raffles, "this singular and interesting system of religion is classed among the antiquities of the island. Here it is a living source of action, and a universal rule of conduct. The present state of Bâli may be considered, therefore, as a kind of commentary on the ancient condition of the natives of Java. Hinduism has here severed society into castes; it has introduced its divinities; it has extended its ceremonies into most of the transactions of life; it has enjoined or recommended some of its severest sacrifices, such as the burning of a widow on the funeral pile of her husband: but yet the individual retains all the native manliness of his character, and all the fire of the savage state." Mr Crawford, who visited Bâli in 1814, says that the religion of Bâli has been considered as of two descriptions, that of Budha, and

that of Brahma. The Budhists are said to have come first to the country. Of the Brahmans of *Sewa*, or *Shiva*, nine generations are said to have passed over since their arrival.

One of the most interesting and striking evidences of the fact that *Budhism* anciently prevailed in Java, is the temple of *Boro Bodo*, probably *Bara Budha*, or the great Budha, situated in the mountainous and romantic territory of Kadon, immediately to the east of Cheribon. It is a square structure of hewn stone, each side 520 English feet long, and 116 feet in height. It is built on the summit of a small hill, and consists of a series of six enclosing walls, crowned by a dome. The outer and inner side of each wall is covered with a profusion of sculpture, including between 300 and 400 images of Budha, from whom the temple may possibly have received its name. At Brambanan, however, in the district of Mataram, there is a most extensive display of ancient architecture, the temples, though built of hewn stone, being small, and clustered in groups, of which the largest is that called the Thousand Temples. It occupies a space 600 feet in length by 550 in breadth, within which are four rows of small buildings, surrounding a large central one. The whole group has four entrances, each facing a cardinal point, and guarded by two gigantic statues, each nine feet high, though in a kneeling attitude, and eleven feet in circuit.

As a further proof that the Javanese were intimately connected in religion with the Hindus, it may be mentioned that the Káwi, or ancient Javanese character, and which is accounted sacred, is nearly allied to, and indeed has a large infusion of, the Sanscrit. Figures of Hindu deities, such as *Brahma*, *Ganesa*, *Mahadeva*, and others, are to be found in abundance.

The religious festivals of the Javanese now correspond with those of the Mohammedans generally; but on the occasion of the funeral of a departed relative, or in honour of his memory, they observe solemnities on the seventh, fortieth, one hundredth, or thousandth day after his decease. Those who intend to observe them assemble on the preceding evening, in order to read some portion of the Koran. Before the guests partake of the meal, the principal person present generally addresses the Almighty in a prayer which alludes to the occasion, and expresses gratitude for the repast.

JEALOUSY (WATER OF). This water, which is described by Moses as the bitter water that causeth the curse, was appointed by the law of Moses to be drunk by an Israelitish woman suspected of infidelity to her husband, but denying her guilt. The mode of preparation and administration of this water is minutely detailed in Num. xi. 5—29. The priest was commanded to write the curses in a book, and having washed those curses into the water, it was thus said to become bitter, or impregnated with the curse. The effect produced upon the suspected woman who was called upon to drink this water of jealousy was dreadful. If guilty, she felt constrained to confess; and the rabbins tell us that a woman who confessed in such circumstances was not put to death, but only divorced without dowry. An ordeal of this kind was well fitted to accomplish the purpose for which it was appointed, and could not possibly injure the innocent.

JEBIS, the god of the sea among the *Sintoists* of Japan. He is worshipped both by fishermen and merchants, and is usually represented as sitting upon a rock near the sea-shore, with an angling rod or line in one hand and a fish in the other.

JEHOVAH, the incommunicable name of the Supreme Being, denoting his self-existence. It was not revealed before the time of Moses, and hence the declaration made in Exodus vi. 3, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." It is identical with JAH, and is intended to describe the incommunicable essence which the Apostle John expresses in the Apocalypse by a periphrasis, "He that is, and was, and is to come." The Jews usually substitute for the word Jehovah, which they are afraid to pronounce or to write, the word *Adonai*, or Lord. After the Babylonish Captivity, the Jews left off pronouncing it, and thereby lost its true pronunciation. In our authorised translation the word is generally translated LORD, in capital letters. The Septuagint also renders it *the Lord*. Origen, Jerome, and Eusebius, inform us that in their time the Jews left the name *Jehovah* in their copies written in the Samaritan character, instead of the Hebrew or Chaldee, lest strangers should profane and misapply it. The Jews, as Josephus informs us, call this name of God the *Tetragrammaton*, or the name with four letters, and they believe that if any man knows the true pronunciation of it, he cannot fail to be heard by God. Simon the Just, they allege, was the last who was acquainted with it. They say that the angels are not at liberty to utter the word Jehovah, and that, by virtue of this name, which was inscribed on his rod, Moses performed all his miracles.

The Jewish Cabbalists attach the utmost importance to the word Jehovah, which they allege not only to be the peculiar name of the Divine essence, but also to designate the Aziluthic world, or world of emanation, which contains the ten Sephiroth. The first of the four Hebrew letters of which it consists has a twofold signification, the point of the letter denoting the Supreme crown, which some Cabbalists also call the central point, while the letter itself denotes Wisdom; the second letter, Understanding; the third, which is equivalent to six, implies the next six numerations; and the fourth signifies the tenth and last. Manasseh Ben Israel remarks that the four letters may be differently arranged, so as to form twelve different words, all signifying "to be." In this respect, he says, the word Jehovah stands alone, for no other word can be found which will

admit of being so transposed, without a change of signification. It is further alleged by the Cabbalists, as we learn from an intelligent writer, that "the seven nations which people the earth have their princes in heaven, who surround the throne of the Eternal, as officers ready to execute his pleasure. They stand around the name Jehovah, and upon the first day of every year petition for a certain portion of blessings to be conferred upon their people during that period. This is expressive of the dependance of these princes for all their knowledge in the art of government on the Fountain and Source of all knowledge, from whom cometh down every good and perfect gift. It is further said that all the knowledge and felicity destined for a particular nation was granted to the prince of that nation upon the first day of every year. This circumstance distinguishes the Jews from all the other nations, because the name Jehovah is peculiar to them, and they may, every day of the year, receive such blessings as are needful. To this apply the words of the prayer of Solomon: 'The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night.' And David, speaking of other nations, says, 'They shall pray unto God, and he shall not save them.' That is, the nations shall supplicate their princes for additional blessings to those granted unto them upon the first day of the year, but they shall supplicate in vain." "The Cabbalists also teach," says the same writer, "that when God treats with the heathen nations, he assumes all his splendour and majestic greatness; but when he condescends to treat with the Jews, he appears in all his unveiled amiableness, and converses in a familiar manner, or gives full manifestations of the name Jehovah. 'They that know thy name will put their trust in thee.' Accordingly, the wise men say that the name Jehovah is pronounced and written in the temple in a proper manner, but in the provinces it is only expressed by sirnames and circumlocutions, obviously teaching the plain truth, that the Jews knew God better than the other nations, and that this name will appear in all its divine and luminous splendour to the saints and angels in the state of full perfection and glory.

"These mysterious Cabbalists have another method of developing the mysteries contained in the name Jehovah. They attribute to each of the letters a specific value, which depends upon their local station from the letter *Jod*, and form significant combinations of these letters. They form a name of the value of twelve, another of forty-two, and a third of seventy-two, and to each of these they assign a particular angel, invested with particular power to avert calamity and to confer favours. They conclude this part of their system by stating the vast importance of acquiring proper conceptions of the name of God, and the various significations of the same, in order to pray in an acceptable manner, lest man should supplicate for wrath and vengeance when he wished to supplicate for pardon and mercy. And they believe that the highest measure of knowledge and perfection is to know the whole import of the ineffable name of Jehovah."

JEJUMI, figure-treading, a ceremony observed annually among the Japanese, of trampling upon the crucifix, the Virgin Mary, and other saints. It is understood to be observed at Nagasaki down to the present day, and is probably designed to express the abhorrence which this singular people entertain for Christianity, or at least for that form of it which the Jesuits of Rome had several times, though without success, attempted to introduce into the kingdom of Japan. The images used in Kämpfer's time were about a foot long, cast in brass, and kept in a particular box for the purpose. The ceremony took place in the presence of the street officers. Each house was entered by turns, two messengers carrying the box. The images were laid upon the bare floor, and the list of the household being called over, they were required in turn to tread upon them. Young children, not yet able to walk, were held in their mothers' arms, so as to touch the images with their feet. It has been asserted that the Dutch were obliged to engage in this ceremony, but the statement is incorrect.

JEKIRE, an evil spirit among the Japanese, which they expel by exorcising, a ceremony which Kämpfer describes, telling us that "in one of his voyages he met with a vessel full of penitents, who all roared out *Namanda* as loud as they could stretch their throats, in order to procure relief to their afflicted townsmen, who were visited with a malignant fever. At the same time they had recourse to their grand chaplet, which, in time of public distress, they always say sitting, young and old, promiscuously together in a circle. The chaplet slides apace through the fingers of the devotees, and at every great bead each of them hollows out Namanda, with all the external testimonies of unfeigned sorrow and sincere repentance. If, notwithstanding these their pious endeavours, the contagion spreads farther, the same divine service and humiliation is appointed to be performed in all their pagodas."

JEMMA, the judge of the wicked after death among the Japanese, who beholds in a large looking-glass all the most secret transactions of mankind. If, however, the priests intercede with Amidas for the sinner, and the relations of the deceased are sufficiently liberal in their offerings to the priests, Amidas has sufficient influence with *Jemma* to procure a mitigation of punishment, or even a complete discharge, so that the sinner may return to the world again before the term allotted for his punishment has fully expired. When they have suffered all that has been appointed for them, the wicked are supposed by the Japanese Budsdoists to return into this world, and to animate the bodies of unclean beasts, such as

toads, serpents, and such-like animals. The transmigration goes onward, until, in process of time, they return to human bodies, again to pass through another series of changes. There is a temple consecrated to *Jemma* a short distance from Miako, situated in a very delightful grotto, in which likewise there is a convent. The figure of Jemma, the king of the devils, is monstrous, and on each side of him are two large devils, one acting as his secretary, and registering in a book all the sins of mankind; while the other reads them distinctly, or rather dictates what the secretary is to record. The walls are embellished with frightful pictures of tortures which the wicked are supposed to undergo. This temple is resorted to by crowds of people from all parts, with oblations and money in their hands, to redeem their souls from the punishments inflicted by so formidable a judge.

JERUSALEM (NEW) CHURCH. See SWEDENBORGIANS.

JESSEANS, a name which Epiphanius says was given to the early Christians; either from Jesse, the father of David, or, which is more probable, from the name of the Lord Jesus.

JESUATES. See APOSTOLIC CLERKS.

JESUITS, a religious order of the Romish Church, which was established in the sixteenth century under the name of the Society of Jesus. Its founder was a distinguished Spanish knight, Ignatius Loyola, who was born at Guipuzcoa A. D. 1491. At an early age he was sent as a page to the court of Ferdinand and Isabella, where he acquired all the polish and refinement of manners which such a situation was so well fitted to afford. It was not until he had completed his twenty-ninth year that this man, destined to act so conspicuous a part in the world, first emerged from private into public life. The border provinces between France and Spain had long been a source of keen contention between the two countries. In 1521 Francis I., king of France, had despatched a large army across the borders into Navarre, which, contrary to treaties, was then held by Charles of Austria. The French army having laid waste the province of Guipuzcoa, proceeded to lay siege to Pampeluna, the capital of Navarre. It was on this occasion that we find Loyola in the army of his country bravely defending the beleaguered garrison. Here he was severely wounded, and carried to the head-quarters of the French general, who generously ordered him to be safely conveyed to the paternal mansion near Pampeluna. The wounded man reached home, but, notwithstanding the care and attention bestowed upon him, fatal symptoms began to show themselves. He became gradually worse, and death seemed to be at hand. The physician pronounced the case to be hopeless, and the priest was summoned to perform the last offices of religion, according to the rites of the Church of Rome. This was the eve of Saints Peter and Paul, and at dead of night, as Romish writers tell us, the Prince of the Apostles actually appeared in vision to the dying man, and from that hour his recovery commenced.

A considerable period elapsed before Loyola could leave his sick chamber, and the time was chiefly passed in devoutly perusing those marvellous legends and lives of saints with which Roman Catholic literature abounds. Naturally of an enthusiastic temperament, his mind was thrown into a state of feverish excitement by the wonders which he read, and he vowed, in his zeal, to renounce the world, to make a pilgrimage to Jerusalem, and to devote himself to the service of God and the Virgin. These resolutions were strengthened and confirmed by a vision which he alleged he had seen of the Virgin Mother, with the infant Jesus in her arms. Meantime he gathered strength both of body and mind, and he longed to enter upon that course of self-denying austerities which he had marked out for himself. Holiness, in his view, consisted not in the renovation and moral exaltation of his nature, but in the crucifixion of that nature. His heart was set not so much upon the creation, and growth, and perfection of the new man, as upon the annihilation of the old man. Loyola had proclaimed war against himself, resolving to deny himself to the indulgence of all the affections, and principles, and tendencies of his nature indiscriminately. He set himself nightly to chastise himself with the scourge, thinking, by the torment of the body, to purge away the sin of the soul.

Before he had yet fully recovered his health, Loyola left the paternal home, intending to put in practice the resolution he had formed of making a pilgrimage to Jerusalem. But preparatory to entering upon this long journey, he paid his devotions at the celebrated shrine of the Virgin Mary at Montserrat, near Barcelona. On reaching the neighbourhood of Barcelona, he learned that a pestilence was raging in the town, and he judged it prudent, therefore, to take up his residence for a short time at Manresa, about nine miles distant from Barcelona. Here he subsisted by begging from door to door, applied the lash three times every day to his bare shoulders, spent seven hours out of the twenty-four in private devotion, besides thrice attending public prayers at church; and every week he confessed to a priest, and received the sacrament. Soon, however, he began to feel the wretchedness of that destitution and beggary to which he had voluntarily reduced himself. In vain did he practise still more severe austerities and bodily mortifications. His body only became weaker, and his mind more perplexed and distracted. The sins of his past life rose up in array before him, and to his other painful anxieties were added the pangs of an awakened conscience. "A black despair," says Mr. Isaac Taylor, "seized him in the midst of this spiritual wretchedness; and the thought even of self-destruction crossed his mind. At that time he occupied a cell in a convent of the Dominicans, from the window of which he had been impelled to throw

himself. He was, however, withheld from this purpose by the Divine mercy; but he resolved, with the hope of vanquishing or of placating the Divine justice, to abstain absolutely from all food, until he should win back the peace and joy that had thus left him. Intermitting no sacred services and no penances, he fasted a day—and two days—and three—and four—nay, an entire week; and he would have persisted in his resolution had not the priest, his confessor, and who had already sounded the depths of his heart, interposed, and straitly commanded him to abandon so presumptuous an endeavour as that of contending with the Almighty; in fact he threatened him with a denial of the communion, should he persist. Alarmed by a threat so terrific, he took food therefore; and, for a time, regained some tranquillity. Yet speedily he relapsed into the same condition of inward distress, and was tempted at once to renounce his ascetic purposes, and to return to the world and to its enjoyments. With this temptation, also, he grappled successfully; and at length, and as if by a convulsive plunge, he extricated himself at once, and for ever, from these dangerous entanglements."

During the year which Loyola spent in Manresa, he composed his remarkable work, "The Spiritual Exercises," a production which is held in the highest estimation in the Church of Rome as a book of devotion and a guide to religious conduct. In the spring of 1523 he sailed from Barcelona for Italy, and, after a stormy passage of five days, he reached Gaeta, whence he walked to Rome, worn out with fatigue and hunger. After kissing the feet and receiving the benediction of Pope Adrian VI., he proceeded on his journey, and arrived at the Holy City on the 4th of September 1523. He felt that he was now privileged to tread on sacred ground, and earnestly did he wish that he might remain for a lengthened period in this favoured spot, and realize, if possible, his fondest day-dreams—the restoration of the schismatic Greeks to the communion of Rome, and the conversion to Christianity of the followers of Mohammed. But the monks of Jerusalem refused to allow the zealous Spaniard to protract his stay in Palestine, and he was compelled to turn his back, however reluctantly, upon the land of apostles and prophets, and to return without delay to Europe.

On reaching home, Loyola resolved to prepare himself for the sacred office by passing through a regular system of instruction at Barcelona. In early life, he had not even received the first rudiments of education; but, with the most laudable decision of character, he took his place in a class of boys at school, engaging in all their exercises, and even submitting to the usual discipline of the institution. After having made some progress in the acquisition of the Latin language, he quitted the school, and entered the university of Alcala, which had been founded by the learned Cardinal Ximenes. Here again he was indebted for support wholly to the alms of the charitable. Instead of devoting himself with undivided attention to the pursuit of his college studies, the enthusiastic Loyola burned with a yearning desire for the conversion of careless souls. Both in private and in public, in the streets and in the college halls, he pleaded with men about their immortal interests, and called upon them to subdue the flesh by penances and mortifications of every kind. The hearts of many were touched by the discourses of the zealous student. The suspicions of the holy office at Toledo were excited by what they heard of the doings of Loyola, and for six weeks he was committed to prison; nor was he liberated without the condition being laid down that he should abstain from preaching or teaching others until he had finished his studies. It was impossible for Loyola to submit to such restrictions, and therefore, on being liberated from prison, he set out, with several like-minded companions, for Salamanca, where, meeting with similar treatment as at Alcala, he determined to repair to Paris, with the view of completing his academic course at the university. In the depth of winter, he travelled on foot, alone, and without a guide. He spent several years in preparing for the priestly office, studying philosophy and the languages at Montague College, and attending a course of theology with the Dominicans. He had now passed six years in fitting himself, by a regular course of training, for public usefulness. Thus equipped, he endeavoured not only to convert the profligate, but those also whom he considered involved in fatal heresy, as having imbibed the opinions of Luther and the Reformation. This great work, he felt persuaded, could not possibly be accomplished by his single unaided efforts. He therefore strove to win over to his opinions some of the most distinguished students then attending the university of Paris. His first convert was Peter Faber, a Savoyard. The celebrated Francis Xavier was the next. James Lainez, Alphonso Salmeron, Nicolas Alphonso, surnamed Bobadilla, Simon Rodriguez d'Arevedo, Claude le Jay, John Codure, and Pasquier Brouet, joined the company which gave origin to the Society of Jesus.

This band of zealous associates gathered round Loyola, animated by his ardent and devoted spirit, and impressed with the firm conviction that they and their leader were called by God to the discharge of a great work. On the 15th of August 1534, being the Festival of the Assumption of the Virgin Mary, the company assembled in the church of Montmartre, and there solemnly dedicated themselves to the service of the Saviour, partaking together of the Holy Eucharist, and binding themselves, by a solemn oath, to a profession of poverty, a renunciation of the world, and absolute devotion to the service of God and the good of souls: adding at the same time some other special resolutions,—namely, to attempt a mission to Palestine, or, if frustrated in that design, to throw themselves at the feet of the sovereign pontiff without reservation, stipulation, or condition of any

kind, offering to undertake any service which he, the vicar of Christ, should call them to perform. Several of the members of the Society had not yet finished their studies. Three years, therefore, were allowed for this purpose, and it was agreed that they should meet in January 1537, to carry into effect the designs they had formed. That year, accordingly, the companions of Loyola left Paris, and proceeded through France, Germany, and Switzerland into Italy. At Venice they met with their spiritual guide and instructor, who had gone by another route, and arrived before them. It was here that the Society was fully constituted, and its rules drawn up and agreed to. The members distributed themselves among the hospitals of the city, and freely gave their services to the sick and the poor. Their object, however, was still kept in view, to carry out their proposed journey to Palestine. But before setting out for the Holy Land, Loyola despatched his companions to Rome, for the purpose of casting themselves at the feet of Pope Paul III., and obtaining his permission and benediction. They were courteously received by the pontiff, all their wishes were gratified, and they were amply supplied with gold from the Papal treasury. They returned to Venice, and rejoined their master, when both he and they received priest's orders from the nuncio there, and bound themselves anew to the service of God, of the church, and their fellow-men. The next town they visited was Vicenza, where they engaged in preaching the Gospel with such unwearied diligence and devoted earnestness, that the citizens regarded them with the utmost respect and even veneration. Their powerful addresses on the public streets not only drew the attention, but reached the hearts, of their hearers, and many who came to mock remained to pray.

It was while the Fathers were at Vicenza that they laid down the plans of their society. In the commencement of the great work to which they deemed themselves to be called, they decided to make a new proffer of themselves and their services to the Apostolic See. For this purpose Loyola, Faber, and Lainez set out for Rome, leaving the rest of their companions to disperse themselves as missionaries over the northern parts of Italy. While journeying southwards on foot, Loyola was favoured with one of those remarkable visions which he was so often permitted to behold. The Eternal Father appeared to him in a trance, and by his side stood Jesus, bearing a large cross, and uttering these words as he received Loyola from the Father: "I will be favourable to you at Rome." From the date of this vision, it was resolved that the name of the religious order which they had formed should henceforth be the "Society of Jesus." On the arrival of the three associates at Rome in 1537, they were admitted to an audience of the Pope, who readily gave his solemn sanction to their undertaking. They now devoted themselves to public preaching and private dealing with souls. Two of them officiated as professors of theology in the Gymnasium, while Loyola laboured in hospitals, schools, and private houses, besides administering the discipline of the "Spiritual Exercises" to a number of persons of high rank both in church and state. After Loyola and his two companions had laboured thus assiduously for a time, it was resolved to organize the Society, and for this purpose the whole of the Fathers were summoned to Rome from the different towns of Italy where they were diligently prosecuting their missionary work. When they had all assembled, they renewed their vows of poverty, chastity, and unconditional obedience to the Pope, and, after solemn deliberation, fasting, and prayer, they elected Loyola to the responsible office of general of the order. A petition was now presented to Paul III. for a formal recognition of the Society. His Holiness was personally disposed to favour the new order, and more especially as their ministrations were so highly appreciated in all the countries where they were known, that applications reached Rome from all quarters, requesting them to undertake spiritual and even secular offices. John III., the king of Portugal, had long entertained the project of forming a mission in India, and his attention having been directed to the newly-established order, as likely to afford suitable agents for conducting this great work, he asked and obtained two members of the order to engage in this service. One of these was Francis Xavier, who earned for himself the title of the prince of Romish missionaries.

The Pope now decided that the time had arrived for giving his formal sanction and confirmation to the new order. He issued a bull accordingly, dated 27th September 1540, duly constituting the order under the name of the Company of Jesus; and in April of the following year, Ignatius Loyola was installed as General of the Order. At first the Society was limited by the arrangement of the Pope to sixty members; but it was soon found to be necessary to remove this restriction, and vast accessions were yearly made to its numbers. Loyola was not long in discovering that the influence of the body was destined to extend far and wide, not only in all countries, but among all classes of men, from the king to the humblest cottager. Within a few years from its first establishment, houses of the Order were established in many countries, in Spain, Portugal, France, Germany, Italy, Sicily, and even on the remote shores of India. To maintain a constant and close communication with the centre of influence, provincials were appointed in all Romish countries, through whom the General at Rome was made constantly aware of all that concerned the interests of the Church and the Order. The Constitutions of the Society were carefully revised and digested, and preparations were made for establishing Jesuit colleges in different countries for the purposes of general education.

In 1550, Loyola wrote an earnest letter to the

senior Fathers of the Society, requesting to be relieved from the generalship which he had held for nine years, and the duties of which he felt himself scarcely able adequately to discharge. All of them, with one exception, refused to accept his resignation, which, accordingly, in deference to the wishes of his colleagues, he withdrew. The Society had spread its intrica e ramifications over the whole of the Romish church, but Loyola was the mainspring of the movement; and nowhere did his endeavours to promote the progress of the Order meet with greater opposition than in France. In that country the clergy entertained a deep-rooted jealousy and suspicion of the Jesuits. The faculty of theology in the Sorbonne issued a decree against the Society, but Loyola maintained a prudent silence, and amid all the obstacles which impeded its progress, the new Order silently and secretly diffused its principles among all classes of the people, and in process of time it gained as firm a footing in France as in any other country.

The accumulated labours and anxieties of his office as General of the Jesuits, could not fail in the course of years to weaken the naturally vigorous constitution of Loyola. The members of the Order therefore elected as his coadjutor a Spanish Jesuit named Jerom Nadal, who relieved the General of the business connected with the Society, and left him at liberty to devote himself in the evening of his days to his favourite employment, the care of the sick. He did not long survive, however, his retirement from active duties, but daily declining, he died on the last day of July 1556, in the sixty-fifth year of his age. In 1669 the Jesuits prevailed on Paul V. to admit Ignatius Loyola to the privileges of BEATIFICATION (which see).

The most famous Jesuit next to the founder of the Order was undoubtedly Francis Xavier, who, by his almost incredible labours in foreign countries as a missionary, did as much to advance the fame of Jesuitism abroad, as Loyola by his almost miraculous exertions at home. The apostle of India, as he has frequently been termed, was by birth a Spaniard, and having been selected by Loyola as a suitable person to undertake the work of a foreign missionary, he sailed from Lisbon in April 1541, but did not reach the shores of India until May 1542. First at Goa, and then on the coast of Malabar, he laboured strenuously to turn the heathen from pagan idolatry to the reception of Christianity in the form of Romanism. And his success seems to have been marvellous. He writes home, "that in one month were baptized several thousand idolaters, and that frequently in one day a well-peopled village was individually baptized." Thus, in the view of this Jesuit missionary, baptism seems to have been identical with conversion. The next scene of his labours was Japan, which has always been emphatically a country wholly given to idolatry. Thither he sailed in 1549, and though he resided among the Japanese only two years and four months, he succeeded in winning over many even of the most bigoted worshippers of idols to the profession of an adherence to the Church of Rome. This he contrived to accomplish by compromise, combining heathen traditions with the facts and doctrines of Christianity.

Encouraged by the marked success which had hitherto attended his missionary efforts, Xavier now formed the bold design of attempting the conversion of China. To that country he directed his course with only two companions, in 1552. While on his way thither the vessel in which he sailed was seized and dismantled. Though thus disappointed in his object, he made another attempt to secure a passage to China, but without success. The failure of his favourite scheme preyed upon his mind and affected his bodily health. He languished, sickened, and died in the forty-sixth year of his age.

After the death of Xavier, several Romish missionaries, chiefly of the Dominican order, succeeded in penetrating into China, and indeed that country down to the present time has been a constant field of Romish missions. In all parts both of the Old World and the New, the Jesuits, from the first establishment of the Order, have prosecuted the work of missionaries with a zeal and energy the most exemplary and unwearied. But while thus actively carrying forward their missionary operations in foreign parts, they have always been equally alive to the necessities of those under their immediate inspection; for it is a remarkable fact, that at the very time when Loyola was despatching Xavier on his mission to the East, he was planning the establishment of Jesuit colleges in the different parts of Europe. His biographer, Ribadeneira, speaks of no fewer than fifty-two collegiate establishments on a larger, and twenty-four others on a smaller scale.

The immediate successor of Loyola in the generalship of the Order was Lainez, who commenced a system of policy which changed the whole character of Jesuitism. He had represented the Society at the council of Trent, where in all the deliberations he took high ground on the subject of the Pope's authority, and indeed acted as papal legate. It was quite in keeping with his character, therefore, that, on his accession to the office of General, he should claim to be invested with absolute authority, and to have prisons at his command that he might have it in his power to punish the refractory with temporal penalties. Thus the high-toned spirituality which Loyola had ever sought to connect with Jesuitism, was exchanged for a system of mere human policy. Instead of the discipline of the "Spiritual Exercises," the new General put in force the discipline of the "Constitutions." It was Lainez and not Loyola that first stamped upon the Order that peculiar feature which it has ever since maintained, that of implicit submission to the will of the Superior, and entire surrender of the body, mind, conscience, and indeed the whole man to his undisputed control.

The strict discipline enforced upon the members of the Society by Lainez, was rendered, if possible, still stricter by his successor, Francis Borgia, who, austere himself, demanded the utmost austerity from others. During the ten years which had elapsed since the first establishment of the Order, the Jesuits had thrown off much of that appearance of piety, which, under the training of Loyola, attracted the respect and even admiration of the world. It was the aim of Borgia to arrest them in their course of degeneracy, and to insist upon their observance of the outward proprieties, at least, of a religious order. But with all this anxiety to reform his Order, Borgia is charged, and not without reason, with being one of the principal instigators of the cruel massacre of St. Bartholomew, though he was not spared long enough to witness that dreadful event, having been cut off about three weeks before it took place.

The next General of the Order was Mercuiran, by birth a Spaniard, under whose rule Jesuitism added to its unbounded ambition a system of casuistry, which, by means of sophistry and quibbling, would seek to neutralize the plainest laws of the Decalogue. At this period of their history the Jesuits commenced to intermeddle with the political affairs of nations. The first government on which they practised their intrigues was that of Sweden, using all their endeavours to bring it into subjection to the see of Rome. Their efforts, however, were wholly unsuccessful, and Sweden remains a Protestant country to the present day. The popes now began to see more clearly than ever the high value of the Jesuit Order in upholding and increasing the papal authority. Gregory XIII., accordingly, who was the then reigning Pope, contributed largely from the treasures of the church to replenish the coffers of this useful Order. Their institutions of every kind were liberally endowed, and every attempt was made to promote the wealth and influence of the society.

The Jesuits, as we have already remarked, had no small difficulty in obtaining a footing in France, in consequence of the jealousy with which they were viewed by the French clergy. But having once established themselves in the country, they busied themselves in fanning the flame of discord between the Roman Catholics and the Huguenots, and to their interference is mainly due those scenes of barbarous and inhuman cruelty which mark the history of the Protestant church of France. The rise of the Jansenists, in the sixteenth century, following hard upon the Protestant Reformation in Germany, rendered it still more difficult for the Jesuits to hold their ground among the French clergy and people. The Sorbonne had always viewed them with suspicion, and now it demanded their expulsion from the country. Henry IV. passed a decree to this effect in 1594, but it continued in force for only a few years. In 1603 they were recalled, and spread with such rapidity, that in a few years establishments belonging to the Order were to be found in every province, and in almost every town in the kingdom struggling hard to destroy the liberties of the Gallican church, and to propagate their ultramontane principles among all classes of the people.

It was at this period in the history of the Jesuits, that the disciples of Loyola were confronted with such overwhelming ability and power by the followers of Jansenius. 'The Provincial Letters' of Pascal, one of the keenest and most cutting satires that has ever issued from the press, spread terror and dismay among the ranks of the Jesuits, and for a season their cause was considered as hopeless. But in course of time the pungency of Pascal's wit, and the force of his logic, were alike forgotten, and the Jesuits succeeded in recovering their influence. The reign of Louis XIV. was their golden age. They presided both in the palace and at the council-board, moving the springs of government, and directing the consciences of the rulers.

It is unnecessary, after what has been said in the article JANSENISTS, to do more than simply to allude to the keen contest which ensued between that party and the Jesuits in regard to the work of Father Quesnel. Long and bitter was the controversy, but it terminated in the triumph of the Jesuits, and the consequent flight of the Jansenists into Holland and other Protestant countries. Jesuitism now obtained a complete ascendency in France, and the natural fruits of the system speedily began to appear Voltaire and the French Encyclopædists gathered around them a large and influential school of infidels whose principles spread far and wide among the people. To infidelity and irreligion succeeded anarchy and revolution. The Jesuits were expelled in 1764 with the consent of Louis XV. All the governments of Europe soon followed the example of France. They were banished from Spain and Sicily in 1767 from Malta and Parma in 1768; and from Rome by Clement XIV. in 1773.

The rejection of the Jesuits by the Roman Catholic governments, and even by the supreme Pontiff himself, was felt to be a fatal blow aimed at the very existence of the Order. Some of them, discouraged and almost in despair, threw off the name and dress of the Society of Jesus, and attempted to conceal themselves under new appellations, such as those of "Fathers of the Cross," or "Fathers of the Faith;" but the great mass of them scorned to adopt such a subterfuge, and resolved to continue to wear even in public the insignia of Loyola. In one state, the kingdom of Prussia, the Jesuits paid no regard to the papal brief for their suppression. Their conduct in this matter met with the entire approval of the reigning sovereign, Frederic the Great. The consequence was that, shut out from other countries, they fled to Prussia, and soon became numerous there, monasteries being built for their reception, and superiors elected over them. The bishop of Breslau interposed in behalf of the papal see, whose authority was thus attempted to be set at

sought, but Frederic threw the shield of his royal protection over the rebellious Jesuits, and ordered that they should remain unmolested in his dominions. In vain did the Pope Pius VI. remonstrate with the Prussian monarch; he refused to yield more than to allow the Jesuits to abandon the dress of their Order, but in all other points he declared it to be his sovereign will that they should remain inviolate. The French infidel school, more especially D'Alembert, was earnest with Frederic to expel the Jesuits, as the other European monarchs had done. But the great Frederic was inexorable, he was resolved to retain a class of men whom he regarded as useful to him in many respects, chiefly on political grounds. His motives, however, were entirely misunderstood by the Jesuits themselves, who, imagining that he approved their religious principles, made a formal application to him to declare himself openly the protector of their Order. This request, however, he politely declined, stating "that it was for the Pope to make whatever reforms he pleased in his own states without the interference of heretics."

The Jesuits, in their state of exile, received the protection also of Catherine II., empress of Russia, who looked upon them as political auxiliaries. On this ground she retained them in White Russia, which was an ancient Polish province, and prohibited the proclamation of the brief of Clement XIV. in all the Russias. Encouraged by the support which they received from Catherine they sent a deputation to Pius VI., who, as he was secretly disposed to favour the Order, gave way to his own personal feelings in the matter, and while he openly maintained the suppression of the Society, nevertheless encouraged their growth in Russia. The nursery of the Jesuits, accordingly, was kept up in White Russia; but after some years they began to display an indiscreet zeal in proselytising, and were in consequence expelled from the kingdom which had so long afforded them an asylum. But happily for them they no longer required an asylum in the north. Pius VII. relieved them from their degradation, and by a bull, dated 7th August 1814, he revoked the brief of Clement XIV., and re-established the Order of Jesuits throughout the world.

From this period, having been restored to the full enjoyment of the papal sanction, the Jesuits made their appearance openly in the Roman Catholic countries of Europe, claiming to be regarded as a valuable and almost indispensable portion of the organization of the Romish church. In France they sought to fill the principal situations in colleges and schools, with the view of training the youth in high ultramontane views. A loud cry arose against them in 1824; and in 1845 they were ordered to leave the country. But without any formal enactment in their favour they have returned in great numbers, and are fast pervading the minds of the clergy and members of the Gallican church with ultramontane principles of the strongest kind

In Rome, too, the Jesuits have completely recovered the proud position they once held. Pius IX. has confirmed the restoration of the Order. "They enjoy," says Mr. Grinfield, in his historical sketch, entitled 'The Jesuits,' "the complete command of the Roman college, and of most of the collegiate establishments in 'the Eternal City.' They are again active in Spain and Portugal, and have renewed their efforts in Austria, Bavaria, Silesia, and Prussia in Hanover, Holland, Belgium, Switzerland, and France. In China and the South Seas, as well as Australia and New Zealand, they are rapidly increasing. In every part of the American provinces they are awakening the alarm of Protestants. In Canada, they have been restored to a large college, and have numerous seminaries in every part of the province. Numbers of them are employed in the education of youth, and they are connected with a large missionary establishment—a branch of the Roman Propaganda. In the East and West Indies, as, indeed, in all English colonies, they are numerous and active. For the English who may travel abroad, they have colleges at Douay, Liege, Valladolid, Lisbon, Brussels, Naples, Paris, Rome, Boulogne, Ratisbon, and in many other places. Over these, some Jesuits are regularly placed."

On 1st January 1854, the total number of the members of the Society of Jesus, not including the affiliated, amounted, according to the report of the general's office at Rome, to 5,000, and it is highly probable that since that time, their number must have become much larger Ribadaneira says, that, in 1608, the Society numbered 10,581 members.

The members of the Society of Jesus are divided into four classes: 1. The *Professed*, or those who take the four vows, namely, that of perfect obedience, of voluntary poverty, of perpetual chastity, and of absolute submission to the Pope. 2. The *Coadjutors*, who are either spiritual or temporal, that is, ecclesiastics or lay brethren. They aid in carrying forward the designs of the Society, but are bound only by the three simple vows of obedience, poverty, and chastity. 3. The *Scholars*, whose position is to be determined by their individual qualifications. They are bound by the three former vows, but are allowed to take the last with consent of their superiors. They may become either spiritual coadjutors, or simple priests of the Society. 4. The *Novices*, who are admitted indiscriminately, and are considered only as candidates upon trial. A probation of two years is required before taking the vows of the temporal coadjutors, and of the scholars who are to become spiritual coadjutors. Another probation of a year precedes the vows of the professed.

At the age of fourteen a young man may be proposed for admission into the Order as a *Novice*: but before he is formally accepted, a minute investigation takes place into his temper, talents, station in society, and prospects in life. Nor is the scrutiny limited to the individual himself: it extends also to

his relatives and connections, both near and remote. If the examiners are fully satisfied with the results of their inquiry, he is forthwith admitted into the novieiate; if they are only partially pleased, he is put on further probation; but if they find the youth to be unpromising they dismiss him as unsuitable. Supposing the youth to become a *Novice*, he is put under a course of special training, with the view of teaching him to yield implicit submission to his superiors, merging his own will wholly in theirs. The duty is inculcated upon him of abandoning his patrimony, and devoting it to the poor or to the church. During the whole period of his noviciate, he is prevented from holding intercourse with his friends or relatives, except under certain conditions, to which he must strictly adhere. His every movement is narrowly watched, and at the confessional he must reveal the inmost secrets of his heart.

Should the young man approve himself as a *Novice* during a two years' probation, he next becomes a *Scholar*, and in this capacity he must pass a month in self-examination, confession, and meditation; a month in begging from door to door; he must wait on the sick in some of the hospitals; he must do the duties of a menial in the convent; he must employ himself finally in teaching and in preaching. After two years thus spent, he is promoted to the rank of a *coadjutor*, and in another year to that of a *professed brother*. The grand aim towards which the whole of this protracted course of training is directed, goes to the entire subjection of the whole man to the will of the superior. "If you would immolate your whole self wholly unto God," says Loyola, "you must offer to him not the bare will merely, but the understanding also: to think just what the superior thinks, and take his judgment for your own, so far as it is possible for a devoted will to bend the understanding. It is impossible to deny that obedience includes not only the doing of what is commanded, and the willing of what is done, but the submission of the judgment also, that whatever is commanded should be thought right and true; for obedience is a holocaust wherein the whole man, without any part reserved whatever, is immolated to his Creator and his Lord by the hands of his ministers.

"The noble simplicity of blind obedience is gone, if in our secret breast we call in question whether that which is commanded be right or wrong. This is what makes it perfect and acceptable to the Lord, that the most excellent and most precious part of man is consecrated to him, and nothing whatsoever of him kept back for himself.

"And let every man be well persuaded that he who lives under obedience ought, under the providence of God, sincerely to be governed and behave exactly as if he were a corpse, which suffers itself to be turned in all directions and dragged every where; or as if he were an old man's staff, to be used wheresoever and in whatsoever he wishes who holds it in his hand."

At an early period, so early, indeed, as the meeting of the Council of Trent in 1545, the Jesuits were suspected of tending, in their doctrinal sentiments, towards Pelagianism. Accordingly, the deputies which they sent to the council, Lainez and Salmeron, were watched by the Augustinian party with the greatest jealousy, and although they attempted to conceal their real opinions under a mass of cumbrous erudition, it was plain that they were entirely opposed to the principles of Father Augustin in regard to the vital doctrines of justification by faith, the fallen condition of man, and the insufficiency of good works to merit pardon and salvation. Another point, also, on which the Jesuit deputies gave great offence to the assembled bishops, was the boldness with which they avowed ultramontane principles, not only in regard to the supremacy of the Pope, but in regard to his being the source of all episcopal authority, alleging, as they did, that "the divine hierarchy of the church was concentrated on the head of him to whom they had made a special vow of obedience." The doctrine of the Jesuits on this point is, that the Pope, as head of the church on earth, is infallible; that he is the only visible source of that universal and unlimited power which, in their view, Christ has granted to the church; that all bishops and subordinate rulers derive from him alone the authority and jurisdiction with which they are invested; that he is not bound by any laws of the church, nor by any decrees of councils; that he alone is the supreme legislator of the church; and that it is in the highest degree criminal to oppose or disobey his edicts and commands. Such are the strong views which the Jesuits and ultramontanists generally entertain of the power and authority inherent in the Pope as the vicegerent of Christ on earth in the government of the church.

The controversy with the Jansenists, towards the middle and end of the sixteenth century, developed the Pelagian opinions of the Jesuits more fully than even the debates in the council of Trent. The Augustinian theology on the doctrine of grace had been substantially taught in the "Augustinus" of Jansenius, and ably defended by the writers of Port Royal. The Jesuits, however, as they had formerly done in opposition to the Dominicans, so now in opposition to the Jansenists, contended earnestly in favour of the Pelagian views, modified somewhat by the introduction of the *scientia media*, or perfect prescience of the future, on which the Divine predestination was supposed to proceed. This latter modification of Pelagianism was suggested by the Jesuit Molina, in his celebrated work on the Concord of Free-will with Divine Grace, published in 1558. The Jansenist controversy was carried on with great bitterness for many years, but at length in 1642 the Jesuits succeeded in obtaining from Urban VIII. a bull condemning the work of Jansenius; and in 1653 and 1656 Innocent X. and Alexander VII. issued bulls denouncing as heretical and impious five

propositions alleged to be contained in that work. (See JANSENISTS.) At the instigation of the Jesuits, a fierce persecution of the Jansenists took place, which, although suspended for a time under the pontificate of Clement IX., was soon recommenced, and many of the Jansenists fled from France to find an asylum in other parts of Europe. The Jesuits raised another persecution against the rival body in the following century, which ended in the complete depression of their enemies, and their own triumph for a time, but, as we have already seen, the day of retribution at length arrived, and the Jesuits were suppressed in 1773.

The moral doctrines of the Jesuits were perhaps more objectionable than their theological, tending as they did to corrupt the minds and hearts of multitudes. They taught, for example, that it was of no consequence from what motives men obeyed the commandments of God, yet that wicked actions might be justified by good intentions. Pascal, in the 'Provincial Letters,' exposes their system of morals with the most cutting irony, and with exquisite humour. Many of the Romish as well as Protestant writers have been violent in their opposition to Jesuit morality. Some of their pernicious maxims were in fact condemned in 1659 by Pope Alexander VII.; and in 1690 the article relating to Philosophical Sin was condemned, but without effect, by Alexander VIII. Reference has already been made, under the article CASUISTS, to some of their ethical tenets, particularly their doctrine of Probability, which, along with that of Philosophical Sin, has stamped the Jesuits as perverters of the principles of morality. 'According to the doctrine of the Jesuits," says Professor Ranke, "it is enough only not to will the commission of a sin *as such:* the sinner has the more reason to hope for pardon, the less he thought of God in the perpetration of his evil deed, and the more violent was the passion by which he felt himself impelled: custom, and even bad example, inasmuch as they restrict the freedom of the will, avail in excuse. What a narrowing is this of the range of transgression! Surely no one loves sin for its own sake. But, besides this, they admit other grounds of excuse. Duelling, for instance, is by all means forbidden by the Church; nevertheless, the Jesuits are of opinion, that if any one incur the risk of being deemed a coward, or of losing a place, or the favour of his sovereign, by avoiding a duel; in that case he is not to be condemned, if he fight. To take a false oath were in itself a grievous sin: but, say the Jesuits, he who only swears outwardly, without inwardly intending it, is not bound by his oath; for he does not swear, but jests. These doctrines are laid down in books which expressly profess to be moderate. Now that their day is past, who would seek to explore the further perversions of ingenuity to the annihilation of all morality, in which the propounders of these doctrines vied, with literary emulation, in outdoing each other? But it cannot be denied that the most repulsive tenets of individual doctors were rendered very dangerous through another principle of the Jesuits, namely, their doctrine of 'probability.' They maintained that, in certain cases, a man might act upon an opinion, of the truth of which he was not convinced, provided it was vindicated by an author of credit. They not only held it allowable to follow the most indulgent teachers, but they even counselled it. Scruples of conscience were to be despised; nay, the true way to get rid of them, was to follow the easiest opinions, even though their soundness was not very certain. How strongly did all this tend to convert the most inward and secret promptings of conscience into mere outward deed. In the casuistic manuals of the Jesuits all possible contingencies of life are treated of, nearly in the same way as is usual in the systems of civil law, and examined with regard to their degree of veniality: one needs but to open one of these books, and regulate himself in accordance with what he finds there, without any conviction of his own mind, to be sure of absolution from God and the Church. A slight turn of thought unburthened from all guilt whatever. With some degree of decency, the Jesuits themselves occasionally marvelled how easy the yoke of Christ was rendered by their doctrines!" Philosophical sin, that is, sin committed through ignorance or forgetfulness of God, is in the eye of the Jesuits of a very light and trivial nature, and does not deserve the pains of hell.

The Society of Jesuits is a regularly organized body, being governed by a General at Rome, who has four assistants, but who is responsible to none but the Pope alone. He nominates all the functionaries of the Order, and can remove them at pleasure. By means of the confessional, the closest surveillance is maintained over families and individuals, and an arbitrary power is exercised over the consciences and the conduct of men, which it is impossible for the victims to resist.

JESUITS IN GREAT BRITAIN AND IRELAND. In the twelfth century, Pope Adrian IV., an Englishman by birth, made a grant of Ireland to Henry II., King of England, on condition that the king should pay him a yearly tribute for each house in Ireland, that the Catholic religion should be restored to its ancient splendour, and the people to a commendable propriety of conduct. In 1174, Henry was acknowledged to be lord paramount of all Ireland. Nothing connected with the Jesuits occurred till the reign of Henry VIII., when the Pope of Rome, Paul III., of Jesuit notoriety, took Ireland under his immediate patronage. The German Reformation, which diffused the principles of Protestantism throughout every other country in Europe, left Ireland untouched. Nay, a rebellion broke out avowedly in defence of the Pope's authority, but the power of the king of England bore down all opposition. Statutes were passed in the Irish parliament abolishing papal authority, and declaring Henry

head of the Irish Church, as well as granting him the first-fruits of all ecclesiastical benefices. Partial insurrections followed, but they were speedily suppressed. Parliament and the Irish chieftains were all on the side of Henry; their country was raised to the rank of a kingdom, and the English ascendency, by the admission of Dr. Lingard, the Roman Catholic historian, rested on a firmer basis than it had ever done since the invasion of the island by Henry II.

Such was the state of matters in Ireland, when two Jesuit envoys were despatched thither by Paul III. The persons selected for this mission were Bronet and Salmeron; the one a Frenchman, and the other a Spaniard. They were invested with the powers of papal nuncios, and before leaving Rome, they received special written instructions from Loyola, as to the manner in which they should conduct themselves in fulfilling their difficult and delicate task. Joined by a papal functionary named Zapata, they set out on their expedition in September 1541. On their way they visited Scotland, where they so wrought upon the mind of the reigning monarch, James V., that they withheld him from joining Henry VIII. in his resistance to the Papal power, and his acceptance of the Reformation. From Scotland the Jesuit envoys hastened to Ireland, where, by their bland and plausible manners, they succeeded in gaining the confidence of the Irish people. They reported to Rome that they had scoured the whole island in thirty-four days, and had found the people in the most deplorable state both as to religion and morality. They had resolved, however, not to give way to discouragement, but to try what could be done by means of masses, indulgences, and confessions. It was soon ascertained, of course, that the Jesuits, instead of confining themselves to the exercise of their spiritual duties, were actually attempting to plot against the government; and, in consequence, a price was set upon their heads, and confiscation and the penalty of death were proclaimed against every individual who should harbour them. Finding themselves thus in danger of falling into the hands of Henry VIII., they left Ireland in haste, and, on their way to France, again visited Scotland; but they saw enough to discourage them from prolonging their stay in that country, and, contrary to the express wishes of the Pope, they fled to France, where they had the misfortune to be imprisoned at Lyons as Spanish spies. They had intended, it is said, boldly to appear at the English court, and plead the cause of Romanism, but they judged it better to return to Rome without delay. Thus ended the first expedition of the Jesuits to Ireland.

Notwithstanding the failure of this scheme, the Jesuits watched their opportunity for effecting a settlement in Britain. A suitable occasion seemed to present itself on the death of Edward VI. and the accession of Mary to the English throne, who, being herself a Roman Catholic, wished to undo all that the Reformation had effected, and to restore the old religion to its former position in the country. At this apparently favourable period a proposal was made to Cardinal Pole to establish a branch of the Society of Jesuits in England; but the proposal was unexpectedly declined, the cardinal being by no means friendly to the Jesuits. It was not, indeed, till the death of Mary, and the accession of Elizabeth, that a second Jesuit expedition to Ireland was planned at Rome. The individual selected for this important mission was an Irishman by birth, named David Woulfe. Before setting out, he was invested by Pius IV. with the powers of Apostolic nuncio, and furnished with instructions to proceed to Ireland, for the purpose of taking all possible steps to undermine the authority of Elizabeth in Ireland, and subjecting the Irish Church to the Papal dominion. After five months spent on the journey, Woulfe reached Cork, in the south of Ireland, where he was received, according to his own account, with great joy by the Roman Catholics. At first, he was peculiarly zealous and active in the discharge of his mission, and wrote to Rome the most encouraging accounts of his success; but at length he gradually relaxed in his exertions, and ended by conducting himself so improperly, that it was found necessary to dismiss him from all connection with the Society of Jesus. Thus terminated the second expedition of the Jesuits to Ireland.

The Pope, however, and the Jesuits had strong confidence that, amid all discouragements, they would yet succeed in effecting a lodgment in the Emerald Isle. Only three years, accordingly, had elapsed from the period of Woulfe's unfortunate failure, when three more Jesuits were despatched to Ireland, with an archbishop, to erect colleges and academies—having been invested with full power from the Pope to make use of the ecclesiastical revenues for that object. At the same time an English Jesuit was sent from Rome to his native country, "for the good of his health, and for the consolation and aid of the Catholics." Thomas Chinge, for such was his name, is said to have been successful in converting some of the nobility to the Romish faith, but, in the course of a year, his labours were cut short by death.

While thus watching over the interests of the Romish Church in England and Ireland, Pius IV. did not neglect to seek the promotion of the same cause in Scotland. In 1562, Nicholas Gaudan, a Jesuit, was sent to Mary Queen of Scots, for the purpose of comforting her in the midst of her difficulties, and confirming her in her adherence to the faith of Rome. The mission which he had undertaken was one of extreme difficulty. Nowhere had the principles of the Reformation found a more congenial soil than in Scotland. There, accordingly, these principles were no sooner preached, than they found thousands of willing minds and hearts by whom they were understood and appreciated. At the time when Gaudan appeared at the court of Mary, the Reformed opinions had been

extensively embraced by all classes of the people, and whatever savoured of Rome was repelled with indignation and disgust. Such was the state of feeling in Scotland when the Jesuit Gaudan entered the country in the disguise of a hawker or common pedlar. On learning by a secret messenger the arrival of this emissary from the Pope, the queen contrived to admit him to a private interview; not once only, but on three separate occasions, when she solemnly protested to the Papal nuncio her determination to uphold the Church of Rome to the utmost of her power, and her readiness to suffer in its support, should she be called to do so. The report soon spread that a Jesuit had found access to the palace, and the utmost excitement began to prevail. His steps were tracked; a price was set upon his head; and Gaudan quitted Scotland in the utmost haste, carrying with him, however, several youths belonging to noble families, to be educated in Flanders, that they might return to their native land as apostles of the faith of Rome.

The rapid progress of the Reformation in Scotland awakened no small anxiety at Rome, and an opportunity was eagerly looked for of restoring the Papal supremacy in that country. In 1567, accordingly, when Mary had given notice to the Pope, Pius V., of her marriage with Darnley, his Holiness instantly despatched a Jesuit named Edmund Hay, under the pretence of congratulating her on the happy event, but in reality to counsel with and advise her as to the best mode of subjecting her kingdom to the See of Rome. So anxious was the Pope to effect this re-conquest of Scotland, that he declared, in a letter to the queen, which he sent by the hands of Hay, and which was written in the holograph of his Holiness, that he would sell the last chalice of the church in the cause. And the Jesuit was, moreover, instructed to hold out to Mary the flattering prospect of Elizabeth being yet dethroned by the influence of Rome, and herself being placed on the throne of England. And it is not unlikely that such an expectation was really entertained by the Pope, as we find him in 1570, only three years after this significant message to Mary, issuing a bull of deposition against the queen of England, thus endeavouring to excite her subjects to rebellion. The English Roman Catholics held this bull in as little respect as the Protestants did; but that in other quarters a different result was anticipated, is evident from the fact, that on the person of a Scottish Jesuit, of the name of Creighton, who was apprehended and imprisoned in 1584, was found a paper giving detailed reasons to show the easiness of an invasion of England, and appealing to the general wish and expectation of the English Catholics. The Jesuits had taken an active part in establishing a college at Douay, in French Flanders, for the purpose of training missionaries to be sent into England. William Allen, a zealous English Romanist, was the main instrument in planning, and for many years carrying on, this missionary college. At the instigation of a party in Douay however, the magistrates dismissed Allen and his associates, who immediately transferred their services to a similar institution at Rheims in France. Another establishment of the same kind was founded at Rome by Gregory XIII. Thus, at the Seminaries, as they were called, of Douay, Rheims, and Rome, were trained the Seminary-priests, many of them Englishmen by birth, who were to propagate the Romish faith in England and Ireland. It was soon discovered, however, that various individuals among the Seminary-priests were using their endeavours to seduce the English subjects from allegiance to the queen, and thus carrying out the design of the bull of Pius V. Several Englishmen of good families entered the Society of the Jesuits. In a single year, 1578, Flanders alone gave the Company twelve select Englishmen, who had been exiles, and their number increased from year to year, until at length Mercurian, a general of the Jesuits, exclaimed, "Now it seems God's will that the Company should march to battle against the heresy of England, since he sends to her such a numerous and valiant host from England." Thither, accordingly, several Jesuits repaired, who, along with the Seminary-priests, attempted to sow the seeds of disloyalty and disaffection among the people. This conduct, of course, could not be tolerated, and the government forthwith issued a proclamation to the following effect: "That whosoever had any children, wards, kinsmen, or other relations in the parts beyond the seas, should, after ten days, give in their names to the ordinary, and within four months call them home again, and when they were returned, should forthwith give notice of the same to the said ordinary. That they should not, directly or indirectly, supply such as refused to return with any money. That no man should entertain in his house or harbour any priests sent forth of the aforesaid seminaries, or *Jesuits*, or cherish and relieve them. And that whosoever did to the contrary, should be accounted a favourer of rebels and seditious persons, and be proceeded against according to the laws of the land."

About three years before this proclamation was made, the Pope had sent an expedition to invade Ireland. It was headed by a person of the name of Stukely, whom the Pope made his chamberlain, and created him Marquis of Leinster, furnishing him at the same time with both money and men. Stukely set out, and on reaching the Tagus, where he expected to be joined by the king of Spain with a large army, he allowed himself to be persuaded to join in an expedition against the Turks, and perished in the battle of Alcazarquiver. A fleet had been waiting on the coast of Ireland to give Stukely a warm reception, but it was of course recalled. And yet though Stukely was diverted from the first object of his expedition, it was afterwards carried out by an Irish refugee called Fitzmaurice, with a few Irish and English exiles and Spanish soldiers. Dr. Sanders accompanied them as Papal legate, carrying

with him a bull which constituted the invasion a regular crusade, with all its privileges. A landing was made near Kerry, but the whole attempt at invasion turned out a total failure, and the invaders and insurgents were treated with the most barbarous cruelty.

The boldness of the Jesuits seemed to increase with every fresh repulse which they received. Scarcely had the news of the disastrous failure of the Irish expedition reached Rome, when they resolved, nothing daunted, to attempt the establishment of a branch of their Society in England, and the persons selected for this enterprize were two resolute and enthusiastic members of the Order, Father Parsons and Father Campion, both of them natives of England. They left Rome in 1580, with strict charges given to them not to interfere in the slightest degree with any political interests in the affairs of England. Parsons, who was a man of fierce, blustering disposition, was appointed head of the expedition, which numbered in all thirteen persons, seven of whom were priests. Passing through the Continental states, this party of Jesuit missionaries had a conference with Beza at Geneva. Parsons, leaving Campion to follow, resolved to enter England before his companions. He passed himself off as a military officer returning from Flanders to England; and the wily Jesuit dressed himself accordingly, besides interlarding his conversation with profane oaths, to render the deception all the more complete. Crossing to Dover, he journeyed on towards London, not without some fear of detection, in consequence of the suspicion prevailing against strangers. Campion followed, in the dress of a pedlar or merchant. On reaching the metropolis, a meeting of the Jesuits and missionary priests was held, at which Parsons presided. As instructed at Rome, he declared, and even solemnly took oath, that, in coming to England, he had no political designs whatever, but solely sought the conversion of the country to Rome, with the co-operation of the secular priests.

Notwithstanding the solemn disavowal of political motives with which the mission of the Jesuits was thus commenced, Parsons and Campion travelled through England under various forms of disguise, filling the minds of Roman Catholics with the most seditious and treasonable principles, urging, in no very obscure or unintelligible language, the necessity of deposing the queen. Intelligence of such proceedings could not fail to reach the government, and, accordingly, inquiries of the most searching nature were set on foot to discover the Jesuits. Severe denunciations were published against all who should harbour them, and against all who quitted the kingdom without the license of the queen; and rewards were offered for the discovery of the offenders. Parsons and Campion now addressed a letter in concert to the privy council, complaining of the general persecution, as well as the suspicions entertained against what they termed the most blessed company of Jesuits, and asserting the loyalty of the Catholics to be greater than that of the Protestants, but especially of the Puritans. Campion challenged the Protestant theologians to a controversy on the subject of the true faith; but the Jesuit's challenge and defiance were disregarded. The Jesuits now felt that the publication of the edict had rendered their position dangerous. Spies were everywhere in search of them, and they were under the necessity, in order to escape detection, of frequently changing their disguises, their names, and places of residence. "My dresses are most numerous," writes Campion, "and various are my fashions; and as for names, I have an abundance." Parsons, by his extraordinary dexterity and unscrupulousness, had less difficulty than his colleague in eluding the pursuit of his enemies.

It cannot be denied that the presence of the Jesuits in England, and the revolutionary principles which they were diligently spreading among the people, roused the queen and her ministers to the adoption of severe measures against the English Romanists. Up to this time, they had been readily admitted to court; some occupied situations of high honour and trust; and the Roman Catholic nobility, though excluded from the House of Commons, still sat and voted in the House of Lords. Now, however, that the Jesuits and Seminary-priests were perverting the minds of English Romanists, and alienating them from the government of their country, the most decided steps were adopted by the queen and her ministers to repress the treasonable spirit which began to manifest itself. Laws were passed, subjecting to the penalties of high treason all who possessed or pretended to possess the power of absolving or of withdrawing others from the established religion, or suffered themselves to be so withdrawn. Those who said mass, and those who attended it, were liable to be punished with fine and imprisonment. Another act provided, that to prevent the concealment of priests as tutors and schoolmasters in private families, every person acting in that capacity without the approbation of the ordinary, should be liable to a year's imprisonment, and the person who employed him to a fine of £10 per month. These enactments, severe though they undoubtedly appeared to be, were at first seldom put in execution; but at length the storm of persecution broke out, and the prisons in every country were filled with persons suspected as priests, or harbourers of priests, or transgressors of the enactments. Meanwhile the Jesuits meanly skulked about from place to place, allowing the vengeance of the government to fall not upon themselves, the real culprits, but upon multitudes of unoffending persons, upon whom the suspicion of the authorities happened to rest. "At length, thirteen months after his arrival," to quote from Steinmetz, "Campion was betrayed by a Catholic, and seized by the officers of the crown. He was found in a secret closet at the house of a Catholic gentleman. They mounted him on horseback, tied his legs under

the horse, bound his arms behind him, and set a paper on his hat with an inscription in great capitals, inscribed—Campion the Seditious Jesuit. Of course he was racked and tortured—words that do not convey the hideous reality. Imagine a frame of oak, raised three feet from the ground. The prisoner was laid under it, on his back, on the floor. They tied his wrists and ancles to two rollers at the end of the frame: these were moved by levers in opposite directions, until the body rose to a level with the frame. Then the tormentors put questions to the wretched prisoner; and if his answers did not prove satisfactory, they stretched him more and more, till his bones started from their sockets. Then there was the Scavenger's Daughter—a broad hoop of iron, with which they surrounded the body, over the back and under the knees, screwing the hoop closer and closer, until the blood started from the nostrils, even from the hands and feet. They had also iron gauntlets, to compress the wrists, and thus to suspend the prisoner in the air. Lastly, they had what they called 'little ease'—a cell so small, and so constructed, that the prisoner could neither stand in it, walk, sit, nor lie at full length."

Parsons, learning that his colleague was apprehended, and condemned to die, fled to the Continent, knowing well that a similar fate assuredly awaited him if he remained in England. On reaching a place of safety, the restless Jesuit commenced anew to plot for the advancement of the interests of Mother Church. The scheme which he now devised was nothing less than the conversion to the faith of Rome of James VI., king of Scotland, the son of the unfortunate Mary Queen of Scots, who was then imprisoned in England. To carry out this project, Parsons sent an embassy to the young king, then in his fifteenth year. This embassy was headed by the Jesuit Creighton, who was completely outwitted by James. The young Scottish monarch, keenly alive to his own interests, sought to turn the whole affair to his own account, pretending to connive at the proposed introduction of Romish missionaries, on condition that his exhausted treasury was replenished by the Roman Catholic powers. Creighton eagerly accepted the royal conditions, and he and Parsons hastened to Paris for the purpose of holding a consultation on the subject with some warm and influential friends of the Romish See. It was agreed that an attempt should be made to rescue Mary from her captivity, and to associate her with her son on the Scottish throne, and that, meanwhile, James should be relieved from his pecuniary embarrassments by a grant from the Pope and the king of Spain. The money matters were easily settled, but the first part of the project was of more difficult accomplishment. A French Jesuit, Samnier, was despatched from Paris to hold a secret consultation with Mary. He entered England in the disguise of an officer, "accoutred in a doublet of orange satin, slashed, and exhibiting green silk in the openings. At his saddle-bow he displayed a pair of pistols, a sword at his side, and a scarf round his neck." The design of this Jesuit embassy was to excite a secret revolt against Elizabeth on the part of some of the Roman Catholic nobles. The plot, however, was discovered, and, by the activity of the government, completely defeated; while the young king of Scotland, instead of becoming a dupe of the Jesuits, was thrown wholly into the hands of the Protestant party.

The failure, however, of this project of the Jesuits did not prevent them from forming another. A secret consultation, accordingly, was again held at Paris, with the view of devising a plan for the liberation of Mary. It was resolved that the Duke of Guise should land with a French army in the south of England, while James, with a Scottish army, was to enter by the north, and those of the English who were favourable to the Stuarts were to be invited to lend their assistance. The plan was communicated to Mary by the French ambassador, and to James by Holt, the English Jesuit. This scheme also failed, and Mary refused to lend her sanction to it. Soon after, the Jesuit Creighton was apprehended, and committed to the Tower, where he disclosed all the particulars of the projected invasion.

Many were the schemes and plots devised against Protestant England by the Jesuits, but, through the vigilance of Elizabeth and her ministers, they were all of them unsuccessful; and the alarm which they excited only led to more stringent and oppressive treatment of the Roman Catholics. The queen was highly offended with the cruelty shown in many cases. Camden tells us that "she commanded the inquisitors to forbear tortures, and the judges to refrain from putting to death." She commuted the sentence of death into transportation in the case of seventy Romish priests, one of whom was Jaspar Haywood, son of the first Jesuit that ever set foot on English ground.

The Jesuits made use of Mary Queen of Scots as a convenient tool for stirring up from time to time fresh conspiracies against the Protestant throne of England. One of the most active of their auxiliaries in these plots was Philip II. of Spain, and there is too good reason to believe that Mary, probably in her natural anxiety for deliverance from her protracted captivity, was cognizant of, if she did not participate in, these plots of the Jesuits. At all events these crafty priests were her advisers and ghostly confessors down to the time of her execution, which took place in 1587. The death of the unhappy queen of Scots, produced a deep impression on the minds of the adherents of Rome throughout the whole of Europe, and Philip II. of Spain, in particular, hastened to carry out his long-contemplated descent upon England with the glorious Armada. Pope Sixtus V. gave his warm approval of the scheme, and created the Jesuit Allen a Cardinal, for the purpose of accompanying the expedition in the

character of papal legate, with a commission to reconcile England to the communion of Rome, and to confirm the conquest to the Spanish crown should the expedition prove successful. This enormous fleet consisted of 135 ships of war, manned by 8,000 sailors, and carrying 19,000 soldiers, and high were the hopes of the Jesuits when this mighty armament set sail for the coasts of England. Allen carried with him an "Admonition to the nobility and people of England," which he had got printed at Antwerp, and which was intended to be extensively distributed among the people on the arrival of the Armada. This document, the authorship of which has usually been assigned to the Jesuit Parsons, was filled with the most scurrilous and abusive language against Elizabeth, and called upon her subjects to rise in rebellion and hurl her from the throne. But the Jesuits were utterly mistaken as to the real state of feeling in England, even among the Roman Catholics, who were at this very time visited with the most bitter persecution. No sooner did the news arrive of the project of Philip with his invincible Armada, than both Catholics and Protestants alike flew to arms, resolved to defend their country against the Spanish invader. All warlike preparation, however, was unnecessary. A tempest arose, and in one night the Armada with her mighty legions was swallowed up by the boiling flood. Thus terminated the boasted enterprize of Philip, planned by the Jesuits, and sanctioned by the Pope. From that date Spain has sunk into the position of a second or a third rate power in Europe.

Father Parsons seems to have now despaired of crushing Protestant England by any machinations carried on within the country; and being himself located on the Continent, he directed all his efforts to rouse the Roman Catholic governments to attack Elizabeth, and deprive her of her crown. With this view he published in 1591 his answer to the edict of the queen against the Jesuits. The book was multiplied in various parts of the Continent, and a new edition appeared at Rome in 1593. This production was well fitted to excite feelings of hatred against Elizabeth, both among her own subjects and among foreigners, and it is not surprising, therefore, that the public mind was agitated at this time by rumours of plots against the life of the queen. The foreign seminaries, which supplied missionary priests to England, were mainly under the control of Jesuits, who thus incessantly moved the springs which were to regulate the thoughts and feelings and conduct of the English Romanists. Parsons and Allen, in seeking to restore the Roman Catholic religion to its former position of influence and authority in England, considered the best means of effecting this to be the placing of a Roman Catholic monarch on the throne. These two Jesuit leaders looked to the daughter of the king of Spain as a suitable person, and to recommend her to the English nation. Parsons published in 1594 his "Conference about the next succession." We learn from Dr. Lingard that this tract excited an extraordinary sensation both in England and on the Continent. Parsons was in fact the accredited agent of Spain, employed expressly by Philip to support the pretensions of the Infanta to the English throne. With the exception of Creighton, who was decidedly favourable to the claims of James VI. of Scotland, the Jesuits were unanimously supporters of the daughter of the king of Spain, for whose benefit they promoted the second Spanish invasion, which was equally disastrous with the first, and, what is remarkable, from precisely the same cause. In 1598 we find an attempt made by Squires and the Jesuit Walpole to poison Elizabeth, which, though it providentially failed, showed all too plainly that the opinions which Parsons so diligently spread on the subject of regicide, had been readily imbibed by some members of the so-called Society of Jesus.

The rebellion which had for several years been raging in Ireland, headed by the daring O'Neil, was well known to have been planned and organized by the Jesuits, more especially by their general, Aquaviva. In 1599, Spain furnished a supply of money and ammunition for the insurgents, with a promise of men. And the Pope also, to show his entire approbation of the insurrection, sent O'Neil a consecrated plume and a bull, granting him and his adherents the same indulgences as had been granted to the Crusaders who had fought for the recovery of the Holy Land. The Irish rebellion, however, was suppressed, and the Spanish fleet, which had been sent to aid the insurgents, was compelled to return home, to announce to the ambitious monarch their complete and inglorious defeat. But Parsons, and those who favoured the Spanish pretensions, though foiled in all the attempts they had hitherto made to effect their purpose, were still determined to persevere. Another invasion was planned in 1661, and adopted by Philip III. of Spain; but it was suddenly frustrated by the death of Elizabeth, and the unanimous acknowledgment of James VI. of Scotland as her successor. A short time before her death, the queen and her ministers had come to the knowledge of the projected invasion, and of its being favoured and encouraged by Garnet, the English provincial of the Jesuits. One of the last acts, accordingly, of the reign of Elizabeth was to issue a proclamation banishing the Jesuits from the realm, not only because they refused to acknowledge and obey the queen, but entered into conspiracies of all kinds against her person, and into alliances with enemies of the kingdom, in order to effect her downfall.

To the mortification of Parsons and his friends, notwithstanding all the efforts they had made to set aside the Scottish succession, James was proclaimed king of England with the joyful shouts and acclamations of the people. It was now evident that the Jesuits had wholly miscalculated the extent of their influence; they had fondly expected that the death

of Elizabeth would be the signal for a civil war in England; but no accession could be more peaceful than that of the Scottish monarch to the throne of England. As soon as tidings of the event reached Parsons, he lost no time in writing a letter to a party in the English court, with a view to its being shown to the new king, in which he attempted, in the most crafty and deceitful manner, to show that he and the company to which he belonged had been in favour of the Scottish king. The original of this precious document is in the library of the British Museum. Sanguine hopes were entertained that James, now that he had succeeded to the English throne, would modify, if he did not entirely repeal, the laws which Elizabeth had passed against Jesuits and priests. But only a few months sufficed to dispel the delusive hopes of the Romanists. The restrictive enactments of which they complained were not only confirmed by James, but ordered to be put in rigorous execution. The Romish missionaries were banished from the kingdom, and the penalties for recusancy, besides being continued, were made to extend backward throughout the time which had elapsed since the new king arrived in London. Such unexpected severity was felt deeply by the Roman Catholics in England. Many families found themselves suddenly plunged into a state of extreme destitution, in consequence of the heavy fines to which they were subjected. One enactment after another passed of the most oppressive, exacting, and even persecuting character. All magistrates and judges were commanded, on pain of royal displeasure, to execute the laws against Roman Catholics, both priests and laymen, with the most stern and uncompromising rigour. The consequences were most disastrous. The rich were reduced to poverty, the poor were thrust into prisons, the goods of multitudes were confiscated, some were banished, and others were publicly executed.

In such circumstances as these the desperate conspiracy was planned which is usually known by the name of the Gunpowder Plot. The scheme was one of fearful revenge, being nothing less than to blow up the House of Lords with gunpowder at the opening of Parliament; and thus to destroy, at one blow, the King, the Lords, and the Commons. For more than a year the plan was secretly in process of concoction, and meanwhile government were putting in force measures of redoubled severity against the adherents of the Church of Rome. The fatal day drew near, but providentially some person or other, who was privy to the plot, disclosed it, thus preventing the execution of one of the most atrocious conspiracies which the history of any country records. The conspirators, eight in number, were apprehended, tried, and executed, while among the accomplices in the preparation, it was discovered that three noted Jesuits, Garnet, Gerard, and Greenway, were implicated, while every one of the conspirators belonged to the Jesuit faction. Gerard and Greenway contrived to elude detection, and escaped to the continent. Garnet forwarded a strong protestation of his innocence to the council, and though for a week he attempted to secrete himself, his hiding-place was discovered, and after frequent examinations, in which he equivocated in the most disgraceful manner, he was tried, convicted of complicity in the conspiracy, to the extent at least of guilty knowledge and concealment thereof, and in consequence he was publicly executed. Many have been the efforts made by Romish writers to exculpate Garnet from all concern in, or even knowledge of, the Gunpowder Plot, but his own admissions on his trial, as well as the evidence adduced on the part of the crown, brought home the charge to the wretched Jesuit priest and provincial so clearly, as, in the view of every impartial person, to put the fact of his implication in the conspiracy beyond the reach of doubt. To display the innocence, however, of this member of the Society of Jesus, miracles were alleged to have attended his execution. One, in particular, produced great excitement for a time among the more ignorant and superstitious of the English Romanists. An English student belonging to the Jesuits alleged, that he was standing by whilst the executioner was quartering the dead body of Garnet, when a straw, spotted with blood, came, he knew not how, into his hand. Subsequently, a man's face was seen depicted on the straw, and on examination it was pronounced the genuine picture of Garnet most perfectly displayed in the single drop of blood. It affords a melancholy view of the low state of intelligence in England at the time, that such a story should have not only been currently reported, but extensively believed by Romanists both at home and abroad.

The discovery of a conspiracy so horrible as the Gunpowder Plot, and the fact which was fully brought out, that it was originated by Romish Jesuits, only exasperated the king and the government still more against the English Roman Catholics, who, though innocent as a body of all connection with the nefarious transaction, were, nevertheless, visited with still more cruel treatment than they had hitherto experienced. Enactments of the most stringent description were passed against them, and to test their allegiance an oath was framed which was to be taken by every Romanist of the age of eighteen and upwards, and in which the temporal authority of the Pope was plainly and explicitly denied. A contest now ensued among the Roman Catholic leaders as to the legality of taking this oath. A number of the clergy and laity readily admitted its legality, and took it without hesitation. When a copy of the oath, however, was received at Rome, the Pope issued two apostolic letters addressed to the English Romanists, condemning the oath as unlawful. The appearance of this papal decision threw the body into great perplexity. Bellarmine, Parsons, and other Jesuits on the continent were the chief opponents of the test; but the English clergy were quite

divided in opinion on the subject. All the Roman Catholic peers, with the exception of Lord Teynham, took the oath in the House of Lords; and out of the whole body of English Romanists, there were only 1,944 recusants, of whom the great majority belonged to the humbler classes.

At the earnest request of Henry IV. of France, the Pope, Paul V., sent a secret envoy to England with letters to King James, urging the adoption of milder measures than those which had been recently resorted to by the legislature. James received the envoy with apparent kindness, gave him the usual gratuity, but sent him away with no definite answer to the Pope's letters. The slight thus put upon his holiness made him all the more ready to listen to the persuasions of the English Jesuits in Flanders, who despatched a deputation to Rome, calling for some speedy and energetic measures against the English king. The Pope, yielding to the pressure from without, issued a brief, forbidding the English Romanists to attend Protestant churches, and declaring the oath to be unlawful, and to contain many things contrary to faith and salvation. James, on learning that this papal document had reached England, and feeling assured that it was a contrivance of the Jesuits, resolved to act with the utmost decision; and forthwith, to show his indignation at this interference of the Pope with the internal government of the country, he ordered the oath to be administered to all Roman Catholics indiscriminately. The persecution now raged with renewed fury, which the Jesuits endeavoured to allay by the offer of a sum of money.

It was not a little annoying to the Pope to learn that his late brief had been, to a great extent, disregarded by the English Romanists, many of them having taken the oath in spite of the papal prohibition. Another brief, accordingly, was issued confirmatory of the former, but before it reached England, Blackwell, the archpriest of the Romanists, was in prison, having been deposed from his office at the instance of Bellarmine and Parsons, for taking the Oath of Allegiance, and also by a public letter recommending his people to follow his example.

King James, always partial to theological controversy, now entered the field against the Romish Jesuits on the subject of the temporal power of the Pope, and published a tract entitled 'An Apologie for the Oath of Allegiance.' A war of pamphlets now ensued; divines, both Romish and Protestant, published their sentiments on this much disputed point; and during the greater part of the seventeenth century the question was agitated on both sides with the most bitter keenness. James was resolved to enforce the oath in face of all opposition, and three Romish priests who refused to take it were condemned to the gallows. The Romanists were divided among themselves in the midst of all the sufferings which they were called to endure. Dissensions from within and oppression from without rendered the situation of many of them, peculiarly painful. The penalties for recusancy were enforced with increasing severity, and in 1610 all Roman Catholics were ordered to quit London within a month, and all priests and Jesuits were commanded to leave the kingdom within the same period.

But if Romanists in England were punished, on the one hand, by the Protestant government for refusing to take the oath of allegiance, they were punished, on the other, if they took the oath, by the Pope, under the influence of the Jesuits. In this strange position eight clergymen, prisoners in Newgate, appealed to the Pope, imploring him, by the blood of the martyrs, and by the bowels of their Redeemer, to take pity on them in their affliction, and to specify those parts of the oath which rendered it unlawful to be taken. To this appeal, affecting though it was, his Holiness made no reply. Nor did Parsons and the Jesuits content themselves with harsh and cold-blooded neglect of their fellow-Romanists in England in the time of sore persecution they resisted also every attempt on the part of others to instruct and comfort them. The Benedictine monks of Spain had resolved to establish a mission in England, but the Jesuits offered the most determined opposition to the scheme, and it was not until the cardinal-archbishop of Toledo pronounced the allegations of the Jesuits on the subject of the proposed mission to be false, and the design itself to be worthy of all encouragement, that the Jesuits allowed the plan of the mission to be carried into execution.

All the seminaries for the training of missionaries to England, with the single exception of the college at Douay, were under the direction of the Jesuits; and even Douay itself was gradually subjected to their control, through the crafty management of Father Parsons. The missionaries now poured into England from these colleges were of the most illiterate description, being prepared by only a few weeks' or months' training to enter on the duties of the mission. Accordingly, we learn that, in the course of the four years ending at Christmas 1608, no fewer than forty-one missionaries were despatched to England from Douay alone. Thus, to the other evils of the period, in so far as Romanists were concerned, was added an ignorant, degraded, and, in many cases, immoral clergy. The idea began now to be started of the necessity of episcopal oversight, in order to remedy the evils which had crept into the system. Two deputies had been despatched to Rome in 1606, to endeavour to procure a bishop from the Holy See Their evil genius, however, the notorious Parsons, continued still to haunt them, and, at his instigation, the petition was rejected, and the hopes of the English Romanists disappointed. The clergy made another application to the Pope for the appointment of a bishop over them, but Parsons again foiled them, and prevailed upon the Pope to decree that, "until every member of the clergy should concur not only in petitioning for an episcopal superior, but also in

recommending the particular individual to be preferred to that dignity, no proposal on the subject would be entertained." Such a decision from the sovereign pontiff was sufficiently discouraging to the English Romanists. Nevertheless, they resolved to send another deputation to Rome, to consult the Pope on the whole state of their affairs. The envoys were favoured with an interview with the Pope, the result of which was, that they obtained a confirmation of the prohibition against the interference of the Jesuits in the government of the archpriest. Parsons was not a little mortified at the partial success of the envoys, but he set himself with the utmost energy to counteract their efforts, first, by endeavouring to procure their recall, and, when that failed, by so slandering their character as to destroy their influence with the Pope. This cunning and unprincipled Jesuit pretended to be their confidential adviser and friend, and yet, all the while, he was sedulously employed in secretly frustrating every appeal which they made to the supreme pontiff.

Early in the following year, 1610, Robert Parsons was cut off by a sudden death, and thus a final termination was put to the wicked schemes of one of the basest and most unscrupulous men that ever belonged to the Society of the Jesuits. His life seemed to be one continued series of acts of duplicity, treachery, and atrocious wickedness. To this man, and his intriguing machinations, are to be traced almost all the calamities which, for many a long year, visited the Roman Catholics of England. He was their mortal enemy, though he professed to be their sworn and devoted friend. "Father Parsons," says one of themselves, "was the principal author, the inventor, and the mover of all our garboils both at home and abroad." The death of such a man might, therefore, have been considered as likely to bring relief to the English Romanists; but, unfortunately, the spirit to which he had given rise still survived. For ten years longer, the clergy continued to urge, with unremitting earnestness, the appointment of a bishop, but the Jesuits as vigorously opposed them. At length, in 1620, the Pope declared his willingness to accede to their request. The Jesuits, thus foiled at Rome in their opposition to the measure, endeavoured to prevent it from being put in execution by awakening, through secret influence, the fears and jealousies of King James; and in this they were so successful, that he solemnly declared that a Roman Catholic bishop should never be admitted into the country. The king, however, soon discovered that he had been duped by the Jesuits, and learning that only the spiritual inspection of the clergy was desired, he withdrew his opposition, and Dr. William Bishop was forthwith appointed Vicar-Apostolic of England and Scotland, but nominally Bishop of Chalcedon *in partibus infidelium*.

One grand object which the Jesuits have incessantly kept in view from the period of the first institution of their Order, has been the aggrandisement of the Society, and the establishment of their influence in every part of Christendom. But to no country have their ambitious designs been more sedulously directed than to England. They have attempted to operate upon it by all possible means both direct and indirect. We have found them, during the reign of James I., resorting to a thousand different plans to accomplish their designs; and while their plans were uniformly frustrated by the vigilance of the king and his ministers, they were secretly, but diligently, raising up, by means of the English College at Rome, of which they had acquired the complete control, a band of young men thoroughly trained up in the principles of the Order, and from whose labours as missionaries in England they expected a vast accession to the influence of the Jesuits in that country. Hence it happened, that of forty-seven persons who left the English College at Rome during the seven years preceding 1623, no fewer than thirty-three entered the Order of the Jesuits. So completely, indeed, did that English seminary become a prey of the Jesuits, that the Pope found it necessary to interfere, and to lay it down as a strict regulation that, for the future, no student educated on the foundation was to enter any religious order or company without special license from his Holiness; and, besides, each scholar, on his admission, was to take an oath to that effect, and to be ready, at the command of the protector or the propaganda, to take orders and return to England on the mission.

The English Roman Catholics experienced no little annoyance, in the early part of the seventeenth century, by the institution of a new Order of religious ladies, with the assistance of the Jesuit Roger Lee. These nuns were to live in community, but without any obligation of being shut up in a nunnery. They were bound to take upon themselves the instruction of young ladies, and to ramble over the country, nay, even to the Turks and infidels, to seek the conversion of souls to the Romish faith. The Jesuits, we are informed, mainly supported their cause, and took great pains to obtain them an establishment. These English Jesuitesses, as they were often called, caused so much scandal to the Romish mission, that the English clergy memorialized the Pope on the subject, urging upon his Holiness that the Jesuits were expressly forbidden, by their rules, to meddle or mix in the government of women, and that, notwithstanding this regulation, the Jesuitesses were in the habit of making use of the Jesuits alone in all their concerns in England and abroad, so that they seemed to think it a crime to permit any other priest to hear the secrets of their conscience in confession. In spite of all opposition, these English nuns besieged the Pope with petitions for the confirmation of the Order; but, in 1630, Pope Urban VIII., instead of confirming, wholly suppressed the sisterhood.

After the banishment of the Jesuits from England

in 1604, we hear little more of them until the reign of James II., who aimed at the establishment of the Romish Church in his dominions. Jesuit schools were opened; the Jesuit Petre was raised to the honour of a privy councillor; the Pope was urged by the king to make the Jesuit a bishop, but declined to grant the royal request. The Revolution of 1688, however, and the conferment of the throne of England on the Prince of Orange, changed the whole aspect of affairs, and threw the Jesuits once more into the shade. From that period till the date of the suppression of the Order by Ganganelli, Pope Clement XIV., in 1773, the history of the Jesuits in England is little more than a blank. The Order still survived the Papal deed of suppression, and while the successor of Clement XIV. connived at their continued existence, they found an asylum in Prussia, and were permitted to open a novitiate in Russia. But none of the foreign Jesuits appear to have sought shelter in either Great Britain or Ireland. The English members of the body continued to prosecute their mission as before. Nay, it is affirmed that at the very time when the suppression took place, the English government secretly patronised the Jesuits for state purposes.

The restoration of the Order, as we have already seen (see JESUITS), was the act of Pope Pius VII., with the design, as is believed, of upholding ultramontanism in France. The bull of revival and restoration was passed in 1814, and soon after, the Jesuits were found in great numbers in all the Continental countries; but their late expulsion from Switzerland, their banishment from Bavaria, Austria, Naples, and even, through the decision of Pope Pius IX., from Rome itself, drove many members of the Order to take refuge in England, along with their general, Roothaan. Through the liberality of Mr. Thomas Weld, a wealthy Roman Catholic gentleman, the Jesuit refugees were presented with the domain of Stonyhurst. Steinmetz gives the following account of this seminary belonging to the English Jesuits: "The college of Stonyhurst must receive, on an average, at least £6,000 per annum from pupils —the number being about 120, at forty guineas per annum, for boys under twelve years of age; for those above that age, fifty guineas; and for students in philosophy, one hundred guineas. Besides this, the college possesses and farms some thousand acres of good land, over which one of the fathers presides as procurator. The Jesuits are highly esteemed in the neighbourhood: their handsome church is thronged on Sundays and festivals; and on stated occasions they distribute portions of meat to the poor, besides supporting a small school for their children. Hence they have influence in those parts, as any member of Parliament will find to his cost, should he not make friends with the Jesuits.

"The English Fathers have no less than thirty-three establishments, or colleges, residences, and missions in England. Of course Stonyhurst is the principal establishment, where the Provincial of England resides. The college, in 1845, contained twenty priests, twenty-six novices and scholastics, and fourteen lay-brothers.

"Of the 806 missionary priests in Great Britain, including bishops, the Jesuits alone can say how many are enlisted under the banner of Ignatius, though, doubtless, this knowledge is shared by the 'Vicars-Apostolic' of the various districts in which they are privileged to move unmolested. The Jesuits are muffled in England; it is difficult to distinguish them in the names of the Catholic lists annually published. They have established a classical and commercial academy at Mount St. Mary's, near Chesterfield; and the prospectus of the establishment, after describing the suit of clothes that the pupils are to bring, simply informs the world that 'the college is conducted by gentlemen connected with the college of Stonyhurst.' These 'gentlemen' are generally sent out in pairs by the provincial, according to the constitutions, and thus may charm by variety; for the quantity of work on hand in the various Jesuit missions in England is by no means so evident as the speculation for more, by this constitutional provision. The secular priests are doubled and tripled by the necessities of the mission; the Jesuits are doubled, tripled, and quadrupled, by the requirements of the constitutions and the prospects before them." The Romanist English colleges are six in number:—Stonyhurst, near Whitley, Lancashire; St. Lawrence's, Ampleford, York; St. Gregory's, Downside, Bath; St. Edward's, Everton, near Liverpool; College of the Immaculate Conception, near Loughborough; St. Mary's, near Chesterfield. These are understood to be chiefly, if not entirely, under the care of Jesuits.

The vice-province of Ireland numbered sixty-three Jesuits in 1841, and seventy three in 1844. They possess in Ireland the colleges of Conglowes, Tollabeg, and two seminaries in Dublin. The Irish Romanists have been much diminished in numbers by famine, pestilence, and, above all, extensive emigration to America, Australia, and other foreign countries. The Jesuits carry on their work with as much secrecy as possible, endeavouring to advance the interests of Rome, and especially of their own Order, among all classes of the people. See ROME (CHURCH OF).

JESUS, a name given by Divine appointment to the second person of the Blessed Trinity, as the Saviour, which is the import of the Greek word. That a special importance was attached to this appellation of our Lord, is evident from the circumstance that he was so named by the angel before his birth, for we find it recorded that the angel said unto Mary, "Fear not; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name *Jesus*." And the angel who appeared to Joseph in a dream gave the same announcement, with the

interpretation of the name, "Thou shalt call his name Jesus; for he shall save his people from their sins." The reason was thus unfolded why the Son of God was about to assume human nature into union with the divine—that he might be Jehovah the Saviour. Jesus was by no means an infrequent name among the ancient Jews. The first person to whom we find it applied in the Old Testament was Joshua, the son of Nun, whose office it was, by Divine appointment, to conduct the Israelites across the Jordan into the land of promise. In anticipation, no doubt, of his selection for this peculiar office, he bore originally the appellation of Oshea, or Hoshea, the Saviour; but in Num. xiii., we find it stated that Moses, before sending out spies to examine the promised land, changed the name of one of them, by making a very important addition to it, which brought the type into a complete identity in name with the great Antitype. Thus it is said, v. 16, "And Moses called Oshea the son of Nun Jehoshua;" the first designation signifying Saviour, and the second, Jehovah the Saviour. The Holy Ghost thus taught that, while Joshua should be the deliverer of the people, it was not by his own arm that he should accomplish their deliverance, but by the arm of Jehovah. And in the interpretation given by the angel of the name Jesus, as applied to the Redeemer, it is said "for he;" in the original the pronoun is emphatic; "he himself shall save his people from their sins." He, then, is the very Jehovah implied in the name given to him as to the typical Joshua. And that he is indeed Jehovah, we learn from the language which the evangelist Matthew employs, immediately after describing the appearance of the angel to Joseph: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." These words obviously convey the idea that the Emmanuel, God with us, mentioned by Isaiah, is the same with Jehovah-Jesus our Saviour. The Son of God may be considered as Jesus the Saviour in a threefold aspect—as making known the way of salvation, as purchasing salvation for his people, and as bestowing it upon them when purchased.

JETSIRA, the Book of Creation, one of the most celebrated of the Jewish Cabbalistic writings. See CABBALA.

JEWS (ANCIENT). The name of Jews was usually given to the Hebrews, especially after the period of the Babylonish captivity, when the nation was chiefly limited to the line of the patriarch Judah, the ten tribes having been almost entirely absorbed in other nations, and thus having disappeared from the page of history. The Jewish people are the most ancient, the most remarkable and interesting of all the nations of the earth. Though for nearly eighteen hundred years they have nowhere been found existing in a national capacity, but mingled among the people of all countries, yet they have continued separate and distinct, so that they can be readily recognized by certain peculiar characteristics. This cannot be affirmed of any other people on the face of the earth. Amid the various changes and revolutions which have occurred in the course of the world's history, even the proudest nations of antiquity have become so completely merged in more modern nations, which have sprung out of them, that it is impossible to trace the course of their history with the slightest approach to distinctness. But here is a nation, which, notwithstanding the numberless vicissitudes it has undergone, has from its origin to the present hour continued a separate people, whose career is capable of being distinctly traced. It is the only nation, besides, which can with certainty point to the family, and even the precise individual, from whom they originated. They claim to be descended from Abraham, Isaac, and Jacob—a claim which is established by the pen of inspiration, and has never for a moment been doubted. And to put their descent beyond the reach of question, they bear about with them a standing memorial of it in the ordinance of circumcision.

From its very origin, the nation of Israel, as it is called, in more ancient times, was separated from other nations for a special and most important purpose, that from them might spring the Saviour of the world. And to bring about this great result, a special providence evidently watched over them. The promise given to Abraham in regard to this nation, which was to descend from him, was renewed to Isaac and to Jacob. The family of Jacob, by the overruling providence of God, obtained a residence in Egypt, until they became a great nation. After dwelling in Egypt upwards of four centuries, they were delivered by the instrumentality of Moses, and being conducted in their forty years' journey through the wilderness by the special guidance of their covenant-God, they were landed safely in Canaan under the care of Joshua. We are informed in the Sacred Scriptures, that 430 years elapsed from the call of Abraham to the deliverance from Egypt, and during the first 215, the Israelites had increased to only 70, or as Stephen the martyr, following the Septuagint, asserts, 75 souls, but during the latter half of the same period, they had multiplied to more than 600,000 fighting men, or including the aged, the women, and the children, to probably upwards of 2,000,000.

There appears to have been a succession of twelve kings during the time the Israelites were residing in Egypt, and it is not a little remarkable that an ancient historian mentions the ninth king of this series to have been the head of a new dynasty or race of kings. A revolution had happened in the country. A new family had ascended the throne, and as might have been expected in the case of an entire change

of government, it is said of the Pharaoh who then reigned, that "he knew not Joseph." Not that he was wholly ignorant of the wise and wonderful policy by which Joseph had consolidated the power of the Egyptian monarchs, but the meaning of the expression seems to be, that he held in no esteem the name and the services of so eminent a benefactor to his country. Joseph having been the servant of a different family from that which now ruled, all his wise and well-laid schemes for the advancement of the country's welfare were viewed with an evil eye by the stranger who had intruded himself into the throne of the Pharaohs. He knew not Joseph, nor did he regard with any favour the nation to which Joseph belonged, but summoning an assembly of the Egyptian people, he laid before them the danger which, in his view, threatened the country from the enormous increase of the Israelites. The new monarch began to tremble for the stability of his throne. The Israelites had gone down to Egypt, and risen there to a high degree of prosperity under a different race of kings from that which now reigned. The most fertile part of the country had been assigned to them, and the wealth and influence which they had acquired were such as might well excite the jealousy and the fears of an usurper. But the language in which the king speaks of their numbers and power shows the extent of his own fears, rather than the real state of the Israelitish people. "Behold the people," says he, "of the children of Israel are more and mightier than we." Such language was evidently exaggerated, but he dreaded lest by their numbers and their energy they should bring about a counter-revolution and deprive him of his kingdom. They had hitherto been a peaceful and inoffensive race of shepherds, who reckoned themselves mere temporary sojourners in a strange land, and therefore, they were not likely to interfere in the political arrangements of the country. But the policy of the monarch evidently was to find an excuse for oppressing a people, whose religion he hated, whose prosperity he envied, and whose wealth he coveted. Besides, it is not at all unlikely, from various incidental remarks which occur in the Old Testament history, that the Israelites were at this period beginning to be reconciled to, and actually to imitate, the idolatry of the Egyptians. Thus it is stated in Josh. xxiv. 14, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." In these circumstances it is not surprising that they were subjected to severe trials, and in all probability the Egyptian monarch was made an instrument in the hand of God to chastise his erring people.

The obvious design of the king of Egypt in oppressing the Israelites was to afflict and impoverish them, to break down their spirits, and to check their rapid increase. Accordingly, they were now reduced to a state of slavery, as complete as the Fellahs of modern Egypt, and they were declared to be the absolute property of the crown. The whole of the male population were doomed to toil at public works under severe Egyptian taskmasters, who are represented on the Egyptian monuments, armed with long whips, and driving bands of Hebrew slaves like cattle in the fields. They were compelled to dig clay from the banks of the Nile, to make bricks, and to build cities walled and fortified for the safe keeping of the royal stores. The Egyptian king and his people, however, were completely disappointed in their attempts to weaken and dispirit the Israelites, and thus to prevent their increase. In the midst of the cruel oppression to which they were exposed, they continued daily to grow in numbers, and their enemies, inwardly grieved at the advancing prosperity of this wonderful people, resolved to adopt still more relentless modes of oppression. "They made them to serve with rigour, and made their lives bitter with hard bondage, in mortar or in clay, and in brick, and in all manner of service in the field," or in all kinds of agricultural labour. Such means, however, of preventing the increase of the Israelites were completely defeated; and the Egyptian tyrant finding himself unsuccessful in his first scheme of open violence, resorts to a secret stratagem by which he hoped to accomplish his unhallowed purpose. He issued a cruel order that every Hebrew male child should be thrown into the Nile. This barbarous and inhuman edict extended to the Hebrew families indiscriminately, and it is painful to think what deeds of horror must have been perpetrated in execution of the royal mandate. Many a mother's heart must have been torn with deepest anguish when her helpless babe was ruthlessly snatched from her arms, and without mercy consigned to the waters of the sacred river. To what extent the bloody statute was executed, or how long it was in force, we are not informed; but during the currency of its operation, Moses, the deliverer of Israel, was born. He was the son of Amram and Jochebed, and it would appear that some extraordinary impression rested on the minds of his parents as to the future greatness of their child. It is said, "his mother saw him that he was a goodly child;" and the word which the martyr Stephen uses in describing him is a very strong one, "he was fair to God, or divinely fair." The apostle, in the Epistle to the Hebrews, calls him "a proper child," being the same word as is employed by Stephen, meaning "a fair child." Josephus also speaks in highly-coloured language of the beauty of Moses. There can be no doubt, therefore, that there had been something peculiarly attractive in the outward appearance of the child which operated powerfully in leading his parents to use all efforts for the preservation of his life. The prevailing motive, however, which actuated the godly parents of Moses, was faith in the Divine promises. Some have supposed that they were favoured with an

express revelation from heaven in reference to the preservation of their son. But it is quite unnecessary to make any such supposition, the promises in which they believed being, in all probability, those which referred to the deliverance of the Israelites from Egyptian bondage. A very general expectation existed among the Hebrews, about the period of the birth of Moses, that the termination of their bondage was drawing near, and his parents, in all probability, indulged the fond hope that their child, from his peculiar appearance, was destined to be the future deliverer of their countrymen. Hence they resolved to conceal the child, and "were not afraid of the king's commandment." Thus for three months they contrived to evade the cruel edict, but knowing that any plan of concealment could only be temporary, they at length came to the resolution, guided, no doubt, by heavenly wisdom, to cast their child upon the overruling Providence and ever watchful care of their covenant God. They formed an ark of bulrushes, in which they placed the child, and having secured the frail bark by daubing it within with slime, and without with pitch, they prepared to commit it to the waters of the sacred river. The joyful festival of the Nile was drawing near. Towards the beginning of July the expectations of the inhabitants of Egypt are turned towards the river in the anxious hope that it will rise to a sufficient height to overflow its banks and fertilize the country. The gradual rise of the river is eagerly watched and carefully measured, and when it has reached a certain height, a jubilee is held throughout the land. Egyptians of all ranks and classes repair in companies with music and dancing to the banks of the river and bathe in its waters—a practice which was in ancient times invariably attended with various idolatrous rites and ceremonies. It was on some such occasion that the parents of Moses deposited the ark, in which lay the infant Moses, among the flags or thick reeds which abound on the banks of Egypt's precious river. Among those who came to bathe in the river at this joyful season was the daughter of the king, who providentially rescued the child, and thus Moses was reared amid all the refinements and luxuries of a palace. He was educated also in the wisdom and knowledge of the Egyptians, and thus fitted for the arduous, important, and responsible office which in course of time he was destined to fill.

The time was rapidly approaching when the Lord was to visit his people and rescue them from Egyptian bondage. He remembered the covenant which he had made with Abraham, Isaac, and Jacob, and mercifully interposed to accomplish for them a glorious deliverance. By ten successive displays of judgment he made known his power in the sight of Pharaoh and his people, and brought out the Israelites from the land of bondage with their whole substance, not one hoof being left behind. During the forty years which elapsed between their deliverance by the hand of Moses, and their safe entrance into Canaan, they experienced many signal interpositions of the Divine Providence in their behalf. But of all the events which compose the history of this important period, the most remarkable, without doubt, was the giving of the law from Mount Sinai directly from the mouth of God, and its inscription afterwards by the finger of God on two tables of stone. Israel was thus constituted the depository of the Divine law, and Moses invested with the high honour of being the lawgiver. In connection with the exalted privilege thus bestowed upon God's favoured people and their distinguished leader, may be mentioned another remarkable arrangement of Providence in the erection of the Tabernacle, and the establishment of the numerous institutions of the ceremonial law, all of which were obviously designed to constitute a distinct line of separation between the nation of Israel and the other nations of the earth, besides preparing them for the coming of the expected Messiah, by keeping constantly before their minds the great truth that without shedding of blood there is no remission.

Once established in the Promised Land, the Israelites were marked out from all the other nations of the earth by a rigid adherence to the worship of the one living and true God. The land of Israel, it has been well said, was at that time the only lucid spot, for darkness covered the earth and gross darkness the people. In this respect the Israelites long continued to maintain the most exemplary character, manifesting the utmost abhorrence of idolatry in all its forms. The sacred historian, accordingly, has placed on record the pleasing statement, that "Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and who had known all the works of the Lord that he had done for Israel." Under the Judges, however, they maintained more familiar intercourse with the remnant of the idolatrous nations that was left among them, and were thus led to turn aside to the worship of false gods. The consequence was, that they were frequently exposed to the Divine chastisements through the instrumentality of the neighbouring nations, by whom they were again and again oppressed and brought low; but no sooner did they repent and seek to return to the Lord than they were straightway delivered. For a time they were under the charge of the prophet Samuel, during which they acknowledged no king but God. But when, in his old age, Samuel committed the management of the national affairs to his sons, the people became extensively dissatisfied, and entreated that a king should be appointed to rule over them as in the other nations round about them. With the conduct of Israel in this matter God was much displeased, regarding their desire for a king as in fact amounting to a rejection of God as their king. He granted their petition, but in anger, that they might be convinced by their own experience of the folly as well

as sinfulness of their request. Under the government of Saul they had ample reason to repent of the choice they had made.

A new and a brighter era in the history of Israel now commenced. Under the reigns of David and Solomon the nation attained a higher degree of prosperity than it has ever reached either before or since. Not only did they triumph over their enemies, and enjoy outward peace and security, but they were signally blessed with a great revival of religion throughout the land. David was the sweet psalmist of Israel, and both he and Solomon wrote some of the most precious portions of Holy Scripture. The reign of the latter monarch was marked by a most important event, the building and dedication of the Jewish temple. In the following reign, that of Rehoboam, the kingdom was rent into two parts, the tribes of Judah and Benjamin adhering to Rehoboam, the son and legitimate successor of Solomon; and the other ten tribes erecting a new and independent kingdom under Jeroboam, who headed a rebellion against the lawful monarch. To prevent his subjects from returning to Judah, Jeroboam set up idols at the two extremities of the country, Dan and Beersheba, thus commencing his reign with an act of rebellion against the God of Israel. A kingdom thus founded in the worship of dumb idols was not likely to prosper. Accordingly, in the long catalogue of its kings, not one is to be found who feared the Lord and sought faithfully to serve him. Yet the Lord had still a remnant even in this apostate kingdom. Even in the house of Jeroboam there was a young Abijah, in whom there was some good thing towards the Lord God of Israel. Of the people there were seven thousand who had not bowed the knee to Baal. The prophets Elijah and Elisha were sent to warn them of coming judgments, but they set at nought all their warnings, and in the reign of Hoshea, Shalmaneser, king of Assyria, invaded the country, took Samaria, the capital of the kingdom, and carried the great body of the people into captivity.

The kingdom of Judah survived that of Israel some years; and although their line of kings is disfigured by the names of many who encouraged idolatry and iniquity, yet there were some, as for example, Jehoshaphat, Josiah, and Hezekiah, who sought to reform abuses, and to establish the worship of the true God throughout the land. Under such exemplary princes there was no doubt a temporary revival of religion, but in a short time the people relapsed into idolatry; so that, after repeated warnings by the prophets Isaiah and Jeremiah, Nebuchadnezzar, king of Babylon, invaded Judah in the reign of Zedekiah, took Jerusalem, and carried the king, the nobles, and the great body of the people captives to Babylon, where for seventy long years they hung their harps upon the willows and wept when they remembered Zion.

On their return from Babylon, the Jews rebuilt the temple of Jerusalem amid much opposition from the Samaritans, and a remarkable revival of religion took place, as we learn from the books of Ezra and Nehemiah. About this time, by Divine appointment, arrangements were made, under the direction of Ezra, for the more extended diffusion among the people of a knowledge of the Scriptures. For this purpose the Levites were distributed through the country, and employed themselves in reading and expounding the Word of God on the Sabbath-days. It is supposed, too, that, about this time, synagogues were erected for public worship; and the Scriptures were collected in one volume to be kept by the priests as a precious deposit. Yet, notwithstanding the religious advantages which were thus increasingly bestowed upon them, we learn from Malachi, the last of the Old Testament prophets, that a time of great degeneracy had come upon them, and his closing prophecy is wholly dedicated to reproofs for their wickedness, exhortations to repent of their sins, and warnings of coming judgments. Nearly four hundred years elapsed between the time of Malachi and the coming of Christ, during which the voice of prophecy was no longer heard, and the Jews passed through a lengthened period of darkness, and oppression, and sore persecution at the hand of their enemies. So severe and protracted, indeed, were the trials to which they were at this time exposed, that had they not been watched over by a special Providence they would certainly have been exterminated from the earth. This was remarkably exemplified at an earlier period, in the memorable deliverance which was wrought for them by the instrumentality of Mordecai and Queen Esther; and another signal instance of the Divine interposition in behalf of the Jews occurred about fifty years after the days of Malachi. Alexander the Great, in prosecuting his ambitious conquests in Asia, advanced with a numerous army to lay siege to Jerusalem. The Jews had no forces sufficiently large to defend themselves against so formidable an enemy. In this extremity they committed themselves to the care of Jehovah, Israel's God, and the high priest, arrayed in his priestly robes, and attended by a large company of priests dressed in white, set out from Jerusalem to meet Alexander at the head of his army. As the procession drew near the warrior dismounted, and prostrating himself before the high priest, declared that before he left Macedon he saw in a dream a person dressed like the high priest, who had encouraged him to come over and assist in the conquest of Persia. Immediately Alexander gave up all thoughts of besieging Jerusalem, and accompanying the priests in peaceful procession into the city, he offered up sacrifices according to the law through the ministration of the high priest. Alexander's attention was then called to a remarkable passage in the prophecy of Daniel, where it is foretold that a prince of Grecia should overturn the kingdom of Persia. This the Macedonian conqueror rightly interpreted, as referring to himself, and ever after cherished a great

respect for the Jewish people. The reign of Alexander was of short duration, extending to little more than six years; and having no son to succeed him, four of his principal officers divided his dominions among themselves. In this division Seleucus obtained Babylon and Syria. The successor of Seleucus was Antiochus Epiphanes, who entertained a bitter hatred of the Jews. He took the city of Jerusalem, massacred thousands of the inhabitants, and taking away great numbers of them as captives, compelled them by torture to renounce their own religion, and worship the heathen gods. Many of the Jews, however, submitted to torture, and even to death, rather than disclaim the worship of the true God. In these trying circumstances God was pleased to raise up for them a deliverer in the person of Judas Maccabeus, through whose instrumentality Judea became an independent kingdom, the temple was purged from idols, and the worship of the true God restored. So firm a standing did the Jews thus obtain in their own country, that neighbouring nations sought their alliance. Even the Romans, who were at that time rising in national greatness, formed a league with the Jews. In this state of independence, with the high priest as their civil as well as spiritual ruler, the Jews continued for about a century, when they once more became the tributaries of a foreign nation. By the victorious arms of Pompey, a Roman general, the city of Jerusalem was captured, and the Jews compelled to submit to the Roman yoke. This event happened about B. C. 63. Herod, usually styled the Great, the last king of Judea, was a foreigner, being an Idumean by birth, and was permitted by the Romans to exercise royal authority over the Jews. It was this prince who ruled in Judea when our blessed Lord was born, and at that time he displayed his barbarous cruelty and inhumanity in the massacre of the children at Bethlehem. At the death of Herod, which happened soon after, Judea became a province of the Roman empire, thus fulfilling the prophetic declaration of Jacob, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be."

On the death of Herod, Palestine was divided amongst his three surviving sons—Archelaus, Antipas, and Philip. Archelaus was appointed ethnarch, or governor of Judea, Idumea, and Samaria, which formed the largest part of the province. Antipas was named tetrarch of Galilee, and Philip tetrarch of Trachonitis. Archelaus was deposed by the Roman Emperor Augustus, in consequence of repeated complaints from his subjects, and a Roman governor appointed in his room, subordinate to the prefect of Syria. Various governors of the same description succeeded, and among these Pontius Pilate was the first who took up his residence in Jerusalem, all the rest having dwelt in Cæsarea. "The condition of the Jews," says Dr. Welsh, "under the Roman governors was miserable in the extreme. The extortions of the publicans, whose office it was to collect the revenue, were excessive; and the whole of their proceedings was vexatious and oppressive. It was vain to hope for redress from the governors, whose avarice and injustice were proverbially great. The very fact of paying tribute to a heathen government was felt to be an intolerable grievance. And the Roman soldiers, quartered over the whole country, though they prevented a general insurrection, yet, by their very presence, and by the ensigns of their authority, exasperated the minds of the Jewish people, and led to many tumults, and seditions, and murders. A numerous party existed in Judea, whose religious prejudices were opposed to the idea of paying taxes to a foreign power, and who cherished the vain hope of restoring the Jewish kingdom. Attempts were made by different individuals, and particularly by Judas the Gaulonite, to instigate the Jews to a general revolt, which were repressed as they arose. But the fanatical principles were widely spread, and led to excesses to which, in no small degree, may be ascribed the final destruction of Jerusalem. The party was distinguished by the name of Zealots."

The clouds, betokening a storm of insurrection against the Roman authority, were evidently gathering in the time of Pilate, and they were nearly bursting forth under Caligula, who endeavoured to compel the Jews to profane the temple by placing his statue in it. It was under Gessius Florus, however, that the Jews broke out into open rebellion; and, under Nero, those wars arose between Rome and Judea which terminated, A. D. 70, in the destruction of Jerusalem by Titus. Josephus tells us that the Roman general, standing on the ruins of the demolished city, exclaimed in triumph, "It is, in truth, a god who has given us the victory, and driven the Jews from a position from which no human power could ever have dislodged them." The same Jewish historian relates that the enormous number of 1,100,000 men perished during this fatal war. An immense number of prisoners, men, women, and children, were either sold into slavery, crucified, or thrown to wild beasts.

Three days before the close of the memorable year on which Jerusalem and its temple were destroyed by the hands of the Romans, the Emperor Vespasian and his son Titus entered Rome in triumph, clothed in purple, and crowned with laurel, and, amid the acclamations of a delighted people, they made their way to the Temple of Victory. Among the proud trophies which were borne along in the procession were the sacred vessels of the Jewish temple, the golden table, the seven-branched candlestick of gold, and the book of the law of Moses. A temple was dedicated to the goddess of peace, in honour of this joyful day, and a medal was struck representing Judea as a weeping female resting her head on her hand at the foot of a palm-tree, while the fierce

Roman soldier stands by unmoved. The marble arch of Titus still remains to us at Rome, having survived the desolations of eighteen centuries, and exhibiting a faithful representation, among other objects, of the holy vessels of the temple. "Even to this day," says Dr. Da Costa, himself a converted Israelite, "the Jews in every country of their exile and dispersion have continued to observe the 9th day of the month Ab in memorial of both the first and second destruction of their city and sanctuary. Next to the great day of atonement, it is the most strictly kept of their fasts. Even the day before, the pious Israelite takes nothing beyond what absolute necessity requires: he seats himself on the ground, either at home or in the synagogue, by the dim light of a small candle, and the evening service commences with the 138th Psalm:—'By the waters of Babylon we sat down and wept.' Mournful and penitential psalms are chanted in succession throughout the day, especially the Lamentations of Jeremiah, of which so many striking features, once fulfilled in the taking of Jerusalem by the Babylonians, were still more signally accomplished in its destruction by the Romans."

Thus closed the history of the ancient Jews, one of the most eventful, interesting, and instructive which the records of the world's history anywhere contains.

JEWS (MODERN). The period of transition, we conceive, from the history of the ancient to that of the modern Jews is the destruction of Jerusalem by the Romans A. D. 70, and the consequent dispersion of the Jews. Nothing worthy of notice occurred in the history of this remarkable people for nearly forty years after the destruction of their city. The ruins of Jerusalem were occupied by a Roman garrison, to prevent any attempt being made to rebuild it; but, though excluded from the holy city, large communities of Jews were gradually formed in different parts of the country. And even in Jerusalem itself, the towers of Hippicus, Phasael, and Mariamne, the only three which remained standing out of the ninety towers which formerly guarded its walls, became again strongholds of the Jews.

At the end of half a century after the destruction of Jerusalem, we find the whole of Judea in a state of rebellion. The leader of this revolt was a false Messiah called *Barcochab*, attended by his companion or prophet *Akiba*. In the reign of the Emperor Trajan, the Jews began to give fresh signs of a determination to resist the authority of the Romans, particularly those Jews who resided on the coast of the Mediterranean, in Cyprus, Egypt, and Cyrene. The insurrection spread to the banks of the Euphrates, when Trajan hastened to Antioch, with the view of checking its progress, but, being seized with sudden illness, he died on his way to Rome. Adrian, who succeeded him, quelled the disturbances among the Jews of Asia and of Egypt; but in the latter years of his reign a fresh revolt of the Jews took place in Palestine. This event was no doubt hastened on by the injudicious conduct of Adrian himself, who passed a decree that Jerusalem should be made a Roman colony under the name of Ælia Capitolina, and that circumcision, the distinctive Jewish rite, should be prohibited. The smouldering flame of discontent among the Jews now burst into a furious conflagration. Thousands flocked to Bethhoron from all parts, and hailed Barcocheba as their Prince and Messiah of the house of David. Thus constituted the leader of a numerous host, the impostor advanced into Syria, persecuted the Christians, and took possession of Jerusalem, where he changed the form of the Samaritan coins, adding his own name to them, with the title of Nasi or Prince. The contest continued for nearly four years, and at length the Romans were successful; and about A. D. 134, Judea was again made desolate, about half a million having fallen by the sword in the course of the war, besides those who perished by fire, famine, and sickness. Those who escaped were reduced to slavery by thousands. The remnant was transported into Egypt, and Palestine was left almost without an inhabitant. The Jews were now prohibited from entering Jerusalem, or even looking upon it from a distance; and the city now called Ælia was inhabited only by Gentiles, or such Christians as renounced the Jewish ceremonies.

Jerusalem being now a Roman town, and no longer the metropolis of the Jewish religion, Tiberias was fixed upon as the head-quarters of the Jews, and there they first drew up the Mishna or oral law Christianity had now taken the place of Judaism in the chief places of the Holy Land. Ælia Capitolina became the seat of a Christian bishop, who, in course of time, received the appellation of the Bishop of Jerusalem. Helena, the mother of Constantine founded Christian churches at Bethlehem and on the Mount of Olives, besides thirty other churches which the same Empress is said to have erected in different parts of Palestine. In the reign of Julian the Apostate, the city of Jerusalem was again brought into notice, in connection with a strange proposal which this heathen Emperor made to the Jews, that they should join him in the impious attempt to belie the prophecies of Scripture by rebuilding the Temple. Ammianus Marcellinus, a historian of the period, informs us, that to accomplish this great work Jews assembled from all quarters in Jerusalem, and in festival garments, with richly ornamented tools, commenced digging the foundations of the new sanctuary; but while thus employed, balls of fire suddenly issued from beneath the ground, accompanied with an earthquake and violent hurricanes of wind, which compelled them to desist from the prosecution of their work; and the death of Julian in A. D. 410 put an end to all thoughts of resuming it. Under the long series of Christian Emperors who succeeded Julian, Jerusalem became the scene of innumerable pilgrimages,

and centuries after, the possession of the sepulchre of Christ and of the other holy places by the Mohammedans, gave rise to the CRUSADES (which see).

In the year A. D. 636, Jerusalem passed into the hands of the followers of the false prophet, and Omar founded a mosque on Mount Moriah. Charlemagne, however, Emperor of the West, received from the Caliph, Al-Raschid, the keys of the Holy Sepulchre; but no long time elapsed when they were resumed by the Mohammedan powers of Asia, against whom for centuries the Crusaders fought with desperate valour, though with varied success, commencing their expedition usually with a massacre of the Jews, and when they succeeded in taking Jerusalem, they uniformly signalized their triumph by the murder of all the Jews who might happen to be resident in the city. In 1516, the Holy City was once more retaken by the Ottomans under Selim I., and from that time to the present it has continued to form a part of the Pashalic of Damascus. "Truly imposing," says Da Costa, "is the aspect which the city now presents! Its buildings, its ruins, and its memorials, connected with so many people, periods, and hallowed associations! The mosque of Omar now stands where once was raised the temple of Solomon. David's tomb remains, beside a convent of Minorites. The site of Herod's Palace and the traditional abode of Pontius Pilate are still pointed out, while we must not entirely overlook the residence of the Protestant Bishop of Jerusalem, and the English Church, in which its own services are read in the Hebrew tongue. The Mahometans, Christians, and Jews have each their separate quarter; here, as elsewhere, the most despised and miserable belongs to the Jews. Yes! even in the city of their kings, the children of the kingdom are cast into outer darkness."

It is remarkable that the Jews have continued to preserve their national character, though they have lost their city and their temple, and so completely have they been scattered and peeled, that they have not a country they can call their own. They carry about with them the outward sign of their descent from Abraham, which no tyrannical prohibition, no cruel persecution, has ever prevailed upon them to forego. Constituted of old the custodiers of the sacred oracles, they have scrupulously maintained their adherence to the Hebrew Scriptures, and though by Rabbinical comments and glosses they have, in too many instances, perverted the meaning, they have ever entertained the most scrupulous regard to the integrity of the text. No sooner had they been driven from Jerusalem, than the great council of the Israelitish Rabbins was established at Tiberias in Galilee. Thence issued the two great storehouses of Rabbinical lore, first the Mishna, and afterwards the Talmud, being, as the Jews allege, the oral law, received by Moses from the mouth of God, during the forty days which he spent on Mount Sinai. This oral law was transmitted by Moses to Joshua, and conveyed down from generation to generation. A complete collection of all the oral or traditional commandments was made about A. D. 190 by Rabbi Judah the Holy. It is composed of six treatises, called the *Mishna*, which has received many additions and commentaries from the later Rabbins, under the name of the *Gemara*. The Mishna or text of the oral law, combined with the Gemara or commentaries, form together the Talmuds, the more ancient of which is the Jerusalem Talmud, completed in Palestine towards the end of the third century; while the later is the Babylonian Talmud, compiled in the schools of Babylon and Persia, in the commencement of the seventh century. Thus the religion of the modern Jews became, like that of the Pharisees in the time of our Lord, a combination of the written with the oral law, both being regarded as of equal authority. The Sadducees who resisted the combination disappeared as a separate sect after the destruction of Jerusalem; and with the exception of the small sect of the CARAITES (which see), the Jews to this day, those of them at least who have not embraced infidelity, are rigid adherents of the Talmud. In addition to the Talmud, however there are two other works of Jewish tradition, the one called the *Masora*, and the other the *Cabbala*, both of which are regarded by the modern Jews as of great importance in establishing the meaning of the Old Testament writings.

The history of the modern Jews, or those of the Dispersion, may be handled under a twofold division, that of the Asiatic or Eastern, and that of the European or Western Jews. The question as to the "Captivity of the East," as it is termed by the Rabbins, has given rise to much fruitless discussion. The two classes of Jews now to be considered have been almost uniformly for many centuries the victims of incessant oppression and injustice at the hands of the people among whom they have been scattered.

From the reign of Adrian to that of Constantine, the Jews enjoyed a season not merely of rest from persecution, but of actual prosperity. In many cases they were treated with the utmost favour by the heathen Emperors as an offset to the Christians, who were of course hated alike by the Jews and the heathens. During the ten persecutions of the Christians in the Roman Empire, the Jews looked on with complaceney, and even triumph, at the barbarous cruelties inflicted on the followers of the Nazarene; and it afforded them no small satisfaction to see the hated Christians taking shelter in the catacombs from the fury of the heathen, while their synagogues were flourishing throughout every part of the land of Edom, and their schools at Jamnia and Tiberias were rising in influence and authority every day.

With the establishment of Christianity under Constantine, however, a remarkable change took place in the condition of the Jews. Formerly, their in-

tense hatred of Christianity was a passport with the Roman emperors to places of trust and authority, but now that the emperors had themselves become Christian, the Jews became a condemned and persecuted sect. The elevation of Julian the Apostate to the imperial throne gave them some slight hope of the restoration of brighter days, but the death of Julian, after a short reign, disappointed all their expectations. The Christian emperors who succeeded afforded the Jews entire toleration to observe their ceremonies, their feasts, and their Sabbaths, secured to them their property, their slaves, and their lands, but at the same time called upon the Christians to hold no intercourse with them, and to be on their guard against the doctrines of the synagogue. In the fifth century, the Jews throughout the Roman Empire, both in its eastern and western divisions, were not only deprived of toleration, but exposed to injurious and cruel treatment. But in the reign of Justin, and that of Justinian, Jewish oppression received the sanction of law. Justin passed an edict A. D. 523, prohibiting all Jews, Samaritans, and Pagans, from holding office in the State; while Justinian in his Code, as well as in his Novels, excluded the Jews from all civil rights, and any attempt at proselytism was declared a capital crime. The result of such oppressive enactments was a series of successive insurrections on the part of the Jews, which disturbed Justinian throughout his whole reign. The most violent of these outbreaks was caused at Constantinople by the sight of the holy vessels which had been carried by Titus from Jerusalem to Rome, and had found their way to the capital of the Greek Empire. To quell this tumult, which was of a very serious description, Justinian sent the holy vessels from Constantinople to Jerusalem, and, from whatever cause, they have never been heard of since that time.

The Jews, soon after the dispersion, and the consequent destruction of their whole ecclesiastical polity, longed for the restoration of some degree of order and government. This led to the institution of the Jewish patriarchs, the first of whom was Simeon, the third, who lived in the reign of Adrian. In his family the line of patriarchs continued until the fifth century, when they began so to pervert their office, that a law was passed by the Emperor Theodosius to restrict their power; and this proving ineffectual, the patriarchal dignity, in A. D. 429, was wholly abolished, and thus, as Da Costa remarks, "the link was broken which connected the different synagogues of the Eastern Empire." About this time an extensive emigration of learned Jews, devoted to the study of the Talmud, took place from Palestine and the Byzantine Empire to Babylonia and Persia—a circumstance which led to the compilation of the Babylonian Talmud.

The rise of the Mohammedan power in Asia in the seventh century led to the severe oppression and degradation of the Jews in the East. Previous to that period, the Jews in Arabia seem to have been numerous, powerful, and free. It is even asserted that there existed at one time in that peninsula a Jewish kingdom under Jewish kings; and even so late as the sixth century, a Jewish king reigned in Arabia. When Mohammed first commenced his mission as a prophet, he seems to have met with some countenance from the Arabian Jews, who may possibly have supposed him to be the Messiah. But, in the course of a few years, they began to entertain unfavourable views of the prophet, and from that time he looked upon them with the most bitter hatred, stigmatizing them as "unbelievers," and "murderers of the prophets," and applying to them similar opprobrious epithets. Accordingly, there has existed a strong feeling of enmity down to the present day between the Mussulman and the Jew. And yet it is impossible to read the pages of the Koran without being struck with the close connection which may be traced between its doctrines and those of modern Judaism, as developed in the Talmud and the Jewish traditions.

After the capture and destruction of Jerusalem by Titus, the Jews emigrated in great numbers to the coasts of the Red Sea, so that cities and even entire districts belonged to them. They waged war and negotiated treaties with their neighbours, and were fast rising into political importance in Arabia; but from the seventh century, when Mohammed promulgated his religion, they gradually sunk in influence and power; and though considerable numbers of them are still found in that country, they are held in great contempt among the Mohammedans. Colonies of Jews have long existed in the most remote parts of the interior of Asia and on the coast of Malabar There is also a peculiar race of Jews in the neighbourhood of Bombay, who call themselves BENI ISRAEL (which see), but claim no relationship with the rest of the Jews in Eastern countries; and while they strictly adhere to the chief portions of the Jewish ritual, they have also mingled Hindu superstitions with their religious observances. These Beni-Israel Dr. Wilson of Bombay considers to be probably descendants of the Ten Tribes. The Chinese Jews are numerous, and are supposed to have originally settled in the Celestial Empire between the time of Ezra and the destruction of the second temple. This is confirmed by the fact, that they hold Ezra in as great veneration as Moses, and appear to be quite ignorant of the Pharisaical traditions of the Talmud. They are called by the Chinese "the people that cut out the sinew;" and a great number of them seem to have exchanged Judaism for the religion of the Koran.

The Jews have almost always in Europe been a despised, oppressed, and persecuted people. Thus, by the Council of Vannes, A. D. 465, Christians were forbidden to eat with Jews. Some years later, the Council of Orleans prohibited marriage between Jews and Christians. The Council of Beziers, A. D. 1246,

efused permission to consult a Jewish physician. For centuries there existed in France a public officer called the "Protector of the Jews," who was chosen from among the nobles of the land, and who, in some cases, instead of being the friend, was the bitter enemy of the very people whom he was appointed to defend. In the south of France, trade was for a long period chiefly in the hands of the Jews, yet they were, all the while, regarded as the outcasts of society. At Toulouse, so late as the thirteenth century, a Jew was compelled to receive in Easter week every year a blow on the face before the doors of the principal church. At Beziers, the bishop yearly, on Palm Sunday, exhorted the people to avenge the death of the Saviour upon the Jews of the place; and after the year 1160, exemption from this insult was purchased by the payment of an annual sum of money. It is a strange circumstance, however, that in no part of France did Hebrew learning flourish more than in the south. Montpellier, Marseilles, Narbonne, Beziers, and other towns, were celebrated for their synagogues and academies, as well as for their Rabbinical writers, commentators, and grammarians. The Jews have never been found in great numbers in Norway, Sweden, and Denmark; but in all the other countries of Europe, they have existed amid much discouragement and persecution down to the present day.

The Jews who were banished from Spain in A. D. 1492, and from Portugal in A. D. 1497, are known by the name of *Sephardim*, or Spaniards, and maintain their identity as a separate class of Jews among their own brethren in all parts of the world. They look upon themselves as a higher order of Israelites. One peculiar point of distinction which marks them out from other Jews, is their daily use of the old Spanish language, which is handed down from generation to generation, and with which they are so familiar, that their own Scriptures are better known to them in the old Spanish version than in the original Hebrew. Down to the commencement of the present century, the Sephardim used both the Spanish and the Hebrew tongues in the daily intercourse of life, in their private correspondence, and even in the public worship of the synagogue, excepting what was included in the Liturgy. The Sephardim look back upon the history of their ancestors during the fourteen centuries of their residence as exiles in the Spanish peninsula with the most romantic interest. "This remarkable people," says Mr. Prescott, "who seem to have preserved their unity of character unbroken amid the thousand fragments into which they have been scattered, attained perhaps to greater consideration in Spain than in any other part of Europe. Under the Visigothic Empire the Jews multiplied exceedingly in the country, and were permitted to acquire considerable power and wealth. After the Saracenic invasion, which the Jews, perhaps with reason, are accused of having facilitated, they resided in the conquered cities, and were permitted to mingle with the Arabs on nearly equal terms. Their common Oriental origin produced a similarity of tastes, to a certain extent not unfavourable to such a coalition. At any rate, the early Spanish Arabs were characterized by a spirit of toleration towards both Jews and Christians—'the people of the book,' as they were called—which has scarcely been found among later Moslems. The Jews, accordingly, under these favourable auspices, not only accumulated wealth with their usual diligence, but gradually rose to the highest civil dignity, and made great advances in various departments of letters. The schools of Cordova, Toledo, Barcelona, and Granada, were crowded with numerous disciples, who emulated the Arabians in keeping alive the flame of learning during the deep darkness of the middle ages. Whatever may be thought of their success in speculative philosophy, they cannot reasonably be denied to have contributed largely to practical and experimental science. They were diligent travellers in all parts of the known world, compiling itineraries which have proved of extensive use in later times, and bringing home hoards of foreign specimens and Oriental drugs that furnished important contributions to the domestic pharmacopœia. In the practice of medicine, indeed, they became so expert, as in a manner to monopolize that profession. They made great proficiency in mathematics, and particularly in astronomy; while, in the cultivation of elegant letters, they revived the ancient glories of the Hebrew muse. This was indeed the golden age of modern Jewish literature. The ancient Castilians of the same period, very different from their Gothic ancestors, seem to have conceded to the Israelites somewhat of the feelings of respect which were extorted from them by the superior civilization of the Spanish Arabs. We find eminent Jews residing in the courts of the Christian princes, directing their studies, attending them as physicians, or, more frequently, administering their finances."

The Jews seem to have had a settlement in Spain long before the destruction of the second temple. It is remarkable that this portion of the dispersed of Judah allege that they are descendants of the house of David. Not that they are able to produce any document whereby to establish this claim, for the Israelites, since their dispersion, have not continued their genealogical tables; but their high pretension to be sprung from David is wholly founded on tradition. For many centuries, the Jews carried on the whole traffic of the kingdom of Spain; and members of their body were usually chosen to occupy places of trust and honour at court. As in the East the Jews were governed by the Resh Glutha, or Prince of the Captivity (see ACHMALOTARCH), so in the Spanish peninsula they were ruled by an Israelite called the Rabbino mayor, who was appointed by the king. This magistrate, who took cognizance of all Jewish affairs, had under him a vice-rabbino mayor, a chancellor, a secretary, and several other officers

while two different orders of rabbins, or judges, acted under him in the towns and districts of the kingdom. But the honour in which the Jews were held by the king and the higher orders both in church and state, did not make them altogether free from oppression and persecution. On the contrary, the free burghers, the inferior clergy, and especially the common people, were their inveterate enemies. From time to time the most severe enactments were passed against them, and they were subjected to persecution of every kind.

Nowhere has Hebrew learning been more extensively cultivated than among the Jews of the Peninsula. In early times, and even during the rule of the Saracens, their youth were trained in the famous schools of Babylon and Persia; but at an after period, an entirely new and independent school of Hebrew theology was established in Spain. The circumstances which led to the removal of the seat of modern Jewish science from the East to the West are thus detailed by Da Costa:—"Four learned Israelites of Pumbeditha were in a ship, which was captured by a Moorish pirate from Spain, A. D. 948. One of them, named Rabbi Moses, after having seen his wife cast herself into the sea, to escape the ferocity of the captain, was, with his son, carried prisoner to Cordova. The Israelitish inhabitants of that town soon effected their deliverance by means of a ransom. After remaining some time unnoticed, a learned discussion in the synagogue became the means of raising Rabbi Moses high in the esteem of all, and renewing the interest his fate had before excited. He was soon chosen head of that synagogue and judge of the Jews; and becoming known, while holding this office, to Rabbi Chasdai Ben Isaac, the great protector of his nation, at the court of Miramolin, he obtained in marriage for his son a daughter of the powerful house of Peliag, thus laying a prosperous foundation both for his own descendants and for the Jewish schools of Spain. When the Persian school of the Geonim came to an end in the eleventh century, in the person of Rabbi Hai Bar Rab Scherira, the schools of the Spanish Rabbanim took its place, as the centre of Jewish civilization and learning. Soon Toledo and Seville, then Saragossa, Lisbon, and a great number of other cities, shared in the glory of Cordova. At Toledo alone, the number of students in Hebrew theology is said to have sometimes amounted to twelve thousand: the number is no doubt exaggerated, but the exaggeration itself proves the high idea that was formed of the extent to which the study of Hebrew literature was carried on in the ancient capital of Castile."

Thus the reputed founder of the new school of Hebrew literature at Cordova was Rabbi Moses of Pumbeditha; but the first age or generation of the Spanish Rabbanim did not begin with him, or even with his son, but with Rabbi Samuel Hallevi, surnamed Hanragid, or the Prince, who is considered as the first Rabbino Mayor, or Prince of the Captivity in Spain, A. D. 1027. From that date till the end of the fifteenth century, nine generations of Rabbanim are reckoned, each deriving its name from a head of the synagogue, or some distinguished student of the age.

The most distinguished of all the Spanish Rabbanim were Aben Ezra and Maimonides, both of them gifted with remarkable abilities, learning, and wealth. The first of them, Aben Ezra, usually surnamed *Hachacham*, the wise, was born at Toledo in the beginning of the twelfth century. He is best known as a commentator on the Old Testament, his labours in this department having been valued not only by Jews, but also by many Christians. Maimonides was a native of Cordova, having been born there in A. D. 1139. He was a voluminous and a versatile writer, his works, which amount to more than thirty in number, being on a great variety of different subjects. The most remarkable of his writings is his *Moreh Nevochim*, or Guide to the Doubtful, a work in which he interprets, with great clearness, the Law and the Talmud. The great aim of Moses Maimonides, in the twelfth century, was, like that of Moses Mendelssohn in the eighteenth century, to find a basis for the principles of traditional Judaism in philosophy rather than in revelation. No sooner were the views of this remarkable man given to the world in the Moreh Nevochim, than a cry of heresy was raised both against the book and its author. The synagogues of Spain were now divided into two parties, the one favouring, and the other opposing, the views of Maimonides. His admirers, however, obtained the decided superiority both in numbers and influence; and though Rabbinism still continued to exercise dominion over the synagogue, the discussions occasioned by the writings of Maimonides tended, in no small degree, to deliver the minds of many Jews from the trammels of traditional authority. Accordingly, about a century after, we find the Rabbins of Spain complaining of the progress of infidelity caused by the influence of Greek philosophy.

The Sephardim or Spanish Jews have not only produced able writers on theological subjects, but also distinguished poets, astronomers, and mathematicians. Amid the honours which they gained, however, in the walks of literature and science, often was the sword of intolerant persecution unsheathed, and the records of the Inquisition in Spain tell us of multitudes of victims belonging to the despised Jews no less than to the Christian heretics. At length, in A. D. 1492, after the reduction of the last Moslem kingdom in the Peninsula, an edict was promulgated for the expulsion of the Jews from Spain, four months being allowed them to prepare for their departure. In vain did they offer immense sums of money to be allowed to remain; they were transported by ships to the coast of Africa. Many of them endured such extremity of suffering that they returned to Spain and renounced the faith of

their fathers. Others found an asylum in Portugal, where, in consideration of the payment of a high capitation tax, they were invested with various privileges, being allowed to celebrate their feasts, practise their ceremonies, and continue the full exercise of their religious worship. A Rabbinical school was formed at Lisbon, which soon rose to considerable distinction, and during the five years which elapsed between the expulsion of the Jews from Spain, and their banishment from Portugal, this school became the centre-point of Jewish literature and science. The most distinguished of the Portuguese Jews was Abarbanel, whose fame, as a theological writer, is still cherished among the Jews. In 1497, an edict was published banishing the Jews from Portugal, as they had a few years before been banished from Spain; and from this date the Sephardim were scattered over every quarter of the globe, still, however, preserving their identity separate and apart from all the other races of the Jewish nation. In America, n Africa, in Asia, and many countries of Europe, they found refuge, and enjoyed toleration and peace. But the country which has afforded them the warmest hospitality, since the close of the sixteenth century, has been the Protestant republic of the Low Countries.

The first settlement of the Jews at Amsterdam was made in A. D. 1594, and in the course of four years they erected a synagogue. Ten years after, the increase of the Jewish population led to the formation of a second, and in A. D. 1618 of a third synagogue. In 1639 the three synagogues were united to form one single community of Spanish and Portuguese Jews, which founded, in 1675, a handsome synagogue for the whole body. About the same time the German and Polish Jews had established their synagogues in the capital of Holland. Though excluded from public offices, and also from all guilds or companies, except those of the physicians and brokers, the Israelites were secured in the full possession of liberty of conscience, the free exercise of their religion, the practice of their own laws and traditions, and even, with few exceptions, the observance of their national customs. Among the Jews in Holland there have been various authors and learned men, one of the most noted of whom was Rabbi Menasseh ben Israel, who wrote several exegetical and dogmatical works, besides several books relating to the Jewish Liturgy, the worship of the synagogue and Rabbinical ordinances. Contemporary with this learned author was another man of a strongly speculative turn of mind, Uriel da Costa, who threw off at once all belief in the Divine authority of the Old Testament, and in the traditions of the Rabbins. The appearance of this bold infidel in the synagogue of Amsterdam, and the open avowal of his dangerous doctrines, led to a keen struggle between the modern sect of the Pharisees and that of the Sadducees. In a work which he published explanatory of his opinions, Uriel declared his rejection of all tradition, and his denial of the resurrection of the dead and the life to come. The chief magistrate of Amsterdam deemed it his duty to take cognizance of the matter, and, accordingly, the author was arrested, and the affair was compromised by the payment of 300 florins, and the confiscation of the books. From this time Uriel da Costa became both in opinion and practice an open Deist; but at length, weary of a struggle in which he stood alone, he sought and obtained reconciliation with the synagogue. Again he avowed his deistical opinions, and for seven years he was cast off by his brethren. A second time he sought reconciliation to the synagogue, which was only granted after the infliction upon the unhappy man of the well-known forty stripes save one; and a few days after submitting to this degradation, he put an end to his existence, having previously written his autobiography, which was afterwards published by Limborch.

Another individual of great note among the Jews in Holland was Benedict Spinoza, who, in his theological writings, taught a system of complete Pantheism, not by substituting the whole universe in place of the living God, but by attributing real existence to God alone, and admitting of no other existence, material or immaterial, unless as a modification of that one only Being. This amiable but erring philosopher was a native of Amsterdam, having been born in that city in A. D. 1632. His peculiar opinions were chiefly founded on the writings of Des Cartes (see IDEALISTS), which exercised a remarkable influence on the thinkers of his age. The views which Spinoza had been led to form were completely at variance with those of his fellow-Israelites, and as a natural result he began to neglect the public services of the synagogue, and to dispute with the Rabbins on religious subjects. At length his opinions drew down upon him the censure of his brethren, and he was not only expelled from the synagogue, but he found it necessary, in order to save his life, to fly from Amsterdam, and, after wandering from one place to another, he settled at the Hague. Here he lived in seclusion, but maintaining an extensive correspondence with learned men both in Holland and elsewhere. In the course of a few years he was cut off by consumption.

Next to Amsterdam, nowhere have the Jews been more prosperous than at the Hague. In that city many of the finest houses have been built and inhabited by Jews, and their synagogue is in one of the best quarters of the town. Members both of the German and Portuguese synagogues in Holland were frequently preferred to fill confidential posts in matters of diplomacy; and such has been the respect uniformly shown to the Jews in that country, that till the reign of William V. inclusive, no stadtholder of Holland had ever failed to pay at least one formal visit to each of the great synagogues of Amsterdam.

During the eighteenth century, the Jews in Holland, and indeed throughout the Continent generally

partook of the degeneracy in religion which so extensively prevailed. The infidel literature and philosophy of France exercised a most pernicious influence over both Jews and Gentiles in every country of Europe; while Voltaire and his followers intensely hated the Jews, because the very existence of that people constituted an incontestable proof of the historical truth both of the Old and New Testaments.

The Jews appear to have found an entrance into Russia during the reign of Peter the Great, but they were banished from the country in 1745, for having maintained a correspondence with the exiles of Siberia. They have always, however, kept their ground in Poland as well as in the Ukraine, both of which belong to the government of the Czar. The Polish Jews are looked upon by their brethren in other countries as a superior race, both in intellect and learning. "Nowhere else," says Da Costa, referring to Poland, "do we find in so great a degree, among the dispersed nation, a life of so much social activity combined with a remarkable bent towards religion and contemplative philosophy; nowhere else so wide a separation between science and theology, and, at the same time, such great capacity for scientific knowledge; nowhere else such deep national debasement, resulting from ages of ignoble occupation and servile subjection, with a character so highly respectable, both in its moral qualities and domestic relations; in a word, nowhere do so many remains of ancient nobility, and, at the same time, of the most wretched degeneracy, appear even in the expression of countenance and stature of body. These singular and original characteristics of the Polish Jew are to be found, not only in the mystic theosophy which usually distinguishes their schools and their theologians, but even in the existence of Caraites amidst these synagogues, in other respects buried, if we may so express it, in the study of the Talmud." In the synagogues of Poland, the Jewish sect of the SABBATHAISTS (which see), found many supporters; and in the same synagogues the CHASIDIM (which see), had their origin in 1740.

An Anti-Talmudic sect sprung up among the Polish Jews, originated in 1760 by Jacob Frank. This new Jewish sect completely cast off the Talmud, and adopted the Cabbalistic book of Zohar as the basis of its confession of faith, and hence they assumed to themselves the name of ZOHARITES (which see). They plainly declared their belief in the doctrine of the Trinity. At first the followers of Frank were looked upon as belonging to the Christian rather than to the Jewish faith, and they were persecuted by the synagogue for their Christian dogmas. In a short time, however, they were persecuted, on the contrary, by the Roman Catholic church, on account of their Jewish Cabbalistic views. In these critical circumstances, exposed to the hostility both of Christians and Jews, many of the Zoharites emigrated to Turkey, where they were treated with the utmost harshness and cruelty by the populace. Frank, with whom the sect originated, entertained many sentiments approaching to Christianity, and he considered that he had received a mission to unite together all religions, sects, and confessions. His followers no longer form a separate denomination, but numbers of them still exist in Poland, belonging to the Roman Catholic Church, though distinguished by certain remains of Judaism, and some of them secretly retaining a firm belief in the religion of the synagogue. They are said to have taken a share in the Polish insurrection in 1830, and it has even been asserted that the chief of the Frankists was a member of the Diet of Poland, and afterwards obliged to take refuge as a political exile in France.

But while the Jews in the southern and eastern parts of Europe were agitated by the prevalence among them of Cabbalistic opinions, a movement of a different kind was commencing in the north-western parts and in Germany. While Jacob Frank was actively propagating his peculiar views in Poland, Moses Mendelsohn was inculcating on the Jews in Prussia a system of opinions composed of a heterogeneous mixture of the teachings of Plato and of Maimonides. This remarkable man was born in 1729, at Dersace, of poor parents. In early life he exhibited many tokens of possessing an energetic and inquiring mind. The writings of Maimonides, and especially the Moreh Nevochim, were his favourite subjects of study. His own philosophical writings soon gained for him a high reputation both among Christians and Jews. His chief anxiety was to reform the religion of the Jews, while he maintained an outward respect for the forms of Rabbinical Judaism. On one point he expressed himself very strongly—in reference to the authority of the synagogue. He would not allow the synagogue or any other religious community to impose any restriction whatever on the rights of thinking and teaching. Through the influence of Mendelsohn, all respect for the Talmud began to disappear among the German Jews, and a large party was formed avowing themselves Anti-Talmudists. This eminent Jewish philosopher died in 1786, but the impress which he had made upon the religion and literature of the Hebrew nation continued to be felt long after his decease. Three intimate friends, who long survived him, and who actively propagated his opinions, were Hartwig Wessely, Isaac Euchel, and David Friedlander.

The year 1789 proved the commencement of a new era in the history of the modern Jews. With the French Revolution a system of political theories and opinions arose which agitated all the nations of Europe. Nor were the dispersed of Israel unaffected by the wide-spread spirit of change. Throwing off their own ancient nationality, they directed all their efforts from this period to be reckoned fellow-countrymen with the Christian nations. Taking advantage of the great political outburst in France, the Jews called loudly for the application in their case

of the principles of liberty, fraternity, and equality. Their demand was acknowledged to be just, and in 1791 complete equality was proclaimed for all Jews, without exception and distinction, who would accept the rights and fulfil the duties of French citizens. The rights which the Revolution had thus obtained for the Jews were confirmed by Napoleon Bonaparte. In consequence, however, of the prevalence of usury among the Jewish population in the provinces of the Rhine, an Imperial edict was published in 1808, imposing on every Jewish creditor who should go to law against a debtor the obligation to procure a certificate of good character, attested by the local authorities, declaring that the said creditor was not in the habit of taking usury, or pursuing any disgraceful traffic. This severe decree was limited in its continuance to ten years; but before the expiry of that period it was revoked, in consequence of the restoration of the Bourbon family. In Rhenish Bavaria and Rhenish Prussia it was continued and strictly enforced after the ten years had come to a close.

Napoleon I., in his anxiety to promote the welfare of the Jews scattered throughout his dominions, convoked at Paris a large assembly or sanhedrim of Israelites. This council, which consisted of 110 members, met on the 28th of July 1806. It was constituted by order of the Emperor, and three Imperial commissioners were introduced during the sittings, with twelve questions, which the sanhedrim were requested to answer for the satisfaction of Napoleon and the government. These questions, which chiefly referred to the Jewish laws concerning marriage and usury, were after mature deliberation answered by the assembly to the following effect, as related by Da Costa: "That the Jew, though by the law of Moses he had permission to take several wives, was not allowed to make use of this liberty in the West, an obligation to take only one wife having been imposed upon them in the year 1030, by an Assembly, over which Rabbi Gerson, of Worms, presided,—that no kind of divorce was allowed among the Jews, except what was authorized by the law of the country, and pronounced judicially,—that the Jews recognised not only Frenchmen, but all men as their brethren, without making any difference between the Jew and him who was not a Jew, from whom they differed not as a nation, but by their religion only. With respect to France, the Jew, who had there been rescued from oppression, and allowed an equality of social rights, looked upon that country as more especially his *own*, of which he had already given manifest proof on the field of battle;—that since the revolution no kind of jurisdiction in France or Italy could control that of the Rabbins;—that the Jewish law forbade all taking of usury, either from strangers or their own brethren; that the commandment to lend to his Israelitish brother, without interest, was a precept of charity, which by no means detracted from the justice, or the necessity of a lawful interest in matters of commerce; finally, that the Jewish religion declared, without any distinction of persons, that usury was disgraceful and infamous; but that the use of interest in mercantile affairs, without reference to religion or country, was legal,—to lend, without interest, out of pure charity towards all men, was praiseworthy."

The Imperial government declared their entire satisfaction with the replies of the sanhedrim, and another assembly of the same kind was convoked by the Emperor in 1807, to which Jews from other countries, and especially from Holland, were invited, with the view of giving to the principles of the first sanhedrim the force of law among the Jews in all countries. The second meeting, called the great Sanhedrim, to which was intrusted the formation of a plan of organization for all the synagogues throughout the Empire, met the following year. The principles laid down by the sanhedrim were strongly opposed by the Jews of other countries, particularly those of Germany and Holland. But the social and political equality which the Jews enjoyed in France, led to their settlement in great numbers in that country; so that in the course of two years after the assembling of the sanhedrim, the Jewish population resident within the boundaries of the French Empire amounted to 80,000 souls, of whom 1,232 were landed proprietors, exclusive of the owners of houses in towns.

The Jews in France, from the date of their emancipation by Napoleon I., have under every successive government been eligible to the highest offices, both civil and military, and so well have they acquitted themselves in every office which they have occupied, that in 1830 the Minister of Public Worship, M. Mérilhou, gave the strongest official testimony in their favour. The extent, however, to which the social equality of the Jews in France has been carried, has not only tended to destroy the national spirit which has generally characterized the Jewish people, but has introduced among them that spirit of religious indifference, and even infidelity, which is rapidly diffusing itself among Continental Jews generally.

The Revolution introduced into the Netherlands from France in 1795, gradually led to the emancipation of the Jews in that country also. But while a few hailed the new institutions, the great mass continued devotedly attached to the house of Orange, and keenly opposed to the revolutionary spirit of the age. The difference of opinion which thus existed among the Jews on political matters, brought about at length a schism in the synagogue. Those who had imbibed the new ideas assembled separately for religious worship, and founded a synagogue named Adath Jeshurun, which continued apart from the ancient synagogue of the Netherlands till the reign of William I. Soon after the revolution in Holland in 1795, Jews began to be admitted to the municipality and the tribunal of Amsterdam, and even to the

National Assembly at the Hague. These privileges were continued first under Louis Napoleon, and then under the house of Orange, as well as under the different constitutions of 1813, 1815, 1840, and 1848. At this day, accordingly, Jews in Holland are not unfrequently found holding municipal offices in towns, and places of trust and influence under the Crown. In Belgium also, the Jews enjoy entire liberty, and are eligible to all situations of a secular kind, on the same footing with the members of other religious bodies.

In Germany the Jews had a long struggle for emancipation. No doubt the French Revolution, and the influence of the French Imperial government under Napoleon I., were favourable to the Jews in various parts of Germany. But it was not until the reign of King Frederick William III. that the Jews became entitled to rank as Prussian citizens. This was secured to them by an edict published on the 11th of March 1812, which, while it granted the right of citizenship, encumbered it with so many exceptions and provisional regulations, that it was rendered almost nugatory. These restrictions, however, were removed in the year 1848, when the revolutionary spirit spread over almost every country of Europe.

In Roman Catholic countries various remarkable changes have been effected in the relation of the Jews to the governments. The reigning Pope, Pius IX., at an early period of his Pontificate, set an example of liberality by his regulations in favour of the Jewish subjects of the church. The Ghetto of the Jews at Rome was solemnly opened on the evening of the 17th of April 1847. It had been customary for four elders of the synagogue annually to approach the Pope with an humble supplication that he would grant the Jews permission as a nation to reside in Rome. This degrading custom, Pius IX. abolished, and granted a complete and unrestricted toleration.

Throughout every part of the world Jews are to be found, "There is not a country," says Dr. Keith, "on the face of the earth, where the Jews are unknown. They are found alike in Europe, Asia, Africa, and America. They are citizens of the world without a country. Neither mountains, nor rivers, nor deserts, nor oceans, which are the boundaries of other nations, have terminated their wanderings. They abound in Poland, in Holland, in Russia, and in Turkey. In Germany, Spain, Italy, France, and Britain, they are more thinly scattered. In Persia, China, and India, on the east and on the west of the Ganges, they are few in number among the heathen. They have trod the snows of Siberia, and the sand of the burning desert; and the European traveller hears of their existence in regions which he cannot reach, even in the very interior of Africa, south of Timbuctoo. From Moscow to Lisbon, from Japan to Britain, from Borneo to Archangel, from Hindostan to Honduras, no inhabitant of any nation upon the earth would be known in all the intervening regions, but a Jew alone."

Properly speaking, the modern Jews have no symbol or profession of faith, but allege the Word of God contained in the Old Testament to be the standard of their belief and practice. Maimonides, however, reduced the doctrines of Judaism to a limited number of fundamental principles, which are usually known by the name of the Thirteen Articles, and are regarded by the Jews as exhibiting a view of their peculiar system. These articles which form the creed of the modern Jews are as follows:—

"I. I believe with a perfect faith, that the Creator (blessed be his name) is the Creator and Governor of all creatures, that he alone has made, does make, and will make all things.

"II. I believe with a perfect faith, that the Creator (blessed be his name) is only one, in unity to which there is no resemblance, and that he alone has been, is, and will be our God.

"III. I believe with a perfect faith, that the Creator (blessed be his name) is not corporeal, nor to be comprehended by an understanding capable of comprehending what is corporeal; and that there is nothing like him in the universe.

"IV. I believe with a perfect faith, that the Creator (blessed be his name) is the First and the Last.

"V. I believe with a perfect faith, that the Creator (blessed be his name) is the only object of adoration, and that no other being whatever ought to be worshipped.

"VI. I believe with a perfect faith, that all the words of the prophets are true.

"VII. I believe with a perfect faith, that the prophecies of Moses our master (may he rest in peace) are true; and that he is the father of all the wise men, as well of those who went before him, as of those who have succeeded him.

"VIII. I believe with a perfect faith, that the whole law which we have in our hands at this day, was delivered by Moses our master, (may he rest in peace).

"IX. I believe with a perfect faith, that this law will never be changed, and that no other law will ever be given by the Creator, (blessed be his name).

"X. I believe with a perfect faith, that the Creator (blessed be his name) knows all the actions of men, and all their thoughts, as it is said; 'He fashioneth all the hearts of them, and understandeth all their works'

"XI. I believe with a perfect faith, that the Creator (blessed be his name) rewards those who observe his commands, and punishes those who transgress them.

"XII. I believe with a perfect faith, that the Messiah will come, and though he delays, nevertheless I will always expect him till he come.

"XIII. I believe with a perfect faith, that the dead will be restored to life, when it shall be so ordained by the decree of the Creator; blessed be his name, and exalted be his remembrance for ever and ever."

The articles of Maimonides have been approved and sanctioned by almost all the Rabbis for the last five hundred years. They have been publicly adopted as the creed of the synagogue, and have been inserted in the prayer books as fundamental points, which all Jews are expected to believe, and are required to repeat every day. The precepts of the Jewish religion are considered as amounting to 613, of which the affirmative are 248, and the negative 365. "In the ten commandments," says a writer on this subject, "there are 613 letters, and each letter stands for one command; and in the whole law of Moses there are 613 commandments; and such was the power of these two tables, that it contained the complete law of Moses. Thus far it is proved that a perfect God gave a perfect law." The negative precepts are obligatory on every Israelite at all times; but of the affirmative, some are optional, some are restricted to certain seasons, and others to certain offices; some can only be performed in Palestine, and others are limited to the regulation of such ceremonies and services as have been discontinued since the destruction of the temple. The obligations imposed on Jewish females by the affirmative precepts are very few. The Rabbis hold that before marriage a woman has nothing to do with religion, and is not required to observe any of the commandments; and after marriage, she has only to observe three: (1.) the purifications of women; (2.) to bless the Sabbath bread—that is, to take a small piece of dough, repeat a prayer over it, and throw it into the fire; and (3.) to light the candles on the eve of any Sabbath, or of any festival, and repeat a prayer whilst doing it.

Every Jewish father is bound to instruct his sons in the knowledge of the law, but not his daughters, and women are not required to learn the law themselves, neither are they obliged to teach it to their children. The process of education followed in the case of Jewish children is thus described by Dr. M'Caul in his 'Judaism and the Jews:'—"At four or five years of age, the Jewish child begins to learn the Aleph Beth. As soon as he can read the Hebrew text with points, the work of translation commences. There is no learning of grammar. The Melammed teaches the translation at once. He pronounces the Hebrew word, and tells the meaning, and repeats a given portion in this way until the child knows it. Thus, without grammar or lexicon, without any reference to roots or conjugations, the Jewish children learn the language of their forefathers; and it is surprising to see the progress which they make in the course of a year. When the child can translate tolerably, he then begins the Pentateuch again, with the 'Commentary' of R. Solomon Jarchi. The style of this commentator is concise, and often obscure. But the oral instruction clears away the difficulties. The Melammed repeats the words, giving the sense as before, and the child repeats after him until he has learned his task, which is for a week—either the whole weekly portion of the law, or a part of it, according to his abilities. When he has mastered Rashi, he begins the Talmud. At first, the oral method is used as before; but very soon the child is left to shift for himself; and usually, at ten years of age, he is able to make out the sense by the help of Jarchi's 'Commentary.' At thirteen he becomes a *bar mitzvah*, the son of the commandment, and is then responsible for his own sins, which, up to that time, the father has borne; and is expected to expound some difficult passage of the Talmud publicly in the synagogue. Of course all Jewish children do not pursue these studies so far as the Talmud and its commentaries. The mass of the people are very poor, and many are therefore obliged to rest satisfied with a knowledge of the Pentateuch. Others stop at Rashi's 'Commentary.' Others exhibit no taste for learning. But still, after deducting all these classes, a greater proportion of Jewish children receive a learned education than amongst Christians. Poor youths of promise find a seminary and books in the Beth Hammedrash, or house of instruction, which exists in every large congregation, where the Rabbi presides and superintends the studies. They are supported by voluntary contribution, and wander about from one celebrated Rabbi to another in order to complete their studies; and, it must be added, everywhere find a home and a supply of the necessaries of life. One of the most pleasing traits in the Jewish character is the hospitality with which they treat all strangers of their nation, but particularly wandering students."

A strange idea prevails among the modern Jews, that if a child cannot repeat the *Kodesh* in the synagogue, the soul of the deceased parent remains in purgatory. The greatest reproach, besides, that can be cast upon a Rabbinical Jew is, that he neglects the education of his children, more especially the male children, on whom double attention is bestowed. So little account is taken of females among the Jews, that a thanksgiving is inserted in all the prayer-books, and forms a part of the daily devotions of every male member of the synagogue: "Blessed art thou, O Lord our God! King of the universe! who hast not made me a woman!"

From the dispersion to the latter end of the last century, Rabbinism prevailed universally amongst the Jews, with the exception of the small sect of the Caraites (which see). The distinguishing feature of the Rabbinical system is, that it asserts the transmission of an oral or traditional law of equal authority with the written law of God, at the same time that it resolves tradition into the present opinions of the existing church. In consequence of the introduction of Rabbinical glosses, the great doctrines of Scripture are completely perverted. Thus the fundamental tenet of original sin is denied by the Jews; and Maimonides boldly affirms that the idea of man being born with an inherent principle of sin or holiness, is as inconceivable as his being born an adept in any art or science. On the other hand, the

Talmudists, and other Jewish writers, frequently speak of an evil principle, which they represent as the internal cause of all the sins that men commit. Some Rabbis speak of two principles in man, the one evil, the other good; the former born with him, the latter implanted at the age of thirteen.

The modern Jews are without priest, altar, or sacrifice, and, in their view, the only atonement is sincere repentance, and the only ground of acceptance is a perfect conformity to the law of Moses. This is the doctrine set forth by Maimonides, but the general doctrine of the synagogue appears to be, that there are other substitutes as well as repentance, such as the sufferings and supererogatory merits of reputed saints and martyrs. The doctrine of divine influence is taught by some Rabbis, but not by others; and the self-determining power of the human will to good or evil is clearly asserted in a maxim laid down in the Talmud, that everything is in the power of God except the fear of God. The notion is very generally entertained among modern Jews, that the ceremonial observances gone through annually on the Great Day of Atonement serve as an expiation for all the sins of the preceding year. Some Rabbis inculcate that repentance ought to be accompanied with bodily mortification and penance; and it is very generally believed that the bodily pains which they suffer are expiations for sins. The doctrine of the metempsychosis, or that one human soul animates several bodies in succession, is adopted by many Jewish writers.

It is maintained by the Jews that, after death, those who have been righteous in this life are happy, and ascend immediately into the holy place; but in the case of a wicked man, all his sins which stand near him go before him to his grave, and trample upon his body. The angel Duma likewise rises, attended by those who are appointed for the beating of the dead —a process which is called CHIBBUT HAKKEFER (which see), and is performed in the grave. Seven judgments are undergone by the wicked, which are thus described by a Rabbinical writer:—"The first is when the soul departs from the body. The second is when his works go before him, and exclaim against him. The third is when the body is laid in the grave. The fourth is *Chibbut Hakkefer*—that is, the beating in the grave. The fifth is the judgment of the worms. When his body has lain in the grave three days, he is ripped open, his entrails come out; and his bowels, with the sordes in them, are taken and dashed in his face, with this address, Take what thou hast given to thy stomach, of that which thou didst daily eat and drink, and of which, in all thy daily feastings, thou distributedst nothing to the poor and needy; as it is said, 'I will spread upon your faces the dung of your solemn feasts.' Mal. ii. 3. After the three days, a man receives judgment on his eyes, his hands, and his feet, which have committed iniquities, till the thirtieth day; and in all these thirty days the soul and body are judged together. Wherefore the soul during this time remains here upon earth, and is not suffered to go to the place to which it belongs. The sixth is the judgment of Hell. The seventh is, that his soul wanders, and is driven about the world, finding no rest anywhere till the days of her punishment are ended. These are the seven judgments inflicted upon men; and these are what are signified in the threatening, 'Then will I walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.' Lev. xxvi. 28." The Jews, we have said, hold the doctrine of transmigration, some passing into human bodies, others into beasts, others into vegetables, and others still into stones.

It would occupy too much space to enumerate the idle and frivolous ceremonies enjoined by the Rabbis in dressing and undressing, washing and wiping the face and hands, and other actions of daily life. To instance one, which is mentioned by Buxtorf: "A Jew ought to put on the right shoe first, and then the left; but the left shoe is to be tied first, and the right afterwards. If the shoes have no latchets or strings, the left shoe must be put on first. In undressing, the left shoe, whether with or without latchets or strings, is in all cases to be taken off first." But passing to matters of more importance, those which concern the public worship of the Jews, we remark that a congregation, according to the decisions of the Rabbis, requires at least ten men who have passed the thirteenth year of their age; and if this number is found in any locality, they may procure a SYNAGOGUE (which see), or, as it is often termed, a little sanctuary.

Various forms of prayer are prescribed to be used in the synagogue as well as in private devotion. The prayers are appointed to be said all of them in Hebrew, and the most important of them are called *Shemonch Esreh*, or the eighteen prayers, to which another has been added, directed against heretics and apostates, thus making the number of prayers nineteen, though they are still called by the original name. In addition to these prayers, the daily service consists of the reading of three portions of Scripture, an exercise which is termed *Kiriath Shema*, or reading of the *Shema*, which is the commencing word of the first of these three portions in the Hebrew Bible. All except women, servants, and little children, are enjoined to read these passages twice every day. The *Shema* and the nineteen prayers are never to be omitted at the stated seasons of devotion. There are also numerous short prayers and benedictions which every Jew is expected to repeat daily. The members of the synagogue are required to repeat, at least, a hundred benedictions every day. The liturgies adopted by the Jews vary, in some few particulars, in different countries, but in the main body of the prayers they all agree. It is customary to chant the prayers rather than read them.

Among the modern Jews the ancient mode of computing the day, from sunset on one evening to sunset

on the following evening, is still retained. Their Sabbath commences at sunset on Friday, and terminates at sunset on Saturday. Nothing ought to be undertaken on a Friday, unless it can be finished before the evening. In the afternoon of that day they wash and clean themselves, trim their hair, and pare their nails. They begin with the left hand, but deem it improper to cut the nails on two adjoining fingers in succession. As to the parings of the nails, the Talmud declares, "He that throws them on the ground is an impious man; he that buries them is a just man; he that throws them into the fire is a pious and perfect man."

The writings of the Rabbis contain numerous regulations concerning meats and drinks. For example, the Jews are not permitted to taste the flesh of any four-footed animals but those which both chew the cud and part the hoof; as sheep, oxen, and goats. They are forbidden to eat rabbits, hares, or swine. They are allowed to eat no fish but such as have both scales and fins, no birds of prey, nor any reptile. They are prohibited from eating the blood of any beast or bird, and also from eating of any creature that dies of itself. Mr. Allen, in his 'Modern Judaism,' thus describes the mode in which animals designed to be eaten by Jews are slaughtered: "Cattle, for their use, are required to be slaughtered by a Jew, duly qualified and specially appointed for that purpose. After an animal is killed, he examines whether the inward parts are perfectly sound. If he find the least blemish of any kind, the whole carcase is rejected as unfit for Jewish tables. If it be found in the state required, he affixes to it a leaden seal, on one side of which is the word *Casher*, which signifies *right*, and on the other the day of the week in Hebrew characters. At every Christian butcher's, who sells meat to the Jews, there is a Jew stationed, who is appointed by the rulers of the synagogue to superintend it. When the carcase is cut up, he is also to seal the respective pieces.

"Of those beasts which are allowed, they are not to eat the hind quarters unless the sinew of the thigh is taken out, which is a troublesome and expensive operation, requiring a person duly qualified and specially appointed for that particular purpose; and therefore it is rarely done.

"Previously to boiling any meat, they are required to let it lie half an hour in water and an hour in salt, and then to rinse off the salt with clean water. This is designed to draw out any remaining blood."

From the prohibition in the Law of Moses against seething a kid in his mother's milk, the Jews infer that they must not eat meat and butter together. Hence the vessels used for meat must not be employed for things consisting either wholly or part of milk, and for eating and dressing vessels they are obliged to use different utensils. They purchase their kitchen utensils perfectly new, lest they may previously have been in the possession of Gentiles, and may have been used for forbidden meats.

JEWS (MODERN) IN AMERICA. Jews from the Spanish Peninsula appear to have settled in America shortly after its discovery by Columbus. In the end of the fifteenth century they were found in Brazil under the name of New Christians. They obtained considerable accessions to their numbers in that country by the arrival of emigrants from France. At length Brazil was conquered by the arms of Holland, and forthwith considerable bodies of Dutch Jews crossed the Atlantic, accompanied by two Rabbins, and founded a Jewish colony in Brazil. Soon after their settlement in the country, they rose to great prosperity and influence under the fostering care of the Dutch government, which encouraged them by the entire toleration of their religion, while the Jews, in their turn, rendered essential service to the State, by defending the country against the Spaniards and Portuguese. But in 1654 the Dutch lost possession of Brazil, that part of South America having again become a colony of Portugal; and in consequence the Jews were under the necessity of seeking a settlement elsewhere. A considerable portion of them established themselves in another part of the New World, the Dutch West Indian Company having, in 1659, afforded them a place of residence at Cayenne. Their number was speedily increased by the arrival of several families of Portuguese Jews from Lisbon. The progress of the colony, however, was hindered by a war, first with Portugal, and then with France, which in 1664 took the country, and scattered the Jews who had settled there.

A more prosperous and lasting settlement was effected by Portuguese Jews at Surinam. This colony was planted by Lord Willoughby in the time of Charles II., the charter being dated in 1662, and at the invitation of its founder the colony was joined by a number of industrious, and even distinguished, Israelites, who had left Cayenne. The Jews were here placed on a footing of entire equality with the English, while they were left at perfect liberty in all matters of religion. In a few years the colony passed from the hands of the English into those of the Dutch, and a considerable number of Jewish families at this period went along with the English to form a colony at Jamaica. Many Jews, however, preferred to remain under Dutch protection at Surinam, where several individuals belonging to Hebrew families distinguished themselves, first in defence of the colony in 1689 against the French, and afterwards, both in that and the succeeding century, against the Indians and Negroes. The prosperity of the synagogue at Surinam, however, was considerably diminished by internal disputes, which arose among the Jews themselves. They were afterwards joined by some German Jews, but the decayed condition of the colony, for many years past, has not a little retarded the progress of the Jewish population. Another settlement of Jews has long existed at Curaçoa, which, though originally a Spanish colony has for a very long period been in the hands of the

Dutch. It was not till the eighteenth century, however, that they possessed a synagogue, which, in a short time, was followed by a second. The Jewish population of the colony is now reduced to less than 1,000 souls.

Jews are found in every portion of the United States of North America. Probably the first Jewish settlement was formed at New Amsterdam, when it was under the Dutch government about 1660. But the number of the Israelites seems to have increased more slowly than in any other part of the world, as we find that till 1827 only one Jewish synagogue was required in the city of New York. Since that period five other congregations have been formed, and all their places of worship are often crowded. The number of Jews in the city of New York was calculated a few years ago to amount to 10,000; but Jewish emigrants arrive so rapidly from all parts of the Old World, that their number, in all probability, much exceeds the calculation now referred to. In the United States, the Jews were lately computed at 60,000 males, from thirteen years and upwards. The whole Jewish population of the United States, including women and children, may, therefore, be said to reach 150,000. In a few of the synagogues in North America, the service is conducted in the English language, but these are rare exceptions, the Hebrew being almost universally the language used in public worship. The Jews enjoy perfect liberty in the United States, and in consequence they are often found in places of trust, and their names may be seen on the rolls of both the upper and lower houses of Congress.

JEWS (MODERN) IN BRITAIN. Jews appear to have settled in England so far back as the time of the Saxon Heptarchy. Accordingly, a reference to them occurs in an ecclesiastical canon of Egbert, archbishop of York, in A. D. 740, which prohibited Christians from taking any part in the Jewish festivals. By the laws of Edward the Confessor, the Jews are declared to be the property of the king. When William the Conqueror came over from Normandy to England, many Jews accompanied him; and they are mentioned in the time of William Rufus, the second king of the Norman line, as being possessed, in various instances, of great wealth, living in splendid mansions in London and other towns, and having whole streets named after them.

In the twelfth century, the Jews were treated with great cruelty and inhumanity in England. They were banished from the kingdom in the reign of Henry II. At the coronation of Richard Cœur-de-Lion, they were prohibited under heavy penalties from appearing in the streets, and some having ventured to disobey the royal order were discovered by the populace, and rudely assaulted. Both in London and the provinces the utmost indignities and insults were heaped upon the poor despised children of Abraham. It was at length resolved to make a general massacre of the entire Jewish population in England. They offered to ransom their lives with money,—a privilege which was denied them, so that being rendered desperate, many of them slew their wives and children, declaring that it was better to die courageously for the Law than to fall into the hands of Christians. They then committed their property to the flames, and madly slew one another.

The same system of policy, in reference to the Jews, was pursued by John, the brother and successor of Richard. At the commencement of his reign, A. D. 1199, he bestowed upon them all the privileges they could desire; but these plausible enactments were only intended to conceal his real designs. He seized upon the treasures of the Jews, and compelled them, by the most cruel tortures, to pour their wealth into the royal coffers. His son Henry III. followed in the footsteps of his father, persecuting the Jews in reality, while passing decrees in their favour. Worn out at length by the ill-treatment which they had endured during several reigns, the Jews earnestly petitioned to be allowed to leave the country. This, however, was not granted, and their sufferings were protracted for some years longer, when in 1290 Edward I. banished them from the kingdom. The Jews now, with their families and all the property which they had been able to rescue from the hands of their spoilers, quitted the country to the number of about 16,000. Many of the exiled Hebrews threw themselves into the sea in despair, and others with difficulty reached the Continent in a state of extreme destitution.

For three centuries and a-half the Jews were prohibited from setting foot on the shores of England, although the other European powers, both Protestant and Romish, gave them free access to their different countries. Oliver Cromwell, however, who, on religious grounds, was not unfavourable to the Jews, became deeply convinced of the impolicy of excluding this industrious and enterprising nation from all connection with the English people. Probably aware of the good inclinations of the Protector towards them, the Jews on the Continent despatched Manasseh ben Israel on a mission to the English court, with a request to be allowed to reside and freely to exercise their religion in any part of England, Scotland, and Ireland. On receiving this petition, Cromwell summoned a meeting of clergy, lawyers, and merchants, to state their views on the subject. The Protector himself on this occasion pleaded eloquently on behalf of the Jews, urging on Scriptural as well as other grounds, the high expediency of re-admitting the Jews into England. But the majority of the meeting, particularly the clergy and merchants, declared themselves wholly opposed to the proposal, and thus the question was meanwhile deferred. Without any formal enactment in their favour, however, the Jews were tolerated in Great Britain, though not as English subjects, or as forming a Jewish synagogue. In the reign of Charles II the Jews obtained leave to erect a synagogue in

London, and to exercise their religion with unrestricted freedom. And it is a somewhat remarkable fact, taken in connection with this tolerant enactment, that the negotiations for the marriage of Charles with the Infanta, Catherine of Portugal, were carried on by General Monk, through the medium of a Portuguese Jew; and the Infanta was accompanied to England by two brothers, who both of them openly professed the religion of Moses. From that time the Portuguese synagogue in London began to flourish, its numbers being increased by the emigration of distinguished Jewish families from Spain and Portugal, but especially from the Netherlands. These families have lived and prospered in London, particularly since the reign of King William in the end of the seventeenth century.

The Jews, from the period of the Revolution of 1688, when numbers came over with the Prince of Orange from Holland, have ever proved themselves loyal and obedient subjects of the English government, readily aiding in every emergency, both in person and with their capital; and in the rebellion of 1745, they gave ample proof of their fidelity to the reigning Protestant dynasty. Accordingly, the government, appreciating the exemplary conduct of the Jews, brought a bill into Parliament in 1753, "granting to all Jews, who had resided in Great Britain or Ireland for the space of three years, the rights of English citizenship, with the exception of patronage and admission to Parliament." The bill passed, though violently opposed both in the House and in the country; but such was the excitement produced by the success of the measure, and so many were the earnest petitions for its repeal, that the Parliament was at length compelled to yield to the wishes of the people, and to accede to a proposal introduced by ministers with that view. The Jews themselves had expressed no great anxiety for such a law in their favour, fearing, as they did, that when thus placed on a footing with the Christians, some of the Israelites might be induced to renounce the religion of their fathers.

From the period of the first Revolution in France, a liberal and tolerant spirit has made great progress in England, and efforts have, from time to time, been made towards the absolute emancipation of the Jews. The ancient laws relative to Israel have not been formally repealed, but they have been allowed silently to fall into desuetude. They possess the right of voting, and are eligible for the office of magistrates in towns. A Jew has been Lord Mayor of London, and another has been sheriff of the city. In the face of the law, which excludes Jews from Parliament, Baron Lionel Rothschild, an Israelite, has been elected again and again as one of the members to represent the city of London in Parliament. This striking popular demonstration, in favour of the Jews, has led to the introduction of a bill into the House of Commons, with the sanction of the government, to change the form of the oath which is administered to members on taking their seats. A clause which occurs in the oath contains the words, "on the faith of a Christian," which, of course, can not be conscientiously used by a Jew, and must, as long as they are retained, form an effectual barrier to the entrance of a Jew into the House of Commons. Almost every session, for some years past, a bill for the modification of the oath, by the exclusion, in the case of the Jews, of the obnoxious clause, has been passed by the House of Commons, and rejected by a majority in the House of Lords. In the course of the present year (1858), however, the lords have yielded, and the Jews are now eligible as members of Parliament, and allowed to occupy the highest offices in the government. Many conversions from Judaism to Christianity have taken place of late years in Great Britain, and some converted Jews are at this hour exercising their gifts as Christian ministers in connection with the Church of England.

JINAS, saints among the JAINS (which see) in India. A saint is called a *Jina*, as being the victor over all human passions and infirmities. He is supposed to be possessed of thirty-six superhuman attributes, four classes of which regard the person of a *Jina*, such as the beauty of his form, the fragrance of his body, the white colour of his blood, the curling of his hair, its non-increase, and the beard and nails, his exemption from all natural impurities, from hunger and thirst, from infirmity and decay—properties which are considered to be born with him. He can collect around him millions of human beings, gods, men, and animals, in a comparatively small space; his voice is audible to a great distance, and his language is intelligible to animals, men, and gods. The back of his head is encircled with a halo of light, brighter than the sun, and for an immense interval around him wherever he moves, there is neither sickness nor enmity, storm nor dearth, plague nor war. Eleven attributes of this kind are ascribed to him. The remaining nineteen are of celestial origin, as the raining of flowers and perfumes, the sound of heavenly drums, and the menial offices rendered by *Indra* and the gods.

The *Jinas*, twenty-four in number, though similar in their general character and attributes, are distinguished from each other in colour, stature, and longevity. Two of them are red, two white, two blue, two black, the rest are of a golden hue, or a yellowish brown. In regard to stature and length of life, they undergo a gradual decrease from Rishabha the first *Jina*, who was five hundred poles in stature, and lived 8,400,000 great years, to Mahavira, the twenty-fourth *Jina*, who had degenerated to the size of man, and was not more than forty years on earth. It is not improbable, as Professor H. H. Wilson suggests, that these Jain legends, as to their *Jinas* or saints, are drawn from the legendary tales as to the series of the ancient *Budhas*.

JINS, an intermediate race, according to the Mohammedans, between angels and men. They believe

them to be made of fire, but with grosser bodies than the angels. The *Jins* are said to propagate their kind, and, though long-lived, not to be immortal. These beings are supposed to have inhabited the earth previous to the creation of Adam, under a succession of sovereigns. Mohammed professed to be sent as a preacher to them as well as to men; and in the chapter of the Koran which bears their name, he introduces them as uttering these words: "There are some among us who are upright, and there are some among us who are otherwise; we are of different ways, and we verily thought that we could by no means frustrate God in the earth, neither could we escape him by flight: therefore, when we heard the direction, we believed therein. There are Moslems among us, and others who swerve from righteousness."

JISU, a god among the Japanese, whose office it is to convey souls to the infernal regions.

JOACHIMITES, the followers of the famous Joachim, abbot first of Corace, then of Floris in Calabria, in the twelfth century. This remarkable man was supposed by the common people to be divinely inspired, and equal to the ancient prophets. His predictions, which were numerous, were most of them included in a work which bore the name of 'The Everlasting Gospel.' This strange treatise consisted of three books, and was full of enigmatic and ambiguous predictions. An Introduction to this book was written by some obscure monk, who professed to explain its prophecies, applying them to the Franciscans. Both the university of Paris and Pope Alexander IV. condemned the Introduction, and ordered it to be burned. This latter production, which belongs to the middle of the thirteenth century, has been ascribed to John of Parma, general of the Franciscans; or more probably to a Franciscan monk named Gerhard, who adhered to the party of the *Spirituals*, and is known to have favoured the opinions of the abbot Joachim. 'The Everlasting Gospel' describes in strong language the growing corruption of the church, and Paschalis holds a prominent place in the picture. The Popes in general come in for a large share of reproach, on account of the Crusades, by which Joachim alleges they had exhausted the nations and resources of Christendom among barbarous tribes, under the specious pretence of carrying to them salvation and the cross. "Grief over the corruption of the church," says Neander, "longing desire for better times, profound Christian feeling, a meditative mind, and a glowing imagination, such are the peculiar characteristics of his spirit and of his writings. His ideas were presented for the most part in the form of comments and meditations on the New Testament; but the language of the Bible furnished him only with such hints as might turn up for the matter which he laid into them by his allegorizing mode of interpretation; although the types which he supposed he found presented in the Scriptures, reacted in giving shape to his intuitions. As his writings and ideas found great acceptance in this age among those who were dissatisfied with the present, and who were longing after a different condition of the church; and the Franciscans, who might easily fancy they discovered, even in that which is certainly genuine, in Joachim's writings, a prophecy referring to their order, so a strong temptation arose to the forging of works under his name, or the interpolating those which really proceeded from him. The loose connection of the matter in his works, made it easy to insert passages from other hands; and this character of the style renders a critical sifting of them difficult."

The title of Joachim's book, 'The Everlasting Gospel,' is borrowed from Rev. xiv. 6, and by this expression he understood, following the view of Origen, a new spiritual apprehension of Christianity, as opposed to the sensuous Romish point of view, and answering to the age of the Holy Spirit. A great excitement was produced by the publication in 1254 of the 'Introductory to the Everlasting Gospel,' which claimed all the prophecies of Joachim, as referring to the Franciscan order, and alleged that St. Francis was that apocalyptic angel whom John saw flying in the midst of heaven. Joachim had taught that two imperfect ages or dispensations were past, those of the Father and of the Son; and that a third more perfect was at hand, that of the Holy Spirit. The 'Introductory' of Gerhard, however, alleged that the gospel of Christ would be abrogated in the year 1260, and the new and eternal gospel would take its place, and that the ministers by whom this new dispensation would be introduced were to be itinerant barefooted friars. The commentary thus grafted upon the writings of Joachim by a Franciscan monk, excited the utmost indignation against the mendicant monks, and the University of Paris complained so loudly against the 'Introductory,' that by order of the Pope it was publicly burnt.

JOGIS. See Yogis.

JOHANNITES, a sect which arose in Constantinople in the beginning of the fifth century, deriving their name from John Chrysostom, the validity of whose deposition they refused to acknowledge. On Sundays and festival days they held their private meetings, which were conducted by clergymen who thought like themselves, and from these alone they would receive the sacraments. So keenly did they feel in regard to the deposition of their bishop, that sanguinary tumults ensued. This schism spread more widely in the church, and many bishops and clergymen joined the party. They were encouraged by the Roman church, which constantly maintained the innocence of Chrysostom. Atticus, the second successor of the deposed, being of a conciliatory spirit, introduced the name of Chrysostom into the church prayers offered in behalf of bishops who had died in the orthodox faith. Through the influence of the same benevolent prelate, a universal amnesty was obtained for all the adherents of Chrysostom

among the clergy. Thus a still more extensive schism was obviated; but a small party of Johannites still continued to hold their ground at Constantinople. The first who succeeded in putting an end to the schism in that city was the patriarch Proclus, who prevailed upon the emperor Theodosius II. in A. D. 438, to allow the remains of Chrysostom to be brought back to Constantinople, and to be buried there with solemn pomp; and having thus gratified the remnant of the Johannites, he persuaded them to connect themselves once more with the dominant church.

JOHN (St.), Christians of. See Mendeans.

JOHN (St.) Baptist's Day, a Christian festival, which is traced back to the fifth century. It was instituted in commemoration of the nativity of John the Baptist; the only nativity besides that of our Lord celebrated in the church, but allowed on account of its special connection with the birth of the Saviour. It is held on the 24th of June. In A. D. 506 it was received among the great feasts like Easter, Christmas, and other festivals; and was celebrated with equal solemnity, and in much the same manner.

JOHN (St.) Baptist's Martyrdom, a festival celebrated in the Greek church on the 29th of August.

JOHN (St.) Evangelist's Day, a Christian festival celebrated in commemoration of John the beloved disciple. It is observed on the 27th of December. In the Greek church, the 26th of September is consecrated to the Assumption of the Body of St. John the Evangelist. The same church has also a festival in honour of this evangelist, which is celebrated on the 8th of May.

JOHNSONIANS, the followers of Mr. John Johnson, who was for many years a Baptist minister in Liverpool, in the eighteenth century. His peculiar sentiments may be thus briefly stated. He held that faith is not a duty which God requires of man, but a grace which it is impossible to convert into a duty, and which cannot be required of any created being. The want of faith, therefore, in his view, was not a sin, but a mere vacuity or nonentity. The principle of faith then was regarded by Mr. Johnson as a work not wrought by man, but the operation of God, and hence it is not the soul of man which believes, but the principle of grace within him. He maintained that the holiness of the first man Adam was inferior to that of the angels, much more to that of the saints, who are raised above the angels in glory. He regarded it as not the duty of the ministers of the gospel to preach the law, or to inculcate moral duties upon their people, seeing they are appointed not to preach the law, but the gospel. Still further, Mr. Johnson held that the blessings of spiritual grace and eternal life being secured in Christ prior to the fall, were never lost, and consequently could not be restored. This excellent Baptist minister entertained high supra-lapsarian notions on the subject of the Divine decrees, and he admitted the universality of the death of Christ. On the doctrine of the Trinity, his followers seem to have embraced the Indwelling Scheme (which see), with Calvinistic views of justification and the atonement.

In the last Census, that of 1851, no congregations of this body are reported as now existing in England. It does not appear that the *Johnsonians* ever had a footing in either Scotland or Ireland.

JORDAN (Bathing in the), an annual ceremony observed by the Syrian Christians, as well as by Greeks, Nestorians, Copts, and many others, who plunge naked into the river at the supposed spot where the miraculous passage of the Israelites was effected, and where also our blessed Lord was baptized. It is performed at Easter by pilgrims who have come from all parts, and encountered the utmost privations and difficulties, in order to purify themselves in the sacred waters. Not unfrequently the number of pilgrims on such occasions amounts to several thousand people of both sexes and all nations. "Once a-year," says Mr. Stanley, in his 'Sinai and Palestine,' "on the Monday in Passion Week, the desolation of the plain of Jericho is broken by the descent from the Judæan hills of five, six, or eight thousand pilgrims, who are now, from all parts of the Byzantine Empire, gathered within the walls of Jerusalem. The Turkish governor is with them, an escort of Turkish soldiers accompanies them, to protect them down the desert hills against the robbers, who, from the days of the good Samaritan downwards, have infested the solitary pass. On a bare space beside the tangled thickets of the modern Jericho—distinguished by the square tower, now the castle of its chief, and called by pilgrims 'the House of Zaccheus'—the vast encampment is spread out, recalling the image of the tents which Israel here first pitched by Gilgal. Two hours before dawn, the rude Eastern kettle-drum rouses the sleeping multitude. It is to move onwards to the Jordan, so as to accomplish the object before the great heat of the lower valley becomes intolerable. Over the intervening desert the wide crowd advances in almost perfect silence. Above is the bright Paschal moon—before them moves a bright flare of torches—on each side huge watch-fires break the darkness of the night, and act as beacons for the successive descents of the road. The sun breaks over the eastern hills as the head of the cavalcade reaches the brink of the Jordan. Then it is, for the first time, that the European traveller sees the sacred river, rushing through its thicket of tamarisk, willow, and agnus-castus, with rapid eddies, and of a turbid yellow colour, like the Tiber at Rome, and about as broad—sixty or eighty feet. The chief features of the scene are the white cliffs and green thickets on each bank, though at this spot they break away on the western side, so as to leave an open space for the descent of the pilgrims. Beautiful as the scene is, it is impossible not to feel a momentary disappointment at the conviction, pro-

duced by the first glance, that it cannot be the spot either of the passage of Joshua or of the baptism of John. The high eastern banks (not to mention the other considerations named before) preclude both events. But in a few moments the great body of pilgrims, now distinctly visible in the breaking day, appear on the ridge of the last terrace. None, or hardly any, are on foot. Horse, mule, ass, and camel, in promiscuous confusion, bearing whole families on their backs—a father, mother, and three children perhaps on a single camel—occupy the vacant spaces between and above the jungle in all directions.

"If the traveller expects a wild burst of enthusiasm, such as that of the Greeks when they caught the first glimpse of the sea, or the German armies at the sight of the Rhine, he will be disappointed. Nothing is more remarkable in the whole pilgrimage to the Jordan, from first to last, than the absence of any such displays. Nowhere is more clearly seen that deliberative business-like aspect of their devotion so well described in Eothen, unrelieved by any expression of emotion, unless, perhaps, a slight tinge of merriment. They dismount, and set to work to perform their bathe; most on the open space, some farther up amongst the thickets; some plunging in naked—most, however, with white dresses, which they bring with them, and which, having been so used, are kept for their winding-sheets. Most of the bathers keep within the shelter of the bank, where the water is about four feet in depth, though with a bottom of very deep mud. The Coptic pilgrims are curiously distinguished from the rest by the boldness with which they dart into the main current, striking the water after their fashion alternately with their two arms, and playing with the eddies, which hurry them down and across, as if they were in the cataracts of the Nile; crashing through the thick boughs of the jungle which, on the eastern bank of the stream, intercepts their progress, and then re-crossing the river higher up, where they can wade, assisted by long poles which they have cut from the opposite thickets. It is remarkable, considering the mixed assemblage of men and women in such a scene, there is so little appearance of levity and indecorum. A primitive domestic character pervades in a singular form the whole scene. The families which have come on their single mule or camel now bathe together with the utmost gravity, the father receiving from the mother the infant, which has been brought to receive the one immersion which will suffice for the rest of its life, and thus, by a curious economy of resources, save it from the expense and danger of a future pilgrimage in after years. In about two hours the shores are cleared; with the same quiet they remount their camels and horses; and before the noonday heat has set in, are again encamped on the upper plain of Jericho. At the dead of night, the drum again wakes them for their homeward march. The torches again go before; behind follows the vast multitude, mounted, passing in profound silence over that silent plain—so silent, that but for the tinkling of the drum, its departure would hardly be perceptible. The troops stay on the ground to the end, to guard the rear, and when the last roll of the drum announces that the last soldier is gone, the whole plain returns to its perfect solitude."

From the time when our Lord was baptized in the Jordan, this river has always had a peculiar sacred interest attached to it. Hence, as we learn from the writer whom we have just quoted, "In the mosaics of the earliest churches at Rome and Ravenna, before Christian and Pagan art were yet divided, the Jordan appears a river-god, pouring his streams out of his urn." It was the earnest wish of Constantine, the first Christian Emperor, and has been the wish of multitudes since his time, to be baptized in the waters of the Jordan; and for this purpose not Romanists and Greeks only, but many Protestants also, have carried off and carefully preserved water taken from the sacred river.

JORMUNGAND, the Midgard serpent of the Scandinavian mythology, begotten by Loki. The Prose Edda relates that Thor fished for this serpent, and caught him. (See Hymir.) Thor gains great renown for killing the Midgard serpent; but at the same time, recoiling nine paces, falls dead upon the spot, suffocated with the floods of venom which the dying serpent vomits forth upon him. See Scandinavians (Religion of the Ancient).

JOTUN, the giants of the ancient Scandinavians.

JOTUNHEIM (Giants' home), the region of the giants in the old Scandinavian cosmogony.

JOY OF THE LAW (Festival of the), a name given to the ninth day of the Feast of Tabernacles among the Modern Jews. "On this day," says Mr. Allen, "three manuscripts of the Pentateuch are taken out of the ark, and carried by the Chassan and two other persons round the altar. Then they are laid upon the desk, and three portions are read by three different persons, one portion from each manuscript. The first of these portions is the last section, or thirty-third and thirty-fourth chapters of Deuteronomy; for this is the day on which the annual reading of the law is concluded. But as soon as this course is finished, it is immediately recommenced. The second portion now read consists of the first chapter, and first three verses of the second chapter, of Genesis. 'The reason of which,' it is said, 'is to show that man should be continually employed in reading and studying the Word of God.'

"On this day those offices of the synagogue which are annual are put up to public auction for the year ensuing, and assigned to the best bidder. The whole of these nine days is a season of great joy and festivity, and the last is the most joyful and festive of all."

JUBILATION (The Gift of), a privilege alleged by theurgic mysticism to be granted to eminent Romish saints, whereby they are enabled in their

last moments to sing a triumphant death-song. Thus Maria of Oignys, when on the point of death, sang, we are told, without remission, for three days and nights, her ecstatic swan-song.

JUBILEE, a season of festival and restitution among the ancient Jews, which followed seven Sabbatic years, thus occurring every fiftieth year. The name is supposed by Calmet to be derived from a Hebrew word *hobil*, which means to restore; because lands which had been alienated were restored to their original owners. The Septuagint translates the word *yobil* by remission, and Josephus by liberty. The Scriptural warrant for the observance of the jubilee by the Jews is contained in Lev. xxv. 8—13, and runs as follows: "And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee: it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession." The return of the year of jubilee was announced by sound of trumpet on the tenth day of the month Tisri, answering to our October. The first jubilee occurred on the sixty-fourth year after the Israelites entered into the land of Canaan. From that period seventeen jubilees were reckoned until the Babylonish captivity, which fell out in the end of a Sabbatical year, and the thirty-sixth year of the jubilee. After the return of the Jews from Babylon, and the rebuilding of the Temple, the jubilee festival seems never to have been observed.

It has been much disputed among the Jews whether the fiftieth or the forty-ninth year was the year of jubilee. Maimonides maintained the former, while many eminent Rabbis have declared in favour of the latter. There were two special advantages which arose from the year of jubilee,—the manumission of servants, and the restoration of families to their ancient possessions. Servants were not absolutely freed from bondage until the tenth day of Tisri, which, as we have seen, commenced the year of jubilee; but for nine days before, they spent their time in festivities and amusements of every kind, and wore garlands upon their heads in token of joy for their approaching liberty. But the most remarkable privilege which the jubilee brought along with it, was the restoration of houses and lands to their original owners. The Jews, it is well known, were remarkably strict in preserving their genealogies, that each family might be able to establish its right to the inheritance of its ancestors; and thus, although an estate might change hands a hundred times, it of necessity returned every fiftieth year to its original owner. In purchasing an estate, accordingly, the practice among the Jews was to consider how many years had passed since the last jubilee, and then to purchase the profits of the remaining years till the next. No man was allowed to sell his house or his field till the time of jubilee, unless constrained by poverty to do so; and even after he had sold it, the purchaser must surrender the estate should the original owner, before the year of Jubilee, be in such circumstances that he can redeem it. Nay, even a near relative could redeem the land for the benefit of the original proprietor. Hebrew servants sold to strangers or into the family of proselytes, had the privilege of redemption either by themselves or their relatives. Josephus informs us that in the later periods of the Jewish history there was a general cancelling of debts at the return of jubilee. The political advantages of such an arrangement as that of the jubilee are obvious. The Hebrew government was thus made to rest on an equal agrarian law. It made provision, as Dr. Graves remarks, in his 'Lectures on the Pentateuch,' for the support of 600,000 yeomanry, with from six to twenty-five acres of land each, which they held independent of all temporal superiors, and which they might not alienate, but on condition of their reverting to the families which originally possessed them, every fiftieth year.

JUBILEE (ROMISH), a ceremony celebrated by the Church of Rome at stated periods, with great pomp and splendid preparations. It was first instituted by Pope Boniface VIII., at the close of the thirteenth century. In the year 1299, a notion was extensively propagated among the inhabitants of Rome, that those who should, in the course of the following year, visit the church of St. Peter's, would obtain the pardon of all their sins, and the same privilege would be enjoyed on every hundredth year. In conformity with this popular expectation and belief, he sent an epistle throughout Christendom, which contained the assertion that a jubilee of indulgences was sanctioned by the ancient ecclesiastical law, and therefore he decreed that, on every hundredth year, all who should confess and lament their sins, and devoutly visit St. Peter's church at Rome, should receive a plenary indulgence; or, in other words, a complete remission of all sins, past, present, and to come. An indulgence of this kind had hitherto been limited to the Crusaders. The consequence was, that multitudes crowded to Rome from all parts on the year of jubilee, and it was estimated that 2,000,000 people visited Rome in the course of the year 1300. Mr Gibbon, in his 'Decline and Fall of the Roman Empire,' thus describes the state of matters on that occasion:—"The wel-

come sound," says he, "was propagated throughout Christendom, and at first from the nearest provinces of Italy, and at length from the remote kingdoms of Hungary and Britain, the highways were thronged with a swarm of pilgrims, who sought to expiate their sins in a journey, however costly and laborious, which was exempt from the perils of military service. All exceptions of rank or sex, of age or infirmity, were forgotten in the common transport; and in the streets and churches many were trampled to death by the eagerness of devotion. The calculation of their numbers could not be easy or accurate, and they have probably been magnified by a dexterous clergy, well apprised of the contagious effect of example; yet we are assured by a judicious historian, who assisted at the ceremony, that Rome was never replenished with less than two hundred thousand strangers; and another spectator has fixed at two millions the total concourse of the year. A trifling oblation from each individual would accumulate a royal treasure; and two priests stood day and night with rakes in their hands, to collect, without counting, the heaps of gold and silver that were poured on the altars."

The experiment far exceeded the expectation of either the Pope or the people, and the treasury was so amply replenished by the contributions of the pilgrims, that a century was naturally thought too distant an interval to secure so obvious an advantage for the Church. Clement VI., therefore, repeated the jubilee in A. D. 1350; and Urban VI., in A. D. 1389, reduced the interval to thirty-three years, the supposed length of time to which the life of our Lord on earth extended. Finally, Paul II., in 1475, established that the festival of the jubilee should be celebrated every twenty-five years, which continues to be the interval at which this great festival is observed. As a recent specimen of a jubilee bull, we make an extract from that which was issued by the Pope in 1824, appointing the jubilee for the following year: "We have resolved," says he, "by virtue of the authority given to us from heaven, fully to unlock that sacred treasure composed of the merits, sufferings, and virtues of Christ our Lord, and of his virgin mother, and of all the saints which the author of human salvation has intrusted to our dispensation. To you, therefore, venerable brethren, patriarchs, primates, archbishops, bishops, it belongs to explain with perspicuity the power of indulgences: what is their efficacy in the remission not only of the canonical penance, but also of the temporal punishment due to the divine justice for past sin; and what succour is afforded out of this heavenly treasure, from the merits of Christ and his saints, to such as have departed real penitents in God's love, yet before they had duly satisfied by fruits worthy of penance for sins of commission and omission, and are now purifying in the fire of Purgatory." The last jubilee took place in 1850, under the auspices of the present Pope Pius IX.

JUDAISM, the system of doctrine and practice maintained by the Jews. See JEWS (ANCIENT) JEWS (MODERN).

JUDAIZING CHRISTIANS. The Christian church, at its first formation, was composed of two separate and distinct classes of converts—those drawn from the ranks of the Jews, and those drawn from the ranks of the heathens. The converts from Judaism brought with them into the Christian church many strong prejudices in favour of Jewish rites and observances, which they were most unwilling to regard as of temporary and not permanent obligation. Accordingly, we find the Judaizing party, at a very early period, making an effort to persuade Paul to yield to their views in circumcising Titus, though a Gentile convert. The Apostle firmly resisted their demands in this matter; but soon afterwards, some persons belonging to the same party followed him to Antioch, where they had almost succeeded, by their intemperate zeal, in raising a schism in the church. The points in dispute were referred to a meeting of the apostles and elders which was held at Jerusalem, where, after the most careful deliberation, it was agreed that circumcision should be declared not to be binding upon the Gentiles, and nothing farther was exacted than the abstaining from meats offered to idols, and from blood, and from things strangled, and from fornication; and by this arrangement, which was obviously intended for a transition state of the church, the opposition between the Jewish and Hellenist parties was broken down. (See BLOOD.) By the decision of the brethren at Jerusalem, harmony was restored in the church at Antioch. The Judaizing party, however, gradually increased to such an extent, that all the churches which Paul had planted were agitated by controversy, so that the Apostle's peace of mind was disturbed, and even his life endangered. In the heat of the controversy, the labours of the great Apostle of the Gentiles were brought to a close.

The ministry of the Apostle John in Asia Minor went far to reconcile the contending parties; but still the opposition of the Judaizing Christians was not wholly suppressed, and in the middle of the second century, the controversy raised by these zealots for the Mosaic law continued to be carried on with nearly as much vigour as in apostolic times Nay, a church founded on Judaizing principles existed at Pella down to the fifth century. That there were other churches of the same kind in different places is in the highest degree probable, from the tenacity with which many Jewish converts adhered to the observance of the law of Moses. All Judaizers, however, in course of time, as we learn from Irenæus, came to be known by the name of EBIONITES (which see).

JUDAS (ST.) ALPHÆUS (DAY OF), a festival celebrated in the Greek church on the 19th June.

JUDE'S DAY (ST.). See SIMON (ST.) and JUDE (ST.), DAY OF.

JUDGMENT-DAY. The time of the general judgment is a secret which God has reserved for himself. Hence we are expressly informed by the Redeemer, "Of that day and hour knoweth no man, no, not the angels of heaven." From various expressions which occur in the Apostolic Epistles, it would appear that, at a very early period in the history of the Christian church, an idea began to be entertained by some that the day of the Lord was near. Thus, in the Second Epistle to the Thessalonians, Paul beseeches them not to be shaken in mind or troubled, as if the day of Christ were at hand. It is called a day, but that term in Scripture is often used indefinitely, sometimes for a longer, sometimes a shorter period. What is to be the duration of the Judgment-Day we are in utter ignorance; but of one thing we are assured, that whereas "it is appointed unto all men once to die, after death cometh the judgment."

JUDGMENT-HALL OF PILATE. The solemn scene of our Lord's appearance in the judgment-hall of the Roman governor, is represented in the course of the Romish ceremonies which are annually held at Rome during Holy Week. Mr Seymour thus describes it from personal observation:—"The gospel is read by three priests. One of them personates the evangelist who wrote the gospel; and his part is to read the narrative as detailed. A second personates Pontius Pilate, the maid at the door, the priests, the Pharisees; and his part is to read those sentences which were spoken by them. The third personates our Lord Jesus Christ; and his part is to read the words which were uttered by him on the occasion. To give the greater effect to the whole, the choir is appointed to undertake those parts which were the words of the multitude. The different voices of the priests reading or intoning their different parts —Pilate speaking in one voice, Christ in another, while the choir, breaking forth, fill the whole of the vast church with the shout, 'Crucify him! Crucify him!' and again with the cry 'Not this man, but Barabbas!' produce a most singular effect."

JUDGMENT (GENERAL). That there will be a period of final retribution, when men shall be summoned to impartial judgment, according to their character and actions, is a doctrine both of reason and revelation. The simple notion of a Supreme Being necessarily supposes him to be possessed of perfect justice, as well as the other moral attributes which are essential to his character as the ruler of the universe. On contemplating, however, the state of matters around us, we cannot fail to be struck with the evident inequality of the distribution of the goods and ills of this life. The wicked may often be seen to spend their days in prosperity, and the righteous in adversity and sorrow. Such an anomalous arrangement as this seems plainly to point to a period of future adjustment, when each man shall receive his final recompense, according to the deeds done in the body, whether they have been good, or whether they have been evil. If there is a just God, who sits upon the throne of the universe, the inference is undoubted, that it must ultimately be well with the righteous, and ill with the wicked. Hence, among the unenlightened heathen, in all ages, the belief has uniformly prevailed of a general judgment. In ancient times, the idolaters of Greece and Rome believed that when the souls of men left their bodies at death, they appeared before certain judges — Minos, Rhadamanthus, and Æacus—who, after an impartial investigation, pronounced sentence upon them, consigning them either to the abodes of bliss, or to the regions of torment. The notions of the heathen, however, referred solely to a private and individual, not to a public and general judgment.

It is to the Holy Scriptures alone that we are indebted for the knowledge of a general judgment, which will take place in the sight of an assembled universe. The following passages, among others, clearly establish this point: Acts xvii. 31, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;" 2 Cor. v. 10, "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad;" Mat. xxv. 31, 32, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." "A general judgment," says Dr. Dick, "at which all the descendants of Adam will be present, seems necessary to the display of the justice of God, to such a manifestation of it as will vindicate his government from all the charges which impiety has brought against it, satisfy all doubts, and leave a conviction in the minds of all intelligent creatures that he is righteous in all his ways, and holy in all his works. It is expedient that, at the winding up of the scheme, all its parts should be seen to be worthy of Him by whom it was arranged and conducted. In this way, those who have witnessed, with many disquieting thoughts, the irregularity and disorder in the present system, will have ocular evidence that there never was the slightest deviation from the principles of equity, and that the cause of perplexity was the delay of their full operation. They will see the good and the bad no longer mingled together, and apparently treated alike, but separated into two classes, the one on the right hand of the Judge, and the other on his left, and distinguished as much at least by their respective sentences as by the places which they occupy. We perceive, then, the reason that the judgment passed upon each individual at the termination of his life will be solemnly ratified at the end of the world. There may be another reason for the public exercise

of justice in the final allotment of the human race. It may be intended to be a spectacle to the universe; it may be an act of the divine administration, which will extend its influence to all the provinces of his empire. We are sure that angels will witness it; and if there are other orders of rational creatures, it may be a solemn lesson to them, by which they will be confirmed in fidelity to their Creator, and filled with more profound veneration of his infinite excellencies."

The Day of Judgment is the last article in the creed of the Mohammedans. It will be ushered in, as they believe, by the angel Israfil, who will sound a trumpet, the first blast of which will not only overthrow cities, but level mountains; the second, that of extermination, will annihilate all the inhabitants of earth, and lastly the angel of death; and at the third, or blast of resurrection, they will be restored to life, and rise to the final judgment. All will appear naked; but those who are designed for Paradise will receive clothes, and, during the trial of the wicked, will surround the throne of God. The judgment, according to the Moslem notions, is thus described in Algazali's creed:—"He shall also believe in the balance wherein, with the weights of atoms and mustard seeds, works will be weighed with the utmost exactness. Then the books of the good works, beautiful to behold, will be cast into the scale of light, by which the balance shall be depressed according to their degrees with God, out of the favour of God and the books of evil deeds into the scale of darkness, by which the balance shall lightly ascend, by the justice of the Most High. It must also be believed that there is a real way extended over the middle of hell, sharper than a sword, and finer than a hair, on which, by the divine decree, the feet of unbelievers shall slip, so that they shall fall into the fire, while the feet of believers will remain firm on it, and they will be led into an habitation that will last. It must also be believed that the faithful will then drink out of Mohammed's lake, which will prevent their thirsting any more. Its breadth is a month's journey, and the water is whiter than milk and sweeter than honey; the cups placed round are as numerous as the stars, and it is supplied by two pipes from the river Cauther. Men must also believe in the final reckoning, which will be strict with some, with others more indulgent, while they who are near to God will enter the garden without any. Then God will question any of his prophets whom he pleases concerning his mission, and whom he pleases of the unbelievers the reason of their accusing as liars those who were sent to them. He will also interrogate heretics concerning the Sonnah, and the Moslems concerning their works."

Throughout almost the whole of the tenth century, Europe was agitated with the expectation that the day of general judgment and final consummation was at hand. The idea was founded on Rev. xx. 2–4, "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." This passage was interpreted to mean, that after a thousand years from the birth of Christ, Satan would be let loose, Antichrist would appear, and the end of the world would come. Accordingly, the utmost excitement and alarm prevailed. Many, transferring their property to the churches and monasteries, set out for Palestine, where they supposed Christ would come down from heaven to judge the world. Others gave up their all to the priests and monks; while in many instances the deed of gift distinctly bore as its reason these words, "The end of the world being now at hand." Not before the close of the century did the delusion finally pass away. From that period down to the present day, individuals have occasionally been found who have persuaded themselves, and sought to convince others, that the final judgment was near. But the precise time when that great event will happen is wisely concealed, that men may be always on the watch, seeking ever to be ready; for at such an hour as we think not the Son of man cometh.

JUDICIUM DEI. See ORDEAL.

JUGA, or JUGALIS, a surname of JUNO (which see), as presiding over marriage. She had a temple under this name in the forum at Rome.

JUGATINUS, a god of marriage among the ancient Romans.

JUGGERNATH, or JAGAT-NATH (the lord of the world), a popular object of worship in the district of Cuttack, on the sea-coast of Orissa, in Hindustan. This Hindu deity is a form of *Vishnu*. The pagoda or temple dedicated to the worship of Juggernath stands close to the sea-shore, and, from its peculiar prominence, serves as an important sea-mark in guiding mariners to the mouth of the Ganges. The image is a carved block of wood, of frightful aspect, painted black, with a distended mouth of a bloody colour. On festival days, the throne of the idol is placed upon a stupendous moveable tower, sixty feet high, resting on wheels. Juggernath is accompanied with two other idols, of a white and yellow colour, each on a separate tower, and sitting upon thrones of nearly an equal height. Attached to the principal tower are six ropes, by which the people drag it along. The officiating high priest is stationed in front of the idol, and all around

it are thousands of massive sculptures, which emblematically represent those scenes of revolting indecency and horrid cruelty which are the essential characteristics of this worship. The procession of the idol is thus described by Mr. Sterling, in his 'Account of Orissa:'—"On the appointed day, after various prayers and ceremonies, the images are brought from their throne to the outside of the Lion-gate, not with decency and reverence, but a cord being fastened round their necks, they are dragged by the priests down the steps and through the mud, while others keep their figures erect, and help their movements by shoving from behind, in the most indifferent and unceremonious manner. Thus the monstrous idols go, rocking and pitching along, through the crowd, until they reach the cars, which they are made to ascend by a similar process, up an inclined platform, reaching from the stage of the machine to the ground. On the other hand, a powerful sentiment of religious enthusiasm pervades the admiring multitude of pilgrims when the images first make their appearance through the gate. They welcome them with shouts and cries; and when the monster Juggernaut, the most hideous of all, is dragged forth, the last in order, the air is rent with acclamations. After the images have been safely lodged in their vehicles, a box is brought forth, containing the golden or gilded feet, hands, and ears of the great idol, which are fixed on the proper parts with due ceremony, and a scarlet scarf is carefully arranged round the lower part of the body, or pedestal. The joy and shouts of the crowd on the first movement of the cars, the creaking sound of the wheels, as these ponderous machines roll along, the clatter of hundreds of harsh-sounding instruments, and the general appearance of such an immense mass of human beings, produce an astounding effect."

As the car moves with its monstrous idol, numbers of devotees cast themselves under its wheels, and are instantly crushed to pieces; while such instances of self-immolation are hailed with the acclamations of applauding thousands. The worship of this idol in his temple exhibits only a scene of the most disgusting obscenity. The temple of Juggernath is regarded as the most sacred of all the Hindu places of worship, and immense crowds of pilgrims resort thither annually, calculated by the late Dr. Carey to amount to 1,200,000, multitudes of whom die by the way from want, disease, or exhaustion. At fifty miles' distance, the sands are whitened with the skulls and bones of pilgrims, who have perished before reaching the sacred spot.

The temple of this deity at Orissa is undoubtedly the most celebrated of all the buildings erected for his worship, but many other shrines sacred to Juggernath are found throughout Hindustan. "As there are numbers of sacred rivers in India," says Dr. Duff, "but the Ganges, from being the most sacred, has acquired a monopoly of fame—so there are many shrines of Juggernath in India, though the one at Puri, from being the largest and most venerated, has, in like manner, acquired exclusive celebrity. In hundreds, or rather thousands of places, where there are no temples, properly so called, there are still images and cars of Juggernath, fashioned after the model of the great prototypes at Orissa. There is scarcely a large village in all Bengal without its car of Juggernath. In Calcutta and its neighbourhood there are scores of them—varying in size from a few feet up to thirty or forty in height. What a view must open up to you of the fearful extent and magnitude of this destructive superstition, when you try to realize the fact, that, on the anniversary occasion of the car-festival, all the millions of Bengal are in motion; that, when the great car at Puri is dragged forth amid the shouts and acclamations of hundreds of thousands assembled from all parts of India, on the very same day, and at the very same hour, there are hundreds of cars rolled along throughout the widely scattered districts and cities and villages of the land; so that there are not merely hundreds of thousands, but literally millions, simultaneously engaged in the celebration of orgies, so stained with licentiousness and blood, that, in the comparison, we might almost pronounce the Bacchanalia of Greece and Rome innocent and pure!"

JUHLES, a name given to aerial spirits or demons among the Laplanders, from whom they receive a sort of adoration, though no statues or images of them exist. This spirit-worship is conducted under particular trees. On Christmas Eve, and the day following, they celebrate what is called the Festival of the Juhles. On this occasion there is a strict abstinence from animal food; and of the articles used for refreshment, they carefully reserve some fragments, which are thrown into a box made of birch, and suspended from the branch of a tree behind the house, that the spirits may have an opportunity of feasting upon them. Scheffer considers this festival as partaking partly of a Christian and partly of a Pagan character.

JU-JU. See FETISH-WORSHIP.

JUMALA, the supreme deity of the inhabitants of Lapland. He was represented by a wooden idol in human form, seated on a sort of altar, with a crown on his head and a bowl in his lap, into which the devotees threw their voluntary oblations. See LAPLANDERS (RELIGION OF).

JUMNOUTRI, a village on the banks of the river Jumna, and considered by the Hindus as a spot of remarkable sanctity—Hindus who perform the pilgrimage to this place from the low countries being themselves almost deified after this adventure. Along the banks of this river are a race of Hindus who, like the Parsees, worship the sun. The devout among them will on no account taste food while the orb is above the horizon, and many are found who refuse to sit down during the day while the sun is visible.

JUMPERS, a name given to those who practised jumping or leaping as an exercise of divine worship,

and expressive of holy joy. This strange practice was commenced about the year 1760 in the western part of Wales, among the followers of Harris, Rowland, Williams, and others, who were instrumental in giving rise to a serious awakening among the people in that district. The novel custom was disapproved by not a few of those who waited on the ministry of these pious and zealous men; but it was seriously defended in a pamphlet published at the time by Mr. William Williams, who is generally termed the Welsh poet. The arguments of this singular production were chiefly drawn from Scripture. The practice which gave rise to the name of Jumpers, spread over a great part of Wales, and it was no uncommon thing to find congregations when engaged in solemn worship disturbed by individuals groaning, talking aloud, repeating the same words thirty or forty times in succession; some crying in Welsh, glory, glory, others bawling Amen with a loud voice, and others still jumping until they fell down quite exhausted. Mr. Evans, in his Sketch of the Denominations of the Christian world, describes a meeting among Jumpers which he himself witnessed. "About the year 1785," says he, "I myself happened very accidentally to be present at a meeting, which terminated in *jumping*. It was held in the open air, on a Sunday evening, near Newport, in Monmouthshire. The preacher was one of Lady Huntingdon's students, who concluded his sermon with the recommendation of *jumping;* and to allow him the praise of consistency, he got down from the chair on which he stood, and jumped along with them. The arguments he adduced for this purpose were, that David danced before the ark—that the babe leaped in the womb of Elizabeth—and that the man whose lameness was removed, *leaped* and praised God for the mercy which he had received. He expatiated on these topics with uncommon ferveney, and then drew the inferenee, that *they* ought to show *similar expressions* of joy, for the blessings which Jesus Christ had put into their possession. He then gave an empassioned sketch of the sufferings of the Saviour, and hereby roused the passions of a few around him into a state of violent agitation. About nine men and seven women, for some little time, rocked to and fro, groaned aloud, and then *jumped* with a kind of frantic fury. Some of the audience flew in all direetions; others gazed on in silent amazement! They all gradually dispersed, except the *jumpers*, who continued their exertions from eight in the evening to near eleven at night. I saw the conclusion of it; they at last kneeled down in a circle, holding each other by the hand, while one of them prayed with great fervour, and then *all* rising up from off their knees, departed. But previous to their dispersion, they wildly pointed up towards the sky, and reminded one another that they should soon meet *there*, and be *never* again separated! I quitted the spot with astonishment." Such scenes as that now described could only have occurred among people of a warm, fervid, enthusiastic temperament whose feelings had been wrought up to a high pitch of religious excitement.

JUNO, a heathen goddess regarded by the ancient Romans as the Queen of Heaven. She corresponds to the HERA (which see) of the Greeks This female divinity was worshipped at Rome from very early times, and at a later period she had a temple reared to her honour on the Aventine hill. She was the special protector and patron of the female sex, and presided over all connected with marriage. Women sacrificed to her on their birth-day, but more especially at the festival of the *Matronalia*, on the 1st of March. The month of June, which received its name from this goddess, was considered in ancient times as a particularly suitable period for marriage. A law was passed at Rome in the reign of Numa, that no prostitute should be allowed to touch the altar of Juno, and if she did happen to touch it, that she should appease the offended goddess by offering a female lamb in sacrifice.

JUPITER, the lord of heaven among the ancient Romans, who presided over all celestial phenomena, such as thunder, rain, hail, and all atmospheric changes. He was the husband of JUNO (which see.) When the people wished for rain, they directed their prayers to Jupiter. He was regarded as the best and greatest of the gods, and therefore his temple occupied a conspicuous position on the summit of the Capitoline hill. He was the special guardian and protector of Rome; hence the first official act of a consul was to sacrifice to this god, and a general who had been successful in the field offered up his special thanks to Jupiter. The Roman games and Ferie were celebrated in his honour. All human events were under the control of this deity, and, accordingly, Jupiter was invoked at the commencement of any undertaking, whether sacred or secular. Rams were sacrificed to Jupiter on the ides of every month, and in the beginning of every week. He was the guardian of law, and the patron of justice and virtue. The white colour was sacred to him, and white animals were sacrificed to propitiate him. The *Jupiter* of the Romans was identical with the *Zeus* of the Greeks, and the *Ammon* of the Egyptians.

JUSTICE, an essential attribute of the Divine Being as he is described in the Word of God, where we are informed that he is "just and true in all his ways," as well as "holy in all his works." This moral attribute of Deity has been distinguished into absolute and relative, universal and particular. The one refers to the absolute rectitude of his nature, the other to his character and actings as a moral governor. The one, therefore, regards what he is in himself, the other what he is in relation to his creatures.

JUSTICERS (ITINERANT), officers appointed by Richard Cœur de Lion, king of England, to watch over the interests of the Jews resident within the kingdom. They were instructed to protect the He-

drews against all oppression, to secure them in their interests and property, to decide all controversies or quarrels between them and the Christians, to keep the seal of their corporation, and the keys of their public treasury. The Justicers, in short, were to superintend the civil affairs of the Jews throughout all parts of England.

JUTURNA, the nymph of a well in Latium, the water of which was considered so peculiarly sacred, that it was used in almost all sacrifices. A chapel was dedicated to this nymph at Rome in the Campus Martius, and sacrifices were offered to her on 11th January both by the state and by private individuals.

JUVENTAS. See HEBE.

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KAABA, a building at Mecca, in Arabia, which has long been famed as the annual resort of multitudes of Mohammedan pilgrims. The legendary history of its origin is curious. When Adam and Eve were driven out of Paradise, Adam fell on the mountain in Ceylon which is still known by the name of Adam's Peak, where the print of Adam's foot is still shown; and the mountain is regarded as sacred both by the Buddhists and Mohammedans. Eve, on the other hand, fell on the shore of the Red Sea, where the fort of Jeddah now stands, and the tomb of Eve, at the gate of the town, is one of the sacred places to be visited in the Hadj. For two hundred years our first parents are said to have wandered over the earth in search of each other, and at length they met together on Mount Ararat. Delighted at discovering his beloved partner, Adam lifted up his hands in thanksgiving to God, and implored that another of the blessings he had lost might be restored to him, namely, the shrine in Paradise at which he had been wont to worship, and round which the angels used to move in adoring processions. His prayer was heard, and a tabernacle formed of radiant clouds was lowered down by the hands of angels, towards which Adam thenceforth turned in prayer, and walked round it daily seven times, in imitation of the sacred processions of the angels.

When Adam died, the tabernacle of clouds was again taken up into heaven, and another similar in form was built of stone and clay in the same place by Seth, the son of Adam. The Deluge, of course, washed this building away, and it is said to have been rebuilt by Ishmael, assisted by his father Abraham. While engaged in rearing this building, the angel Gabriel brought them a stone, said to have been one of the precious stones of Paradise, which they inserted in a corner of the outer wall of the Kaaba, where it remains to this day, to be devoutly kissed by the Hadi or pilgrim to Mecca. The present Kaaba is of no great antiquity, having been renewed no fewer than eight times, and, as far as could be, with the old materials, a reddish sandstone. The singular appearance of the structure, however, affords strong evidence that it has been scrupulously restored after the original design. The last building was nearly washed away by a torrent which inundated the town, and the present was erected so late as 1621 by Amurath IV. It was rebuilt before Mohammed had commenced his public career, and it is curious that he should have been the person chosen to lift the black stone into its place.

The appearance of the Kaaba is thus described by Burckhardt the traveller:—"It contains but one small apartment, then level with the ground, but now raised so much above it, that it can only be entered by a moveable ladder. The walls are hung with a rich red silk, interwoven with flowers and silver inscriptions, which was replaced by the Pasha, and the old hangings were cut up and sold to devotees at enormous prices. The room is opened only three days in the year, and many pilgrims never enter it, for it is not obligatory: it can receive very few at a time, and a fee is exacted, to the indignation of the devout, who regard it as desecrating the holiest spot upon earth. It is customary to pray on entering, and I overheard ejaculations which seemed to come from the heart:—'O God of the Koran, forgive me, my parents, and my children, and deliver our necks from hell fire.' The Kaaba must have a singular appearance, for it is visible for no more than a fortnight, being constantly clothed with a black damask veil, in which prayers are embroidered, and as this material, an animal product, is unclean, it is lined with cotton. Openings are left for the sight of the black and white stones. Both are said to have been once of the same colour, which the first is reported to have lost in consequence of sin; but the surface has probably been blackened by time, aided by the kisses and touches of a long succession of pilgrims. It is an irregular oval, seven inches in diameter, apparently a mass of smaller stones conglomerated in a cement, and encircled by a silver band. It is probably an aërolite, and owes its reputation, like many others, to its fall from the sky. This house of God, as it is called, is said to have been first clothed by the Hamyarite kings of Yemen, seven centuries be

fore the birth of the Prophet; and these covers used to be put on one over another, till the end of the first century of Islam. It has since been yearly renewed, and the old cover cut up. The privilege of clothing it, which was assumed by Kelan, Sultan of Egypt, on the conquest of that country by Selim, passed over to him and his successors. An adequate idea of the building may be formed from the views in Reland and Sale, and especially that in D'Ohsson's work. It stands in an oblong square 250 paces by 200, but as it has been enlarged, it no longer occupies the centre. It is nearly enclosed by a circle of slight pillars at a little distance, around which are the four stations for the orthodox sects."

The Mohammedans generally believe that if all the pilgrims were at the same moment to visit the Kaaba, the enclosure would contain them all. Burckhardt calculates that 35,000 might attend, but he never could count more of them than 10,000.

KABIR PANTHIS, the followers, among the Hindus, of Kabir, whom they allege to have been the incarnate Deity, who, in the form of a child, was found floating on a lotus in a lake or pond near Benares, by the wife of a weaver named Nimá, who, with her husband Nuri, was attending a wedding procession. The *Kabir Panthis* believe that their founder was present in the world three hundred years, or from A. D. 1149 to A. D. 1449. The probability is, that he lived at the latter of these two periods, more especially as Nanak Shah, who began to teach about A. D. 1490, and who originated the Hindu sect of the *Sikhs*, is considered to have been deeply indebted to the writings of his predecessor Kabir. The Moslems claim Kabir as having been a professor of the faith of Islam, and a contest is said to have arisen between them and the Hindus respecting the disposal of his corpse, the latter insisting on burning, the former on burying it. In the midst of this dispute, Kabir himself is said to have appeared, and desiring them to look under the cloth supposed to cover his mortal remains, immediately vanished; but, on obeying his instructions, they found nothing under the cloth but a heap of flowers, one-half of which was removed to Benares, and burnt, whilst the head of the Mohammedan party erected a tomb over the other portion at the place where Kabir had died.

The *Kabir Panthis* being chiefly favourers of Vishnu, are included among the Vaishnava sects; but it is no part of their faith to worship any Hindu deity, or to observe any of the rites or ceremonies of the Hindus, whether orthodox or schismatical. Those of the members of the sect who mingle with the world, conform outwardly to all the usages of their tribe and caste, and some of them even pretend to worship the Hindu gods, though this is not considered consistent with their tenets. Those, however, who have retired from the world, and given themselves up to a life of seclusion, abstain from all the ordinary practices of the Hindus, and employ themselves chiefly in chanting hymns to the invisible Kabir. They use no *Mantra* nor fixed form of salutation; they have no peculiar mode of address. The frontal marks, if worn, are usually those of the *Vaishnava* sects, or they make a streak with sandal-wood or gopichandana along the ridges of the nose. A necklace and rosary of *Tulasi* are also worn by them; but all these outward signs are considered of no importance, and the inward man is the only essential point to be attended to.

Professor H. H. Wilson thus explains some of the characteristic doctrines of the Kabir Panthis:—"They admit of but one God, the creator of the world; and in opposition to the Vedanta notions of the absence of every quality and form, they assert that he has body, formed of the five elements of matter, and that he has mind endowed with the three Gunas, or qualities of being; of course of ineffable purity and irresistible power: he is free from the defects of human nature, and can assume what particular shape he will: in all other respects he does not differ from man, and the pure man, the Sádh of the Kabir sect, is his living resemblance, and after death is his associate and equal; he is eternal, without end or beginning, as, in fact, is the elementary matter of which he consists, and of which all things are made, residing in him before they took their present form, as the parts of the tree abide in the seed, or flesh, blood, and bone may be considered to be present in the seminal fluid: from the latter circumstance, and the identity of their essential nature, proceeds the doctrine, that God and man are not only the same, but that they are both in the same manner, every thing that lives and moves and has its being: other sects have adopted these phrases literally, but the followers of Kabir do not mean by them to deny the individuality of being, and only intend these texts as assertions of all nature originally participating in common elementary principles." "The moral code of the Kabir Panthis," says the same eminent Orientalist, "is short, but, if observed faithfully, is of a rather favourable tendency. Life is the gift of God, and must not, therefore, be violated by his creatures. Humanity is, consequently, a cardinal virtue, and the shedding of blood, whether of man or animal, a heinous crime. Truth is the other great principle of their code, as all the ills of the world, and ignorance of God, are attributable to original falsehood. Retirement from the world is desirable, because the passions and desires, the hopes and fears, which the social state engenders, are all hostile to tranquillity and purity of spirit, and prevent that undisturbed meditation on man and God which is necessary to their comprehension. The last great point is the usual sum and substance of every sect amongst the Hindus, implicit devotion in word, act, and thought to the Guru, or spiritual guide: in this, however, the characteristic spirit of the Kabir Panthis appears, and the pupil is enjoined to scrutinize his teacher's doctrines and acts, and to be first satisfied that he is the sage he pretends to be, before he resigns himself to

his control. This sect, indeed, is remarkably liberal in this respect, and the most frequently recurring texts of Kabir are those which enforce an attentive examination of the doctrine that he offers to his disciples. The chief of each community has absolute authority over his dependants: the only punishments he can award, however, are moral, not physical—irregular conduct is visited by reproof and admonition: if the offender does not reform, the Guru refuses to receive his salutation; if still incurable, the only further infliction is expulsion from the fraternity."

The sect of Kabir Panthis is very widely diffused throughout Hindustan. It is split into a variety of subdivisions, and there are actually twelve branches of it traced up to the founder, among whom a difference of opinion as well as descent prevails. Of the establishments of this sect, the Kabir Chaura at Benares is pre-eminent in dignity, and it is constantly visited by wandering members of the sect. The Kabir Panthis are very numerous in all the provinces of Upper and Central India, except, perhaps, in Bengal itself. Their doctrines are taught in a great variety of works in different dialects of India; but the great authority to which they are wont to refer is the Vijek, which, however, rather inveighs against other systems than explains its own.

KADR (AL), the title of the ninety-seventh chapter of the Koran, which contains an account of God's sending down the Koran to Mohammed from heaven. Hence it represents God as saying, "The night of Al Kadr is better than a thousand months." Mohammedan doctors are by no means agreed what night Al Kadr really is, but the majority of them consider it to be one of the ten last nights of the Ramadan. They believe that in this night the divine decrees for the ensuing year are annually fixed and settled.

KAFFIRS (RELIGION OF THE). The word *Kaffir*, which signifies unbeliever, is now confined to the inhabitants of Kaffirland, in South Africa. It was given, however, by the Moorish navigators of the Indian Ocean to the inhabitants of the south-eastern coast of Africa, and was borrowed from them by the Portuguese. The Kaffirs form one tribe of the great Bechuana family, and their country, which lies beyond the Fish River, is bounded by the ocean on the south, and a range of mountains on the north, and beyond them lie the Amapondo and Zoolu tribes. The Kaffirs are in personal appearance a remarkably handsome race of men, bold and warlike in their character, of lofty stature and graceful deportment. They wear no clothing but a cloak of skin. They are a pastoral people, and their flocks and herds constitute their chief care. They have been generally alleged to be altogether destitute of a form of religion of any kind, and that the utmost which can be said of them in this respect is, that they retain a few unmeaning rites and ceremonies of a superstitious kind. It is of importance, however, to remark, that, for fifty years past, the Kaffirs have been in contact with Christian missionaries and colonists, and thus have been learning something about God; so that it is now difficult to distinguish between their former and their present knowledge. Mr. Moffat says that they are utterly destitute of theological ideas. Dr. Vanderkemp, the first missionary who laboured among them, gives this testimony as to the extent of their religious knowledge:—"If by religion we mean reverence for God, or the external action by which that reverence is expressed, I never could perceive that they had any religion, or any idea of the existence of God. I am speaking nationally, for there are many individuals who have some notion of his existence, which they have received from adjacent nations. A decisive proof of the truth of what I here say with respect to the national atheism of the Kaffirs is, that they have no word in their language to express the idea of the Deity, the individuals just mentioned calling him Thiko, which is a corruption of the name by which God is called in the language of the Hottentots, literally signifying, one that induces pain."

We learn, however, from Mr. Moffat, who has laboured for many years as a missionary in South Africa, that the Kaffirs use the word *Uhlanga* to denote the Supreme Being; but the probability is, that the god whom they describe by this name is no other than a deified chief or hero, who at some remote period had attained distinction in their country. Their ideas of the most elementary religious truths are undoubtedly obscure and indistinct, and yet they have some superstitious rites which deserve to be noticed. Mr. Laing, a missionary now labouring in Kaffirland, has kindly communicated to us an account of their present customs, which we present in his own words:—"1. Circumcision. Young men are circumcised about the age of puberty. I could never observe anything of a religious nature connected with this custom. When the rite is performed, the young men are separated from society, and paint themselves white. A hut is made for them, and they live a few months apart from the rest of the people; but at the various kraals from which they come, dances from time to time are held, the young men being painted white, and dressed in a short kilt made of the leaves of a particular tree, which are kept constantly shaking by the motions of the body. When the term of separation comes to an end, the young men, after burning their clothes and hut, and performing certain washings, are admitted into the society of men, and treated as such. This seems to fix the Kaffir circumcision as a civil rite. A person who has not been circumcised, though a man by years, was formerly, and in heathen districts is still, despised. A number of Christian young men, who left off the custom of circumcision so far as I know, are able to maintain a respectable position in life even in the eyes of their heathen neighbours, though uncircumcised. There are immoral practices connected with the dances which, not to speak of the

apostolic letter which frees us from this burden, render this custom incompatible with Christianity.

"2. Tsivivane. Any traveller going through Kaffirland, will see here and there heaps of stones thrown down, without any reference to order. Some of these heaps are large, indicating, I think, that the Kaffirs must have been a considerable time in possession of the country. What are these Tsivivane? They are lasting proofs that the Kaffirs sought success in their enterprises from some unseen being. When out on a journey, they were accustomed to throw a stone to one of these Tsivivane, and to pray for success in their expedition. They could, however, give no definite account of the nature of the being from whom they sought aid. Along the paths it is not uncommon to see the tall grass knotted. This I understand to be a custom similar to the Tsivivane, viz., a means of seeking good speed in their journey.

"3. Witchcraft. In common with many, perhaps all nations in some period of their history, the Kaffirs believe in witchcraft, and have been in the habit of punishing witches in the most cruel manner. They looked on these characters as the most wicked of mankind, and not fit to live. I never could find that they had a correct idea of the general depravity of man, and their view of sin is best explained by our word *crime*. They would often deny that they had sin, but as to witches being sinners they never had a doubt. They connected the effects of witchcraft with certain substances, such as hair, blood, nail-parings, or other fragments of the human body, and this thing which bewitched they called *Ubuti*. Other substances were used, as they held, for the purpose of bewitching. These witches (I mean the word to be applied to men and women) were believed to exert a powerful though unseen influence over their victims, even to the depriving them of life.

"4. Idini—Sacrifice. This rite is performed to the ancestors of the Kaffirs, not to the Supreme Being. They seem to think that by burning fat, or rather bones to them, they can appease their anger. These Idinis, so far as I know, were seldom offered. The idea of sacrifice seems to be connected with them, as they were practised for the purpose of averting evil.

"5. Hero worship. I have heard an intelligent man, yet a rude heathen, avowing that he and his people were worshippers of famous ancestors. There must have been some traces of such idolatry, from what I have heard; but this kind of worship appears to have been dying out about the time the missionaries arrived.

"6. Future state. When we spoke to the Kaffirs as to the immortality of the soul, they told us that they knew nothing of its existence after the death of the body. From some expressions which they make use of to the dying, or in reference to them after they are dead, it seems that at one time they must have believed in the immortality of the soul. For example, to a person who is about to die they will say, 'You are going home to day look on us

"7. By touching a dead body, they become unclean.

"8. When a husband dies, his wife or wives go out to the field or woods for a time."

From all that can be ascertained on the religion of the Kaffirs, it seems that those of them who are still in their heathen state have no idea, (1.) of a Supreme Intelligent Ruler of the universe; (2.) of a Sabbath; (3.) of a day of judgment; (4.) of the guilt and pollution of sin; (5.) of a Saviour to deliver them from the wrath to come.

KAIOMORTS, the primitive man, according to the Zendavesta, of the ancient Persians. See Abesta.

KALA (Maha), the male form of the Hindu god *Shiva*, in his character of Time, the great destroyer of all things.

KALENDERS (pure gold), wandering *Dervishes* among the Mohammedans, whose souls are supposed to be purified by severe penances. To this degraded class belong the spies, the assassins, and the plunderers that we read of among the Dervishes; and from them also have sprung numerous false prophets at different times. Their pretensions, however, are encouraged only by the lowest ranks of society, and they are not acknowledged as brethren by the members of the regular confraternities. In India these Mussulman mendicants are not numerous, and they are held in little esteem. They wear in that country a peculiar costume, consisting of a conical felt hat worked into chequers of white, red, and black; and their gown, which descends from the neck to the calf of the leg, is of diamond-shaped patches of the same colours. A few gourds for carrying water are hung over the shoulder or at the waist; and usually a bright steel rod, sometimes headed with a trident, completes their equipment. They never marry, but are of habits exceedingly dissolute and debauched, and are always most sturdy and importunate beggars. They regard themselves as objects of the special favour of Heaven.

KALI (Maha), a Hindu goddess, the personified energy or consort of Shiva under a peculiar form. This is the most cruel and revengeful of all the Hindu divinities. Such is her thirst for blood, that in one of her forms she is represented as having "actually cut her own throat, that the blood issuing thence might spout into her mouth." Images of this disgusting spectacle are at this day to be seen in some districts of Bengal. All tortures which a devotee can possibly inflict upon himself are considered as agreeable to her. If he should cut off a portion of his own flesh, and present it as a burnt sacrifice, the offering would be most acceptable. Dr. Duff informs us that "by the blood drawn from fishes and tortoises the goddess is pleased one month; a crocodile's blood will please her three; that of certain wild animals nine; that of a bull or guana a year; an antelope or wild boar's twelve years; a buffalo's, rhinoceros's, or tiger's, a hundred; a lion's, a reindeer's, or a man's (mark the combination), a thousand

But by the blood of three men slain in sacrifice she is pleased a hundred thousand years." Robbers, thieves, and murderers, lawless desperadoes, in short, of every kind, worship Kali as their avowed patroness, and offer bloody sacrifices to propitiate the favour and secure the protection of the goddess. The *Thugs*, in particular, conduct their sanguinary depredations under her special auspices. In honour of *Kali*, one of the most popular of the Hindu festivals is annually observed with great pomp and ceremony —the CHARAK PUJAH (which see), or swinging festival. Private sacrifices are sometimes offered to Kali, an instance of which is quoted by Dr. Duff, from the statement of a British officer of high character:—"A Hindu Faquir, dressed in a fantastical garb, worked upon the mind of a wealthy high-caste Brahman woman, to the extent of making her believe that he was her spiritual guide, charged with a message from the goddess, demanding a human sacrifice. She declared herself ready to obey the divine order, and asked who was the victim. The Faquir pointed to her own son, a young man about twenty-five years old, the heir to the family property. The deluded mother waited till the unconscious youth was asleep, and in the silence of the night she struck him on the head with an axe, and killed him. This done, she cut up the body, under the direction of her spiritual guide, the Faquir—presented a part, boiled with rice, as a peace offering, with the usual ceremonies, to the image of the goddess; part to the wretch who personified the spiritual messenger: the rest she buried with so little care, that the place of its deposit was discovered by the vultures hovering over the ground, and thus brought to the notice of the English commissioner by the police."

KALI-YUG, the last of the chronological cycles of the Hindus, through which the world is said to be at present passing, when the powers of darkness and disorder have become predominant in the soul of man, and when external nature groans beneath the burden of iniquity.

KALIKA PURANA, one of the divine writings of the Hindus, which is chiefly devoted to a recital of the different modes of worshipping and appeasing the goddess KALI (which see).

KALKI AVATAR, the tenth and last of the AVATARS (which see), when *Vishnu*, in human form and seated on a white horse, shall give the signal for the destruction of this visible universe.

KALPA, in Hindu chronology, a day of *Brahma*, equal to four thousand three hundred and twenty millions of solar years.

KAMAC, the god of love among the Hindus.

KAMIMITSI. See SINTOISTS.

KAMISIMO, a garment of ceremony among the Japanese, worn on festivals and other solemn occasions. It consists of two parts, a short cloak, without sleeves, called *katagemo*, and a sort of petticoat called *vakama*, fastened about the waist by a band. Both are of a particular form, and of coloured stuffs. They are used only on days of ceremony and at funerals.

KAMTSCHADALES, RELIGION OF. See SHAMANISTS.

KAMYU MURUNU (desire for death), modes of suicide formerly prescribed in the Shastras or Sacred Books of the Hindus. The commonest mode is drowning in the Ganges, but sometimes the self-murderer submits to being buried alive. In certain temples in India there was formerly an instrument by which a person could decapitate himself. It consisted of a sharp crescent shaped instrument, with a chain and stirrup at each horn. The devotee placed the sharp edge on the back of his neck, and his feet in the stirrups, then gave a violent jerk with his legs, and his head was instantly severed from his body.

KANCHELIYAS, a sect of Hindus which is said to be not uncommon in the south of India, and whose worship is that of *Sakti*, the personified energy of the divine nature in action. It is said to be distinguished by one peculiar rite, the object of which is to confound all the ties of female alliance, and to enforce not only a community of women amongst the votaries but disregard even to natural restraints.

KANTIANS, a sect of German thinkers in the last century, who adopted the philosophical principles of Emmanuel Kant. This eminent philosopher was born at Königsberg in 1724. His mind early displayed a taste for the study of abstract truth, which rendered him so conspicuous in this department, that, while yet a comparatively young man, he was appointed professor of logic and metaphysics in the university of his native town. In the course of a long life, he made such valuable discoveries in abstract science, that he gave rise to a new school of German philosophy, the influence of which has extended down to the present day. The work in which he first developed his own peculiar principles was his 'Critique of Pure Reason,' which he published in 1781, following it up by various other treatises explanatory of his philosophical system in its different bearings.

The Kantian philosophy was designed, in the first instance, to meet and to neutralize the sceptical principles set forth by David Hume, who, by attempting to trace all truth to experience, unsettled the foundations of human knowledge. The philosopher of Königsberg, however, showed that, independently altogether of experience, there are *a priori* principles which originate solely from the operation of the mind itself, and are distinct from any sensible element. Thus Kant pointed out the very important distinction between *a priori* and *a posteriori* knowledge.

Another distinction of great importance was first clearly developed by Kant, that, namely, between analytic and synthetic judgments. In the former, as he showed, the attribute or predicate is necessarily contained in the subject; while in the latter it is not contained in, but is distinct from the subject. The

former judgments, therefore, are *a priori*, and the latter are some of them *a priori* and others *a posteriori*. Human knowledge, according to this system, is composed of two elements, the empirical or *a posteriori* element, and the transcendental or *a priori* element, which is derived from the intelligence. In the Kantian philosophy there are three faculties: Perception, which has to do with single objects; Understanding with notions; and Reason with ideas. Time and space are the universal forms of things. Understanding thinks and judges according to certain categories which are not in the objects, but in the mind itself. Reason has the ideas, universe, soul, God; but, as Kant believed, the existence of these ideas cannot be proved. Dr. Kahnis gives a rapid sketch of the Kantian principles in these words:—"The human mind has, in its *a priori* medium, forms to which universality and necessity belong (in opposition to scepticism), but only a subjective one; but it cannot claim to know objective being—the thing in itself (in opposition to dogmatism). If, then, our theoretical reason must allow the things external to it not to be cognizable, practical reason has a firm, immoveable ground. It demands, with absolute necessity (*categorical imperative*): Act as a general being, *i.e.*, as a member of the universe, as a rational being. But man has within himself desires, the common aim and object of which is the gratification of self. While practical reason says, Act as a general rational being, the desires say, Act as a particular being, in an arbitrary way. He only is virtuous who, in his actions, is not determined by desires, but by reason. But virtue would be without a sphere, unless objects of action were brought to it by the desires. The territory of virtue, and that of desires, mutually require one another. Now, it is here that the idea of God, which was given up on the territory of pure reason, obtains its right as a postulate of practical reason. The domain of virtue, and that of desires, are heterogeneous worlds, but yet ordained for one another. Hence there must be a power which has harmonized both of these domains, and that power is God. As virtue does not reach the highest good in this world, which highest good consists in the unity of that which reason and the desires seek after, *i.e.*, worthiness and happiness, this ideal must needs be realised in another life after death. The theological results of his criticism, Kant has developed in his 'Religion within the limits of reason.' He rejects any stand-point which places itself in opposition to the positive in Christianity (*naturalism*), but is in favour of a rational faith (*rationalism*) connecting itself with it. This connection he gained by changing, by means of an allegorical exposition, the doctrine of the Scriptures and the Church into moral religion."

Thus Kant held that pure reason has no power to make any certain statement concerning supernatural truths, and that the existence of God, liberty, and immortality, are postulates of practical reason. Thus it was that *Rationalism*, which from that time formed a constant opposition to *Supra-naturalism*, had its origin in the critical philosophy of Kant, which limited itself within an order of ideas purely subjective, from which it could not find an outlet without having recourse to practical reason, which again was founded on ideas drawn from speculative reason. Religion, in the view of Kant, consists in this, that in reference to all our duties, we consider God the legislator, who is to be reverenced by all. He combated the idea that reason is competent to decide what is, and what is not, revealed. He introduced the system of moral interpretation according to which Scripture ought to be explained, apart from its original historical meaning, in such a manner as is likely to prove beneficial to the moral condition of the people.

The opinions of Kant on the subject of the Divine existence are thus noticed by Hagenbach in his 'History of Doctrines':—"In his opinion the existence of God can be proved on speculative grounds only in a threefold manner; either by the physico-theological, or the cosmological, or the ontological argument. These are the only modes of argumentation, nor is it possible that there should be more. The ontological proof is not admissible, because its advocates confound a logical predicate with a real. 'A hundred real dollars do not contain anything more than a hundred possible. . . . But in reference to my property, a hundred real dollars are more than the mere idea of that sum (*i.e.*, of its possibility).' . . . 'The idea of a Supreme Being is in many respects a very profitable idea; but because it is a mere idea, it cannot by itself enlarge our knowledge of that which exists;' for 'a man might as well increase his knowledge by mere ideas, as a merchant augment his property by adding some ciphers to the sum-total on his books.' In opposition to the cosmological proof, he urged that its advocates promise to show us a new way, but bring us back to the old (ontological) proof, because their argument is also founded on a dialectic fiction. In reference to the physico-theological proof he said, 'This argument is always deserving of our respect. It is the earliest, clearest, and most adapted to common sense. It enlivens the study of nature, from which it also derives its existence, and through which it obtains new vigour. It shows to us an object and a design where we should not have discovered them by independent observation, and enlarges our knowledge of nature by making us acquainted with a particular unity whose principle is above nature. But this knowledge exerts a reacting influence upon its cause, viz., the idea from which it derives its origin, and so confirms the belief in a supreme Creator, that it becomes an irresistible conviction. Nevertheless this argument cannot secure apodictical certainty; at the utmost it might prove the existence of a builder of the world, but not that of a creator of the world. Morality and a degree of happiness corresponding to it are the two elements constituting the supreme good. But the

virtuous do not always attain it. There must, therefore, be a compensation in the world to come. At the same time there must be a being that possesses both the requisite intelligence and the will to bring about this compensation. Hence the existence of God is a postulate of practical reason.'"

Kant held the doctrine of innate evil in man, but he did not understand by it original sin in the sense in which that expression is used by theologians generally. In his opinion the Scriptural narrative of Adam's fall is only a symbol, which he explains according to the principles of moral interpretation. The proposition, "Man is by nature wicked," he explains as meaning simply, "He is wicked because he belongs to the human race." Hence he comes to the conclusion, "That which man, considered from the moral point of view, is, or is to be, whether good or bad, depends on his own actions." In connection with the doctrine of original sin, Kant maintained the restoration of man by means of his liberty. To reach this end, man stands in need of an ideal, which is presented to him in the Scriptural doctrine concerning Christ, whom he regards as the personified idea of the good principle. The idea has its seat in our reason; for the practical purposes of an example being given, a character is sufficient which resembles the idea as much as possible.

Kant considered the death of Christ as having only a symbolico-moral significance, and he maintained that man must, after all, deliver himself. "A substitution, in the proper sense of that word," says he, "cannot take place. It is impossible that liabilities should be transmissible, like debts. Neither does the amendment of our life pay off former debts. Thus man would have to expect an infinite punishment on account of the infinite guilt which he has contracted. Nevertheless the forgiveness of sin is possible. For inasmuch as, in consequence of the contrast existing between moral perfection and external happiness, he who amends his conduct has to undergo the same sufferings as he who perseveres in his evil course, and the former bears those sufferings with a dignified mind, on account of good, he willingly submits to them as the punishment due to his former sins. In a physical aspect he continues the same man, but, in a moral aspect, he has become a new man; thus the latter suffers in the room of the former. But that which takes place in man himself, as an internal act, is manifested in the person of Christ (the Son of God) in a visible manner, as the personified idea; that which the new man takes upon himself, while the old man is dying, is set forth in the representative of mankind as that death which he suffered once for all."

In regard to the mode of man's deliverance from sin, Kant held that man possesses the power of amending his conduct by his own efforts, and at the same time he plainly states in his 'Religion within the Boundary of Pure Reason'—"The moral culture of man must not commence with the amendment of his conduct, but with a complete change of his mode of thinking and the establishment of his character." The importance of faith was also maintained by the Königsberg philosopher, but he made a distinction between faith in the doctrines of the church and the faith of religion; that is, in his view, the religion of reason, ascribing only to the latter an influence upon morality. He pointed out the importance and necessity of a society based upon moral principles, or the establishment of the kingdom of God upon earth, which he viewed in no higher than a merely moral aspect.

The philosophy of Kant was completely opposed to the boasted principles of Illuminism, which had diffused themselves so widely in Germany towards the middle of the eighteenth century. Various writers, accordingly, among whom may be mentioned Eberhard and Mendelssohn, hastened to protest against the Kantian doctrines. A large circle of pupils, however, gathered around the sage of Königsberg, and, in their enthusiasm, they eagerly sought to make the abstract doctrines of their master intelligible and agreeable to the public mind. But the most influential organ of the new philosophy was the 'Jenaische Literaturzeitung,' or Jena Literary Gazette, edited by Schütz. Nor was the admiration of the Kantian system confined to literary circles; the theologians also expounded its doctrines from the pulpit, and the whole country rang with the praises of Kant. Accordingly, the RATIONALISTS (which see), who had arisen out of the *Kantians*, soon became a numerous and influential class in Germany, placing human reason far above divine revelation, and bringing down the theology of Heaven to a level with the weak and erring fancies of men.

KAPALIKA, a sect of Hindus who, seven or eight centuries ago, sacrificed human victims to Kali, and other hideous personifications of the *Sakti* of *Shiva*. The *Kapalika* is thus described in one of the Hindu records: "His body is smeared with ashes from a funeral pile, around his neck hangs a string of human skulls, his forehead is streaked with a black line, his hair is woven into the matted braid, his loins are clothed with a tiger's skin, a hollow skull is in his left hand for a cup, and in his right he carries a bell, which he rings incessantly, exclaiming aloud, *Ho! Sambhu Bhairava*—Ho! lord of *Kali*."

KAPILA, a celebrated Hindu sage, supposed by many of his followers to have been an incarnation of Deity. He was the founder of the Sankhya school of philosophy. See SANKHYA SYSTEM.

KARA LINGIS, a sect of Hindu ascetics, found only occasionally among the most ignorant portions of the community. They wander up and down in a state of nudity, and are professed worshippers of *Shiva*.

KARAITES. See CARAITES.

KARENS (RELIGION OF). The Karens are a race of aboriginal inhabitants of the hilly parts in the south and east of Burmah. Numbers of them are to

be found also in Siam and Laos. They are a quiet, intelligent people, living chiefly by agriculture. The first notice of this interesting race is found in the travels of Marco Polo, in the fourteenth century. The Rev. E. Kincaid, who visited them so recently as 1837, tells us that they regard themselves as the first and most extensive of all the races in the world. It is a curious fact, that in their oral songs are to be found remarkable traditions in reference to the creation of the world and of the human race, the apostasy of man, the loss of divine knowledge, and promises in reference to their future enlightenment; all of them beautifully accordant with the Mosaic records. "When America," says Mr. Kincaid, "was inhabited only by savages, and our ancestors in Britain and Germany were dwelling in the rudest tents, and clothed with the skins of beasts, and, in dark forests of oak, practising the most cruel and revolting forms of heathenism, the Karens stood firm in the *great truth* of one eternal God, the Creator of all things, and the only rightful object of adoration. From age to age, they chanted songs of praise to Jehovah, and looked, as their songs directed, towards the setting sun, from whence white men were to come with the *good book*, and teach them the worship of the living God. Buddhism, claiming to embody all science and literature, and all that pertains to the physical and moral world—propounding a system of morals admirably suited to carry the understanding, while it fosters the pride and arrogance and selfishness so deeply seated in fallen humanity—reaching back in its revelations through illimitable ages, and obscurely depicting other worlds and systems, and gods rising and passing away for ever—surrounding itself with pagodas and shrines and temples and priests, as imposing as pagan Rome, and a ritual as gorgeous as Rome papal—has failed to gain an ascendancy over the Karen race. Arbitrary power, surrounded by imperial pomp and splendour, has neither awed nor seduced them from their simple faith. The preservation of this widely-scattered people from the degrading heathenism which darkens every part of this vast continent, is a great and unfathomable mystery of God's providence. They have seen the proudest monuments of heathenism rise around them—many of them glittering in the sun like mountains of gold, and in their construction tasking the energies of an empire; still they chanted their oral songs, and looked towards the setting sun for white men to bring the promised book of Jehovah. They have seen dynasties rise and fall, age after age, and yet their faith has never failed them."

This remarkable people, though widely scattered over the Burman Empire, are completely distinct from the Burmans, by whom they are looked upon as inferiors and slaves, whom they are entitled to treat with harshness and cruelty. To escape from their oppressors, the Karens are often compelled to wander from place to place, and establish temporary dwelling-places in remote districts. They have no outward form of religion nor established priesthood but believe in the existence of God and a state of future retribution. Among their ancient traditions, which they fondly cherish, and carefully transmit from sire to son, are some strange prophecies, which predict their future elevation as a race, and that white strangers from across the sea would come to bring them the Word of God. Accordingly, when, about thirty years since, Mr Boardman, an American missionary, appeared among them, they were quite prepared to listen to his preaching, and evinced a peculiar interest in the truths of the Gospel. The tidings of the arrival of a white teacher soon spread among the Karens, and great numbers flocked to the house of the missionary. Mr. Newcomb, in his 'Cyclopædia of Missions,' relates an interesting story of the deified book, which, taken in connection with the brief career of Mr. Boardman, shows the Karens in a very favourable light:—"It had been left in one of their villages some twelve years before by a travelling Mussulman, who was understood to have told the people it was to be worshipped as sacred. Though entirely ignorant of its contents, the person with whom it was left carefully preserved it, and, in virtue of possessing it, became a kind of sorcerer, of great importance among the people. It was brought one day to Mr. Boardman, and on being unrolled from the coverings in which it was enveloped, it proved to be the 'Book of Common Prayer and the Psalms, printed at Oxford. From this period Mr. Boardman devoted the remnant of his too brief life almost exclusively to labours among the Karens. Early in 1829, he made an excursion to the jungle and mountains where their villages were most numerous, and saw much of their condition and modes of life in their native wilds. He also conferred with the British Commissioner for the district, and formed liberal plans for schools, and other agencies of civilization, while he gave a large part of every day to preaching and conversation among the people. In the summer of 1830, however, his strength had become exceedingly reduced by repeated attacks of hæmorrhage of the lungs, and he sailed for Maulmain. Here he regained a temporary strength, and after a few months returned to Tavoy, where he found many converts waiting to be baptized, and still many more daily visiting the zayat for religious inquiry and instruction. A large number were baptized by Moung-Ing, one of the native Burman preachers, under the direction of Mr. Boardman. Just at this time Mr. and Mrs. Mason arrived at Tavoy as auxiliaries to the mission, and in their company, and that of Mrs. Boardman, this excellent missionary made an excursion into the country for the purpose of meeting and baptizing a large number of converts, who had often visited him in the city. The journey of three days was accomplished, and the baptism of thirty-four persons was performed in his presence by the Rev. Mr. Mason. But, ere he could reach his home in Tavoy, he sunk beneath the exhausting malady which had long pressed

upon his constitution. His tomb is at Tavoy, and the marble slab which covers it is inscribed with a simple epitaph, which records his heroic services for the Karens of the neighbouring forests and mountains."

The labours of Mr. Boardman were followed up by Mr. Mason, his successor in the mission among the Karens, and it is gratifying to know that a people to whom so much interest has attached, have received the Gospel with far greater readiness than the Burmans among whom they live. In 1832, Mr. Mason, writing from a Karen village, says—"I no longer date from a heathen land. Heathenism has fled these banks. I eat the rice and fruits cultivated by Christian hands, look on the fields of Christians, see no dwellings but those of Christian families. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, converse as Christians, act like Christians, and, in my eyes, look like Christians."

The Karens, though many of them are acquainted with the Burman language, have, nevertheless, a language of their own, which, however, previous to the arrival among them of the American missionaries, had not been reduced to writing. Accordingly, the missionaries, with the aid of some Christian Karens, made an alphabet of its elemental sounds, compiled a spelling-book of its most common words, and translated two or three tracts. This was the beginning of a most useful and important work, which has since been carried onward with activity and zeal, and the Karens now rejoice in a written language taught in their schools, and in a Christian literature, at least in its rudimental state. A number of villages have been formed wholly composed of Christian Karens, who are supplied with churches and ministers of the Gospel, who are several of them converted natives. In 1840, nearly two hundred of these simple-hearted and interesting people were baptized, and during the year 1844, upwards of 2,000 professed their faith, and were admitted to baptism. An entire change came over the population of the district in which the missionaries laboured, and the people generally assumed an aspect of higher civilization. In 1843 they were subjected to cruel persecution on the part of their Burman oppressors. Large numbers of the Christian Karens were seized, and chained together, and conveyed to distant prisons, from which they were liberated only by the payment of a large ransom. These sufferings were endured with heroic fortitude, and with so firm and unflinching adherence to the faith which they had embraced, that many were thereby induced to join the ranks of the Christians. Worn out with the violence of the persecution, large companies of the Karens left their homes, and fled across the mountains to Arracan, where they obtained a peaceful settlement, and attracted no small sympathy from the Europeans who were resident in that quarter. Early in 1849, the Karen mission was separated from the Burman mission, and organized on an independent footing. From this date both these missions greatly extended the sphere of their influence, and in 1850 the Karen churches at Maulmain were reported as containing upwards of 1,700 members. A theological school was formed for educating Karen preachers, and a normal school for training teachers, besides a number of other schools. In the mission at Tavoy, which has been established almost exclusively for the Karens, there were in that same year stated to be twenty-seven churches, containing about 1,800 members. The Arracan mission consisted of two stations. In the Sandoway mission, which was designed for the Karens in its immediate vicinity, and also for those beyond the mountains in Burmah proper, where the gospel could not be preached, the number of churches was thirty-six, and the whole number of church members about 4,500.

In the commencement of 1852, war broke out between Great Britain and Burmah, and in the end of the same year the entire southern portion of the kingdom of Burmah, including the ancient province of Pegu, was incorporated with the territories of British India. A change was now effected in the whole aspect of affairs in so far as the Karens were concerned. They were no longer exposed to persecution, and multitudes of them, no longer deterred by the tyranny of priests or rulers, eagerly embraced the gospel. In consequence of the changes effected by the war, the American missions in Burmah have been entirely re-organized, and such has been the success of missionary work among the Karens, that there are about 12,000 church members, and a Christian population little short of 100,000.

KARMA, a term used in the system of the *Budhists* to denote action, consisting both of merit and demerit; that is, moral action, which is considered as the power that controls the world. When a human being dies, his Karma is transferred to some other being, regulating all the circumstances of his existence. See BUDDHISTS.

KARMA-WISAYA, one of the four things which, according to the Budhist system, cannot be understood by any one who is not a Budha. This point, called *Karma-wisaya*, denotes how it is that effects are produced by the instrumentality of KARMA (which see). The other three things which only a Budha can comprehend are, (1.) *Iddhi-wisaya*, how it was that Budha could go, in the snapping of a finger, from the world of men to the *Brahma-lokas*; (2.) *Loka-wisaya*, the size of the universe, or how it was first brought into existence; (3.) *Budha-wisaya*, the power and wisdom of Budha.

KARTIKEYA, the son of *Shiva* or *Mahadeva*, the Hindu god of war. He is famous for having destroyed a demon named Tarika, who set himself up against the gods.

KASI (the magnificent), the ancient name of BENARES (which see), and the name by which it is still called among the Brahmans. The Hindu priests are fond of extolling the glory of the holy city, and

hence they sedulously propagate among the people legends of the strangest description, which they allege have come to them from the gods. Thus, in reference to the origin of *Kasi*, they give the following description:—"The world itself, since the day of its creation, has remained supported upon the thousand heads of the serpent Ananta (eternity), and so it will continue to be upheld until the command of Brahma shall be proclaimed for it to be for ever enveloped in the coils of that interminable deity. Now, when the judgment takes place, the city of Kasi, with a circumference of seven kos (about ten miles) from its centre, will alone remain firm; for it rests not upon the heads of Ananta, but is fixed upon the three points of the trident of Siva or Mahadeo, to whose care it will be entrusted. All who now die within its walls are blessed, and those who are found within it on that eventful day shall be blessed a thousandfold. Ages before the Mahommedan conquest of this city by Sultan Mahommed, which happened in the eleventh century; ages before it was made subservient to the Patans, which was a hundred centuries earlier; ages before Kasi was the second capital of the Hindoo kingdom of Kanaoj, which was the case a hundred centuries before that; ages before history has any record, Siva built this wonderful city—of the purest gold, and all its temples of precious stones; but, alas! the iniquity of man contaminates and destroys the beauty of everything divine; in consequence of the heinous sins of the people, the precious material of this sacred place was deteriorated, and eventually changed into stone, by permission of the founder Siva." Kasi is emphatically a city of priests, for it has been computed that out of the 600,000 souls who form its population, 80,000 are officiating Brahmans attached to the temples, exclusive of the thousands who daily visit it from other parts of the country. The greater number of the temples are dedicated to *Shiva*, or to his son *Ganesa*, and are endowed some of them with overflowing funds for their support, while to others are attached the revenues of large tracts of land.

KASINA, an ascetic rite among the Budhists, by which it is supposed that a miraculous energy may be received. There are ten descriptions of this rite. 1. *Pathawi*, earth; 2. *Apo*, water; 3. *Tejo*, fire; 4. *Wayo*, wind; 5. *Nila*, blue; 6. *Pita*, golden; 7. *Lohita*, blood-red; 8. *Odata*, white; 9. *Aloka*, light; 10. *Akasa*, space.

The priest who performs the first of these kinds of *Kasina* must form a small circle, which he can easily fix his eye upon. The circle must be formed of clay of a light-red colour, placed upon a frame made of four sticks, covered over with a piece of cloth, a skin, or a mat, upon which the clay must be spread, free from grass, roots, pebbles and sand. The clay must be kneaded into a proper consistency, and formed into a circle one span and four inches in diameter. The priest must now take water that falls from a rock, and render the clay perfectly smooth; then, having bathed, he must sweep the place where the frame is erected, and place a seat, which must be quite smooth, and one span four inches high, at the distance of two cubits, and one span from the frame. Remaining upon this seat, he must look steadfastly at the circle, and engage in meditation on the evils arising from the repetition of existence, and the best modes of overcoming them; on the benefits received by those who practise the *dhyanas* and other modes of asceticism; on the excellencies of the three gems; and he must endeavour to secure the same advantages He must notice the colour of the circle, and not only think of it as composed of earth, but remember that the earthy particles of his own body are composed of the same element. He must continue to gaze and to meditate until the *nimitta* be received, that is, inward illumination, by which all scepticism will be removed, and purity attained.

The *Apo-Kasina* is performed by catching a portion of water in a cloth as it falls from the sky in rain, before it has reached the ground; or, if rain water cannot be procured, any other water may be used. The water is poured into an alms-bowl or similar vessel, and the priest, having chosen a retired place, must sit down and meditate, gazing upon the water, and reflecting that the perspiration and other fluids of his own body are composed of the same material.

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

The *Wayo-Kasina* is performed by sitting at the root of a tree, or some other convenient place, and thinking of the wind passing through a window or the hole of a wall; the *Nila-Kasina* by gazing on a tree covered with blue flowers, or a vessel filled with blue flowers, or a blue garment covered with flowers; the *Pita-Kasina* by gazing on a golden-coloured object; the *Lohita-Kasina* on a circle made with vermilion; and in *Odata-Kasina* on a vessel of lead or silver, or the orb of the moon. In *Aloka-Kasina*, the priest must gaze upon the light passing through a hole in the wall, or, better still, upon the light which passes through a hole made in the side of an earthen vessel which has a lamp placed within it When the *Akasa-Kasina* is practised, the sky is looked at through a hole in the roof of a hut, or through a hole of the prescribed dimensions made in a skin.

From the practice of *Kasina* in any one of its forms, a Budhist priest expects to derive many advantages. More particularly, he acquires the power of working miracles according to the species of *Kasina*

practised. Thus Mr. Spence Hardy, in his 'Eastern Monachism,' informs us of the kind of power received from each:—"By the practice of *Pathawi Kasina*, the priest will receive the power to multiply himself many times over, to pass through the air, or walk on the water, and to cause an earth to be made on which he can walk, stand, sit, and lie. By *Apo-Kasina* he can cause the earth to float, create rain, rivers, and seas, shake the earth and rocks, and the dwellings thereon, and cause water to proceed from all parts of the body. By *Tejo-Kasina* he can cause smoke to proceed from all parts of the body, and fire to come down from heaven like rain, by the glory that proceeds from his person; he can overpower that which comes from the person of another; he can dispel darkness, collect cotton or fuel, and other combustibles, and cause them to burn at will; cause a light which will give the power to see in any place as with divine eyes; and when at the point of death, he can cause his body to be spontaneously burnt. By *Wayo-Kasina* he can move as fleetly as the wind, cause a wind to arise whenever he wishes, and can cause any substance to remove from one place to another without the intervention of a second person. By the other *Kasinas* respectively, the priest who practises them in a proper manner can cause figures to appear of different colours, change any substance whatever into gold, or cause it to be of a blood red colour, or to shine as with a bright light; change that which is evil into that which is good; cause things to appear that are lost or hidden; see into the midst of rocks and the earth, and penetrate into them; pass through walls and solid substances; and drive away evil desire."

KASWA (AL), the favourite camel on which Mohammed entered Mecca in triumph.

KE, one of the entities and essences in the dualistic system of the Chinese philosophers. It consists of matter most ethereal in its texture, and may be styled the ultimate material element of the universe, the primary matter which acts as the substratum on which things endued with form and other qualities rest, or from which they have been gradually evolved. The *Ke*, when resolved into its constituent elements, gives birth to two opposite essences, to *Yang* and *Yin*, which are the phases under which the Ultimate Principle of the universe displays itself in the phenomenal world. From the constant evolution and interaction of these opposite essences resulted every species of formal matter and the mixed phenomena of the world.

KEBLA, or KIBLA, the name which the Mohammedans give to that part of the world where the temple of Mecca is situated, towards which the face of the Moslem worshipper is turned when he recites his prayers. In the Koran, the express command is given by the Arabian prophet, "Thou shalt turn thy face towards the sacred temple of Mecca." In another passage, however, are these words, "God is Lord of the east and west, and which way soever you turn your face in prayer, you will find the presence of God."

KEITHIANS, an offshoot from the Society of Friends or Quakers in North America. They derived their name from their originator, George Keith. This individual was a native of Scotland, a man of considerable ability and literary attainments, and formerly a rigid Presbyterian. He was educated at the university of Aberdeen, where he took the degree of M.A. The circumstances attendant on his conversion to the opinions of the Friends cannot now be discovered, but it is well known that for many years he was subjected to sore trials, long imprisonments, and heavy fines, because of his zeal in the cause which he had conscientiously embraced. His acute and powerful mind fitted him peculiarly for public disputations, and, accordingly, he was not unfrequently employed in defending the Society from unjust aspersions. He wrote also several powerful treatises in support of the doctrines of the Friends.

About the year 1682, he left Scotland to conduct a Friends' school at Edmonton, in the county of Middlesex; but the persecution to which he was here exposed led him to remove to London, where, however, instead of receiving the protection he had looked for from priestly domination, he was imprisoned for five months in Newgate. It was at this time that George Keith began to imbibe some strange speculative opinions, chiefly derived from the writings of Van Helmont. Among other absurd notions, he embraced the doctrine of the transmigration of souls. He held some curious notions respecting our first parents, and alleged that much of the Mosaic narrative in the Old Testament was to be regarded as allegorical. In a work which he published in 1694, entitled, 'Wisdom advanced in the correction of many gross and hurtful errors,' he gave to the world some of the wild fancies in which he now indulged. His opinions found no favour with Friends in England, and probably from this cause, as well as from a desire to escape persecution, he emigrated to New Jersey in America. After being employed for a time in determining the boundary line between East and West Jersey, he removed to Philadelphia, where he was intrusted with the head mastership of the grammar school, which, however, he retained for only a single year, at the end of which he began to travel as a minister in New England. In wandering from place to place, he engaged in public disputations, but, in conducting them, he evinced so much acrimony, that he injured perhaps rather than advanced the cause which he professed to advocate.

Naturally proud and vain-glorious, George Keith soon began to find fault with the Society, more especially in the matter of discipline. Friends treated him with great forbearance and tenderness, but he became increasingly captious and self-willed, and at length he quitted the Society, along with several other Friends who adhered to him. The unhappy

apostasy of George Keith gave rise to a spirit of discord among Friends in Pennsylvania, which gave much concern to the members of the Society, not only in America, but also in England. Some Friends in Aberdeen who had long known George Keith, addressed an earnest appeal to him on the subject of the differences to which he had given rise in the Society. An admonitory letter was also sent from Friends in England to Friends in America on the points in dispute. Nothing, however, would move the unhappy man, but proceeding from bad to worse, he and his adherents set up a separate meeting of their own, under the designation of Christian Quakers and Friends.

But though George Keith had now assumed an independent position, he did not cease on that account to harass and annoy the Society at large, preferring charges of unsoundness against them. At the Quarterly Meeting of Ministers, held in January 1692, Keith accused them of meeting "to cloak heresies and deceit,' and maintained "that there were more damnable heresies and doctrines of devils among the Quakers than among any profession of Protestants." Such audacious and unmeasured abuse could not be passed over in silence. Two Friends were appointed to visit Keith, and to call upon him to retract his words. He received the deputation with the utmost haughtiness, and instead of listening to their counsels, he told them that "he trampled upon the judgment of the meeting as dirt under his feet." All hopes of a reconciliation were now gone, and the Society came to the resolution of issuing a declaration of disunity with him. The testimony issued on the occasion was drawn up in the form of an address to the Society, in which the grounds of the proceeding were set forth. Before publishing the document, it was thought right to give George Keith or those of his party who might wish, an opportunity of perusing it. He declined the offer, however, and not only so, but he maliciously published to the world that in the proceedings with respect to him, all gospel order and Christian kindness had been violated. Against the judgment of the Quarterly Meeting of Ministers, Keith determined to appeal to the ensuing Yearly Meeting. Meanwhile he published several pamphlets in vindication of himself, which excited so strong a feeling in his favour, that many Friends united with him and his party, and a wide and distressing schism ensued. Separate meetings were set up at Philadelphia, Burlington, Neshaminy, and other places. Families were divided, and the ties of friendship broken. Husbands and wives, professedly of the same faith, no longer worshipped in the same house, and seldom, in short, has a more painful spirit of division prevailed in any Christian body than was displayed on this occasion.

At the Yearly Meeting in 1692, which was held at Burlington, it was fully expected that George Keith would follow up the appeal which he had taken against the judgment of the Quarterly Meeting. When, however, the Yearly Meeting had convened instead of proceeding in the usual course of the discipline, he and his party met separately, calling themselves the Yearly Meeting, and proceeded to give judgment in favour of their leader, and issued an epistle to that effect. They also drew up a Confession of Faith, with the view of vindicating their claim to genuine Quakerism. In these circumstances Friends judged it right to give forth a testimony in condemnation of the conduct of Keith, and a paper to that purport was signed by two hundred and fourteen Friends. Similar testimonies condemnatory of Keith and his adherents were given forth at the Yearly Meeting in New England, in Maryland, and in Long Island.

Finding his conduct so generally condemned in America, Keith resolved to seek the judgment of the Yearly Meeting of London on his case. Thither accordingly, he proceeded in 1694, and after a full investigation of the whole matters in dispute, a committee was appointed to prepare a document embodying the sense and judgment of the meeting on the case, with the special injunction that those "that have separated be charged in the name and power of the Lord Jesus Christ, to meet together with Friends in the love of God." The document having been drawn up, and approved by the Yearly Meeting, was communicated to George Keith as the deliberate judgment of Friends, but instead of receiving it in a proper spirit, he asserted that the advice was that of a party, and not of the Society itself. He sought also to attract sympathizers and friends, but in vain; only a few evinced the slightest feeling in his favour. The Yearly Meeting in London perceiving that the decision affected not Keith alone, but all those in America who had separated with him, addressed a Christian exhortation to them in reference to their separation from Friends as a body, and calling upon them to seek a reconciliation with their brethren. All efforts to accomplish an object so desirable were utterly unavailing. At the next Yearly Meeting in London, the unsatisfactory conduct of George Keith was again brought under notice. He was allowed to read a written statement in vindication of his conduct, concluding, however, with an offer to prove that the writings of Friends contained gross errors. On his withdrawal the meeting decided not to own nor receive him nor his testimony while he remains therein, but to testify against him and his evil works of strife and division. On the following day Keith was admitted to hear, and if he inclined, to reply to the decision of the meeting. On this occasion he broke forth into the most bitter and intemperate language towards Friends, and left the meeting abruptly. The Yearly Meeting now unanimously agreed no longer to recognize this turbulent man as one in religious profession with them. Accordingly they issued the following minute: "It is the sense and judgment of this meeting, that the said George Keith is gone from the blessed unity of the peace-

able Spirit of our Lord Jesus Christ, and hath thereby separated himself from the holy fellowship of the Church of Christ; and that whilst he is in an unreconciled and uncharitable state, he ought not to preach or pray in any of Friends' meetings; nor be owned or received as one of us; until, by a public and hearty acknowledgment of the great offence he hath given, and hurt he hath done, and condemnation of himself, therefore, he gives proof of his unfeigned repentance, and does his endeavour to remove and take off the reproach he hath brought upon Truth and Friends; which, in the love of God, we heartily desire for his soul's sake."

George Keith was thus formally cut off from the Society of Friends, as no longer worthy of church fellowship, and he therefore commenced holding separate meetings at Turner's Hall in London, where he attracted crowds for a time to hear his discourses, which were full of the most bitter invectives against Friends. While this factious individual was thus endeavouring to gain adherents in England, his partizans in America were busily engaged in disturbing the peace and unity of Friends in that country. In a short time, however, the Transatlantic Keithians became divided among themselves, and were split into different sections. "The Separatists," say Friends from Philadelphia in 1698, "grow weaker and weaker; many of them gone to the Baptists, some to the Episcopalians, and the rest are very inconsiderable and mean, some of whom come now and then to our meetings, and some have lately brought in letters of condemnation." The following year they had so far dwindled away that we find Friends declaring them to be almost extinct. In an account of this sect written by Edwards, he makes a similar statement in regard to them. "They soon declined," he says; "their head deserted them, and went over to the Episcopalians. Some followed him thither; some returned to the Penn Quakers, and some went to other societies. Nevertheless many persisted in the separation. These, by resigning themselves, as they said, to the guidance of Scripture, began to find water in the commission, Matt. xxviii. 19; Bread and Wine, in the command, Matt. xxvi. 26, 30; Community of goods, love feasts, kiss of charity, right hand of fellowship, anointing the sick for recovery, and washing the disciples' feet, in other texts.—The Keithian Quakers ended in a kind of transformation into Keithian Baptists. They were called Quaker-Baptists, because they still retained the language, dress and manners, of the Quakers. But they ended in another kind of transformation into Seventh-day Baptists, though some went among the First-day Baptists, and other societies. However, these were the beginning of the Sabbatarians in this province."

For some years after he had been disowned by the body, Keith continued to wear the garb and to use the language of a Friend, but about the year 1700 he laid aside these peculiarities, and joined the Episcopal Church, accepting ordination at the hands of a bishop. In the course of two years after his ordination he proceeded to America as a missionary, under the auspices of the "Society for the Propagation of the Gospel in Foreign Parts." One of the chief objects of his mission he declared to be to "gather Quakers from Quakerism to the Mother Church," and during the two years he now spent in America, he frequently engaged in public disputation with Friends on their peculiar tenets. At length he returned to England, where he boasted of the remarkable success which had attended his labours on the other side of the Atlantic. Whether true or false, his statements were credited, and gained for him such favour that he was rewarded with the living of Edburton in Sussex. He did not long survive to enjoy his promotion, for in 1714 his labours in the work of the ministry were brought by death to a final termination. It is said that his last hours on earth were disturbed with feelings of bitter remorse on account of the turbulent life he had led. He was even alleged to have given utterance to these words, "I wish I had died when I was a Quaker; for then I am sure it would have been well with my soul." Before the death of their founder the Keithians had been wholly scattered, some having joined the Baptists and other denominations of Christians, while the great majority returned to the Society of Friends.

KELAM, the science of the Word, a term used by the Mohammedans to describe their scholastic divinity. On this part of their system the writings of Mohammedan doctors are very numerous, their opinions being much divided.

KERAMIANS, a Mohammedan sect, who maintained that God was possessed of a bodily form. They derived their name from the originator of the sect, Mohammed ben Keram.

KERARI, a Hindu sect who worshipped *Devi* in her terrific forms, and were wont to offer up human sacrifices. The only votaries belonging to this sect still remaining in India are those who inflict upon themselves bodily tortures, and pierce their flesh with hooks or spits, following such practices as are carried on in Bengal at the CHARAK PUJA (which see).

KERBELA, a place esteemed peculiarly sacred by the SCHIITES (which see), in consequence of the tomb of *Hossein* the son of *Ali* having been erected there. It is a favourite place of pilgrimage to the Persian Mohammedans, who are wont even to carry off a small portion of the sacred soil, and to put it in pads or bags for the purpose of placing it before them at their devotions, that their foreheads may rest upon it as they prostrate themselves. They thus flatter themselves that they are worshipping on holy ground. The Schiite pilgrims resorting annually to *Kerbela* are estimated at 80,000, and the stream is incessant, for this pilgrimage has not, like that to Mecca, a fixed season. Another peculiar difference is the succession of caravans of the dead carried in coffins to be interred at Kerbela; and the revolting custom is pro-

moted by the idea that by this act of posthumous merit they shall atone for the greatest crimes. Eight thousand corpses are said to be brought annually from Persia. Kerbela rivals the Kaaba as a place of pilgrimage, the former being the favourite resort of the *Schiites*, the latter of the *Sonnites*.

KERI and KETIB (Heb. read and written). In many Jewish manuscripts and printed editions of the Old Testament, a word is often found with a small circle attached to it, which is called *Ketib* or written; or with an asterisk over it and a word written in the margin of the same line, this being the *Keri* or reading. The intention of these two Masoretic marks is to give direction to write in this manner, but read in that manner. They are supposed by some Jewish writers to have been invented by Ezra; but others maintain, with much greater probability, that their origin is to be dated no farther back than the time of the Masorites. Where there occurs a various reading, the wrong reading, the *Ketib* is written in the text, and the true reading, the *Keri* is written on the margin. The Jews do not always insist that as an invariable rule, we should follow the *Keri;* on the contrary they hold that we should prefer the *Ketib* when it is authorized by the ancient versions and gives a better meaning.

KETUBIM. See HAGIOGRAPHA.

KEYS (THE POWER OF THE). This expression, which has, since the Reformation, formed the subject of a keen controversy between the Romanists and the Protestants, is derived from Mat. xvi. 19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." The key is often used in Scripture metaphorically as a symbol of government, power, and authority. Thus Isa. xxii. 22, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." In the East, a key was generally worn by the stewards of wealthy families as a symbol or token of their office. To give a person a key was therefore frequently used to denote the investing him with a situation of authority and trust. Hence, when our Saviour assures Peter that he would give him the keys of the kingdom of heaven, many Protestant writers interpret his words as implying the power of preaching the gospel officially, of administering the sacraments as a steward of the mysteries of God, and as a faithful servant whom the Lord hath set over his household. Other Protestant divines again allege that to Peter personally and exclusively was assigned the power of the keys, that is the honour of opening the gates of the kingdom of heaven, or in other words, the Christian or gospel dispensation to the Jews at the day of Pentecost, and then to the Gentiles when he went down to Cornelius at Cæsarea. The Roman Catholics, on the other hand, maintain that by the power of the keys we must understand a special authority given to Peter over the church of Christ, supreme ecclesiastical jurisdiction which they allege belongs also to the Pope, as being the successor of Peter, and, therefore, having the power of excommunicating and absolving, as well as of opening and shutting the gates of Paradise at pleasure.

The ancient Jewish Rabbis or Doctors, if we may credit the statements of later Jewish writers, received a key in entering upon their office as an emblem of the grand official duty which it was incumbent upon them faithfully to discharge, that of opening the meaning of the law by their public teaching. The expression, "the power of the keys," is exegetically explained by the phrase, "binding and loosing," which Lightfoot, Schoetgen, and others skilled in Rabbinical lore, explain as denoting the power of declaring what was binding on men's consciences; and that from the obligation of which they were loosed or free. It is worthy of notice, that the power of binding and loosing which is mentioned by our Lord as an exercise of the power of the keys in Mat. xvi. 19, already quoted, is stated elsewhere as having been conferred not on Peter alone, but on all the apostles. Thus in Mat. xviii. 18, Jesus says, addressing the whole apostolic college, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." The Fathers also generally agree in ascribing to all the apostles the power of the keys. Jesus claims for himself the power of the keys when he says, "I am he that hath the key of David, that openeth and no man shutteth, and shutteth and no man openeth." Such expressions plainly indicate that Christ has sole power and authority in his church. Whatever may therefore be the extent of the power which is given to the apostles in conferring upon them the power of the keys, it must be something essentially different from the kingly power and authority of Christ.

The power of the keys as exercised by the apostles and their associates was peculiar to themselves. They sometimes inflicted miraculous punishment upon notorious offenders, as upon Ananias and Sapphira, and Elymas the sorcerer. And in many cases also they loosed persons from supernatural diseases But the power of the keys, in so far as it has descended to the Christian ministry, simply implies two things—an authority to preach the gospel, and an authority to administer discipline in the church by binding and loosing, by inflicting and removing censures. And their proceedings, when conducted agreeably to Scripture, are believed to be ratified in heaven.

The Church of Rome considers the power of the keys as extending beyond the infliction of church censures to the remission or retention of sins. Accordingly, in the Roman Pontifical a prayer occurs in the consecration of a bishop, beseeching that the power of the keys, of remitting and retaining sins might be given to every one ordained to that office

The Council of Trent also confirms this view of the matter by their decision, which declares the power of the keys to have been left by Christ to "all priests his vicars as presidents and judges, to whom all mortal sins were referred into which the faithful might fall." Dens again says, "That Peter did not receive the keys as a private person, but as supreme pastor, and for the benefit of the Church; and from him, by ordinary right, the power of the keys is derived to other superiors, bishops, and pastors of the Church." The theory of the Papacy, however, which is taught by many Romish divines, is, that the power of the keys, which was conferred upon Peter, belongs to the Pope as the successor of Peter; and even admitting that it was given by Christ to all the apostles, and therefore has descended to the priests and bishops their successors, they hold that it must be principally vested in the Pope as the bishop of bishops, and the head of all ecclesiastical influence and authority in the church on earth. Thus Romanists seek to vest in the Pope a supremacy over the church, and in the highest sense in which the words can apply to any one on earth, in him is vested the power of the keys. In opposition to this claim which Romanists allege for the Pope, Protestants contend that it rests on a series of unfounded assumptions; for instance, on the supremacy of Peter, his having actually been bishop of Rome, and the transmission of his power to all future bishops of Rome.

KHAKIS, one of the *Vaishnava* sects of Hindus, founded by Kil, a disciple, though not immediately, of Ramanand. The history of the sect is not well known, and it seems to be of modern origin. Its members, though believed to be numerous, appear to be either confined to a few particular districts, or to lead a wandering life. The Khakis are distinguished from the other *Vaishnavas* by the application of clay and ashes to their dress or persons. Those who reside in fixed establishments generally dress like other *Vaishnavas*, but those who lead a wandering life, go either naked, or nearly so, smearing their bodies with the pale gray mixture of ashes and earth. They also frequently wear the Jata, or braided hair, after the fashion of the votaries of *Shiva*, some of whose characteristic practices they follow, blending them with the worship of *Vishnu*, of *Sita*, and particularly of *Hanuman*. Many *Khakis* are found about Farakhabad, but their principal seat is at Hanuman Gerk, in Oude.

KHALIF. See CALIPH.

KHANDAS, the elements of sentient existence among the Budhists, of which there are five constituents:—(1.) The organized body, or the whole of being, apart from the mental processes; (2.) Sensation; (3.) Perception; (4.) Discrimination; (5.) Consciousness. The four last *Khandas* are results or properties of the first, which must be understood as including the soul as well as the body. At death, the Budhists believe the Khandas entirely vanish. Gotama says that none of the Khandas, taken separately, are the self, and that, taken conjointly, they are not the self. There is no such thing as a soul apart from the five Khandas.

KHANDOBA, an incarnation of *Shiva*, the same which is called also BHAIRAV (which see). The principal temple of *Khandoba* is at Jejuri. It was endowed by Holkar with an annual sum of 10,000 rupees, and the Peshwa's government granted a like sum. A large sum also accrues to the temple from its offerings, part of which were demanded back by government, till, on Christian principles, this branch of revenue was abandoned by Sir Robert Grant. A fraternity of Vira, amounting to about fifty men, is attached to the temple, besides a sisterhood of twice the number of Murali. One of the Vira is required at the annual festival to run a sword through his thigh, and afterwards to walk through the town as if nothing had happened to him. The Murali are unmarried females, consecrated by their parents to the god, and sent, when they grow up, to the temple at Jejuri, that they may lead a life of sacred prostitution.

KHAREJITES, or revolters, a Mohammedan sect who originally withdrew from Ali, and maintain that the Imám need not be of the tribe of Koreish, nor even a freeman, provided he be just and qualified. They maintain too, that if unfit he may be deposed, and that the office itself is not indispensable.

KHATA, or SCARF OF BLESSINGS, an article which is considered in Thibet as conveying to the individual on whom it is bestowed many blessings from above. It is thus described by M. Hue, in his 'Travels in Tartary, Thibet, and China':—"The Khata is a piece of silk, nearly as fine as gauze, and of so very pale a blue as to be almost white. Its length about triples its breadth, and the two extremities are generally fringed. There are Khatas of all sizes and all prices, for a Khata is an object with which neither poor nor rich can dispense. No one ever moves unless provided with a supply. When you go to pay a visit, when you go to ask a favour, or to acknowledge one, you begin with displaying the Khata; you take it in both hands, and offer it to the person whom you desire to honour. When two friends, who have not seen each other for a long time, meet, their first proceeding is to interchange a Khata; it is as much a matter of course as shaking hands in Europe. When you write, it is usual to enclose a Khata in the letter. We cannot exaggerate the importance which the Thibetians, the Si-Fan, the Houng-Mao-Eul, and all the people who dwell towards the western shores of the Blue Sea, attach to the ceremony of the Khata. With them, it is the purest and sincerest expression of all the noblest sentiments. The most gracious words, the most magnificent presents, go for nothing, if unaccompanied with the Khata; whereas, with the Khata, the commonest objects become of infinite value. If any one comes, Khata in hand, to ask you a favour, to refuse the favour would be a great breach of propriety

This Thibetian custom is very general among the Tartars, and especially in their Lamaseries; and Khatas, accordingly, form a very leading feature of commerce with the Chinese at Tang-Keou-Eul. The Thibetian embassy never passes through the town without purchasing a prodigious number of these articles."

KHATIB, an ordinary Mohammedan priest, who conducts the worship of the mosque on the Fridays. He recites the prayers, and often preaches a sermon.

KHATMEH, a recitation of the whole *Koran*, which occupies about nine hours, and is customary at the funerals, weddings, and public festivals of Mohammedans, being regarded as meritorious in those who bear the expense.

KHEMAH, one of the principal female disciples of BUDHA (which see).

KHIRKHAH (Arab., a torn robe), a name given to the dress generally worn by DERVISHES (which see). The Mussulmans pretend that it was the dress of the ancient prophets.

KHLESTOVSHCHIKI (from Slav., khlestat, to flog), a sect of dissenters from the *Russo-Greek* church. They are a kind of *Flagellants*, and a branch of the SKOPTZI (which see). They impose upon themselves flagellation and some other penances, and they are said to have mysterious doctrines and rites, marked by the wildest superstition. They are accused of the same guilty extravagances which were ascribed to the ADAMITES (which see). The police of Moscow, it seems, surprised one of their meetings in 1840, and it was proved, by the investigation which followed on this discovery, that the *Khlestovshchiki* are only a lower or preparatory grade of the *Skoptzi;* that they have a community of women, although, in order to conceal it, they live in couples, married by priests of the established church. At their meetings they often jump about until they fall down from exhaustion; a practice not altogether unknown even in England. (See JUMPERS.)

KHONDS (RELIGION OF THE). The Khonds are a wild aboriginal tribe in Orissa, that portion of Hindustan which lies between the mountains of the Dekkan and the sea-coast. Their religion is very peculiar, and in its whole features entirely distinct from Hinduism. Their supreme god is called BURA-PENNOU (which see), the god of light, who created for himself a consort, the earth-goddess called *Tari-Pennou*, the source of evil in the world. The god of light arrested the action of physical evil, while he left man at perfect liberty to reject or receive moral evil. They who rejected it were deified, while the great mass of mankind who received it were condemned to all kinds of physical suffering, with death, besides being deprived of the immediate care of the Creator, and doomed to the lowest state of moral degradation. Bura-Pennou and his consort, meanwhile, contended for superiority, and thus the elements of good and evil came to be in constant collision both in the heart of man and in the world around him. At this point the Khonds diverge into two sects, which are thus described by Major Macpherson in an interesting memoir read before the Asiatic Society, and inserted in their Journal:—"One sect," says he, "holds that the god of light completely conquered the earth-goddess, and employs her, still the active principle of evil, as the instrument of his moral rule. That he resolved to provide a partial remedy for the consequences of the introduction of evil, by enabling man to attain to a state of moderate enjoyment upon earth, and to partial restoration to communion with the Creator after death. And that, to effect this purpose, he created those classes of subordinate deities, and assigned to them the office—first, of instructing man in the arts of life, and regulating the powers of nature for his use, upon the condition of his paying to them due worship; secondly, of administering a system of retributive justice through subjection to which, and through the practice of virtue during successive lives upon earth, the soul of man might attain to beatification. The other sect hold, upon the other hand, that the earth-goddess remains unconquered; that the god of light could not, in opposition to her will, carry out his purpose with respect to man's temporal lot; and that man, therefore, owes his elevation from the state of physical suffering into which he fell through the reception of evil, to the direct exercise of her power to confer blessings, or to her permitting him to receive the good which flows from the god of light, through the inferior gods, to all who worship them. With respect to man's destiny after death, they believe that the god of light carried out his purpose. And they believe that the worship of the earth-goddess by human sacrifice, is the indispensable condition on which these blessings have been granted, and their continuance may be hoped for; the virtue of the rite availing not only for those who practise it, but for all mankind.

"In addition to these human sacrifices, which still continue to be offered annually, in order to appease the wrath of Tari, and propitiate her in favour of agriculture, there is a fearful amount of infanticide among the Khond people. It exists in some of the tribes of the sect of Boora to such an extent, that no female infant is spared, except when a woman's first child is female; and that villages containing a hundred houses may be seen without a female child."

The revolting rites of human sacrifice and female infanticide have prevailed from time immemorial among these barbarous people. The British government, however, has happily succeeded in almost completely abolishing these bloody rites. Many children, who had been stolen from their parents, and sold to the Khonds for sacrifice, have been rescued from a cruel death, and put into asylums for Christian education and training. The manner in which the revolting human sacrifices were conducted by the Khonds is thus described by Mr. Fry, a government agent, who

'as rescued numbers from the sacrificial knife:—'The victim," he informs us, "is surrounded by a crowd of half-intoxicated Khonds, and is dragged around some open space, when the savages, with loud shouts, rush on the victim, cutting the living flesh piecemeal from the bones, till nothing remains but the head and bowels, which are left untouched. Death has by this time released the unhappy victim from his torture; the head and bowels are then burnt, and the ashes mixed with grain." These Meriah sacrifices, as they are called, are almost abolished.

KHORS, a god worshipped by the ancient Slavonians, an image of whom existed at Kioff before the introduction of Christianity. They were wont to offer to this deity the *korovay*, or wedding-cake, and to sacrifice hens in honour of him.

KHOTBEH, a prayer which Mohammed was accustomed to recite, and in which example he was followed by his successors. It consists of two parts. The first is appropriated to the Deity, the prophets, the first four caliphs and their contemporaries. The second includes the prayer for the reigning sovereign. The *Khotbeh* at present in use on the Fridays in the Mohammedan mosques in Turkey is as follows:—"Thanks be to the Most High, that supreme and immortal Being who has neither wife nor children nor equal on earth or in the heavens, who favours acts of compunction in his servants, and pardons their iniquities. We believe, we confess, we bear witness, that there is no God but God alone, the sole God, who admits no association. Happy belief, to which is attached heavenly blessedness. We also believe in our Lord our support, our master Mohammed his servant, his friend, his prophet, who has been directed in the true way, favoured by divine oracles, and distinguished by marvellous works. May the divine blessing be on him, on his posterity, on his wives, on his disciples, on the orthodox khalifs endowed with doctrine, virtue, and sanctity, and on the viziers of his age, particularly on the Imam, the true khalif of God's prophet, the prince of believers, Abubekr, the pious certifier, pleasing to the Eternal; on the Imam, the true khalif of God's prophet, the prince of believers, Omar, the pure discriminator, pleasing to God; on the Imam, the true khalif of God's prophet, the prince of believers, Othman, the possessor of the two lights; on the Imam, the true khalif of God's prophet, the prince of believers, Ali, the generous, the upright, pleasing to God; on the two great Imams, perfect in virtue and doctrine, distinguished in knowledge and in works, illustrious in race and in nobility, resigned to the will of God and the decrees of destiny, patient in reverses and misfortunes, the princes of the heavenly youth, the pupils of the eyes of the faithful, the lords of true believers, Hassan and Hossein, pleasing to God, to whom may all be equally pleasing. O ye assistants, O ye faithful, fear God, and submit to Him. Omar, pleasing to God, has said, The prophet of God pronounced these words: Let there be no actions but those founded on good intentions. The prophet of God is truthful in what he said. He is truthful in what he said. Ali, the friend of God, and the minister of the heavenly oracles, said, Know that the best word is the Word of God, most powerful, most merciful, most compassionate. Hear his holy commandment. When you hear the Koran, listen to it with respect, and in silence, for it will be made to you piety. I take refuge with God from the stoned devil. In the name of God, the merciful, the compassionate in truth, good deeds efface bad ones."

Here the preacher repeats several verses of the Koran, to which the *muezzins* chant Amen. He then commences the second *Khotbeh*, which runs thus:—"In honour to his prophet, and for distinction to his pure soul, this high and great God, whose word is an order and a command, has said, Certainly God and his angels bless the prophet. Bless him, ye believers, address to him pure and sincere salutations. O God, bless Mohammed, the Emir of Emirs, the chief of the prophets, who is perfect, accomplished, endowed with eminent qualities, the glory of the human race, our lord and the lord of both worlds, of temporal and o eternal life. O ye who are enamoured of his beauty and of his fame, address to him pure and sincere salutations. Bless, O God, Mohammed, and the posterity of Mohammed, as thou hast blessed Abraham and the posterity of Abraham. Certainly thou art adorable, thou art great; sanctify Mohammed, and the posterity of Mohammed, as thou hast sanctified Abraham and the posterity of Abraham. Certainly thou art adorable, thou art great. O God, have pity on the orthodox khalifs, distinguished by doctrine, virtue, and heavenly gifts, with which thou hast laden those who have acted with truth and justice. O God, assist, sustain, and defend thy servant, the greatest of sultans, the most eminent of khalifs, the king of Arabs, and Ajene, the servant of the two holy cities, sultan, son of a sultan, Sultan ———, whose khalifat may the Supreme Being make eternal, and perpetual his empire and power, Amen. O God, exalt those who exalt religion, and lower those who lower religion. Protect the Moslem soldiers, the orthodox armies, and grant us health, tranquillity, prosperity to us, to pilgrims, to the military, to citizens, as well to those at home as to those who travel by land and sea; finally, to the whole Moslem people. Health to all the prophets and all the heavenly messengers. Eternal praises to God, the Creator and Governor of the universe. Certainly God commands equity and benevolence, he commands and recommends the care of our relations, he prohibits unlawful things, sins, prevarications. He counsels you to obey his precepts, and to keep them carefully in your memory."

A *Khotbeh*, in substance the same, is used on the first Friday after the New Year. Besides the benediction on the prophet, his four successors, and the two sons of Ali, a blessing is invoked on their mother

Fatimah, and grandmother Khadijah; Ayesha, the mother of the faithful, and the rest of the prophet's pure wives; on the six who remained of the ten noble and just persons who swore allegiance under the tree, Talha, Alzobier, Saad, Said, Abdulrahman, Ibn Auf, and all the companions, and the two succeeding generations. This prayer, and frequently a moral discourse, is delivered from the pulpit by the *Khatib*, who holds a wooden sword reversed, a custom said to be peculiar to the cities taken from the unbelievers.

KHUMBANDAS, an order of beings among the *Budhists*, who are believed to be the attendants of *Wirúdha*, who is one of the four guardian *dewas*. The *Khumbandas* have blue garments, hold a sword and shield of sapphire, and are mounted on blue horses. They form one of the thirteen orders of intelligence, exclusive of the supreme *Budhas*. They are monsters of immense size and disgusting form.

KID-WORSHIP. A remarkable prohibition occurs in three different passages of the Old Testament, couched in these words, "Thou shalt not seethe a kid in his mother's milk." This precept has been supposed to be intended to guard the Hebrews against some idolatrous or superstitious practice of the neighbouring heathen nations. In this explanation some of the Jewish expositors coincide, though they have not been able to cite any instance of such a practice. Dr. Cudworth, however, in his Treatise on the Lord's Supper, states, that in an old Caraite commentary on the Pentateuch, it is mentioned as having been a practice of the ancient heathens when they had gathered in all their fruits, to take a kid and boil it in the milk of its dam, and then in a magical way to go about and besprinkle with it their trees, fields, gardens, and orchards; thinking that by this means they would fructify and bring forth fruit more abundantly the following year. Horace seems to allude to a custom of this kind. Abarbanel also refers to such a practice as followed, in some parts of Spain, even in his time. Spencer mentions a similar rite as in use among the Sabians. Bloody sacrifices of cocks and kids are wont to be offered to the Hindu god *Vishnu*.

KIEW, a holy city among the ancient Slavonians. It was situated on the right bank of the Dnieper or Borysthenes. In this city nearly all the gods of the Slavic race were at one time assembled. The inhabitants of Kiew, in their annual voyages to the Black Sea in the month of June, were wont to disembark on an island, at the distance of four days' journey from the mouth of the river, and there they offered their sacrifices under an oak.

KILHAMITES. See Methodist (Wesleyan) New Connexion.

KING, the canonical sacred books of the Chinese, which are believed to be the most ancient literary monuments of China, and to possess an authority far higher than any other ancient writings. All these productions of the *shing-jin*, or holy man, are considered to be absolutely and infallibly true. The oldest of the sacred books is the *Yih-king*, said to have been written by Fuh-he, the reputed founder of the Chinese civilization. The second of the Chinese sacred books is the *Shoo-king*, which is chiefly historical, stretching from the reign of Yaou, one of the very earliest emperors, to the life-time of Confucius. The *She-king* is the third of the sacred books, comprising 311 odes, and other lyrics, generally breathing a moral tone. Inferior in authority to these three, but still regarded as a sacred book, is the *Le-ke*, the Chinese book of rites and manners. The four just mentioned, along with the *Tsun-tsew*, a historical work by Confucius, form the Woo-king or Five Sacred Writings of the Chinese, the monuments of the "holy men" of antiquity, and hence regarded as the foundation of all history and ethics, politics, philosophy, and religion in China.

KING OF SACRIFICES. See Rex Sacrorum.

KINIAN SUDDAR. See Cloth (Purchase of the).

KINSMAN. See Avenger of Blood.

KIRCHENTAG (Ger. church diet), a free association of pious professors, ministers, and laymen of Protestant Germany, for the discussion of the religious and ecclesiastical questions of the day, and for the promotion of the interests of practical Christianity embraced under the term Inner Mission (which see). It was originated in 1848, and meets annually in one of the leading cities of Germany. Its doctrinal basis is the Bible as explained by the ecumenical symbols and evangelical confessions of the sixteenth century. It comprehends four Protestant denominations, the Lutheran, German Reformed, United Evangelical, and the Moravian, but it holds fraternal intercourse with all foreign Evangelical Societies and Churches, who hold the basis of the Diet, and may choose to send delegates to represent them at its meetings. All parts of Germany, especially Prussia and Würtemberg, send delegates to this body; but it is discountenanced and disowned by the rationalists and semi-rationalists as well as the rigid Lutherans.

This German Church Diet originated with the most eminent evangelical ministers and laymen of Germany, headed by a true Christian nobleman, von Bethmann Hollweg, who has presided at every one of its meetings. The first Kirchentag, which consisted of five hundred members, met on the 21st of September 1848 in Wittenberg, and in that very church to the doors of which Luther affixed his ninety-five theses. "It was indeed," says Mr. Thomas H. Gladstone, "a new and interesting sight to behold the learned professor seated side by side with the simple-minded Christian, the dignified ecclesiastic taking brotherly counsel with the humble lay-missionary or provincial school teacher. It was no less a strangely novel spectacle to see the strongest upholders of the respective orthodoxies, Lutheran and Reformed, for-

getting doctrinal differences in the harmony of Christian purpose and Christian love; still more to see the object of their common jealousy, the 'United' Church, as well as the Moravian and other dissenting communities, completing the picture of Christian union and brotherly love by being admitted to their association without question of their ecclesiastical polity or church rule. All seemed to point to the dawning of a better day. And the tempest of persecution with which the church was assailed, appeared already converted into a blessing, in the recognition of its essential unity, and the sense of the mutual dependence of its parts as members of that mystic body which is one in its living Head. This feeling of Christian fellowship was heightened to the sublime, and received an expression too deeply affecting ever to be erased from the memory of those who witnessed the scene, when, at a solemn moment on the last day, the earnest Krummacher, in one of his fervent addresses, pledged the members to stand true to one another in the day of persecution, which seemed about to burst upon them, and received in the prolonged affirmation of the whole assembly, the assurance that they would bear each other as members of one family in their hearts and prayers, would receive each other in the day of persecution to house and home till the storm should be overpast, and would account as their own sisters and their own children the widows and orphans of the brother who should seal his testimony by the martyr's death."

This first meeting of the Kirchentag lasted for three days, and the result of its deliberations, which were conducted with the greatest order and solemnity, was that two very important resolutions were unanimously passed:—

"1. That an invitation should be addressed to all the Protestant churches of Germany, to hold on the 5th of November 1848, the Sunday following the anniversary of the Reformation, a day of general prayer and humiliation, in order to begin the work of the regeneration of Protestantism with the same spirit of true evangelical repentance, with which Luther commenced the Reformation, and which he so clearly expressed in the very first of his ninety-five theses.

"2. A resolution to form a confederation of all those German churches which stand on the ground of the reformatory confessions, not for the purpose of an amalgamation of these churches and an extinction of their peculiarities and relative independence, but for the representation and promotion of the essential unity and brotherly harmony of the evangelical churches; for united testimony against every thing unevangelical; for mutual counsel and aid; for the decision of controversies; for the furtherance of ecclesiastical and social reforms, especially Inner Mission; for the protection and defence of the divine and human rights and liberties of the evangelical church; for forming and promoting the bond of union with all evangelical bodies out of Germany."

The Kirchentag, like the Evangelical Alliance, is not a union of churches, but a union of Christians, both ministers and laymen. It is not a legislative assembly, but a meeting of Christians from all parts of the world, for the purpose of consulting about the common interests of the Redeemer's kingdom. But at the same time it differs from the Evangelical Alliance in one point, that from its first formation it contemplated a confederation of the churches of the Reformation.

From its first formation in 1848, the Kirchentag has met every year except 1855, when it would have met, as had been fully arranged, at Halle, had not the cholera broken out in that city. Its two first meetings took place at Wittenberg, but ever since they have been held at different towns, and the attendance of members has of course varied in amount. The meetings of the Kirchentag continue for four days, two of which are devoted to the congress of Inner Mission. Each session is opened and closed with devotional exercises, and the business is exclusively of a spiritual character, and separate sessions are held early in the morning, and late in the evening for special objects of a practical kind, such as Sabbath observance, prison discipline, the establishment of houses of refuge, the cultivation of religious art, and similar matters.

The meeting of the *Kirchentag* at Berlin in 1853, was perhaps the most important of all the meetings which have been held. On that occasion the Augsburg Confession of 1530 was unanimously adopted as the fundamental symbol of the entire Evangelical Church of Germany in all its branches, with the distinct understanding, however, that the tenth article on the Lord's Supper should not exclude the Reformed doctrine on the subject, and that this whole act should not interfere at all with the peculiar position of those churches which never adopted the Augsburg Confession. Two thousand members of the *Kirchentag* solemnly gave their assent to this decision, which was hailed by the king of Prussia, and the pious Protestants of Germany, as a most gratifying testimony of the doctrinal unity which prevailed in the great sections of German Protestantism, while at the same time it was a most powerful protest against both Romanism and Rationalism.

The meetings which have been held since 1853 have been characterized by a spirit of union and Christian love. Questions of great practical importance have been discussed with the utmost independence of mind, and yet with the most commendable meekness and forbearance. Thus the *Kirchentag* has exercised a most salutary Christian influence, not only upon the cities in which its meetings are held, but even upon the remotest parts of Germany. It has promoted the cause of Christian union both at home and abroad. But the impulse which it has given to the work of INNER MISSION (which see), may well be regarded as the crowning act of the *Kirchentag*, and though it is possible that the pro-

gress of a high-church Lutheran spirit may ultimately break up this friendly confederation of Christian ministers and laymen, the benefit which has already accrued from it to the cause of practical Christianity and Christian philanthropy will not soon be forgotten.

KIRIATH SHEMA (Heb. the reading of the Shema), the recital by the Jews of certain passages of the Old Testament Scriptures called SHEMA (which see).

KIRIN, a monster which occupies a conspicuous place in the fabulous legends of the Chinese and the Japanese. It is supposed to be not only gentle, innocent, and inoffensive, but virtuous and holy. It is never seen, therefore, but at the appearance of a particular constellation, and at the nativity of some worthy benefactor of his race. The Kirin of Japan is a dragon with three claws, and that of China with five.

KIRK (Ger. *kirche*, Gr. *kuriake*, Sax. or Teut. *kerke*), a place set apart for divine worship. It is also applied to the congregation which assembles in one place, and to the various congregations which in their collective capacity form one communion.

KISLAR AGA, the chief of the black eunuchs in Turkey, who is intrusted with superintendence of all the *mosques*.

KISSING (SACRED). The ancient heathens were accustomed to kiss the hands, the feet, the knees, or even the mouths of the gods. It was also accounted a part of devotion to kiss the doors of the temples, the pillars and the posts of the gates. Among idolaters, in times as remote as the days of Job, it seems to have been a customary act of worship to their distant or unseen deities to kiss the hand. To this there is an evident allusion in Job xxxi. 26, 27, "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand." At the inauguration of the ancient Jewish kings, the principal men of the kingdom, as an expression of their homage to the new monarch, kissed either his feet or his knees. A reference to this act of homage seems to be made in Ps. ii. 12, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." An Oriental shows his respect to a superior by kissing his hand and putting it to his forehead; but if the superior be of a kind and condescending turn of mind, he will snatch away his hand as soon as the other has touched it; then the inferior puts his own fingers to his lips, and afterwards to his forehead. The Mohammedan pilgrims, as a religious duty, kiss the black stone in the KAABA (which see) at Mecca. Kissing as a mark of idolatrous reverence is referred to in Hosea xiii. 2, "Let the men that sacrifice kiss the calves;" and 1 Kings xix. 18, "And every mouth which hath not kissed him," that is, Baal. The Roman Catholics make very frequent use of this ceremony in religious worship. Thus they kiss the crucifix and the relics of saints. In sprinkling the holy water, the priest kisses the *aspergillum* or sprinkling brush; and at the procession on Palm-Sunday the deacon kisses the palm which he presents to the priest. In the rite of ordination, as laid down in the Romish Pontifical, the ordained priests kiss the hand of the Pontiff. On numberless occasions the ceremony of kissing as a religious rite is practised among Romanists. One of the most extraordinary instances, however, of the use of this mode of expressing sacred homage and respect is that of kissing the Pope's foot or toe, which has been required by Popes as a token of respect from the secular power since the eighth century. The first who received this honour was Pope Constantine I. It was paid him by the Emperor Justinian II. on his entry into Constantinople in A. D. 710. But the first Pope who made it imperative was Valentine I. about A. D. 827, who required every one to kiss his foot; and from that time this mark of reverence appears to have been expected by all the Popes. When this ceremony is to be performed, the Pope wears a slipper with a cross upon it which is kissed.

KISS OF PEACE. One of the most conspicuous features in the character of the early Christians, was the love which they bore one to another; and in token of Christian affection they were accustomed when they met together to kiss each other. This outward expression of love was manifested in their private houses, at their public meetings, and on all suitable occasions. Such a practice, however, was avoided on the public streets, lest it should be misunderstood and misrepresented by their heathen fellow-citizens. When they met their pastor they were accustomed to bow their heads, and to receive his benediction, but afterwards, when greater reverence was attached to the clerical office, the practice was introduced of kissing the hands of their pastor, and embracing his feet. In the early Christian church after baptism had been administered to a convert, he was received into the church by the first kiss of Christian brotherhood, the salutation of peace, and from that time he had the right of saluting all Christians with this fraternal sign. But Clement of Alexandria complains that even in his day the kiss of peace had become a mere form, a matter of outward display, which excited the suspicion of the heathen. This early Father objects to such a ceremony on the ground that love shows itself not in the brotherly kiss, but in the disposition of the heart. This outward form of salutation, however, as a token of Christian affection, appears to have been an apostolic custom, as it is frequently mentioned in the writings of the apostles. Thus, for example, it is referred to in Rom. xvi. 16, 1 Cor. xvi. 20, 2 Cor xiii. 12, 1 Thess. v. 26, and 1 Pet. v. 14. This practice continued in use for several centuries. It was usual after baptism, both in the case of infants and adults, as late as the fifth century, but after that time it seems to have been superseded by the simple

salutation, *Pax tecum*, Peace be with you. The kiss of peace was also one of the rites of the sacramental service, and not only so, but it was observed on common occasions of public worship. It was omitted on Good Friday in commemoration of the traitorous kiss of Judas Iscariot. To prevent the abuses which might naturally arise out of this practice, the different sexes were not permitted to interchange this salutation with one another. The kiss of peace was often a matter of taunt and reproach on the part of the enemies of Christianity, but it was still continued through the eighth and ninth centuries, even to the thirteenth, when it appears to have ceased. According to the canons of the council of Laodicea, the presbyters were appointed first to give this kiss to the bishop, and then the laity were to exchange it among themselves. At the ordination of a bishop, it was customary after his consecration for all the bishops and clergy present to salute him with a holy kiss in the Lord. The solemn kiss formed also an essential part of the ceremony of espousals or betrothal among the ancient Christians. Such importance, indeed, did Constantine attach to this token of contract between the parties betrothed to each other, that he laid it down as a law, and it was afterwards embodied in the Code of Justinian, that if a man betrothed a woman by the intervention of the kiss, then if either party died before marriage, the heirs of the deceased party were entitled to half the donations, and the survivor to the other half; but if the contract was made without the intervention of the solemn kiss, then upon the death of either party before marriage, the whole of the espousal gifts must be restored to the donor or his heirs at law. A corrupt practice crept into some places, but was strictly forbidden by the canons,—that of giving the kiss of peace to the dead; and such a practice receives a favourable mention from the author who calls himself Dionysius the Areopagite. It was evidently the offspring of a blind superstition, and accordingly, when it began to creep into France about A. D. 578, the council of Auxerre passed a decree declaring it unlawful to give the kiss of peace to the dead.

KITCHI MANITO, the name by which the Great Spirit was known among various tribes of the old American Indians. This is the foremost member in the series of good divinities. See MANITOES. NORTH AMERICAN INDIANS (RELIGION OF THE).

KITO, a god whom the Chinese soldiery honour as their patron.

KITOO, a particular prayer which is used by the Japanese in all seasons of public distress.

KITU, homage or reverence paid by one person to another, among the natives of Japan. Inferiors being seated on their heels according to the Japanese fashion, testified their respect for their superiors by laying the palms of their hands on the floor, and bending their bodies so low that their foreheads almost touched the ground. This is called the *Kitu*. The superior responded by laying the palms of his hands upon his knees, and nodding or bowing more or less low, according to the rank of the other party.

KNEELERS. See GENUFLECTENTES.

KNEELING IN PRAYER. This seems to be a proper and becoming attitude in devotion, and abundant authority for the practice is found in Scripture. Thus we find it distinctly mentioned in 2 Chron. vi. 13, Dan. vi. 10, Luke xxii. 41, Acts vii. 60, and Eph. iii. 14. The expression to bow the knee, is referred to in 1 Kings xix. 18, as denoting to perform an act of worship; and in this sense it is used in the Hebrew, in Isa. lxvi. 3, "He that worships idols," is literally "He that bows the knee" to them. In the early Christian church, the act of kneeling was regarded as a sign of humiliation before God; hence it was uniformly required of all who had fallen under the censure of the church for their offences. Basil calls it the lesser penance, in distinction from the act of prostration which was termed the greater penance. Constantine, followed by Theodosius, enacted a law that on festival days prayers were to be offered by the congregation not kneeling but standing. The primitive Christians conducted their devotions in a kneeling posture during six days of the week, but in a standing attitude on the Lord's day. Justin Martyr accounts for the difference thus, "Forasmuch as we ought to remember both our fall by sin, and the grace of Christ, by which we rise again from our fall; therefore we pray kneeling six days as a symbol of our fall by sin; but our not kneeling on the Lord's day is a symbol of the resurrection, whereby, through the grace of Christ we are delivered from our sins, and from death, that is mortified thereby." The standing attitude, instead of the kneeling, was adopted also during the time of Pentecost. The practice, however, of refraining from kneeling on the Lord's day, and the time of Pentecost, seems not to have been uniformly observed by all the churches, for we find the council of Nice decreeing, "Because there are some who kneel on the Lord's day, and in the days of Pentecost; that all things may be uniformly performed in every parish or diocese, it seems good to the holy synod that prayers be made to God standing." Hilary also speaks of it as an apostolical practice, neither to fast nor worship kneeling on the Lord's day, or the fifty days between Easter and Pentecost. Jerome reckons it among the traditions of the universal church. Cassian says of the Egyptian churches, that from Saturday night to Sunday night, and all the days of Pentecost, they neither kneeled nor fasted. On all other occasions kneeling was a common and ordinary posture of devotion, so that prayer was often termed bending the knees. It is the almost universal practice of Christians to kneel in private prayer, and even in the public devotions of the sanctuary; some churches prefer the kneeling, while others prefer the standing attitude.

KNEPH. See CNEPH.

KNIGHTHOOD (Ecclesiastical Orders of). During the time of the Crusades (which see), a spirit of chivalry developed itself in various parts of Europe, which accounted it the highest of all deeds of piety to do battle with the infidels. The warlike spirit came to be combined with the monastic, and from this apparently incongruous union arose the several Orders of Christian Knighthood.

In A. D. 1119, nine knights of Jerusalem first constituted themselves into an ecclesiastical order, under Hugh de Payens as grand-master. This new order of knighthood attracted the notice and the approval of St. Bernard, who quickly spread their fame throughout the western world; and in 1128 they received the sanction of the church through a decree of the synod of Troyes. This of course led to their rapid increase in numbers, wealth, and influence. Their example was speedily followed by the brethren of the Hospital of St. John in Jerusalem. Both orders having been invested with special privileges by the Pope, were not long in attaining property and power. A spirit of jealousy, however, arose between them, and they showed themselves to be more zealous for the honour and advantage of their respective orders, than for the Holy Land. Complaints, accordingly, began to arise in all quarters on the immorality, faithlessness, and pride of these knights, particularly the Templars. After the conquest of Ptolemais in 1291, they first withdrew to Cyprus. Then the Hospitallers in 1309 settled in Rhodes. The Templars, however, repaired to the west, and took up their abode chiefly in Paris.

In the twelfth century, other lesser orders of ecclesiastical knighthood sprung up, which were for the most part connected with the order of the Cistercians (which see). During the siege of Ptolemais, in A. D. 1190, the Order of German or Teutonic knights came into existence; but having, in 1226, withdrawn into Prussia to conquer the Pagan inhabitants of that country, they joined in 1237 with the Order of the Brethren of the Sword against the infidel Livonians. Another minor order of knights was formed, under the direction of the Dominicans, for conducting the war against the *Albigenses* in the south of France. Afterwards, this order settled in Northern Italy, and was known by the name of the Rejoicing Brothers. The three principal orders of Christian knighthood, however, which were formed in the twelfth century for the defence of Christianity against the infidels, were, 1. The Knights of St. John of Jerusalem, whose primary object was to relieve and assist the crowds of pilgrims who visited the Holy Land. 2. The Knights Templars, who were a strictly military order, intended to guard the roads, and to protect the Christians from the assaults of the Mohammedans. 3. The Teutonic Knights of St. Mary, whose office it was to care for and specially tend the soldiers wounded in the holy wars. The two latter orders have been long extinct, the Templars having been abolished by Pope Clement in 1311; but the Knights of St. John have found an asylum in the island of Malta, where they still exist.

KNIPPERDOLINGS, a section of the Anabaptists (which see) who appeared in Germany in the sixteenth century, deriving their name from their leader, Bertrand Knipperdoling. They are alleged to have denied original sin, and justification by faith, and to have rejected infant baptism. They are also accused of having alleged the right of every Christian to preach and administer the sacraments, and to have held that all things ought to be in common.

KODESH, a certain prayer in the daily morning service of the Jewish synagogue, so efficacious, in the opinion of the modern Jews, that when the son says it publicly, he delivers his father and his mother out of hell. Hence, in the case of a Jewish funeral, when the relatives return home, and the prayers for the dead have been repeated, the sons of the deceased, or his nearest male relatives, repeat the *Kodesh*. This prayer, which is supposed to be possessed of the most wonderful efficacy, runs as follows:—"O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies and thy loving kindnesses, for they have been of old. May his great name be exalted and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in your lifetime, and in the lifetime of the whole house of Israel; soon, and in a short time, and say ye Amen—Amen. May his great name be blessed and glorified for ever and ever. May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is he, far exceeding all blessings, hymns, praises, and beatitudes, that are repeated throughout the world; and say ye Amen. May our prayers be accepted with mercy and kindness. May the prayers and supplications of the whole house of Israel be accepted in the presence of their Father who is in heaven: and say ye Amen. Blessed be the name of the Lord, from henceforth and for evermore. May the fulness of peace from heaven, with life, be granted unto us and all Israel: and say ye Amen. My help is from the Lord, who made heaven and earth. May he who maketh peace in his high heavens, bestow peace on us and on all Israel: and say ye Amen."

KODOM (Sommona), another name for Budha Gotama (which see).

KOHATHITES, a division of the Levites, who were of the family of Kohath. Their special duty, as laid down in Num. iv. 1—15, was to carry the ark and sacred vessels of the Tabernacle during the marches of the Israelites. See Levites.

KOIVE, the high-priest of the Pagan inhabitants of ancient Prussia. When it thundered, they believed that their *Koive* was conversing with their god Perun (which see), and hence they fell down in adoration of that deity, and implored of him to send them more propitious weather.

KORAN (Al), (Arab., the Reading), the sacred

book of the Mohammedans, which probably derives its name from the passage which the angel Gabriel is said to have first revealed to the prophet: "Read! in the name of thy Lord who hath created thee, who hath created man of congealed blood - read! for thy Lord is most bounteous. He it is who has taught by the pen, who has taught man what he did not know." The Koran claims to be possessed of a higher inspiration than the Christian Scriptures, inasmuch as in their case the inspiration was conveyed through the medium of holy men, while in the Koran God himself is the only speaker. This book is said to have been delivered not all at once, but in successive portions, extending over a period of twenty-three years. To account for this, it has been alleged that the Koran had existed from eternity with God, and had been conveyed from the preserved table in the divine presence to the lowest heaven, from which it was communicated in greater or less portions, as needed, by the angel Gabriel. In one passage, indeed, the Koran professes to have been sent down in a night, the blessed night of *Al Kadr;* but the numerous contradictions which occur in the book, afford ample proof that it must have been written at different times, if not by different persons. Thus in prayer the faithful are ordered in one passage to turn towards Jerusalem, and in another passage they are commanded to turn towards Mecca, while in a third they are taught that it is of no importance in what direction they turn in prayer. Idolaters are ordered in one passage to be tolerated, and in another to be exterminated. But passing from the internal evidence, which the book itself affords, that it is not eternal, but must have been created, some Mohammedan doctors are accustomed to argue against its eternity, on the ground that there cannot be two eternal Beings, the Deity and the Koran; and the Caliph Almamun held this opinion so firmly, that he persecuted those who declared the Koran to be uncreated and eternal. After a protracted controversy on the subject, both parties came to acquiesce in the opinion of Algazali, which he thus expressed: —"The Koran is pronounced with the tongue, written in books, and kept in the memory, and yet is eternal, subsisting in the Divine essence, and not separate from it."

In the preparation of this sacred book, it has been generally alleged that while the uniformity of style which characterizes it, and the frequent recurrence of the same identical terms and phrases, show it to have been the production of one man, it is not unlikely that for many of the facts and ideas, at all events, Mohammed was indebted to other persons. Hence the Mohammedan authors mention several assistants, and in particular Salman, a Persian, who communicated to him from the *Zend Avesta* some of the Zoroastrian doctrines, such as the description of heaven and hell, but more especially of the narrow bridge AL SIRAT (which see), and of the houris or black-eyed damsels which enhance the joys of the Mohammedan Paradise. The early Christian writers again speak of a Nestorian monk called Sergius as lending Mohammed valuable assistance in the composition of the Koran. There is no satisfactory evidence, however, that Mohammed received aid in his great work, but there is every reason to believe that he was its sole author. When the prophet died, the record was left in the utmost confusion. Not being able himself to write, he was under the necessity of employing a secretary or amanuensis. Of these he is said to have had in the course of his life no fewer than fifteen, the most eminent of them being Abubekr and Othman, both sons-in-law, and both in succession reaching the Caliphate. It would appear that even while Mohammed lived, the faithful were allowed to make copies for their own use, while many people committed them to memory. When the prophet, accordingly, had closed his earthly career, the Koran consisted simply of scattered leaves, which had never been brought together, and many passages existed only in the memories of some of the faithful. Abubekr was the first who collected the scattered fragments into a volume, without regard to date, but putting only the long chapters first. It was soon discovered, however, that other copies, at least of portions, were in circulation, having a variety of different readings. To secure an accurate text, therefore, Othman, in the thirtieth year of the Hegira, ordered all the versions to be submitted to a committee of learned men, who were directed, whenever they differed about a word, to translate it into its equivalent in the Koreishite dialect of the Arabic, which was the original language in which the book was written. Having thus secured a perfect text, Othman published a new and standard edition of the Koran, ordering all others to be destroyed. Hence there are no various readings of any consequence, though some minor discrepancies are still found, in consequence of the text having been anterior to the use of vowels and signs.

Mohammedan doctors have in many cases been puzzled to account for the evident inconsistencies and direct contradictions which occur occasionally throughout the Koran. Unless satisfactorily explained, these must necessarily militate against the alleged character of the book as being directly inspired. To obviate this serious objection, accordingly, an ingenious theory has been devised, which is termed the doctrine of abrogation. Learned Mussulmans have alleged three kinds of abrogation, to which all passages in the Koran may be referred:—1. Where the letter is abrogated, though the sense remains. 2. Where the sense is abrogated, but the letter remains; and, 3. Where both the letter and the sense are in palpable contradiction to some other letter and sense in some other chapter, or else to the known practice of the faithful. A convenient doctrine of this kind enables a commentator on the Koran to reduce its most contradictory passages to complete order and consistency; not, however, by explaining, but by

explaining away the difficulties; not by unloosing, but by summarily cutting the knot.

The Koran consists of 114 portions or chapters, some very long, others containing no more than two or three sentences. The introductory chapter, called the "Opening," consists of seven verses, and is used by Mohammedans as frequently as the Lord's Prayer by Christians. The rest of the volume is arranged according to the length of the chapters, which, as a whole, are called *Aswar*. Each chapter is designated by a name drawn from the subject, or from a prominent word. The title of each chapter states where it was revealed to the prophet; and thus we learn that eighty-three of these chapters were revealed at Mecca, twenty-eight at Medina, and three are doubtful. There is a marked difference between the first class of these chapters and the second. Those revealed at Mecca are full of admonitions; those at Medina are full of commands, evidently dictated with the authority of a sovereign.

The literary merit of the Koran is undoubtedly of a high order, considering the time of its production, and the circumstances of its author. The materials have been drawn from a variety of sources, Jewish, Christian, and Zoroastrian, and the style is somewhat obscure from its elliptical character; but many of those skilled in Arabic literature have not hesitated to regard it as on the whole a work of wonderful merit. To the English reader, who has access only to the translation of Sale, much of its beauty disappears from the foolish legendary stories and the tiresome repetitions with which it abounds. Even Gibbon declares, speaking of the Koran, "The European infidel will peruse with impatience the endless incoherent rhapsody of fable and precept and declamation which seldom excites a sentiment or an idea, which sometimes crawls in the dust, and is sometimes lost in the clouds. The Divine attributes exalt the fancy of the Arabian Missionary, but his loftiest strains must yield to the sublime simplicity of the book of Job." From the pen of the sceptical historian, this estimate has at all events the merit of impartiality. The Koran, indeed, can never, even as a literary composition, stand a comparison with the Scriptures, whether of the Old or the New Testament. Yet the matchless beauty of the Koran is regarded by the followers of the Prophet of Arabia as an article of faith, which it is heresy to deny or even to doubt.

The Mohammedan looks upon the Koran as the Word of God, and therefore he regards it with a reverence which degenerates into superstition. The Faithful consider it not only as containing a sacred message, but as in itself a sacred object. They dare not touch it with unwashen hands, and the warning is generally written upon the cover, "Let none touch it but those who are purified." They hold it with great care and respect while they read, keeping it above their girdles. All of them who understand the Arabic language are in the habit of reading it. In the schools it is the schoolbook which they learn to read, and a title equivalent to "Rememberer" is given to those who have committed it wholly to memory. It is a high religious act to transcribe the entire book; and sovereigns have accounted it an honourable and sacred employment to perform this laborious task. On festivals, at funerals, and other public occasions, its recital by hired readers is esteemed an act of piety, beneficial alike to the living and the dead. For the guidance of public reciters, it is divided into sixty portions, or into thirty sections, each of which is subdivided into four.

The Koran is often used or rather abused for superstitious purposes. Thus the whole volume is sometimes transcribed in a very small character, put in a case, and hung round the neck as a charm. Some favourite chapters are worn about the person and considered to carry good fortune with them, as well as to deliver from diseases and calamities of every kind. Fourteen chapters when recited require prostration. Two are recommended on the authority of Mohammed, according to the Traditions, as the best for repeating in prayer, namely the 113th and the 114th chapters; both of which the commentators say were revealed to free Mohammed from the incantations of a Jew and his daughters. The 112th chapter, that on the unity of God, is said to be worth a third of the Koran.

Mohammed admitted that there had been divine revelations before his time, among which were the Law given to Moses, the Psalter to David, and the Gospel to Jesus; but all former communications from God to men are considered by the Faithful as having been abrogated by the Book given to the Arabian Prophet. The contest is still carried on among Mohammedan theologians as to the origin of the Koran, whether it was eternal like God himself, or created at the moment of its revelation; and the very continuance of such a controversy clearly shows the high estimation in which the Book is held, not only among the great mass of illiterate Moslems, but even among the learned portion of the Mohammedans, who have made the study of the Koran the object of their lives. See MOHAMMED MOHAMMEDANS.

KOUNBOUM (Thibetian, ten thousand images), a place in the country of Amdo in Thibet, where grows a wonderful tree, known by the name of the Tree of Ten Thousand Images. According to a legend which is credited by the people, this wonderful tree sprung from the hair of Tsong-Kaba, a celebrated Budhist reformer, who founded the great monastery of Khal-dan, near Lhassa, in 1409, and by whose influence a number of changes was effected both in the administration and the ritual system of Thibetian Budhism. (See LAMAISTS.) The Tree of Ten Thousand Images is thus described by M. Huc, who personally visited it: "At the foot of the mountain on which the Lamasery stands, and not far from the principal Buddhist temple, is a great square

enclosure, formed by brick walls. Upon entering this we were able to examine at leisure the marvellous tree, some of the branches of which had already manifested themselves above the wall. Our eyes were first directed with earnest curiosity to the leaves, and we were filled with an absolute consternation of astonishment at finding that, in point of fact, there were upon each of the leaves well-formed Thibetian characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas; but, after a minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf, in another, in the middle; in a third, at the base, or at the side; the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of the plane tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the indistinct outlines of characters in a germinating state, and, what is very singular, these new characters are not unfrequently different from those which they replace. We examined everything with the closest attention, in order to detect some trace of trickery, but we could discern nothing of the sort, and the perspiration absolutely trickled down our faces under the influence of the sensations which this most amazing spectacle created. More profound intellects than ours may, perhaps, be able to supply a satisfactory explanation of the mysteries of this singular tree; but as to us, we altogether give it up. Our readers possibly may smile at our ignorance; but we care not, so that the sincerity and truth of our statement be not suspected.

"The Tree of the Ten Thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers, and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour, something like that of cinnamon. The Lamas informed us that in summer, towards the eighth moon, the tree produces large red flowers of an extremely beautiful character. They informed us also that there nowhere else exists another such tree; that many attempts have been made in various Lamaseries of Tartary and Thibet to propagate it by seeds and cuttings, but that all these attempts have been fruitless.

"The Emperor Khang-Hi, when upon a pilgrimage to Kounboum, constructed, at his own private expense, a dome of silver over the Tree of the Ten Thousand Images; moreover, he made a present to the Grand Lama of a fine black horse, capable of travelling a thousand lis a day, and of a saddle adorned with precious stones. The horse is dead, but the saddle is still shown in one of the Buddhist temples, where it is an object of special veneration. Before quitting the Lamasery, Khang-Hi endowed it with a yearly revenue, for the support of 350 Lamas."

The Lamasery of Kounboum, in which there are nearly 4,000 Lamas, is so famous, that the worshippers of Budha resort thither in pilgrimage from all parts of Tartary and Thibet, so that not a day passes in which there are not pilgrims arriving and departing. On the four great festivals, particularly the Feast of Flowers, which takes place on the fifteenth day of the first moon, the congregation of strangers is immense.

KOUREN OF THE THOUSAND LAMAS, a celebrated Lamasery in Tartary, which dates from the invasion of China by the Mantchous. When the founder of the now reigning dynasty in China was on his way to Pekin, he met a Thibetian Lama who encouraged him in his warlike enterprize by predicting his success, whereupon the Mantchou chief invited the friendly Lama to visit him when he should be installed in the imperial palace at Pekin. The result of the war was, as the Lama had foretold, favourable to the Mantchous, and in token of gratitude the new Emperor presented the Thibetian priest with a large extent of land on which to construct a Lamasery, and revenues sufficient for the maintenance of a thousand Lamas. The Lamasery has made such progress in prosperity, however, from the time of its erection that it now contains more than four thousand Lamas. The Grand Lama of this Lamasery is also the governor of the district, who makes laws, administers justice, and appoints magistrates. When he dies his subjects go in search of him in Thibet, where he is understood to pass into another person who is to be his successor.

KRISHNA, the eighth of the AVATARS (which see), or incarnations of *Vishnu*. His name does not occur in the *Rig-Veda*, the earliest of the Vedas, so that he cannot be considered as a deity of the Vaidic period. The first appearance of Krishna-worship is in the BHAGAVAT-GITA (which see), a work which Mr. J. C. Thomson, its recent editor and translator, is disposed to place no farther back than between B. C. 100 and A. D. 300. In this poem, which chiefly consists of a conversation between two friends, Arjuna and Krishna, the latter of them plainly declares concerning himself, "'I am the cause of the production and dissolution of the whole universe. There exists no other thing superior to me. . . On me is all the universe suspended, as numbers of pearls on a string;' adding also, that he was the mystic syllable AUM (which see) in all the Védas." Arjuna, recognizing the divinity of *Krishna*, offers up to him the following remarkable prayer: "The universe, O Krishna! is justly delighted with thy glory, and devoted to thee. The Rákshasas [evil spirits] flee,

affrighted, to the divers quarters of heaven, and all the multitudes of the Siddhas [demi-gods] salute thee. And, indeed, why should they not adore thee, O great one! thee, the first creator, more important even than Brahmá himself? O infinite king of gods! habitation of the universe! thou art the one indivisible, the existing and not existing [spirit and matter], that which is supreme. Thou art the first of the gods, the most ancient person. Thou art the supreme receptacle of this universe. Thou knowest all, and mayest be known, and art the supreme mansion. By thee is this universe caused to emanate, O thou of endless forms. . . Thou All! Of infinite power and immense might, thou comprehendest all; therefore thou art All. As I took thee merely for a friend, I beseech thee without measure to pardon whatever I may, in ignorance of this thy greatness, have said from negligence or affection, such as, O Krishna! O son of Yadu! O friend! and everything in which I may have treated thee in a joking manner, in recreation, repose, sitting, or meals, whether in private, or in the presence of these, eternal One! Thou art the father of the animate and inanimate world."

In the earlier *avatars*, *Vishnu* had only exhibited a portion of his godhead, but *Krishna* was a full manifestation, an actual incarnation of the preserving deity. But although the *Bhagavat-Gita* plainly acknowledges *Krishna* as Vishnu in human shape, and claiming all the attributes of Supreme Deity, being even called "the Lord of the world," "the Creator," "the Lord of Brahma, Vishnu, and Shiva," yet ages elapsed before Krishna-worship became a prominent feature in the Hindu system. Lassen thinks it was introduced in the hope of counterbalancing the influence of Budhism at a time when that system was threatening to overspread the whole of Hindustan; and this view coincides with that of Elphinstone, who refers this and all the other forms of worship addressed to particular incarnations, to a period later than the beginning of the eighth century of our era. Even then indeed Krishnaism, if we may so speak, was in a comparatively undeveloped form, and it was not till several centuries after, that the legend of Krishna came to exhibit the fullness and completeness in which it appears in the Hindu Puránás.

Several Orientalists of high name have been struck with the remarkable coincidences of the legend of Krishna and the narratives of Holy Scripture. To account for these, Sir William Jones advances the supposition that "spurious Gospels which abounded in the first age of Christianity had been brought to India, and the wildest part of them repeated to the Hindus, who engrafted them on the old fable of Cesava, the Apollo of Greece." This theory has been adopted by other writers, who have pointed out the Gospel of St. Thomas, better known as the "Gospel of Infancy," which was circulated at an early period on the coast of Malabar. And when we reflect that the *Bhagavat-Gita* in which Krishna is set forth in his highest aspect, as an incarnation of and identical with the Supreme Being, is generally believed to be a production of an age long posterior to the publication of the Sacred Volume, it is quite possible that some of the ideas of the Hindu legend may have been borrowed from the narratives of the Christian Scriptures.

Krishna-worship prevails to a great extent among the Hindus of the *Vaishnava* sects, particularly among the wealthy and the women. Another form of this worship, however, which is more popular still is the *Bala Gopala*, the infant Krishna, the worship of whom is very widely diffused among all ranks of Indian society. This species of worship is called from the title of its teachers, the religion of the *Gokulast'ha Gosains;* and in their temples and houses the image of Krishna represents a chubby boy of the dark hue of which Vishnu is always represented, and eight times a-day the homage of the votaries of this god is paid to the image. The eight daily ceremonials are thus described by Professor H. H. Wilson: "1. *Mangala:* the morning levee. The image being washed and dressed, is taken from the couch, where it is supposed to have slept during the night, and placed upon a seat, about half an hour after sunrise: slight refreshments are then presented to it, with betel and *Pan:* lamps are generally kept burning during this ceremony. 2. *Sringára:* the image having been anointed and perfumed with oil, camphor, and sandal, and splendidly attired, now holds his public court: this takes place about an hour and a half after the preceding, or when four *Gheris* of the day have elapsed. 3. *Gwala:* the image is now visited, preparatory to his going out to attend the cattle along with the cow-herd; this ceremony is held about forty-eight minutes after the last, or when six *Gheris* have passed. 4. *Raja Bhóga:* held at midday, when Krishna is supposed to come in from the pastures, and dine; all sorts of delicacies are placed before the image, and both those, and other articles of food dressed by the ministers of the temple, are distributed to the numerous votaries present, and not unfrequently sent to the dwellings of worshippers of some rank and consequence. 5. *Utthápan:* the calling up. The summoning of the god from his siesta: this takes place at six *Gheris*, or between two and three hours before sunset. 6. *Bhóga;* the afternoon meal: about half an hour after the preceding. 7. *Sandhya;* about sunset: the evening toilet of the image, when the ornaments of the day are taken off, and fresh unguent and perfume applied. 8. *Sayan;* retiring to repose: the image, about eight or nine in the evening, is placed upon a bed, refreshments and water in proper vases, together with the betel-box and its appurtenances, are left near it, when the votaries retire, and the temple is shut till the ensuing morning."

On each of these occasions similar rites are gone through, flowers, perfumes, and food being presented

before the image, while the praises of Krishna are repeated in Sanskrit stanzas, accompanied with a variety of prostrations and obeisances.

KRITA, or SATYA AGE, the age of truth, according to the Hindu system, being the earliest in the history of the human race, in which man sprung from the hand of his Creator, pure and sinless, not divided into conflicting orders, and with all his faculties working together in harmony.

KSHATTRYA, the military caste of the Hindus, sprung from the arm of Brahma, whose office it is to defend their fellows from internal violence and outward assault. The duties of this caste as laid down in the Code of Menu are to defend the people, give alms, and read the Vedas; and at any age up to twenty-two and twenty-four, they must be invested with the mark of the caste. The Kshattrya caste is extinct, or in other words, it is no longer found as a distinct division of society. But the whole country of Rajputana claims to be inhabited by Kshattryas, although they want the sacrificial thread with which the members of this caste were originally invested.

KTISTOLATRÆ. See APHTHARTODOCITES, CREATICOLÆ.

KULIKA, one of the chiefs of the *Nagas* or serpents (see SERPENT-WORSHIP), in the Hindu mythology, who complained to the Lord of the universe that for no fault of his he was continually tormented by the Suras or inferior gods. In answer to the prayer of Kulika, or Kulikétu, as he is sometimes termed, Brahma is said to have enjoined that he should henceforth receive adoration like the *devas* from each human being, and that mortals who refused to pay such worship to him, should be cut off by some unnatural death, and deprived of the power of rising higher in the scale of created beings. In regard to the right interpretation of this myth, Mr. Hardwick, in his 'Christ and other Masters,' ingeniously remarks: "It directs us to behold in Kuliketu an emblem of the earth before it had been subjected to human culture, when it felt itself tormented by the Suras, or, in other words, assaulted by the armies of the firmament—the rain, the lightning, and the tempest. In the midst of this disorder, man, who had been hitherto regardless of the soil on which his lot is cast, and the material out of which his body is constructed, was bidden by the Lord of creation to render homage to the powers and processes of nature, to propitiate the ungenial elements, and welcome in all forms around him the immediate presence of Divinity. According, therefore, to this myth, the serpent was not absolutely and directly charged with the origination of all evil; yet suspicions of such agency were nevertheless implied from first to last in the conception of the story. There was lurking under its fantastic imagery an idea that matter, in the whole compass and duration of it, was intrinsically evil, and might therefore be identified with that which was the recognized embodiment of the evil principle."

KUMANO-GOO, a species of ordeal in use among the Japanese for the detection of crime. The *Goo* is a piece of paper, formally sealed with the signet of the JAMMABOS (which see), whereon are drawn several mysterious characters, and the figures of ravens as well as other ill-omened birds. This charm, they imagine, defends them against the attacks of all malicious spirits; and for this reason every householder nails one of them upon the street door. All *Goos*, however, have not an equal efficacy. The most powerful, and those which are most dreaded by the demons, come from a place called *Kumano*. The ordeal of *Kumano-Goo* consists in making the party accused swallow a small piece of *Goo* in a certain quantity of water. If he be really guilty, the *Goo* twinges and gripes him in the most violent manner, till he is obliged to confess his guilt.

KUSA, the sacred grass of the Hindus. On the *Kusa*, the *Yogi*, or Hindu ascetic, whose business is the restraining of his passions, must sit, with his mind fixed on one object alone, keeping his head, his neck, his body, steady without motion, his eyes fixed upon the point of his nose, looking at no other place around.

KUSALA, merit among the Budhists, which is included in KARMA (which see). "There are three principal meanings," says Mr. Spence Hardy, "of the word kusala, viz., freedom from sickness, exemption from blame, and reward; but as used by Budha, its primary idea is that of cutting, or excision. It has a cognate use in the word kusa, the sacrificial grass that cuts with both its edges the hand of him who lays hold of it carelessly. That which is cut by kusala is klésha, evil desire, or the cleaving to existence. Akusala is the opposite of kusala. That which is neither kusala nor akusala is awyákrata; it is not followed by any consequence; it receives no reward, either good or bad."

KUTUCHTA, the chief priest of the Calmuc Tartars and Western Mongols. In former times he was subject to the DALAI-LAMA (which see) of Thibet, but in course of time, being far distant from his superior, he made a schism among the Lamaists, and established himself as an independent ecclesiastical ruler, on an equal footing with the Dalai-Lama himself. The chief magistrates and persons of distinction are alone allowed to approach his sacred presence; and when he gives them his blessing, he lays his hand upon their foreheads, having a chaplet in it at the same time, similar to those carried by the Lamas. The Kutuchta never exposes himself to public view, but on some particular days when he comes forth surrounded with the utmost pomp and ceremony. He is carried in procession to a tent, covered with Chinese velvet, where he sits cross-legged on a throne, erected on a large square eminence, surrounded with a large number of cushions on which are seated the subordinate Lamas. On either side of the chief pontiff are placed two idols, which represent the Divine essence. As soon as the

Kutuchta has taken his seat upon the throne, the music with which he was ushered into the tent ceases, and the whole assembly first prostrate themselves on the ground, and then burst forth into loud acclamations of praise to the Deity, and lofty eulogiums upon the Kutuchta. The Lamas now throw odoriferous herbs into their censers, and with these they perfume the idols, the pontiff, and the whole congregation. As soon as this ceremony is over, each Lama deposits his censer at the feet of the pontiff, and the leading one of their number takes seven separate cups filled with different ingredients, such as milk, honey, tea, or brandy, presenting them as an offering to the idols. Then he takes seven other cups, filled with the same ingredients, and presents them to the Kutuchta. During this part of the ceremony, the crowd of people present rend the air with their cries in praise of the sovereign pontiff, who first tastes the oblations, and then distributes the remainder to the heads of the several tribes. The Kutuchta now withdraws with the same pomp and pageantry as he entered. "To the idea of immortality," says Picart, "which these people entertain of their Kutuchta, another is added, which is altogether as whimsical and extravagant, and, no doubt, as deeply imprinted on their imaginations as the former; viz. that after the Kutuchta is grown old with the decrease of the moon, he renews his youth at the change of the same planet. The whole mystery of this fantastical notion consists in the holy father suffering his beard to grow from one new moon to another, and never shaving himself, but at her first appearance; at which time he dresses himself in all his splendour, paints his face; and besmears it all over with white and red, as is customary among the Muscovites. As to the notion of this grand pontiff's immortality, the origin and foundation of it is this. All these Tartars hold the metempsychosis, or transmigration of souls; and this received opinion induces them to imagine, that the soul of the expiring Kutuchta enters, immediately after his decease, into the body of his successor; or, at least, that the soul of the latter receives all the operations, and is endowed with all the powers and faculties of the soul of the deceased. For which reason, he who is intended to be the old pontiff's successor, must constantly attend him, that the soul of the holy father may qualify the young one, if I may be allowed the expression, for his approaching godhead; that the young soul may every day have familiar converse with the old one, possess all her qualities, and become, as it were, the very same."

KWAMBAK, the first officer at the court of the DAIRI (which see) in Japan, and represents that pontiff when the dignity devolves on a woman or a child.

KWAN-SHI-IN, one of three divinities unknown to the original Budhists, but worshipped in China as scarcely inferior to Gautama Budha himself. He is also known by the name of *Padma-pani*, or lotus-bearer, and he is considered as the author of all joy and happiness in the family circle, and has even been deputed to administer the government of the whole earth. In many districts of Thibet he is incarnate, under the name of *Padma-pani*, in the person of the DALAI-LAMA (which see), and no cry so often meets the ear of the traveller in that country as *Om! Mani-Padme! Hum.*—"Glory to the lotus-bearer, Hum!" Both in Thibet and in Mongolia this deity is represented sometimes with innumerable eyes and hands, and sometimes with as many as ten heads, all bearing crowns, and rising conically one above another Throughout China *Kwan-shi-in* is exhibited with a female figure, and decorations usually worn by females.

KYRIE ELEISON (Gr., O Lord, have mercy), a response made by the people, and an earnest supplication for mercy, introduced at an early period into the Christian church. According to Augustin, it was in use in the Syriac, Armenian, and other Oriental languages. The Council of Vaisen, A. D. 492, ordered its introduction into the churches of France in both the morning and evening prayer and the communion service; and in the preamble of the decree, it is declared to be a very useful and agreeable custom in the Roman Church, and all the provinces of Italy and the East. Gregory the Great introduced a threefold form: 1. O Lord; 2. Lord, have mercy; 3. Christ, have mercy. And each, it would seem, was to be thrice repeated with reference to the sacred Trinity.

KYRKO-HANDBOK, the ritual of the Swedish Church, revised and published in 1811. It is divided into fifteen chapters, containing the Psalms; the morning prayer and communion service; the evening prayer and the holy-day service; the Litany; the forms of baptism, confirmation, marriage, and churching of women; the funeral service; the forms of consecration of churches and of bishops; the form of ordination of priests, &c.

KYRKO-ORDNINGEN, a work first published in 1686, containing the laws regulating the government and discipline of the Church of Sweden.

KYRKO-RAD (Swed. church council), a church court in Sweden, inferior to the diocesan consistories, and nearly answering to a presbytery. It is composed partly of laymen, who are elected by the parishioners. See SWEDEN (CHURCH OF).

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LABADISTS, a sect which arose in Holland in the seventeenth century, originated by John Labadie, a Frenchman, of an ardent and enthusiastic temperament. Originally reared in connection with the Church of Rome, he entered the order of the Jesuits, from which, however, he was dismissed in 1639. He now joined the Reformed church, and became a devoted and exemplary pastor, performing the ministerial functions with reputation in France, Switzerland, and Holland. At length he began to preach and to propagate new and peculiar opinions, which resembled in many points the doctrines of the MYSTICS (which see). He speedily gathered around him a number of followers, who were called *Labadists*, and who resided first at Middleburgh, in Zealand, and afterwards at Amsterdam. In 1670 the sect settled at Herworden, in Westphalia, under the special patronage of the Princess Elizabeth, daughter of the Elector Palatine. After a time, Labadie was compelled to remove his establishment to Altona, in South Holland, where its founder died in 1674, when the community finally removed to Wiewert, in North Holland, and soon after sunk into oblivion.

The Labadists agreed with Schwenkfeld and the Anabaptists in attaching great importance to internal revelation, by which the external revelation is rendered intelligible, and from which it receives its authority. They also entertained very strong views as to the purity of the visible church, maintaining that it ought not to consist of professing disciples of Christ, but of really sanctified Christians, striving after perfection in holiness.

LABARUM, the military standard of the first Christian Emperor, Constantine. The circumstances which led to his adoption of the Labarum are detailed by Eusebius, and are in substance as follows. Constantine had resolved to make an attempt to deliver Rome from the tyranny of Maxentius, but feeling that he needed a higher than human aid, he prayed earnestly to God that he would assist him in the difficult enterprise in which he was engaged. About mid-day, when crossing the country with his army, he offered up this prayer, and immediately there appeared in heaven near the sun a bright shining cross, on which was inscribed these words in the Greek language: "By this sign, Conquer." This sign, which was seen in the sky both by the soldiers and their leaders, was followed by a secret vision, in which the Son of God appeared to the Emperor, holding in his hand the symbol of the cross, and commanded him to form a standard on the same model, under which his soldiers would march to victory. Constantine hastened to obey the solemn command, and forthwith a standard was framed by the most skilful artificers, under the immediate direction of the Emperor himself. It was in the form of a long spear, overlaid with gold, and having a cross beam towards the top. Upon the summit there was a golden crown, enclosing the two first letters of the name Christ interseeting each other. From the cross beam was suspended a silken veil, in which were inwrought images of the Emperor and of his children.

The name given to this standard was *Laburum*, a word the literal meaning and correct derivation of which are unknown. The monogram containing the two initial letters of the name of the Messiah, and which were so formed as also to represent a cross, was afterwards engraved upon the shields of the soldiers, and fixed upon their helmets. Fifty men, chosen for their strength, valour, and piety, were appointed to the care of the *Laburum*, which long continued to be carried at the head of the Roman army, and to be considered the sure token of victory. It is only right to state that the account of the miraculous sign is related by Eusebius alone, and that the information of the historian was derived from the testimony of Constantine himself, confirmed by an oath. Eusebius considers the testimony of the Emperor as satisfactory, but at the same time he states that if the narrative had been given by any other person, he would not easily have been believed.

LABIS, the name which the modern Greeks give to the spoon used in administering the consecrated bread and wine to the laity.

LABORANTES, a name sometimes applied in the early Christian writers to the COPIATÆ (which see).

LABRADOR AND GREENLAND (RELIGION OF). These remote countries, bordering on the Arctic regions, are deeply interesting in a religious aspect, being the seats of two missions of the United Brethren, which have been maintained in these cold inhospitable regions for more than a hundred years. Hans Egede, a Danish missionary, who is often styled the Apostle of Greenland, first took up his abode in that country in 1721; and from that time down to the present day, have the Moravians continued to send thither laborious and self-denying missionaries, who, amid the severest privations, and almost insuperable difficulties, have carried on the

work of evangelization among the benighted natives of these desolate regions. It would appear that so early as the end of the tenth century, a colony from Iceland, headed by Eirek, surnamed the Red, settled in Greenland. Leif, the son of Eirek, having made a voyage to Norway, was there persuaded to embrace Christianity, and on his return he was accompanied by a priest to convert the new colony. The settlements in Greenland adopted Christianity, and continued to increase and flourish. They were divided into the East and the West Bygd or inhabited districts, the uninhabited country being termed Ubygd. At a later period the West Bygd contained ninety farms, with four churches; the East Bygd, one hundred and ninety farms, and two towns, with one cathedral, eleven churches, and three monasteries. The first bishop was ordained in A. D. 1121, the seventeenth and last in 1404. After this nothing more is known of the first Greenland colonies. "The learned men of the seventeenth century," says Mr. Blackwell in his valuable edition of Mallet's 'Northern Antiquities,' "when they recalled to mind that a Christian community had existed on these remote shores for upwards of four centuries, could only account for its extinction by a sudden catastrophe. Some supposed that the settlements had been ravaged by the pirates who infested the north seas at the close of the fourteenth century; others, that the great pestilence of 1348, called the Black Death, had swept off the greater part of the population, and that the survivors had been massacred by the Esquimaux. But it seems very unlikely that pirates would have directed their marauding expeditions to such a poor country as Greenland, and although the colony may probably have been visited by the terrible scourge so graphically described by Boccaccio in the introduction to his Decameron, we believe there is no documentary evidence to show that this was actually the case. We know at least that upwards of half a century later there was still a bishop at Garda, and may therefore conclude that the colonists were able to resist the attacks of the Esquimaux, with whom they appear to have been in constant hostility. The real cause of the gradual decay and final extinction of these settlements was, no doubt, the pernicious system of commercial policy pursued by the mother country."

Along with the first colonies their religion seems also to have disappeared, for when Egede settled on the West coast of Greenland in 1721, he found the people in a state of darkness and heathenism, having no other priests but *angekoks*, who were little better than sorcerers. The Greenlanders, when Egede came among them, held that there was a spiritual Being, whom they called *Torngarsuk*, to whom they ascribed a supernatural power, though not recognizing him as the Creator. The *angekoks* were divided in the ideas which they entertained of this great Being. Some alleged that he is without form or shape; others gave him the form of a bear; others pretended that he had a large body and only one arm while others still considered him so small that he was no larger than the finger of a man's hand. Some considered him as immortal, while others believed that a puff of wind could drive him out of existence. They assigned him his abode in the lower regions of the earth, and they said also that he lived in the water. They maintained that a spirit resided in the air, which they named *Innertirrirsok;* and another called *Erloersotok*, who fed upon the intestines of the dead, and was said to have a ghastly, haggard countenance, with hollow eyes and cheeks. Each element they believed had its governor or president, which they called *Innuæ*, and from these the angekoks received their *torngak* or familiar spirits, which again in the case of others were simply their own deceased parents.

The angekok or conjuring priest is thus described by Egede:—"If one aspires to the office of an angekok, and has a mind to be initiated into these mysteries, he must retire from the rest of mankind, into some remote place, from all commerce; there he must look for a large stone, near which he must sit down and invoke Torngarsuk, who, without delay, presents himself before him. This presence so terrifies the new candidate of angekokism, that he immediately sickens, swoons away, and dies; and in this condition he lies for three whole days; and then he comes to life again, arises in a newness of life, and betakes himself to his home again. The science of an angekok consists of three things. 1. That he mutters certain spells over sick people, in order to make them recover their former health. 2. He communes with Torngarsuk, and from him receives instruction, to give people advice what course they are to take in affairs, that they may have success, and prosper therein. 3. He is by the same informed of the time and cause of any body's death; or for what reason any body comes to an untimely and uncommon end; and if any fatality shall befall a man." These impostors persuade the poor ignorant people that with their hands and feet tied they can mount up to heaven, or descend to the lower regions of the earth, where the fierce Torngarsuk holds his court. A young *angekok* can only undertake this journey in the fall of the year, because at that time the rainbow, which they believe to be the lowermost heaven, is nearest to the earth. This wonderful feat is thus performed: "A number of spectators assemble in the evening at one of their houses, where, after it is grown dark, every one being seated, the angekok causes himself to be tied, his head between his legs and his hands behind his back, and a drum is laid at his side; thereupon, after the windows are shut and the light put out, the assembly sings a ditty, which, they say, is the composition of their ancestors; when they have done singing the angekok begins with conjuring, muttering, and brawling; invokes Torngarsuk, who instantly presents himself, and converses with him (here the masterly juggler knows how to

play his trick, in changing the tone of his voice, and counterfeiting one different from his own, which makes the too-credulous hearers believe, that this counterfeited voice is that of Torngarsuk, who converses with the angekok). In the meanwhile he works himself loose, and, as they believe, mounts up into heaven through the roof of the house, and passes through the air till he arrives into the highest of heavens, where the souls of angekok poglit, that is, the chief angekoks, reside, by whom he gets information of all he wants to know. And all this is done in the twinkling of an eye."

The *angekoks* pretend to cure all kinds of diseases, simply by muttering inarticulate sounds or blowing upon the sick. One mode in which they exercise their medical power is, by laying the patient upon his back, and tying a ribbon or string round his head, having a stick fastened to the other end of the string with which they lift up the sick person's head from the ground and let it down again; and at every lift the angekok communes with his *Torgak* or familiar spirit about the state of the patient whether he shall recover or not; if the head is heavy, it is a sign of death, and if light, of recovery. These absurd conjurers actually persuade sick persons, in some cases, that they have the power to create within them new souls, provided they are sufficiently remunerated for their trouble. The heathen Greenlanders are very credulous, and therefore much addicted to the use of amulets or charms, which they wear about their arms and necks. These potent spells consist of some pieces of old wood, stones or bones, bills and claws of birds, or anything else which they suppose to be efficacious in preserving them from diseases and other calamities, or in bringing them success in their fishing expeditions.

Strange notions as to the origin and creation of all things are entertained by the inhabitants of these northern regions. Their own people they believe to have sprung from the ground, but foreigners, whom they call *Kablunat*, they suppose to have descended from a race of dogs. The dead, as they imagine, pass into the land of souls; some go to heaven, and others to the centre of the earth, which last they regard as a delightful country, where the sun shines continually and the inhabitants are supplied with an inexhaustible stock of all sorts of choice provisions. The centre of the earth, besides, being the residence of Torngarsuk, is also inhabited by a notorious female personage, whom the missionary Egede thus describes, along with the mansion in which she holds her residence: "She is said to dwell in the lower parts of the earth under the seas, and has the empire over all fishes and sea-animals, as unicorns, morses, seals, and the like. The bason placed under her lamp, into which the train oil of the lamp drips down, swarms with all kinds of sea fowls, swimming in and hovering about it. At the entry of her abode is a *corps de garde* of sea dogs, who mount the guard, and staud sentinels at her gates to keep out the crowd of petitioners. None can get admittance there but angekoks, provided they are accompanied by their Torngak, or familiar spirits, and not otherwise. In their journey thither they first pass through the mansions of all the souls of the deceased, which look as well, if not better, than ever they did in this world, and want for nothing. After they have passed through this region, they come to a very long, broad, and deep whirlpool, which they are to cross over, there being nothing to pass upon but a great wheel like ice, which turns about with a surprising rapidity, and by the means of this wheel the spirit helps his angekok to get over. This difficulty being surmounted, the next thing they encounter is a large kettle, in which live seals are put to be boiled; and at last they arrive, with much ado, at the residence of the devil's grandame, where the familiar spirit takes the angekok by the hand through the strong guard of sea dogs. The entry is large enough, the road that leads is as narrow as a small rope, and on both sides nothing to lay hold on, or to support one; besides that, there is underneath a most frightful abyss or bottomless pit. Within this is the apartment of the infernal goddess, who offended at this unexpected visit, shows a most ghastly and wrathful countenance, pulling the hair off her head: she thereupon seizes a wet wing of a fowl, which she lights in the fire, and claps to their noses, which makes them very faint and sick, and they become her prisoners. But the enchanter or angekok (being beforehand instructed by his Torngak how to act his part in this dismal expedition) takes hold of her by the hair, and drubs and bangs her so long, till she loses her strength and yields; and in this combat his familiar spirit does not stand idle, but lays about her with might and main. Round the infernal goddess's face hangs the aglerrutit, which the angekok endeavours to rob her of. For this is the charm by which she draws all fishes and sea animals to her dominion, which no sooner is she deprived of, but instantly the sea animals in shoals forsake her, and resort with all speed to their wonted shelves, where the Greenlanders catch them in great plenty. When this great business is done, the angekoks with their Torngak, proud of success, make the best of their way home again, where they find the road smooth, and easy to what it was before.

"As to the souls of the dead, in their travel to this happy country, they meet with a sharp-pointed stone, upon which the angekoks tell them they must slide or glide down, as there is no other passage to get through, and this stone is besmeared with blood; perhaps, by this mystical or hieroglyphical image, they thereby signify the adversities and tribulations those have to struggle with who desire to attain to happiness."

It was to a people whose whole religion thus consisted of a mass of absurd superstitions that the apostolic Egede devoted twenty-five years of active missionary work. For ten weary years,

after first entering upon his work, he persevered in his labours, with very little apparent success. But at length a new era began to dawn upon benighted Greenland. In 1731, two baptized Greenlanders, who had been taken to Denmark, gave such interesting information as to the state of their countrymen, that a little band of devoted Christian brothers was sent from the congregation at Herrnhut as a reinforcement to the Danish mission to Greenland. On reaching their destination, they fixed upon a place of settlement, to which they afterwards gave the name of New Herrnhut. Having made all necessary preparations, they engaged in their missionary work with the utmost diligence and assiduity. Nor did they labour in vain. By the Divine blessing, they soon succeeded in gathering around them a small company of Christian converts, who, feeling the power of the truth on their own hearts, sought to communicate the glad tidings of salvation to others also. Thus the mission prospered more and more. From time to time, the hands of the missionaries were strengthened, and their hearts encouraged, by the arrival of other brethren, who came to aid them in their glorious work. Two settlements were in course of time formed, where a goodly company of Christian Greenlanders composed the church. In the winter of 1768, an aged *angekok* renounced his mode of life, and confessed that he and the other sorcerers had deceived the people. This unexpected event gave a new impulse to the good cause, and so extensive was the awakening among the natives, that in little more than twelve months 200 Greenlanders were added to the church by baptism. From this period the work was carried on with redoubled energy. In 1774, a third settlement was formed in the south of Greenland, at a place which they termed Lichtenau. Here the labours of the missionaries met with remarkable success, so that in the course of a few years the numbers of church members exceeded those at either of the other stations.

In 1801, so great had been the progress made in the work of the mission at all the stations, that the people on the western coast of Greenland had nearly all embraced Christianity, and of the women, the last one that remained in heathenism was baptized in January of this year. Numbers were now added to the membership of the church from time to time. The year 1823 was rendered remarkable by the printing and circulation of the first complete New Testament in the Greenland language. At this time the three congregations under the care of the Brethren consisted of 1,278 persons. In the following year a new Moravian settlement was formed at the most southern extremity of Greenland, at a place called by the missionaries Fredericksthal. Of this station the missionary had the gratification of writing, under date October 1825—"Since our arrival here in June 1824, 104 heathens have been baptized." Thus four Moravian settlements are now in successful operation in Greenland. The missionaries, however, have been not a little discouraged by the conduct of the Danish government, in repeatedly issuing prohibitions to the Greenland converts against their residing in communities near the Moravian settlements. The obstacle thus put by the government in the way of the success of the mission has, in the good providence of God, been overruled for good. It has led to the formation, in 1851, of a seminary at New Herrnhut for training native assistants. The most recent report of the Greenland Moravian mission conveys the gratifying statement that there are in all twelve missionaries, and that the churches contain 842 communicants, while the number of persons under instruction amounts to 2,001

The mission to Labrador commenced at a considerably later period than that to Greenland. An attempt was made, indeed, in 1752 to establish a settlement in the country, but it proved unsuccessful, and it was not until 1769 that George III. presented 100,000 acres of land to the Moravian brethren to aid them in commencing a mission on the coast of Labrador. The same year a society was established in London to assist in the prosecution of the same important object. The enterprise was headed by Jens Haven, who had previously laboured as a missionary in Greenland. The spot on which the settlement was established received the name of Nain, and is situated on the east coast of Labrador. The Esquimaux showed themselves uniformly friendly to the missionaries from the date of their first arrival in the country. The *angekoks* here, as in Greenland, possessed great influence over the people, who were, in fact, ferocious savages, habituated to the gratification of the most brutal passions. But no sooner did the missionaries commence operations, than, to their agreeable surprise, they found the people ready and even eager to receive instruction. In the course of a few years two additional settlements were established, one at Okkak, about 150 miles north of Nain, and another at Hopedale, some distance to the south of Nain. The cause now made rapid progress among the Esquimaux, and in the spring of 1804, the hearts of the devoted missionaries were refreshed by the manifestation of a decided revival of religion, which commenced at Nain, and soon spread to the other stations. This work of grace continued several years, and many, both old and young, were added to the church of Christ. Early in 1811, the northern coast of Labrador was explored, with a view to the formation of a settlement in that quarter; but, after five months spent in minutely examining the country, the idea was abandoned, and has never since been revived. About the year 1820, portions of the New Testament were translated and printed in the Esquimaux language by the British and Foreign Bible Society, and so highly was the gift prized by the people, that they began, of their own accord, to collect seals' blubber, by way of making up a small contribution towards the expenses of that society.

In Labrador, as in Greenland, the labours of the

missionaries have, from the beginning, been carried on amid many discouragements and privations; but their trials have been borne with patience and resignation, while their hearts are cheered by the ample tokens which they are from time to time receiving that they are not labouring in vain, nor spending their strength for nought or in vain. From recent accounts, the state of the mission is very encouraging. There are fifteen missionary brethren carrying on their operations in these inhospitable regions. The communicants in the churches amount to 394, and those under instruction to 1,357 persons.

LACE OF BLUE, or SACRED FRINGE. No small importance, both among the ancient and the modern Jews, has been attached to the hem or border of the upper garment. On turning to the law of Moses, we find, in Num. xv. 38—40, the command given, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God." In Exodus xxviii. 28, in the directions for the dress of the high-priest, it is said, "They shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod." The Pharisees were blamed by our blessed Lord for ostentatiously making broad the borders of their garments. Among the modern Jews, every male is obliged to have a garment with fringes at the four corners; and every morning when he puts on this garment, he must take the fringes in his hands, and say, "Blessed art thou, O Lord our God, king of the universe! who hath sanctified us with his commandments, and commanded us the commandment of the fringes." Our Lord, in fulfilling all righteousness, wore also the garment with the fringes, and this being the part of the dress which more peculiarly marked out the Israelite, the sick often sought to touch it, that they might be healed.

LACERATIONS. See CUTTINGS IN THE FLESH.

LACHESIS (from Gr. *lanchano*, to allot), one of the FATES (which see) among the ancient Greeks and Romans. The office of *Lachesis* was supposed to be to turn the wheel of fate, and thus to determine the fortune of life.

LACHRYMATORIES, small glass or earthen vessels, in which, among the ancient heathen, were put the tears which surviving friends or relatives wept for the dead. These, with their contents, were buried with the urns and ashes of the deceased.

LACINIA, a surname of JUNO (which see), under which she was worshipped in the neighbourhood of Croton, where she had a sanctuary.

LACTURCIA, a goddess among the ancient Romans, who preserved the tender plants with their milky juice.

LACTURNUS, an ancient Roman divinity, who was believed to protect the young fruits of the field. Some have considered *Lacturnus* to be a surname of Saturn.

LADY-DAY. See ANNUNCIATION.

LAFS-AL-JEMIN (Heb. the thief on the right hand), a festival observed by the Syrian Christians in commemoration of the penitent thief. This falls upon the Octave of their Easter.

LAG, the name given by the modern Jews to the festival of the thirty-third of Omer, the Hebrew word *Lag* representing the number thirty-three. See OMER (FESTIVAL OF THE THIRTY-THIRD OF).

LAHA, a tablet suspended in a Buddhist WIHARA (which see) in Ceylon, upon which any matter might be written, about which it was intended that the priests should be informed.

LAITY (Gr. *laos*, people), a term used, from an early period in the history of Christianity, to denote the body of the church in contradistinction from the clergy. The word is not found in the New Testament, but it occurs in ancient Christian writers. According to Rheinwald and Gieseler, the distinction between laity and clergy was unknown till the second century. Previous to this, all performed the office of priests as they had occasion, and even after that time laymen were sometimes heard in the public assemblies. See CLERGY.

LAKSHANA, characteristic beauties or signs of a supreme *Budha*. These were divided into three kinds: 1. The 216 *Mangalya-lakshana*, of which there were 108 on each foot. 2. The 32 *Maha-purusha-lakshana* or superior beauties. 3. The 8 *Anavyanjana-lakshana* or inferior beauties.

LAKSHMI, a Hindu female divinity, one of the many consorts of VISHNU, and therefore worshipped by the *Vaishnava* sects, but particularly the followers of *Ramanuja*. In the *Mahabharat*, all divine beings are alleged to proceed from Krishna, and among these *Lakshmi* comes from his mind; but in one of the *Puranas*, *Ganesa* is represented as calling her the great *Lakshmi*, the mother of the world, who was made from the left side of *Radha*, the favourite consort of *Vishnu*. This goddess is usually described as possessed of singular beauty and grace, and she is considered as the goddess of wealth.

LAMAISM, the name which *Budhism* has assumed in Thibet. It seems to have found its way into that country at nearly the same date,—the first century of our era,—as it was introduced into China, where it is known by the name of *Foism*. In Thibet, however, the divinities, which were worshipped before the entrance of Budhism, namely, the genii of the hills and valleys, and woods and rivers, are still adored by the poorer classes with the express sanc-

tion of the Lamas: but while these remnants of the ancient religion are still tolerated, Budhism, which found a ready acceptance at an early period among the great mass of the Thibetans, has, since the middle of the seventh century, continued with scarcely a single interruption to be recognized as the religion of the whole country. Hence the extensive prevalence in Thibet of a system of religious mendicants.

Lamas or monks are to be found swarming in every town and district. In their official ceremonies they wear silken vests, adorned with images, and have a lettered border of sacred texts woven into the scarf. At every turn the traveller meets some of these Budhist priests, each of them carrying in his hand the *Tchu-chor* or prayer-cylinder, a single revolution of which is considered to be equivalent to a roll of prayers. In every family, one at least of the children is trained up to the priestly office. And the peculiar modification which *Budhism* has assumed in passing into the form of *Lamaism*, fully accounts for the enormous increase in the number of Thibetan and Tartar Lamas over those of other Budhist countries. In Tartary we learn that, with the exception of the eldest son of each family, all the rest of the children are reared as *Lamas*, and accordingly the *Lamaseries* of that country are built so large as to contain ten, twenty, and even thirty thousand of these mendicant monks. In consequence of the enormous number of priests which are found in Thibet and Tartary, the ordinary law of Budhism in Ceylon and elsewhere, which prohibits mendicants from earning their bread by any manual employment, is totally abandoned in both these countries, so that the *Lamas* are allowed to follow various trades even while residing in the convents.

The most important of all the modifications which have been introduced into Budhism in Tartary and Thibet is the doctrine of the Grand or DALAI-LAMA (which see). This high official ruler, who in former times was the sole depositary both of temporal and spiritual power, is believed to be an incarnation of *Gautama Budha*, whose spirit still wanders about in successive births and deaths from *Lama* to *Lama*. While each of the ordinary priests is a *chaberon* or incarnate Budha (see BUDHA, LIVING), this is more especially and in a still higher sense true of the *Dalai-Lama*, who sits in the shrine of the temple and is worshipped as a deity, while his supremacy is acknowledged by all the other inmates of the Lama-series in Thibet, Tartary, and China. This notion of hereditary incarnations seems to have existed several centuries before it was introduced into these countries. Thus Major Cunningham, in his work on the History and Statistics of Ladak, tells us of one Urgyan Rinpoche, who, in the eighth century, was invited into Thibet, and founded the confraternity of red Lamas, and who, the Major alleges, was believed to have been an incarnation of the Budha *Amitabha* or *O-me-to*, the fourth of the celestial Budhas of that region. We have no mention of any other incarnation until the commencement of the fifteenth century, when Tsong-Kaba, the Budhist reformer, appeared, who was regarded as an incarnation either of *O-me-to*, or of *Manjusri*. It was not, however, till the latter half of the same century that the idea of perpetual incarnations was fully matured. "Then it was," says Mr. Hardwick, in his 'Christ and other Masters,' "that one chief abbot, the 'perfect Lama,' instead of passing, as he was entitled, to his ultimate condition, determined for the benefit of mankind to sojourn longer on the earth and be continuously newborn. As soon as he was carried to his grave in 1473, a search was instituted for the personage who had been destined to succeed him. This was found to be an infant, who established its title to the honour by appearing to remember various articles which were the property of the Lama just deceased, or rather were the infant's own property in earlier stages of existence. When the proofs of such identity were deemed irrefragable, the new candidate was formally promoted to the vacant chair: and in the fifth abbot of this series originated the famous hierarchy of the Dalai-Lamas (in 1640). So fascinating grew the theory of perpetual incarnations, that a fresh succession of rival Lamas (also of the *yellow* order) afterwards took its rise at Teshu-lamby, while the Dalai-Lamas were enthroned in Lhassa; and at present every convent of importance, not in Tibet only, but in distant parts of Tatary, is claiming for itself a like prerogative. Each confraternity believes that the departed abbot is still actually present with his subjects though enshrouded in a different body. Conscious of the dark malignity of demons, quivering at the thought of men who practise demoniacal arts and lead astray by their enchantments, these Tibetians are 'in bondage to fear;' their only refuge is the presence and superior holiness of one who, by his mastery over all the adverse forces of creation, is believed to rescue his true followers from the rage of their oppressor. The religion of Tibet is thus from day to day assuming all the characteristics of man-worship. Anxious cravings after some invincible protector, there impel the human spirit to fashion for itself a novel theory of salvation; and the sight of one who styles himself incarnate deity excludes all living faith in God and in the things invisible."

The *Budhism* of Thibet in the form of *Lamaism* is not the Budhism of CHAKIA-MOUNI (which see), nor is it the *Budhism* of the earliest race of its disciples as it is seen in Ceylon. The doctrine of an ADI-BUDHA (which see), or a Supreme Creator, evidently a modern graft upon the ancient system of Budhism, which is essentially atheistic, is found in Nepál and portions of Thibet, borrowed probably from the adjacent Brahmanism of India. And this origin of the theistic notion of an *Adi-Budha* is still further confirmed by the fact that other ideas have been derived from the mystical system of the Hindu *Tantrists*, such as the theory of the Budhist *Saktis*, or the female energies of the Dhyáni Budhas. From

the essence of the *Adi-Budha* are believed to have spontaneously emanated five intelligences of the first order, called celestial Budhas, which in turn give origin to other five intelligences of the second order called BODHISATWAS (which see). These last, which are called in China *Pusas*, and are esteemed by the ordinary Foists as gods, are simply links connecting the Supreme Being or *Adi-Budha* with the lower orders of created beings.

The Chakya-Mouni of the Mongolian Tartars has indeed his votaries in Thibet, not only as the Shakya-Thubba of Ladak, but as the Sommona-Kodom or Gautama of other regions. The Thibetan sacred books, which extend to one hundred volumes, are called *Ka-gyur*, that is, translation of Commandment, on account of their being translated from the Sanskrit, or from the ancient Indian language, by which may be understood the Pracrita or dialect of Magadha, the principal seat of the Budhist faith in India at that period. These sacred books were imported into Thibet, and translated there between the seventh and thirteenth centuries of our era, but mostly in the ninth. They are in substance the same as the sacred books of Ceylon, though the account of their origin is widely different.

There is undoubtedly a nearer approximation to the truth in regard to the nature of the Divine Being, in the Lamaism of Tartary and Thibet than in the Budhism of Ceylon. Another peculiar feature of Lamaism, is that there are innumerable living Budhas, at the head of which is the Dalai-Lama. Budha is, nevertheless, the sole sovereign of the universe, with a body, a spiritual substance, without beginning and without end. But while there is thus evidently at the foundation of the system of Lamaism a firm belief in the existence of one Supreme Being, invisible and incorporeal, it is mixed up in the doctrine of living Budhas with a strange species of man-worship, which is so prevalent and so engrossing, as to make the great mass of the people lose sight of all higher notions of the Divine Being.

Among the Lamaists of Thibet, the doctrine of metempsychosis occupies a prominent place in their religious creed; so that in their opinion to kill any living creature whatever is to incur the danger of homicide, since the smallest insect may happen to be the transmigration of a man. But while the Thibetan Lamaists are thus strict in this matter, the Foists of China have little or no scruple on the subject of destroying animal life; and yet to show some regard for the great Budhist principle, they now and then dedicate some pigs to Budha, which are permitted to live their usual term, and die a natural death.

A remarkable analogy has sometimes been pointed out in rites and customs between the Lamaism of Thibet and the Christianity of the Middle Ages. This has been particularly noticed, and partly accounted for by M. Hue, himself a Romanist missionary, in his 'Travels in Tartary and Thibet:' "Upon the most superficial examination," says he, "of the reforms and innovations introduced by Tsong-Kaba into the Lamanesque worship, one must be struck with their affinity to Catholicism. The cross, the mitre, the dalmatica, the cope, which the Grand Lamas wear on their journeys, or when they are performing some ceremony out of the temple; the service with double choirs, the psalmody, the exorcisms, the censer, suspended from five chains, and which you can open or close at pleasure; the benedictions given by the Lamas by extending the right hand over the heads of the faithful; the chaplet, ecclesiastical celibacy, spiritual retirement, the worship of the saints, the fasts, the processions, the litanies, the holy water, all these are analogies between the Budhists and ourselves. Now, can it be said that these analogies are of Christian origin? We think so. We have indeed found, neither in the traditions nor in the monuments of the country, any positive proof of their adoption, still it is perfectly legitimate to put forward conjectures which possess all the characteristics of the most emphatic probability.

"It is known that, in the fourteenth century, at the time of the domination of the Mongol emperors, there existed frequent relations between the Europeans and the peoples of Upper Asia. We have already, in the former part of our narrative, referred to those celebrated embassies which the Tartar conquerors sent to Rome, to France, and to England. There is no doubt that the barbarians who thus visited Europe must have been struck with the pomp and splendour of the ceremonies of Catholic worship, and must have carried back with them into the desert enduring memories of what they had seen. On the other hand, it is also known that, at the same period, brethren of various religious orders undertook remote pilgrimages for the purpose of introducing Christianity into Tartary; and these must have penetrated at the same time into Thibet, among the Si-Fan, and among the Mongols on the Blue Sea. Jean de Montcorvin, Archbishop of Peking, had already organized a choir of Mongol monks, who daily practised the recitation of the psalms, and the ceremonies of the Catholic faith. Now, if one reflects that Tsong-Kaba lived precisely at the period when the Christian religion was being introduced into Central Asia, it will be no longer matter of astonishment that we find, in reformed Buddhism, such striking analogies with Christianity."

It is not a little remarkable that these striking points of similarity between Lamaism and Romanism are confined to the countries of Tartary and Thibet. Lamaism, it must be borne in mind, is not older than the thirteenth century of the present era. Budhism was, no doubt, unknown in Thibet 600 years before; but it was only under Kublai-Khan, A. D. 1260, that the adherents of that system were reduced under the dominion of a regular hierarchy, by the appointment of the first Grand Lama. At this very

time, when the introduction of the new hierarchy was likely to be accompanied with other changes and modifications, the Thibetians were brought into communication with Christianity, more especially in the form of Romanism. The Khans had at their court not only Jews, Mohammedans, and Budhists, but Roman Catholic and Nestorian missionaries; and in the fourteenth century, the arrival of a strange Lama from the far west is said to have made great changes in the aspect of religious worship in Thibet. Hence in all probability those peculiar analogies, which have been so distinctly noticed by the Abbé Huc. M. Abel-Rémusat, in his 'Melanges Asiatiques,' thus explains the processes by which the innovations referred to may have been introduced into *Lamaism*. "At the time," he says, "when the Budhist patriarchs established themselves in Thibet, the portions of Tartary which adjoined that country were full of Christians. The Nestorians had founded cities there, and converted whole nations. At a later period the conquests of the followers of Ginghis-Khan collected there strangers from all countries; Georgians, Armenians, Russians, French, Mussulmans, sent thither by the caliph of Bagdad; Catholic monks, charged with important missions by the sovereign Pontiff and by St. Louis. These last carried with them church ornaments, altars, and relics, 'to see,' says Joinville, 'if they could attract those people to our faith.' They celebrated the ceremonies of their religion in the presence of the Tartar princes. These gave them an asylum in their tents, and permitted them to rear chapels, even within the precincts of their palaces. An Italian archbishop, established in the imperial city by order of Clement V., had built a church there, in which three bells summoned the faithful to worship, and he had covered the walls with pictures representing religious subjects. Syrian Christians, Roman Catholics, Schismatics, Mussulmans, Idolaters, all lived mingled and confounded together at the court of the Mongol emperors, who were always ready to receive new modes of worship, and even to adopt them, provided that they demanded on their part no belief, and more especially provided that they imposed upon them no constraint. We know that the Tartars passed willingly from one sect to another, embraced a new faith with the utmost ease, and just as readily renounced it to relapse again into idolatry. It was in the midst of these changes that the new seat of the Budhist patriarchs was founded in Thibet. Is it at all wonderful, then, that interested in multiplying the number of their followers, anxious to impart more splendour to their worship, they should have appropriated to themselves some liturgical practices, some of those foreign pompous ceremonies which attracted the crowd; that they should have even introduced some of those institutions belonging to the West, which the ambassadors of the caliph and of the sovereign Pontiff united in praising so highly, and which circumstances disposed them to imitate. The coincidence of places and times authorizes this conjecture, and a thousand peculiarities, which I cannot mention here, would convert it into demonstration."

The Lamaists of Thibet are strict in their attention to religious observances of all kinds. Pilgrimages, noisy ceremonies in the Lamaseries, prostrations on the tops of their houses, are favourite exercises; and even when engaged in ordinary business, they carry about with them rosaries, which they are ever turning and twisting while they are incessantly murmuring prayers. Huc mentions that at Lha-Ssa, where the Dalai-Lama resides, the people are in the habit of gathering together in groups in the evening in the principal parts of the town, and in the public squares, where they kneel down and chant prayers, which vary according to the seasons of the year. The prayer, however, which they repeat on the rosary is always the same, and consists only of six syllables, *Om! Mani-Padme, Hûm*, or as it is generally called by way of abbreviation simply MANI. This sacred formula is regarded as of such importance that it is in every one's mouth, and inscribed on the walls and public places, as well as in the houses.

LAMAS, the Budhist priests of Tartary and Thibet. They are regarded as incarnations of Budha or living Budhas, and are presided over by the *Dalai-Lama*, who possesses a readily acknowledged spiritual authority over the whole priesthood, and until a recent period was possessed of large tracts of country, over which he exercised undisputed temporal sovereignty. Formerly, indeed, the *Dalai-Lama* was the supreme ruler of the nation, but at length one of the royal family, at the death of the principal *Lama*, declared that the spirit of the deceased ecclesiastic had entered into his body, and by this means he regained the power which had been usurped by the priests. The dress of the *Grand Lama* is yellow, and that of other *Lamas* of inferior rank is red. The *Lamas* of Chinese Tartary are so numerous, that they amount to about a third of the entire population; and being under a law of celibacy, the Chinese government readily encourage their increase by gifts and endowments of every kind to check the growth of the population of the Mongolian Tartars from a natural fear that, as formerly, they may yet again revolutionize the empire. The Lamas reside in convents called *Lamaseries*, which are built round about the Budhist temples, like the *viharas* of Ceylon; and their time is chiefly spent in prayers for the people, which are generally conducted by the TCHU-CHOR (which see) or prayer cylinder, and in pursuing the occupation of mendicants to increase the revenues of the *Lamasery*. These convents, which generally contain thousands of priests, are so liberally endowed, that nearly two-thirds of the productive lands of Thibet are said to be appropriated to the support of the priesthood.

M. Huc represents the Lamas as generally distinguished by their skill in the decorative arts both of

painting and sculpture. On this subject he says: "The Lamas are the only artists who contribute to the ornament and decoration of the temples. The paintings are quite distinct from the taste and the principles of art as understood in Europe. The fantastical and the grotesque predominate inside and out, both in carvings and statuary, and the personages represented, with the exception of Buddha, have generally a monstrous and satanic aspect. The clothes seem never to have been made for the persons upon whom they are placed. The idea given is that of broken limbs concealed beneath awkward garments.

"Amongst these Lama paintings, however, you sometimes come across specimens by no means destitute of beauty. One day, during a visit in the kingdom of Gechekten to the great temple called *Alton-Somné* (Temple of Gold), we saw a picture which struck us with astonishment. It was a large piece representing, in the centre, Buddha seated on a rich carpet. Around this figure, which was of life size, there was a sort of glory, composed of miniatures, allegorically expressing the Thousand Virtues of Buddha. We could scarcely withdraw ourselves from this picture, remarkable as it was, not only for the purity and grace of the design, but also for the expression of the faces and the splendour of the colouring. All the personages seemed full of life. We asked an old Lama, who was attending us over the place, what he knew about this admirable work. 'Sirs,' said he, raising his joined hands to his forehead in token of respect, 'this picture is a treasure of the remotest antiquity; it comprehends within its surface the whole doctrine of Buddha. It is not a Mongol painting; it came from Thibet, and was executed by a saint of the *Eternal Sanctuary*.'

"The artists here are, in general, more successful in the landscapes than in the epic subjects. Flowers, birds, trees, mythological animals, are represented with great truth and with infinitely pleasing effect. The colouring is wonderfully full of life and freshness. It is only a pity that the painters of these landscapes have so very indifferent a notion as to perspective and chiaro-oscuro.

"The Lamas are far better sculptors than painters, and they are accordingly very lavish of carvings in their Buddhist temples. Everywhere in and about these edifices you see works of this class of art, in quantity bespeaking the fecundity of the artist's chisel, but of a quality which says little for his taste. First, outside the temples are an infinite number of tigers, lions, and elephants crouching upon blocks of granite; then the stone balustrades of the steps leading to the great gates are covered with fantastic sculptures representing birds, reptiles, and beasts, of all kinds, real and imaginary. Inside, the walls are decorated with relievos in wood or stone, executed with great spirit and truth."

The Lamas are considered as of two parties, which are known by the names of *Red Cap Lamas* and *Yellow Cap Lamas*. The former are by far the most ancient of the confraternities, having originated as early as the eighth century after Christ; while the latter did not exist until the middle of the fourteenth century, when they arose under the auspices of the great Buddhist reformer Tsong Kaba. By degrees the *Yellow Caps* became the predominant sect, and the reforms proposed by Tsong Kaba were adopted throughout Thibet, and afterwards became, by imperceptible degrees, established in all the kingdoms of Tartary. The *Bonzes* of China still retain the ancient rites, with the exception of some innovations which belong to particular localities; but the distinction between the two classes of Lamas is retained in China, those who adhere to the reformed faith of Tsong Kaba being known as the *Yellow*, while those who cleave to the old worship are termed the *Grey Lamas*. These two sects were at one time, doubtless, violently opposed to each other, but now they live together in perfect harmony.

From the immense numbers of Lamas found in Tartary and Thibet, the traveller cannot fail to be struck with the difficulty of meeting the expenses of such a large staff of priests by public endowments. In addition to the lands which go towards their maintenance, the authorities make a distribution of meal every third month to all the Lamas without distinction, but the quantity is altogether inadequate; and, accordingly, this government grant is supplemented by the voluntary offerings of the pilgrims, which, however, are divided among the Lamas according to the position which each holds in the hierarchy, and, accordingly, there are many who receive nothing at all from this source. In addition to the offerings which are made, either in tea or money, the Lamas earn a subsistence for themselves by some handicraft trade or by engaging in commerce; and some of them by printing and transcribing the Lamanesque books. The art of medicine, also, is wholly in the hands of the Lamas, chiefly from an impression which prevails among the Tartars, that every disease is caused by the visitation of a demon, who must, therefore, be expelled by a priestly exorcism before the patient can possibly recover.

The *Materia Medica* of the Lamas is almost wholly limited to pulverized vegetables, either in the form of infusion or pills; but if no medicine should happen to be at hand, the Lama, not in the least disconcerted, simply writes the names of a few remedies upon scraps of paper, which having moistened he rolls up into the form of pills, administering them to the patient, who confidently swallows them, believing that to swallow the name of a remedy is equally efficacious with swallowing the remedy itself. Having acted the physician, the Lama next proceeds to act the priest, repeating prayers suited to the rank of the *Tchutpour* or demon to be expelled. If the patient be poor, the exorcism is a brief offhand process, but if he be rich, the process is lengthened out by numerous prayers and ceremonies. M. Huc

mentions the case of a wealthy chief's aunt, who having fallen sick, a Lama was sent for, who instantly declared that the patient was under the influence of a demon of considerable rank, who must be forthwith expelled at whatever cost. Eight other Lamas were called in, who set about constructing from dried herbs, a large figure which they called the Demon of Intermittent Fevers, and which when completed they placed on its legs by means of a stick in the patient's tent.

"The ceremony," says M. Huc, "began at eleven o'clock at night; the Lamas ranged themselves in a semicircle round the upper portion of the tent, with cymbals, sea-shells, bells, tambourines, and other instruments of the noisy Tartar music. The remainder of the circle was completed by the members of the family, squatting on the ground close to one another, the patient kneeling, or rather crouched on her heels, opposite the *Demon of Intermittent Fevers*. The Lama doctor-in-chief had before him a large copper basin filled with millet, and some little images made of paste. The dung-fuel threw, amid much smoke, a fantastic and quivering light over the strange scene.

"Upon a given signal, the clerical orchestra executed an overture harsh enough to frighten Satan himself, the lay congregation beating time with their hands to the charivari of clanging instruments and ear-splitting voices. The diabolical concert over, the Grand Lama opened the Book of Exorcisms, which he rested on his knees. As he chanted one of the forms, he took from the basin, from time to time, a handful of millet, which he threw east, west, north, and south, according to the Rubric. The tones of his voice, as he prayed, were sometimes mournful and suppressed, sometimes vehemently loud and energetic. All of a sudden, he would quit the regular cadence of prayer, and have an outburst of apparently indomitable rage, abusing the herb puppet with fierce invectives and furious gestures. The exorcism terminated, he gave a signal by stretching out his arms, right and left, and the other Lamas struck up a tremendously noisy chorus, in hurried, dashing tones; all the instruments were set to work, and meantime the lay congregation, having started up with one accord, ran out of the tent, one after the other, and tearing round it like mad people, beat it at their hardest with sticks, yelling all the while at the pitch of their voices in a manner to make ordinary hair stand on end. Having thrice performed this demoniac round, they re-entered the tent as precipitately as they had quitted it, and resumed their seats. Then, all the others covering their faces with their hands, the Grand Lama rose and set fire to the herb figure. As soon as the flames rose, he uttered a loud cry, which was repeated with interest by the rest of the company. The laity immediately rose, seized the burning figure, carried it into the plain, away from the tents, and there, as it consumed, anathematized it with all sorts of imprecations; the Lamas meantime squatted in the tent, tranquilly chanting their prayers in a grave, solemn tone.

"Upon the return of the family from their valorous expedition, the praying was exchanged for joyous felicitations. By-and-by, each person provided with a lighted torch, the whole party rushed simultaneously from the tent, and formed into a procession, the laymen first, then the patient, supported on either side by a member of the family, and lastly, the nine Lamas, making night hideous with their music. In this style the patient was conducted to another tent, pursuant to the orders of the Lama, who had declared that she must absent herself from her own habitation for an entire month.

"After this strange treatment, the malady did not return. The probability is, that the Lamas, having ascertained the precise moment at which the fever-fit would recur, met it at the exact point of time by this tremendous counter-excitement, and overcame it."

The Lamas are invited also to officiate at funerals, not, however, in every case, but only when the deceased is wealthy, and in consequence the process of burning the corpse is conducted with great solemnity. On such occasions the Lamas surround the tomb during the combustion and recite prayers. The process of burning being completed, they destroy the furnace, and carry the bones to the Grand Lama, who reduces them to a fine powder, and having added to them an equal quantity of meal, he kneads the whole with care, and constructs with his own hands cakes of different sizes, which he places one upon the other in the form of a pyramid. These cakes thus prepared by the Grand Lama are conveyed with great pomp to a little tower which has been built beforehand to receive them.

In the ordinary prayers in the Budhist temples, the Lamas having been summoned by the loud sound of a sea-conch, enter barefooted and in solemn silence, and after three prostrations to the living Budha, take their seats on a divan cross-legged and always in a circle. The whole service consists of prayers, which are murmured with a low voice, and psalms which are sung in a grave, melodious tone, interrupted, however, at certain intervals by instrumental music, so loud and harsh and dissonant as to be altogether out of keeping with the rest of the exercises.

The Lamas, though all of them possessing a sacred character, and held in great reverence by the people, are by no means uniform in their mode of life. Some of them, under the name of Domestic Lamas, either settle in the small Lamaseries, or live at home with their families, retaining little more of their priestly office than its red and yellow dress. Another class consists of Wandering Lamas, who travel from place to place all over their own and the adjacent countries, subsisting on what provisions they may pick up on their journey. A third class is composed of the Lamas who live in community,

and pay more attention than the other Lamas to prayer and study. These form the inmates of a LAMASERY (which see). In Tartary the Lamas do not embrace the profession of the priesthood from intelligent and deliberate choice, but are destined to it from birth by their parents. As they grow up they become accustomed to the life of a Lama, and in course of time they come generally to prefer it to every other. Some are found to retire to places of seclusion, and pass their days in contemplation and devotion. Such contemplative Lamas, however, are by no means numerous.

LAMASERY, a collection of small houses built around one or more Budhist temples in Tartary and Thibet as a residence for the Lamas. Its size and elegance is wholly dependent on the means of the proprietor. In Tartary the Lamaseries are all constructed of brick and stone. Only the poorest Lamas build their dwellings of earth, and even these are so well whitewashed that it is difficult to distinguish them from the rest. In some cases grants are made from the public treasury to assist in the erection of Budhist temples, with their accompanying Lamaseries, but the greater part of the expense is defrayed by voluntary subscription. Lama collectors go forth properly attested to gather the necessary funds, carrying with them a sacred basin for the purpose. "They disperse themselves through out the kingdom of Tartary, beg alms from tent to tent in the name of the Old Buddha. Upon entering a tent and explaining the object of their journey, by showing the sacred basin in which the offerings are placed, they are received with joyful enthusiasm. There is no one but gives something. The rich place in the 'badir' ingots of gold and silver; those who do not possess the precious metals, offer oxen, horses, or camels. The poorest contribute according to the extent of their means; they give lumps of butter, furs, ropes made of the hair of camels and horses. Thus, in a short time, are collected immense sums. Then, in these deserts, apparently so poor, you see rise up, as if by enchantment, edifices whose grandeur and wealth would defy the resources of the richest potentates."

Some of the Tartar Lamaseries are so large—for example the Great Kouren—that they are capable of accommodating 30,000 Lamas. The plain unassuming residences of the Lamas contrast strongly with the elegance of the temples around which they are placed. The houses of the superior, however, differ from those of the other Lamas, by having each of them a small pagoda or tower, at the top of which flies a triangular flag of some gay colour, with the rank of the inmate inscribed upon it in letters of gold. Blue Town in Tartary is more particularly noted for its Lamaseries, there being within its walls, five great buildings of this kind, each inhabited by more than 2,000 Lamas, besides fifteen lesser establishments, connected with the former. In that single city reside no fewer than 20,000 regular Lamas, not to speak of a multitude in different quarters of the town engaged in commerce. The finest of all the Lamaseries in Blue Town, is that which is termed the Lamasery of the Five Towers, in which the *Hobilgan* lives, that is, a Grand Lama, who after having been identified with the substance of Budha, has already undergone several times the process of transmigration.

The Lamaseries in Tartary have generally endowments from the public funds, and at certain seasons of the year the revenues are divided among the Lamas according to their ecclesiastical dignity. The *Chaberons* or *Living Budhas* are generally placed at the head of the most important Lamaseries, and to receive the benediction of one of these incarnations of Budha, is imagined to convey so many advantages, that the convent in which he resides soon becomes a place of great resort, and rapidly rises to fame in the country. "There is no Tartar kingdom," says M. Huc, the only authority on the subject, "which does not possess, in one of its Lamaseries of the first class, a living Buddha. Besides this superior, there is always another Grand Lama, who is selected from the members of the royal family. The Thibetian Lama resides in the Lamasery, like a living idol, receiving every day the adorations of the devout, upon whom in return he bestows his blessing. Everything which relates to prayers and liturgical ceremonies, is placed under his immediate superintendence. The Mongol Grand Lama is charged with the administration, good order, and executive of the Lamasery; he governs whilst his colleague is con tent to reign.

"Below these two sovereigns, are several subaltern officers, who direct the details of the administration, the revenues, the sales, the purchases, and the discipline. The scribes keep the registers, and draw up the regulations and orders which the governor Lama promulgates for the good keeping and order of the Lamasery. These scribes are generally well versed in the Mongol, Thibetian, and sometimes in the Chinese and Mantchou languages. Before they are admitted to this employment, they are obliged to undergo a very rigorous examination, in presence of all the Lamas and of the principal civil authorities of the country.

"After this staff of superiors and officers, the inhabitants of the Lamasery are divided into Lama-masters and Lama-disciples or Chabis; each Lama has under his direction one or more Chabis, who live in his small house, and execute all the details of the household. If the master possesses cattle, they take charge of them, milk the cows, and prepare the butter and cream. In return for these services, the master directs his disciples in the study of the prayers, and initiates them into the liturgy. Every morning the Chabi must be up before his master; his first task is to sweep the chamber, to light a fire and to make the tea; after that he takes his prayer-book, presents it respectfully to his master

and prostrates himself thrice before him, without saying a single word. This sign of respect is equivalent to a request that the lesson he has to learn in the course of the day may be marked. The master opens the book, and reads some pages, according to the capacity of his scholar, who then makes three more prostrations in sign of thanks, and returns to his affairs.

"The Chabi studies his prayer-book, when he is disposed to do so, there being no fixed period for that; he may spend his time, sleeping or romping with the other young pupils, without the slightest interference on the part of his master. When the hour for retiring to bed has arrived, he recites the lesson assigned him in the morning, in a monotonous manner; if the recitation is good, he is looked upon as having done his duty, the silence of his master being the only praise he is entitled to obtain; if, on the contrary, he is not able to give a good account of his lesson, the severest punishment makes him sensible of his fault. It often happens, that under such circumstances, the master, laying aside his usual gravity, rushes upon his scholar, and overwhelms him at once with blows and terrible maledictions. Some of the pupils, who are over maltreated, run away and seek adventures far from their Lamasery; but in general they patiently submit to the punishment inflicted on them, even that of passing the night in the open air, without any clothes and in full winter. We often had opportunities of talking with Chabis, and when we asked them whether there was no means of learning the prayers without being beaten, they ingenuously, and with an accent manifesting entire conviction, replied, that it was impossible."

Among the Budhists, a devotee acquires peculiar merit by making the circuit of a Lamasery, prostrating himself with his forehead to the ground, at every step he takes. This ceremony must be performed without intermission, so strictly that the pilgrims are not permitted, on pain of losing all spiritual benefit, to pause for even a single moment. Each prostration must be perfect, so that the body shall be stretched flat along the ground, and the forehead touch the earth, while the arms are spread out in front, and the hands joined as if in the exercise of prayer. Before rising the pilgrim describes each time a semicircle on the ground by means of a goat's horn, which he holds in either hand, the line being completed by drawing the arm down to the side. All devotees, however, do not subject themselves to this difficult and even painful exercise. Sometimes, instead of prostrating themselves while they are performing the circuit, they carry with them instead, a load of prayer-books, and in this case, when they have completed the circuit with their heavy burden, they are considered to have recited all the prayers contained in the books they have carried. Another mode of performing the pilgrimage round a Lamasery is by simply walking the circuit, while the devotee employs himself in counting the beads of his long chaplet, or turning the wheel of his *Tchu-Chor* or prayer-cylinder.

Lha-Ssa in Thibet is the chief seat of Budhist worship, being the residence of the *Dalai-Lama*. In this district alone there are counted more than thirty large Lamaseries, the principal of which, those of Khaldan, of Preboung, and of Sera, contain each of them nearly 15,000 Lamas. The last mentioned of these convents is remarkable for three large temples of several stories high, all the rooms of which are entirely gilt. Hence the name *Sera*, which in Thibetian signifies golden. In the chief of these three temples is contained the famous TORTCHE (which see), or sanctifying instrument, which is held in great veneration, and at the New Year's festival is carried in procession with great pomp to Lha-Ssa to be adored by the people.

LAMB OF GOD. See AGNUS DEI.

LAMB PASCHAL. See PASSOVER.

LAMBETH ARTICLES. See ARTICLES (LAMBETH).

LAMIÆ, evil spirits, believed by the ancient Greeks and Romans to assume the form of beautiful women, and to entice away young children for the purpose of devouring them. The notion was thought to have had its origin in an ancient legend, which represented *Lamia*, a Libyan queen of singular beauty, to have attracted the regards of *Zeus*, and thus brought upon herself the jealousy of *Hera*, who in revenge robbed her of her children. Lamia, in revenge and despair, robbed others of their children, and cruelly devoured them. Hence arose the story of *Lamiæ* or cruel spirits, who excited great alarm. Horace mentions them in his Art of Poetry.

LAMMAS-DAY, a festival celebrated in the Romish church on the 1st of August, annually, in memory of the imprisonment of the Apostle Peter.

LAMPADARY, an officer in the Greek church, whose duty it is to light up the church as occasion requires, and supply the lamps with oil.

LAMPADEPHORIA, (Gr. *lampas*, a torch, and *phero*, to carry), games among the ancient Greeks, which consisted in carrying an unextinguished torch through certain distances by a successive chain of runners, each taking it up at the point where another left it. The first, after running with it a certain distance, handed it to the second, and the second, in like manner, to the third, those who let the torch go out, losing the game. It is difficult to ascertain what was the precise origin of these games; but in all probability they were connected with the worship of Prometheus, who was alleged to have been the first who brought fire down from heaven for the use of man. But as the race-course extended from the altar of the three gods, who were the patrons of fire, namely, *Prometheus*, *Athena*, and *Hephaistos*, to the Acropolis, the *Lampadephoria* were, no doubt, intended to do honour to these three deities, who had given and taught men the use of fire.

LAMPADON HEMERA (Gr. the day of torches),

the name given to the fifth day of the ELEUSINIAN MYSTERIES (which see), because on that day the initiated marched two and two in procession, each with a torch in his hand, into the temple of *Ceres* at Eleusis. In this procession the Dadnch with a large torch led the way. The torches were passed from hand to hand, and the smoke and flames which they caused were believed to impart a purifying influence upon all around. The use of torches on this occasion is supposed to have originated from the circumstance that Ceres, while wandering through the earth in search of her lost child, lighted her path by torches.

LAMP (THE), a ceremony practised by the MARONITE CHURCH (which see), by way of anointing for the sick. They make a cake somewhat larger than the consecrated wafer of the Romanists, and put upon it seven pieces of cotton twisted with little pieces of straw, and put all together into a bason with some oil. Having read a portion of one of the gospels and epistles, with some prayers, they set fire to all the cottons. They now anoint with this oil the forehead, breast, and arms of every one present, and particularly of the sick person, saying at each unction, "May the Almighty, by this sacred unction, pardon all thy sins, and strengthen thy limbs as he did those of the poor man who was troubled with the palsy." Then they let the lamp burn till all the oil is exhausted. This rite is administered not to the dying, as in the case of the extreme unction of the Romish church, but to those who are sick, even though not mortally.

LAMPS. In all ages we find lamps used in the religious rites and customs of various nations. A burning lamp is mentioned at a very early period in connection with the ratification of the covenant made with Abraham. Thus Gen. xv. 17, "And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." In illustration of this very ancient mode of ratifying a covenant, Roberts remarks, "It is an interesting fact, that the burning lamp or fire is still used in the East in confirmation of a covenant. Should a person in the evening make a solemn promise to perform something for another, and should the latter doubt his word, the former will say, pointing to the flame of the lamp, 'That is the witness.' On occasions of greater importance, when two or more join in a covenant, should the fidelity of any be questioned, they will say, 'We invoke the lamp of the Temple.' When an agreement of this kind has been broken, it will be said, 'Who would have thought this, for the lamp of the Temple was invoked.'"

The Jews were accustomed in ancient times to light lamps at their festivals, and particularly at the feast instituted by Judas Maccabæus, which, from that circumstance, received the name of the Feast of Lights. Herodotus, the father of profane history, mentions a feast under this name, which was celebrated among the ancient Egyptians. "They also meet," he says, "at Sais to offer sacrifice during a certain night, when every one lights in the open air a number of lamps around his house. The lamps consist of small cups filled with salt and oil, having a wick floating in each, which burns all night. This is called the 'Feast of the burning of Lamps.'" In the *Maduwas* of the Singhalese Buddhists, where the sacred books are read, lamps and lanterns are suspended in great profusion and variety, and it is accounted an act of merit for the people to hold lamps in their hands or upon their heads while the priests are reading. In many ancient nations the sepulchres were wont to be lighted up with lamps, which were kept constantly burning. This is still the custom in Japan, where, in the case of a wealthy man who has died, 150 lamps are kept constantly burning in his tomb. Lamps, indeed, have in all ages been a common ornament in the temples of the heathen, especially on festivals. Tertullian and Lactantius both of them speak of this custom as prevailing among the heathen. The Christians, also, seem to have learned this custom from the idolaters around them. Hence we find one of the *Apostolical canons* forbidding Christians to carry oil to any heathen temple, or Jewish synagogue, or to set up lights on their festivals under penalty of excommunication. In a canon also of the council of Eliberis, Christians are prohibited from setting up lamps in public under the same penalty. It is plain, therefore, from the very existence of such canons, that some tendency must have been shown by the Christians to imitate the heathen in the use of lamps as an essential part of certain religious rites.

LAMPS (FESTIVAL OF), celebrated annually in Rajast'han, in honour of the Hindu goddess LAKSHMI (which see). This brilliant festival is called the *Dewali*, when every city, village, and encampment exhibits a most brilliant spectacle. For weeks before workmen are busy night and day in the manufacture of lamps for the occasion, and all ranks, from the palace to the cottage, provide themselves with these means of illumination in a form more or less costly. Stuffs, pieces of gold, and sweetmeats, are carried in trays, and consecrated at the temple of Lakshmi, to whom the day is consecrated. The Rana, on this occasion, honours his prime minister with his presence at dinner, and this chief officer of state, who is always of the mercantile caste, pours oil into a *terra cotta* lamp, which his sovereign holds; the same libation of oil is permitted by each of the near relations of the minister. On this day it is incumbent upon every votary of *Lakshmi* to try the chance of the dice, and from their success in the dewali, the prince, the chief, the merchant, and the artizan foretell the state of their coffers for the ensuing year.

LAMPETIANS, an early Christian sect who maintained that the Sabbath ought to be held as a fast. Another sect, bearing this name, was founded

in the seventeenth century by Lampetius, a Syrian monk, who seems to have embraced opinions unfavourable to monastic vows. He held that as man is born free, no Christian ought to do any thing compulsorily or by necessity. Hence he denied the lawfulness of all vows, even those of obedience.

LAMPTER, the torchbearer, a surname of *Dionysus*, under which he was worshipped at Pellene, in Achaia, where a festival called *Lampteria* was celebrated in honour of this god.

LANITHO, a demon of the air, worshipped among the inhabitants of the Molucca islands.

LANTERNS (CHINESE FEAST OF), a festival observed on the first full moon of the New year. Its chief characteristic seems to be, that it affords a display of ingenuity and taste in the construction and mechanism of an infinite variety of lanterns made of silk, varnish, horn, paper, and glass, some of them supplied with moving figures of men galloping on horseback, fighting or performing various feats, together with numerous representations of beasts, birds, and other living creatures, the whole in full motion. The moving principle is a horizontal wheel turned by the draught of air created by the heat of the lamp. The circular motion is communicated in various directions by fine threads attached to the moving figures. The following is a graphic description of the gay spectacle which a Chinese town presents on this strange festival: "The scene by night was sufficiently gay and exciting. Thousands upon thousands of large transparent lanterns of all colours, and covered with figures and large black Chinese characters, lined the sides of the street, in which men, women, and children were walking to and fro, dressed in their gayest and best holiday suits. Here Chinese music broke on the ear as some merry parties went by in hired carriages, and here a stationary orchestra sent forth still louder and more joyous strains. Here was a theatre, quite open in front and on both its flanks, on which grotesquely attired actors were performing popular comedies and farces; and here a highly excited group was listening attentively to a street-reader or itinerant story-teller, who was reciting some great and marvellous incident that occurred thousands of years ago. Other groups of Chinamen were listening with eager ears to inventive fortune-tellers, who were promising wealth, health, long life, and unalloyed happiness, to all such as could afford to pay well for the predictions. Children belonging to the upper classes, decked out in the gayest-coloured and most fantastic clothing, were slowly drawn about in little low carts, and increased the universal hubbub with their shrill voices. Here an immense crowd was amused with the tricks of a lad dressed up as a tiger, with a monstrous head and two glaring lamps for eyes, who crouched, sprang, and jumped about like the real wild beast, to the accompaniment of a most unearthly music; and here a still greater crowd was collected round several men, who had their bodies painted like tigers, a tail stuck on behind, and a chain round the waist, which was held by other men supposed to be their keepers. This was the true Chinese 'game of tigers.' The fellows, muscular and exceedingly nimble, imitated the movements of the wild beast admirably, and some of them so fully entered into the character and worked themselves up to such a pitch of excitement, that they seized and tore to pieces with their teeth a live kid that was thrown among them. The profession is hereditary: there are whole families that bear the soubriquet of 'Tigers,' and in which the boys, as soon as they are strong enough to bear the fatigue, are taught by their fathers to personate the animal, and imitate its every action or movement.

"The brilliantly illuminated junks were gliding over the tranquil bosom of the lake, and innumerable kites, with small bright lanterns appended to them, were flying in the calm blue heavens, now surmounting and now crossing each other like so many gigantic fire-flies; and as kite-flying is not in China solely a juvenile amusement, many of these toys or playthings were put up and held by men of mature age and with portentous pig-tails. In a sort of amphitheatre, lighted up with lanterns and torches, other men, young and old, were busily engaged in shuttle-cock, using, not their hands and battledores as we do, but their feet.

"In another enclosure were quail fights and cock fights, with people betting desperately on the issue. But gambling of some kind or other was rife in nearly every quarter, as was also the noxious practice of opium-smoking. On either side of the streets were low stalls, illuminated with coloured lamps, behind which were seated the retailers of all manner of sweets and confectionery, who, to attract the passers-by, knocked two pieces of wood together, and proclaimed with stentorian voice the excellence of their commodities; and from the pathway on this side and on that, merry parties were seen in the open shops, enjoying themselves with cards, dice, songs, instrumental music, frolics and games, and other amusements. Unhappily, besides the opium-smoking and the gambling, other vices were exhibited in the most barefaced manner, and scenes occurred which made the good missionary thrill with horror, and feel more than ever how blessed a thing it would be to instil into these benighted profligate people the precepts of the gospel and the saving spirit of Christianity."

The Chinese ascribe the origin of this strange festival to a misfortune which befell a certain mandarin whose daughter, as she was walking one evening on the bank of a river, accidentally fell into the water and was drowned. The disconsolate father ran to her assistance, attended by all his domestics. In order to discover the body of his child, he put out to sea along with the inhabitants of the place, bearing each in his hand a lighted lantern. The whole night was spent in search of the corpse, but in vain. The year following, on the same day of the month, the

banks of the river were again lighted up with numberless lanterns, and from that time the custom was annually observed, of holding a Feast of Lanterns. The classical reader, in perusing the account of this Chinese festival, will probably call to mind the *Cerealia* of the ancient Romans, when women ran up and down with lighted torches in memory of the mode in which Ceres wandered in search of her daughter Proserpine. It has been supposed, however, that the Chinese borrowed the notion of this festival from a similar practice adopted by the ancient Egyptians in honour of *Isis*. (See LAMPS.) Another Chinese legend gives a different origin to the feast, deriving it from an extravagant project of one of their emperors, who shut himself up with his concubines in a magnificent palace, which he purposely erected, and lighted up with immense lanterns suspended from the roof, that he might always have a serene and luminous sky over his head, which might, in course in time, make him forget the various revolutions of the old world. The subjects of the foolish emperor, enraged at his conduct, rose in rebellion, and demolished his splendid palace. In order to transmit to posterity this event in their history, the Chinese instituted the Feast of Lanterns, which has been ever since recognized as an established festival.

LANTERNS (JAPANESE FEAST OF), the fifteenth day of the seventh Japanese month is set apart as a festival devoted to the honour of parents and ancestors. Every Japanese, whose parents are still alive, considers this a happy day. On the evening of the thirteenth, the IFAYS (which see), are taken from their cases, and a repast set before them of vegetables and fruits. In the middle is set a vase in which perfumes are burnt, and other vases containing flowers. Towards evening lanterns suspended from long bamboos, are lighted before each gravestone, and a supply of provisions laid down for the refreshment of the spirits of the dead. The same ceremony is repeated on the fifteenth day of the month. Before daylight on the sixteenth, the articles placed at the graves are packed into small boats of straw, provided with sails of paper or cloth, which are carried in procession with vocal and instrumental music to the water-side, where they are launched by way of dismissing the souls of the dead who are supposed now to return to their graves. "This festival," says Titsingh, speaking of its celebration at Nagasaki, "produces a highly picturesque effect. Outside the town, the view of it from the island Desima is one of the most beautiful. The spectator would almost imagine that he beheld a torrent of fire pouring from the hill, owing to the immense number of small boats that are carried to the shore to be turned adrift on the sea. In the middle of the night, and when there is a brisk wind, the agitation of the water causing all these lights to dance to and fro, produces an enchanting scene. The noise and bustle in the town, the sound of gongs and the voices of the priests, combine to form a discord that can scarcely be conceived. The whole bay seems to be covered with *ignes fatui*. Though these barks have sails of paper, or stronger stuff, very few of them pass the place where our ships lie at anchor. In spite of the guards, thousands of paupers rush into the water to secure the small copper coin and other things placed in them. Next day, they strip the barks of all that is left, and the tide carries them out to sea. Thus terminates this ceremony."

LANTHILA, a malignant deity worshipped by the inhabitants of the Molucca Islands. To this evil being all the *Nitos* or wicked spirits are subject.

LAOSYNACTES, officers in the Greek church, whose duty it is to collect together the deacons and the people.

LAO TSE, the founder of the Chinese sect of the TAOISTS (which see).

LAPHRÆUS, a surname of *Apollo* at Calydon.

LAPHRIA, a surname of *Artemis* at Calydon. It was also a surname of *Athena*.

LAPHRIA, a festival celebrated every year at Patræ in Achaia, in honour of *Artemis*. Pausanias gives a minute description of the mode of its celebration. Around the altar of the goddess were placed a number of pieces of green wood, each sixteen yards long, and steps were made to lead up to the altar. The festival opened with a gorgeous procession, which marched to the temple of *Artemis*, followed by the priestess, who rode in a chariot drawn by stags. On the second day animals of different kinds were sacrificed, by being thrown alive on a pile of dry wood, which had been previously laid upon the altar, and was now set on fire. Thus the animals were consumed.

LAPHYSTIUS, a surname of *Zeus*, and also of *Dionysus*, probably derived from a mountain in Bœotia.

LAPIS (Lat. a stone), a surname of *Jupiter* at Rome, a stone being sometimes set up as a symbol of the god, and in several representations of this deity he was made to carry a stone in his hand instead of a thunderbolt.

LAPLANDERS (RELIGION OF). This country is the most northernly part of Europe, bordering indeed upon the Arctic Ocean. Both the Lapps and the Finns appear to have occupied a much larger portion of Scandinavia than they at present possess. These two people, however, are supposed to belong to distinct races, characterized by different physiological and psychological peculiarities. The Lapp is remarkable for his obstinacy, suspicion, and childishness, while the Finn is noted for his energy and austere earnestness. The Lapps consider it an honour to belong to the Finns, but the Finns look upon the Lapps with the most contemptuous disdain. It is not unlikely that the Lapps were the aboriginal inhabitants of Finland and Esthonia; and that at some remote period they had been conquered by the Finns. The whole country of Lapland is divided

into three parts, bearing the name of Russian, Swedish, and Norwegian Lapland and Finmark.

The religion of the Lapps approaches at various points to that of the Finns. (See FINNS, RELIGION OF.) They seem to have had the same Supreme Deity, under the name of *Jumala*, who was probably the same with *Thor*, whom they worshipped in conjunction with *Storjunkare* and *Baiva*, the latter being considered as the god of the sun or fire. They worshipped also *Ajeka*, whose image was of wood, and *Stourra Passe*, who was always represented under the figure of a stone. *Ajeka* was adored as the author of life, and the supreme ruler of the human race. His image was usually kept in a sort of rustic temple, formed of branches of fir and birch, and raised in the rear of their huts. A rude table placed in the middle of the sanctuary served at once for an altar and a pedestal for the idol, which was the trunk of a birch-tree. In selecting the special tree for the purpose, a birch with a round root was sought as being best adapted to represent a human head. For the convenience of the deity, a nail with a small flint was put into the hand of the idol that he might strike a light whenever he chose. Behind him, and round the edge of the table, the horns of the deer that had been sacrificed to his honour were arranged in heaps, and immediately in front was placed a box filled with small pieces of flesh, taken from every part of the victim, with melted grease poured over them.

The Laplanders held Stourra Passe as a favourite household deity, every family having an image of him in the form of a rough stone, which they might happen to have found in the mountains, with a resemblance, however remote, to a human figure, which they imagined to have been impressed upon it by the god himself. The stone, which was usually large, was placed upon a little mound with a pile of reindeer's horns behind it; other smaller stones were ranged around the large one, that which was nearest in size to it being called the wife of the god, the third in degree his son or daughter, and the rest his servants. Regnard, a Frenchman, who travelled in Lapland in 1681, mentions having seen such stones as those now described, which he alleges were still secretly worshipped by the Laplanders, though at that time they were avowedly Christians. It was plain to Regnard that they regarded these stones with reverence, from the alarm which they manifested on his attempting to carry them away. They expressed great dread of the vengeance of the offended god, and their fears were instantly quieted when the traveller desisted from his threatened spoliation.

The Laplanders usually sacrificed to their deities at the fall of the year, and none but men were allowed to officiate or even be present on such occasions. It was usual at these sacred times to erect a new statue to *Ajeka*, who was allowed one every year. Before sacrificing a deer to the deity, they inquired by means of the magic drum (see DRUM, SACRED), whether the intended victim would be acceptable or not to the god. The mode of solving this important question was by fastening to one of their magic rings a few hairs taken from the neck of the victim, and by laying them upon the head of the drum, which was then beaten by one of the party. If, in consequence of the concussion, the magic ring should turn and point to the figure of the god who was to be propitiated, such a movement was regarded as an infallible sign that he would be well pleased with the oblation. But if, notwithstanding the violent concussion made by beating the drum, the magic ring remained motionless, it was considered to be an unfavourable omen in so far as that particular deity was concerned. The offering, therefore, was devoted to another deity, and the same ceremony was renewed, with the hope of better success.

In their sacrifices the Laplanders presented the horns of the reindeer as an oblation to the deity, and the mouth of the idol was smeared with fresh blood. When the image was placed on the top of an inaccessible height, the victim was sacrificed at the foot of the mountain, and a stone dipped in its blood was thrown as far as possible towards the image. By this ceremony they imagined that they had fully acquitted themselves of their duty to the god. Another peculiar custom was to place branches of trees upon the consecrated stones twice a-year, pine branches in the summer, and birch branches in the winter. While thus engaged, they were in the habit of judging of the disposition of the god by the weight of the stone which represented him. If it was light, the god was thought to be propitious, but if it was so heavy as to be immovable, the god was imagined to be angry, and his vengeance was dreaded. The spots where these idols of stone were found were called holy mountains, a name which some of them retain to this day. The Laplanders seem to have had no official priesthood, but any one who wished to propitiate a deity, consulted the drum, and performed the sacrifice himself. Reindeer were their principal offerings, but in some cases dogs were also used as sacrificial victims. Divine honours were anciently paid in Lapland to the sun, and also to the spirits of the dead, but neither the one nor the other was worshipped under any material representation. When victims were destined to be sacrificed to *Baive* or the sun, they were distinguished by a white thread; and when they were destined to be devoted to the spirits of the dead, they were marked by a string of black wool. In most cases it appears that a part of the deer offered in sacrifice was eaten by the worshippers; sometimes it was buried, but little seems to have ever been given to the gods except the bones and horns, and occasionally a portion of the entrails.

Besides the spirits of the dead, the Laplanders believed in the existence of JUHLES (which see), or aerial spirits, and paid them a sort of adoration. Scheffer supposes that the idea of these spirits is

connected with the appearance of the angels to the shepherds of Bethlehem at the birth of our blessed Lord. At Christmas Eve, the *Jubles* are supposed to float in the air in greater numbers, and the remainder of the articles of food used on that occasion are put into baskets and suspended on the branches of trees for the refreshment of these spirits.

LAPSED CHRISTIANS, a name given to those among the early Christians who, amid the severe persecutions to which they were exposed, lost their courage, and resorted to measures which were regarded as a virtual denial of the faith, and which actually excluded them from the communion of the church. Many of these were afterwards seized with strong feelings of remorse, and made earnest application for restoration to the fellowship of the faithful. Hence numerous cases of this kind came under the consideration of the church, which from their novelty and delicacy led to considerable difference of opinion. The state of the controversy in the third century on the subject of the restoration of the lapsed is thus clearly stated by Neander: "The question now arose, whether their wishes should be complied with:—was their petition to be absolutely rejected, or should a middle course be pursued, by holding out to them, indeed, the hope of being restored to the fellowship of the church; but before the privilege was actually granted them, by subjecting their conduct to a longer probation, and requiring evidence of continued penitence? Should the same course be pursued with all the lapsed, or should the treatment be varied according to the difference of circumstances and the character of the offences? The Church at this time was still without any generally acknowledged principles of Church penance in cases of this sort. There was one party who were for refusing to grant absolution, on any conditions, to such as had violated their baptismal vow by one of the so-called mortal sins. Following that Jewish principle which did not allow *all* duties to be regarded alike as *duties to God*, and *all* sins alike, as sins *against God*, men made an arbitrary distinction,—for which they cited as their authority the passage 1 Samuel ii. 25,—between sins against God and against man; and to the former was reckoned every act of denying the faith, though the degree of guiltiness, if the denial was simply a yielding to the weakness of sense, might be far inferior to that involved in some of the so-called sins *against man*. Cyprian, who was in the habit of calling Tertullian especially his teacher, might perhaps, from the study of that father's writings, have received a bias towards the principles of the more rigid party with regard to penance.

"But if Cyprian was an advocate of *this* principle when he first entered on the episcopal office, yet, cherishing as he did the heart of a father towards his church, he could not fail to be shaken by the great multitude of the lapsed, who, sometimes with bitter tears of repentance, entreated him to grant them absolution. Must all these, many of whom, as for example, the *libellatici*, had fallen only from defect of knowledge, and others from simply yielding to the flesh under the severity of their tortures, remain for ever excluded from the blessed community of their brethren, and, in Cyprian's view, from that Church in which alone was to be found the way to heaven? The paternal heart of the bishop revolted at the thought, but he dared not act here upon his own responsibility. In this state of indecision he declared that the fallen should be received and exhorted to repentance; but that the decision of their fate should be reserved to that time when, on the restoration of peace, the bishops, clergy, and churches, in joint and cautious deliberation, after having examined the question in all its bearings, should be able to unite on some common principles, in relation to a matter where every Christian was so deeply interested. Besides, there was a great difference between the offences of these fallen brethren. While some, merely to avoid the sacrifice of their worldly possessions, had, without a struggle, even hastened up to the altars of the gods; others had fallen only through ignorance, or under the force of torture. The disorders of the times made it impossible to examine carefully into the difference of offences, and the difference of moral character in the individuals. Moreover, those that had fallen should, by practical demonstration of their penitence, render themselves worthy of re-admission to the fellowship of the Church,—and the persecution itself presented them with the best opportunity for this. 'He who cannot endure the delay,' says Cyprian, 'may obtain the crown of martyrdom.'"

While some pastors were disposed to adopt very severe measures in the case of the lapsed, the great majority agreed in following a uniform course of discipline which subjected the lapsed penitents to a term of probation, shorter or longer according to the aggravation of their fall. Those who had been compelled against their will to engage in idolatrous practices were restored immediately on application. Those who apostatized as soon as they were brought before a heathen tribunal, or who after boldly avowing their belief in Christianity, lapsed into idolatry while confined in prison, were subjected to a probation varied according to circumstances. Those, however, who deceived the magistrates by purchasing an indulgence, or by allowing their slaves to be tortured instead of them, were visited with a heavier discipline. But those of the lapsed who underwent the most rigorous treatment were the *Traditores*, as they were called, who had given up their Bibles to be burned by the heathen. This was accounted a most heinous offence, and such as were convicted of it were excluded from the church for ten, twenty, and even thirty years: nay, some were not admitted to the fellowship of the faithful till they had reached their dying bed. It sometimes happened that lapsed Christians, who had been sentenced by the church

to a protracted probation, became impatient under the infliction, and procured testimonials in their favour from faithful confessors who had boldly confronted martyrdom in the cause of Christ, and whose certificate would naturally carry great weight with it in the estimation of their fellow-Christians. This practice, in course of time, gave rise to great abuse, exciting in the minds of the confessors themselves a feeling of spiritual pride, which was deeply injurious to their progress in the divine life, and leading some of them to indulge the unscriptural notion, that by their sufferings they had expiated their sins. Some of them, accordingly, in their certificates to the lapsed, expressed themselves with a tone of authority as if their word was sufficient to exculpate and discharge their fallen brethren.

Cyprian took a determined stand against the exaggerated reverence paid to these confessors, and the false confidence which men put in their intercession. But while thus faithfully protesting against the undue respect shown to the confessors, Cyprian was so inconsistent as himself to yield to the prevailing spirit of the multitude, which was not a little encouraged by the countenance received from the Roman church. In A. D. 251, a council was held of the North African church, to which Cyprian belonged, and the vexed question of the lapsed having been carefully considered, it was resolved to adopt a middle course between that excessive severity which cut them off from all hope, and a lax indulgence in complying with their wishes. In regard to those, however, who evinced no signs of repentance in their conduct, but who first expressed a desire for the communion when on their sickbed, the synod declared that such a desire should not be granted. The guilt of the Lapsed Christians was more or less heinous according to circumstances. Hence the distinction into the *Thurificati*, the *Sacrificati*, and the *Libellatici*, whose different characters led to disputes upon the subject of discipline in the early Christian church.

In the case of clergymen who lapsed in time of persecution, it was laid down as a rule that they might on repentance be restored to the peace of the church as laymen, but they were not allowed to officiate or communicate as ecclesiastics any longer. Cyprian says, that this was the rule at Rome and over all the world, if bishops or any other lapsed in time of persecution, to admit them to do penance in the church, but withal to remove them from the function of the clergy and honour of the priesthood. It was accounted a heinous crime in any minister to refuse to receive and reconcile penitent lapsers after they had made canonical satisfaction. The clergyman who was guilty of such manifest abuse of ministerial authority was to be deposed, because he was thereby guilty of grieving Christ, who said, "There is joy in heaven over one sinner that repenteth." See Apostasy, Censures (Ecclesiastical).

LARARIUM, that part in the interior of an ancient Roman house which was appropriated to the *Lares* or household gods, and where the morning devotions were wont to be offered up.

LARENTALIA, a festival among the ancient Romans, which was held in honour of Acca Larentia (which see), the nurse of Romulus and Remus. It was also observed in honour of the *Lares* generally.

LARENTIA (Acca). See Acca Larentia.

LARES, the household gods of the ancient Romans. The word is most probably derived from *lar*, friendly, because families regarded them as specially watching over their interests. The Lares, as tutelary spirits, were sometimes confounded with the souls of deceased persons. Thus Apuleius considers the private or domestic Lares to have been the spirits of the dead who had acquitted themselves well in this world; while the spirits of the unhonoured dead wandered about, frightening people under the name of *Larvæ* or *Lemures*. The Lares were believed to watch over the interior of every man's household, and to preserve from injury both his family and his property. Yet they were not regarded as divinities like the Penates, but as guardian spirits, whose place was the chimney-piece, and whose altar was the domestic hearth, on which each individual made offerings of incense to them in his own house. Ovid speaks of only two Lares, and these, like the Penates, were worshipped in the form of little figures or images of wax, earthenware, or terra cotta, and of metal, especially silver. Their dress was short, to indicate their readiness to serve, and they held a sort of horn of plenty in their hands, as the emblem of hospitality and good housekeeping. Tatius, king of the Sabines, is said to have built a temple to the Lares. Plutarch distinguishes them, like the genii, into good and evil; and they were also divided into public and private. The public Lares were placed at the intersection of roads, and on the highways, being esteemed the patrons and protectors of travellers. There were Lares of the cities, and Lares of the country. When the Roman youth laid aside the bull, which was a heart-shaped ornament worn till they were fourteen years of age, they dedicated it to the Lares. Slaves, also, when they had obtained their freedom, hung up their chains to these deities. At an early period the Romans offered young people in sacrifice, both to the Lares and Penates; but in course of time human sacrifices were abolished, and animals substituted, particularly hogs, in the case of public offerings; while in private, wine, incense, poppy-heads, woollen bandages, and images of straw were presented. The *Lar familiaris* was regarded as an essential part of the household furniture, and was carried with the family wherever they went. Servius Tullius is said to have instituted the worship of the public Lares, and though for a time it declined in importance, it was renewed by Augustus. There was a temple to the Lares at Rome in

the Via Sacra, in which there were two images, supposed to be those of Romulus and Remus, with the stone figure of a dog placed in front of them. The apartment in a wealthy house where the images of the Lares stood, was called the LARARIUM (which see). Pious people prayed to them every day, but they were more especially worshipped on the Kalends, Nones, and Ides of every month. When a Roman household sat down to meals, a portion of the food was offered to the Lares. On any joyful occasion wreaths of flowers were tastefully thrown around their images. When a bride entered the house of her husband for the first time, she made a solemn sacrifice to the Lares, invoking them to be propitious to her throughout her married life.

That the practice of having household gods or *Lares* existed in early times is plain from the *teraphim*, which were in the possession of *Laban* in Mesopotamia, as we find noticed in Gen. xxxi. 19, "And Laban went to shear his sheep: and Rachel had stolen the images that were her father's." These teraphim, which are mentioned frequently in the Old Testament, are alleged by the Jewish writers to have been images in the shape of men, or at least with a human head, and to have been placed in niches in the wall with lamps burning before them. See TERAPHIM.

LAT (AL). The deity having this name, which means in Arabic, "the goddess," was worshipped by the ancient Arabian tribe of Thakif, who dwelt at Taif to the eastward of Mecca. The temple of *Lat* was at a place called Naklah.

LATERANUS, a deity mentioned by Arnobius as presiding over hearths made of bricks. Some have supposed him to be identical with *Vulcan*.

LATIALIS, a surname of *Jupiter*, as the presiding deity of Latium. In his honour the Latin *Feriæ* were annually observed on the Alban Mount.

LATINÆ FERIÆ. See FERIÆ LATINÆ.

LATIN CHURCH. See ROME (CHURCH OF).

LATIN CHURCH (EASTERN). In those parts of the East where the Latin tongue was spoken, Christianity had many of its early converts, and Cæsarea, which was the Roman capital of Palestine, gradually rose in ecclesiastical importance until it asserted a superiority even over Jerusalem. In the fourth century, when Christianity became the established religion of the Roman Empire, multitudes of devout pilgrims resorted to the Holy Land, that they might visit the hallowed scenes of Bible history; and when monasticism was introduced from Egypt into Syria, various establishments of monks were formed in different parts of the country. These institutions were available both for the Eastern and the Western churches. But when the Monophysite controversy, toward the end of the sixth century, divided the inmates of these Syrian monasteries into different religious parties, and the eager contest for superiority was commencing between the bishop of Constantinople and the Pope of Rome, Gregory VIII. raised a hospice at Jerusalem for the special accommodation of the Western pilgrims. One effect of the crusades was to advance the interests of Rome in the East, while the professed object of these expeditions was to liberate the Christians of the Greek or Eastern church. Thus has the Latin church ever maintained a branch in close communion with her in the East, but in comparison of the Orthodox Apostolic or Greek church, it has always been a feeble remnant. The only remains, indeed, of the church of the crusades are the monasteries of the Terra Santa, whose inmates are Franciscan monks, to whom are intrusted both the guardianship of the holy places, and the spiritual superintendence of that small part of the population which adheres to the Latin ritual. The superior of these monks, who bears the title of the "Most Reverend Warden," holds his appointment directly from Rome. The support of the monasteries, which are twenty-two in number, is derived from the Society *de Propaganda Fide*, as well as from the gratuities bestowed by the travellers who avail themselves of the hospitality which these institutions afford. Besides these monks of the Terra Santa, there are other monastic establishments in different parts of Palestine. On Mount Carmel is found the convent of Elias, which is among the largest, most substantial, and best regulated in the land, and the high altar of the chapel is reared over the reputed cave where Elijah dwelt. The former building was recently destroyed by Abdallah Pasha, but it has been reconstructed on a more magnificent scale. The Carmelite friars have had an institution on this mountain from time immemorial. The Capuchins, also, have missions at Beirût, Tripoli, Damascus, Aleppo, and on Mount Lebanon, where also the Jesuits have long had a residence. Besides all these, the Lazarites have four missions in Palestine, and there is an apostolic vicariate of Aleppo. The Jesuits, in various parts of the East, aware of the unpopularity which attaches to their name, assume to themselves the denomination of *Lazarists*, and other titles, which may conceal their real character. Since the origin of the Society, the Jesuits have had missions among the Eastern Christians, where, by the establishment of schools and other means, they have succeeded in gaining over large numbers to Rome.

Dr. Wilson, in his 'Lands of the Bible,' gives an account of the state of the Eastern Latin church at Smyrna: "There are in Smyrna one Roman Catholic bishop (archbishop) and sixty-seven priests. Of the latter, forty are secular or parish clergy, nine are Capuchins, seven are Zoccalonti, ten are Lazarists, and one is a Dominican. . . . There are also twelve 'Sisters of Charity.' In Smyrna there are three large churches and two chapels. One of the latter is in the French Seamen's hospital. There is also a church at Bujah, and another at Barnabât. The churches in Smyrna are usually known by the names of French, Austrian, and Lazarist. The re

gularly officiating clergy in the French church are the Capuchins; in the Austrian, the Zoccalonti; and in the Lazarist, the Lazarist priests. The Capuchins and the Zoccalonti have each a monastery. The Lazarite priests have an elementary school of about three hundred boys. The 'Sisters of Charity' have a school of about three hundred girls. . . The college of the Propaganda is under the direction of the bishop, and contains about two hundred pupils, fifty of whom board in the establishment. Most of the professors are of the secular clergy. Among them are three Armeno-Catholic priests. Languages are chiefly taught in the Propaganda. . . Few conversions to the Roman Catholic faith, as far as we know, occur in Smyrna and the vicinity. The system is principally aggressive, we apprehend, by means of the schools. Considerable numbers of youth, even Protestant youth, are thus brought under the influence of the Roman priesthood; and the result will probably be, either that they will become papists, or be indifferent to all religions. Among the Protestants there are few who are decidedly anti-Roman Catholic. Of the papal population in Smyrna and the adjacent villages, we cannot speak with certainty. There are probably from eight to ten thousand. This estimate does not include a few papal Armenians and Greeks."

At Antioch there are Maronite, United Greek, and Syrian patriarchs, and elsewhere an Armenian and a Chaldean patriarch, all in communion with Rome, and it is calculated that in Asiatic Turkey alone there are not fewer than 1,000,000 who acknowledge the supremacy of Pope Pius IX. The adherents of the Latin church at Constantinople are under the apostolic vicar of that place, and enjoy the civil protection of the European ambassadors, not being considered as direct subjects of the Porte. The converts from the Greek to the Latin church form a distinct religious community under the name of the *Greek-Catholic* or MELCHITE CHURCH (which see).

LATIN VERSIONS. See BIBLE.

LATITUDINARIANS, a term applied to those divines in England, who, in the seventeenth century, endeavoured to bring Episcopalians, Presbyterians, and Independents into one communion, by compromising their differences. Among these may be mentioned the highly respected names of Chillingworth, Cudworth, Tillotson, and Stillingfleet. These men, and others who agreed with them, were zealous supporters of the Church of England, without, however, regarding the Episcopal form of Church government as essential to the constitution of the Christian church. They were not disposed, therefore, to exclude from the communion of the church those who simply preferred other forms of worship and discipline. Attaching less importance than many of their brethren to a strict adherence to creeds and confessions, they were ready to merge the Arminianism which then prevailed in the Church of England, and the Calvinism which prevailed among the Presbyterians and Independents, in the wider and more comprehensive designation of Christians. Hence the rise of the name *Latitudinarians*, which was applied to those men who, lamenting the divisions which existed among Christians, were disposed to extend the hand of Christian brotherhood to all who held those points which they regarded as essential to salvation.

LATONA. See LETO.

LATRIA, that species of worship which by Romanist writers is regarded as due to God alone. It is yielded also to the host or consecrated wafer. See ADORATION.

LATTER-DAY SAINTS. See MORMONS.

LAUDISTI, a society which was instituted in Florence A. D. 1316, for the performance of religious lauds. This society still exists, and is in active operation.

LAUDS, the name which was given to the service which followed next after the *nocturn* before the Reformation. The Lauds are now merged in the *Matins*. The term *Lauds* is also frequently applied to hymns in church music. In the Church of Rome *Lauds* are appointed for cock-crowing, or before break of day. (See CANONICAL HOURS.)

LAUD'S LITURGY. See COVENANTERS.

LAURA, a name given to a cluster of small cells in which monks in ancient times lived together in a desert, each monk occupying a separate cell. The most celebrated *Lauras* mentioned in ecclesiastical history were situated in Palestine.

LAUREL, a plant which was sacred to *Apollo* the god of prophecy, and much used by those who pretended to inspiration. The heads of ancient seers were usually adorned with laurel wreaths, while they carried in their hand a laurel branch by way of a magic wand.

LAURENCE (ST.), REGULAR CANONS OF, a Romish Order of Religious in the province of Dauphiné in France. It is said to have been founded by St. Benedict, in the sixth century, and to have continued to flourish for a considerable time. At length the irruption of the Vandals destroyed the monastery, but it was rebuilt in the middle of the eleventh century, and granted by Odo, Count of Savoy, to a monk of the name of Gerard, and his canons. This donation was confirmed in 1065 by Cumbert, bishop of Turin, who added to it above forty additional churches. By this means the Order was considerably enlarged, and it speedily became so important that the Popes and the Counts of Savoy bestowed upon it various special privileges. It had formerly thirty priories.

LAVACRUM. See FONT.

LAVER, one of the vessels of the ancient Jewish tabernacle, used by the priests to wash their hands and feet before entering upon their holy ministrations. No detailed account is given in Sacred Scripture of its form or dimensions, but reasoning by analogy from the brazen sea in the temple, it has been generally supposed that the laver was of a cir-

cular form. It stood between the table of the congregation and the altar, and is described by Moses as having had a foot, that is a basis or pediment upon which the *laver* rested. This vessel was constructed from the brazen ornaments which the women had presented for the use of the tabernacle. It is generally believed that the laver stood upon another basin more wide and shallow, like a cup on a saucer; and that the latter received from several spouts in the upper basin the water which was allowed to escape when the priests washed themselves with the water which fell from the upper basin. How the priests washed their hands and their feet at the laver is uncertain. "That they did not wash," says the Editor of the Pictorial Bible, "in either the laver or its base seems clear, because then the water in which they washed would have been rendered impure by those who washed before or with them; and as we know that Orientals do not like to wash in a basin, after our manner, in which the water with which we commence washing is clearer than that with which we finish, but at a falling stream, where each successive affusion is of clean water, we incline to think that the priests either washed themselves with the stream as it fell from the spouts into the base, or else received in proper vessels so much water as they needed for the occasion. The Orientals, in their washings, make use of a vessel with a long spout, and wash at the stream which issues from thence, the waste water being received in a basin which is placed underneath. This seems to us to illustrate the idea of the laver with its base, as well as the ablutions of the priests. The laver had thus its upper basin, from which the stream fell, and the under basin for receiving the waste water; or it is quite compatible with the same idea and practice to suppose that, to prevent too great an expenditure of water, they received a quantity in separate vessels, using it as described, and the base receiving the water which in washing fell from their hands and feet. This explanation, although it seems to us probable, is, necessarily, little more than conjectural. The Jewish commentators say that any kind of water might be used for the laver; but that the water was to be changed every day. They also state that ablution before entering the tabernacle was in no case dispensed with. A man might be perfectly clean, might be quite free from any ceremonial impurity, and might even have washed his hands and feet before he left home, but still he could by no means enter the tabernacle without previous ablution at the laver."

In the temple of Solomon there was a very large laver of brass, called the molten sea, which was ten cubits in diameter, five deep, and thirty in circumference. In addition to the brazen sea, there were ten smaller lavers of brass, which were situated five on the north side, and five on the south side of the court. The flesh of the victims that were sacrificed was washed in these smaller lavers, which were each four cubits in circumference, and rested on bases and wheels of brass.

In the second temple the laver stood between the altar and the porch, not directly before the altar, but removed towards the north. The size and measure of this vessel is not described in the Sacred Writings, but the Jewish Rabbis have professed to give a minute account of it. The mode in which the process of bathing in the laver was conducted is thus described. The priest laid his right hand upon his right foot, and his left hand upon his left foot, and while the water ran from the spout he stood in a stooping posture and washed his hands and feet. He that went about the service with unwashen hands and feet in the morning was liable to death by the hand of God; and if a priest was clean before, yet he durst not officiate before he had bathed. During the service he must stand upon the bare pavement; his body must be bathed in cold water before he entered; then he was to wash his hands and feet, and stand in thin linen and on the cold pavement all the time of his ministration.

The typical design of the laver was obviously to teach the necessity of the inward purification of the soul, under the outward emblem of the washing of the body; and if this inward purity was necessary to all who would serve God faithfully, more especially was the cultivation of it incumbent upon those who were officially engaged in the ministrations of the sanctuary. Thus while the altar on which the victims were offered was a symbol of justification, the laver with its purifying fountain was a symbol of sanctification.

LAVER OF REGENERATION, a name sometimes given in the early Christian church to the ordinance of BAPTISM (which see).

LAVERNA, the Roman goddess, who patronized thieves and fraudulent persons of every kind.

LAVIPEDIUM. See PEDILAVIUM.

LAW, a term which is used in the Sacred Writings under a variety of different significations. Sometimes it is employed, as in the Book of Psalms, to denote the whole of the revealed will of God as contained in the Bible. On some occasions it implies the whole religion of the Jews, and on other occasions it is limited to their ritual or ceremonial observances, and also in a still more restricted sense to the Decalogue or Ten Commandments. In some passages, however, it signifies the Law of Nature inscribed on the consciences of men, and therefore binding upon them by the authority of their Creator.

LAW (JOY OF THE). See JOY OF THE LAW.

LAW (ORAL). See ORAL LAW.

LAW (WRITTEN). See BIBLE.

LAWYERS, a term applied by the Jews to those who interpreted and expounded the Mosaic Law, more especially the Traditionary or Oral Law. A lawyer and a scribe were evidently synonymous words, as is evident from a comparison of Mat. xxii. 35, and Mark xii. 28, the same person being styled

in the former passage a lawyer, and in the latter a scribe. Basnage regards the lawyers as identical with the modern CARAITES (which see), inasmuch as they adhered closely to the text of the Law, and totally disregarded all traditions. Dr. Macknight, however, alleges that the duty of the Jewish lawyers, strictly so called, was to give themselves up to the private study of the Law, while the employment of the scribes was to expound the Law in public.

LAY BAPTISM. In the early Christian church it was required that none should dispense the ordinance of baptism in ordinary cases, except the regular ministers, but in cases of extremity, where an ordained minister was not at hand, and the candidate was thought to be near death, a layman was allowed to baptize. This doctrine is still maintained in the Church of Rome, and even a midwife is allowed, where a priest is not within reach, to baptize an infant in its dying moments. Considerable difference of opinion exists in the Church of England on the subject of Lay Baptism.

LAY BROTHERS. See BROTHERS (LAY).

LAY CHANCELLORS. See CHANCELLORS.

LAY COMMUNION. See COMMUNION (LAY).

LAZARITES, an order of monks instituted in France in the seventeenth century by M. Vincent. They have a seminary in the suburbs of Paris. The Jesuits assume this name in various parts of the Continent to conceal their real character.

LAZARUS (ST.), DAY OF, a festival of the Church of Rome, observed on the 21st day of February, in memory of Lazarus a painter, who lived in the fourteenth century, in the reign of Theodosius Iconoclastes. This saint was distinguished as a painter of images, and on this account he incurred the resentment of the Emperor. No sufferings, however, could deter him from his favourite employment, and in spite of persecution, therefore, he persisted in painting images. On this account his memory is held in veneration by Romanists.

LE, the ultimate immaterial element of the universe, according to the philosophical system of *Confucius*, the Chinese sage. It is the Absolute regarded in association with material essences, and manifesting itself in virtue of such association as the cause of organization and of order. With this principle the spirit of man is strictly one and consubstantial. The *Le* therefore is identical with the *Tae-keih*, the Absolute or literally the Great Extreme. Beyond it as the highest pinnacle of heaven, the one ultimate power, the entity without an opposite, no human thought whatever is capable of soaring. Itself incomprehensible, it girdles the whole frame of nature animate and inanimate. From it alone, as from the fountainhead of being, issued everything that is. Creation is the periodic flowing forth of it. "The Absolute is like a stem shooting upwards; it is parted into twigs, it puts out leaves and blossoms; forth it springs incessantly, until its fruit is fully ripe; yet even then the power of reproduction never ceases to be latent in it. The vital juice is there and so the Absolute still works and works indefinitely. Nothing hinders or can hinder its activity until the fruits have all been duly ripened and activity gives place to rest."

LEADER (CLASS), a lay-officer among the Wesleyan Methodists. Every person connected with the denomination is a member of some class over which there is a *Leader*, whose duty it is to see each person in his class at least once a-week, in order to inquire into their spiritual condition, and to give such exhortations, consolations, warnings, or reproofs, as may be suited to their peculiar condition and circumstances. He must also receive what each is willing to give to the poor, or to the support of gospel ordinances. The *Leader* is required to meet the minister and stewards of the society once a-week, in order to inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved. It is his business also to pay to the stewards every week what he has received from his class in the week preceding, and to show his account of what each person has contributed. The Class-Leaders being the most numerous officers in the whole communion, have great influence, more especially from their permanent residence, not being liable to removal as the ministers are. No person can be admitted into the Wesleyan Society if he is objected to by the Class-Leaders; nor can any one be excluded from church fellowship without their concurrence. Females are also in many cases Class-Leaders, the members of their class being females. See METHODISTS (WESLEYAN).

LEADERS' MEETING, the lowest of the inferior courts among the Wesleyan Methodists. It is composed of the travelling preachers stationed for the time being in the circuit, along with the Stewards and Class-Leaders whether male or female. In every chapel, congregation, and society, there is a Leaders' meeting. The consent of this court is necessary to the admission of a member into the society, or the appointment or removal of a Leader or Steward. Along with the Trustees of the chapel, the Leaders' meeting has the power of determining whether or not the sacrament of the Lord's Supper shall be dispensed there; and they have the charge of the fund for the relief of poor and distressed members of the society. See METHODISTS (WESLEYAN).

LEAGUE AND COVENANT (THE SOLEMN). See COVENANT (THE SOLEMN LEAGUE AND).

LECANOMANCY, a species of divination performed by means of a bason with wedges of gold or silver marked with certain characters. The wedges were suspended over the water, and the demon formally invoked, when he gave the response in a low hissing sound passing through the fluid. See DIVINATION.

LECHEATES, a surname of *Zeus*, under which he was worshipped at Aliphera. The name was

applied to him as the father of *Athena*, and the protector of women in childbed.

LECTERN, the reading-desk in ancient churches in England. It was generally constructed of wood, but at a later period it was commonly made of brass, and formed in the shape of an eagle with outstretched wings.

LECTICARII, a name sometimes given to the Copiatæ (which see).

LECTIONARIUM, a calendar of lessons to be read during Divine service in Christian churches. The most ancient work of this kind is generally thought to be Hippolytus's Canon Paschalis, which, however, points out only those lessons suited to the festivals. There exists a *Lectionarium* which has been attributed to Jerome, but is generally believed to have been the production of a much later writer. ome time after, however, there were several calendars composed for the use of the French churches, the oldest of which is the *Lectionarium Gallicanum*. See Lessons.

LECTISTERNIUM, a ceremony observed by the ancient Greeks and Romans on occasion of extraordinary solemnities. It was performed by placing the images of the gods on couches, with a rich feast set before them. The most remarkable ceremony of this kind was the *Epulum Jovis* or Feast of Jupiter at Rome, which was celebrated in the Capitol where the image of Jupiter was made to recline on a couch, while the statues of Juno and Minerva were placed on chairs by his side.

LECTORS. See Readers.

LECTURERS, a term applied before the Reformation to persons who were appointed to read lectures before the universities. Afterwards the word was used to denote ministers in England who, deriving a stipend from a sum of money mortified by some wealthy individual, or from voluntary contributions under the license of the bishop, preached in parish churches at such times as not to interfere with the ministrations of the regular incumbent. The appointment of lectureships, both in London and throughout the country, was one of the modes by which the Puritans sought in the reign of Elizabeth, and that of James I., to supply the lack of ability and piety in the established churches. The High Church party looked upon these efficient lecturers with great contempt, and Archbishop Laud regarded them with feelings of jealousy and no little uneasiness, more especially as many of the nobles retained private lecturers in their mansions, and employed them to preach on their estates and in the neighbouring towns. At Laud's suggestion the king instructed the bishops to suppress lectures if preached in parish churches in the afternoon, and to substitute catechetical lectures in their place. Nay, the archbishop went farther, and procured an act to be passed in 1633, confiscating to the king's use the money which had been appropriated to the support of these lectureships. This enactment, however, did not succeed in abolishing these useful institutions, and in 1637 Laud persuaded the king to issue instructions prohibiting lecturers from preaching unless they would consent to say the Common Prayer in hood and surplice—a condition with which of course they refused to comply. During the Commonwealth, lecturers were favoured, and consequently increased in number. After the Restoration, however, the Act of Uniformity inflicted a heavy blow upon the system of lectureships, enacting as it did that no person should be allowed or received as a lecturer unless he declared his unfeigned assent and consent to the Thirty-Nine Articles and the Book of Common Prayer, and to the use of all the rites, ceremonies, forms, and orders therein contained. The same act enjoined that prayers should always be read before a lecture was delivered. Lecturers of parishes in England are now generally chosen by the vestry or principal inhabitants, and are usually afternoon preachers. There are also lecturers in connection with most cathedral churches, and various lectureships have been founded by private individuals, such as the Boyle, the Bampton, and the Hulsean Lectures.

LEGATE, a cardinal or bishop whom the Pope sends as his ambassador to sovereign princes. He is the vicegerent and representative of His Holiness, invested with plenary powers to act in his stead at a foreign court. There are three kinds of Legates. 1. Legates *a latere*, sent from his side, or directly from him, invested with most of the functions of the Pope himself. They can absolve excommunicated persons, call synods, grant dispensations in cases reserved to the Pope, fill up vacant dignities or benefices, and hear ordinary appeals. Cardinal Wolsey, and also Cardinal Pole were legates of this kind. 2. *Legati Nati*, such as hold their commission by virtue of office. Before the Reformation the Archbishop of Canterbury held this species of legatine authority in England. 3. *Legati Dati*, special Legates holding their authority from the Pope by special commission. For the time being they are superior to the other two orders. Such legates began to be appointed after the tenth century, and they often stretched their authority to a most unwarrantable extent. They held councils, promulgated canons, deposed bishops, and issued interdicts at their discretion. The functions of a Legate cannot be exercised until he is forty miles distant from Rome.

LEGENDS (Romish), wonderful narratives professing to treat of the lives and supernatural doings of the saints of the Romish calendar. The *Legend* was originally a book used in the Roman Catholic church, containing the lessons that were to be read at divine service. Hence the lives of saints and martyrs came to be called *Legends*, because chapters were to be read out of them at matins, and in the refectories of the religious houses. The Golden Legend is a collection of the lives of the saints, composed by John de Voragine, vicar-general of the Dominicans, and afterwards

archbishop of Genoa, who died in 1208. The *Breviary* abounds in Legends of saints, which every Romish priest is bound daily to peruse. For the edification of the laity of the church of Rome, Alban Butler's laborious English work, entitled 'Lives of the Saints,' contains Legends of more than 1,500 saints, male and female. The grand treasury of Romish Legends is the gigantic work of the Bollandists in Latin, entitled 'Acta Sanctorum,' the Acts of the Saints, which has already reached more than fifty folio volumes, and will probably, before it is completed, contain at least 30,000 saints. This work was begun by a Jesuit of the name of Bollandus, and was continued at Brussels by a succession of editors, until the breaking out of the first French Revolution, towards the end of the last century, when it had reached its fiftieth volume. An additional volume has since been published. A recent addition has been made to the Legends of the Romish church by the publication, in 1846, of the lives of five saints who were canonized in 1839. This latest contribution to Romish Legends was the work of Cardinal Wiseman, who has thus employed himself in giving currency to stories which savour more of the literature of the Middle Ages than of the enlightened literature of the nineteenth century. See Breviary.

LEGION (The Thundering), a name given to a legion of Christian soldiers in the army of Marcus Antoninus in his war against the Marcomanni, in A. D. 174. Eusebius, on the authority of Apollinarius and Tertullian, relates that the soldiers of this legion, being reduced to extremities by a severe and protracted drought, fell down upon their knees, and prayed to God, when immediately a violent thunder storm came on which dispersed the affrighted Germans, and the copious showers which fell refreshed the soldiers of the emperor. The result was, that the Roman army was victorious, and in commemoration of the event, the emperor conferred upon the Christian soldiers the name of the thundering legion, while he himself ceased to persecute the Christians. The miraculous event as recorded by Eusebius, has given rise to considerable difference of opinion among the learned, some attributing it to supernatural, and others to natural causes. The following view of this much-controverted subject is given by Neander: "In this account, truth and falsehood are mixed together. In the first place, it cannot be true that the emperor was led to put a stop to the persecution of the Christians by any event of this time; for the bloody persecution at Lyons did not take place till three years afterwards. Again, the 'thundering legion,' or 'the twelfth of the Roman legions,' had borne this name from the time of the Emperor Augustus. The fact at bottom, namely, that the Roman army, about that time, was rescued from a threatening danger by some such remarkable providence, is undeniable. The heathen themselves acknowledged it to be the work of Heaven: they ascribed it, however, not to the Christian's God, nor to their prayers, but to their own gods, to their Jupiter, and to the prayers of the emperor, or of the pagan army; to say nothing of the blind superstition which attributed the storm to the spells of an Egyptian necromancer. The emperor, it is said, stretched forth his hands, in supplication to Jupiter, with the words, 'This hand, which has never yet shed human blood, I raise to thee.' There were paintings in which he was represented in the attitude of prayer, and the army catching the rain in their helmets. The emperor has expressed his own conviction of the matter upon a medal, where Jupiter is exhibited launching his bolts on the barbarians, who lie stretched upon the ground; and perhaps, also, at the close of the first Book of the Monologues, where he mentions, among the things for which he was indebted, not to himself, but to the gods and his good fortune, what had happened among the Quades. It is certain, therefore, that this remarkable event can have had no influence in changing the disposition of the emperor towards the Christians. But it by no means follows that the latter are to be charged with making up a false story. The matter admits of a natural explanation. It is not impossible that, in the thundering legion, there were Christians; perhaps a large number of them; for it is certain that it was but *a party* among them who condemned the military profession. And although it was difficult for Christians at all times, and especially under an emperor so unfavourably disposed, to avoid participating, while connected with a Roman army, in the rites of paganism, yet they might succeed in doing so under particular circumstances. The Christian soldiers, then, resorted, as they were ever wont to do on like occasions, to prayer. The deliverance which ensued they regarded as an answer to their prayers; and, on their return home, they mentioned it to their brethren in the faith. These, naturally, would not fail to remind the heathen how much they were indebted to the people whom they so violently persecuted. Claudius Apollinaris, bishop of Hierapolis in Phrygia, might have heard the story, soon after the event itself, from the Christian soldiers belonging to this legion, which had returned to its winter quarters in Cappadocia; and he introduced it, either in an apology addressed to this emperor, or in other apologetical works. Tertullian refers to a letter of the emperor, addressed probably to the Roman Senate, in which he owns that the deliverance was due to the Christian soldiers. But this letter, if it contained, in so many words, a statement of this sort, must, as appears evident from the above remarks, have been either a spurious or interpolated one. It may be a question, however, whether the letter contained any distinct affirmation of this sort,—whether the emperor may not have spoken simply of *soldiers*, and Tertullian explained it, according to *his own* belief of *Christian* soldiers. He expresses himself, at any rate, with some degree of hesitation. How the

Christians might possibly sometimes interpret the religious profession of the heathens according to the principles of their own faith, is shown by another account of this event, which we find in Tertullian. It is in these words: 'Marcus Aurelius, in the German expedition also, obtained, through the prayers offered to God by Christian soldiers, showers of rain, during that time of thirst. When has not the land been delivered from drought, by our geniculations and fasts? In such cases, the very people, when they cried to the God of gods, who alone is mighty, gave our God the glory, under the name of Jupiter.'"

LEGISTS. See Decretists.

LEIBNITZ (Philosophy of). This eminent German metaphysician was born at Leipzig in 1648, and died in 1716. His philosophy was throughout a system of pure idealism. (See Idealists.) Spirit was divorced from matter, soul from body, and the sole principle of connection between the two was that of a pre-established harmony, which enabled them mysteriously to move in concert without influencing each other. Change, therefore, whether occurring in matter or in mind, is caused not by an influence from without, but by an internal moving influence from within. Thought, therefore, while it corresponds with external objects and events by a universal law of harmony, is simply a consciousness of changes which are taking place in the soul itself. At the head of the whole system of Monads, which constitute the material and spiritual worlds, Leibnitz placed the Deity, whom he termed the Monad of Monads. Each of these monads is in some degree a mirror of the universe; all of them are acting spontaneously, for it is the property of all beings to act, and yet they are all of them subordinate to the order of the best possible universe, for Leibnitz regarded optimism as essential to the very notion of God. Thus liberty is in this system combined with necessity.

While Leibnitz sought to invent a philosophical system which should harmonize all the apparent discordanees of the universe, he aimed also at a reconciliation between philosophy and Christianity, in opposition to the sceptical dualism of Bayle, against whom he wrote his *Theodicée*. He held with Des Cartes and Spinosa, that clearness is the measure of truth. The true, he alleged to be that which does not contradict itself, and that for which a sufficient reason can be adduced. The first principle proves the possibility, and the second the reality. The first is the criterion of necessary matter, and the second of contingent matter.

Leibnitz, however, though he laid down several important principles, had been prevented from reducing the whole to a regular system. This task was reserved for Christian Wolff, his distinguished correspondent and friend, who, on the death of his master, was regarded as the most eminent expositor of the Leibnitzian philosophy. While professing to follow in the footsteps of his great predecessor, Wolff considerably modified the system of monads, so as to establish a decided difference between matter and mind in their real essence; and while he retained the theory of pre-established harmony, he confined it to the mutual influence of soul and body. In conducting his philosophical researches, this distinguished commentator on Leibnitz adopted the geometrical method, and considered all truths as holding to each other relations analogous to those of numbers. Thus mathematical demonstration came to be applied to questions of pure metaphysics, and following the example of Wolff, a school arose which, though it flourished for a time, speedily gave way to a more rational method of handling metaphysical topics.

LE-KE, one of the Sacred Books of the *Confucianists* of China. It is the acknowledged guide to rites and manners, prescribing rules for all the relationships of life, and the established orders of society. See King.

LEMURES, spirits of the dead, which were believed by the ancient Romans to return to the world, and annoy and torment the living, more especially in the darkness of the night. Certain ceremonies were resorted to annually on the 9th, 11th, and 13th of May, in order to avert the evils arising from the visits of these mischievous spectres. The master of the house rose at midnight, and going outside the door made certain signs. He then washed his hands in spring water, and turning round took black beans into his mouth, which he afterwards threw behind his back that the Lemures might gather them. He then uttered some words, again washed his hands, made a noise, and called to the spirits nine times to be gone. From this time they lost their power to do injury. On the three days set apart for these ceremonies, all the temples were shut, and it was accounted unlucky for women to marry not only during the three days of the *Lemuralia*, as they were called, but throughout the whole of the month of May.

LENÆA. See Dionysia.

LENÆUS, a surname of Dionysus (which see), as being the god of the *Lenos* or vintage.

LENT, a season of fasting which precedes the festival of *Easter*, and is supposed to have been introduced with the view of commemorating our Saviour's temptation, and his fasting forty days in the wilderness. At first it seems to have been a voluntary fast, continuing forty hours, corresponding to Friday and Saturday before Easter, and comprising the entire period during which our Redeemer lay in the grave. In process of time this fast underwent considerable changes, and from a voluntary it became a regularly prescribed fast, observed not by penitents and catechumens only, but by Christians generally. In the fifth and sixth centuries the fast was extended to thirty-six days. The four days which were afterwards added to make it forty days, were introduced either by Gregory the Great in the sixth century, or by Gregory II. in the eighth. This fast, styled the

carnival, from *caro vale*, 'farewell-flesh,' began with Ash-Wednesday, and ended with the Saturday before Easter, which was observed with great solemnity, and was denominated the great sabbath. The entire week before Easter was termed the Great week, and Passion week. The forty days of the Fast of Lent are sometimes accounted for by referring to the example of Moses, Elias, and our Lord, all of whom fasted forty days. The Fast of Lent does not include all the days between Ash-Wednesday and Easter, the Sundays not being counted because the Lord's Day has always been held as a festival, and not as a fast. See EASTER.

LEIPSIC CONFERENCE, a disputation which took place at Leipsic in 1631, between certain Lutheran and Reformed divines in Germany, with a view to the accomplishment of a union between the two churches. They discussed all the articles of the Augsburg Confession, to which the Reformed were ready to subscribe, and also set forth a formula of union, or rather an exposition of the articles in controversy. The Conference, however, led to no satisfactory result.

LEIPSIC DISPUTATION, a public discussion which was held at Leipsic in 1519, between John Eckius on the one side, and Carlstadt and Luther on the other. It began on the 27th of June, and continued till the 13th of July. During the first week Eckius and Carlstadt disputed respecting free-will. During the second week Eckius disputed with Luther respecting the primacy of the Pope. In the third week Eckius again disputed with Luther on repentance, purgatory, indulgences, and priestly absolution. The last three days were spent in disputations between Eckius and Carlstadt. The universities of Paris and Erfurt were proposed and accepted as judges of the disputation. Luther, however, reserved to himself the power of appeal from the universities to a council. But no decision was come to on the discussion, and every one commented on it according to his own feelings. "At Leipsic," said Luther, "there was great loss of time, but no seeking after truth." This important discussion, however, was not without fruit. The arguments of Luther, though they failed in convincing his opponent, sunk deep into the minds of not a few, who were simply present as hearers. Poliander, the secretary and friend of Eckius, was won over by this discussion to the cause of the Reformation. John Cellarius, a learned professor of Hebrew, who had been one of the most violent opponents of the Reformed doctrines, underwent a complete change in his religious views. Prince George of Anhalt, then only twelve years old, was so convinced by Luther's reasonings, that he fearlessly ranged himself on the side of the Gospel. The effect upon the minds of the students also was so strong, that great numbers of them repaired to Wittemberg that they might sit at the feet of Luther. The Leipsic disputation, however, accomplished, above all, a signal benefit to the cause of truth, in the holy impulse which it gave to Melancthon "From that hour," says D'Aubigné, "his extensive learning bowed before the Word of God. He received the evangelical truth with the simplicity of a child; explained the doctrine of salvation with a grace and perspicuity that charmed all his hearers; and trod boldly in that path so new to him, for, said he, 'Christ will never abandon his followers.' Henceforward the two friends walked together, contending for liberty and truth,—the one with the energy of St. Paul, the other with the meekness of St. John. Luther has admirably expressed the difference of their callings. 'I was born,' said he, 'to contend on the field of battle with factions and with wicked spirits. This is why my works abound with war and tempests. It is my task to uproot the stock and the stem, to clear away the briars and underwood, to fill up the pools and the marshes. I am the rough woodman who has to prepare the way and smooth the road. But Philip advances quietly and softly; he tills and plants the ground; sows and waters it joyfully, according to the gifts that God has given him with so liberal a hand.'" The greatest effect of the discussion, however, was that which was produced on the mind of Luther himself. "'The scales of scholastic theology,' said he, 'fell then entirely from before my eyes, under the triumphant presidence of Doctor Eck.' The veil which the School and the Church had conjointly drawn before the sanctuary was rent for the reformer from top to bottom. Driven to new inquiries, he arrived at unexpected discoveries. With as much indignation as astonishment, he saw the evil in all its magnitude. Searching into the annals of the Church, he discovered that the supremacy of Rome had no other origin than ambition on the one hand, and ignorant credulity on the other. The narrow point of view under which he had hitherto looked upon the Church was succeeded by a deeper and more extended range. He recognised in the Christians of Greece and of the East true members of the Catholic Church: and instead of a visible chief, seated on the banks of the Tiber, he adored, as sole chief of the people of God, an invisible and eternal Redeemer, who, according to his promise, is daily in the midst of every nation upon earth, with all who believe in His name. The Latin Church was no longer in Luther's estimation the universal Church; he saw the narrow barriers of Rome fall down, and exulted in discovering beyond them the glorious dominions of Christ."

LEONES (Lat. lions), a name which, according to Porphyry, was given to the priests of *Mithras* among the ancient Persians.

LEONISTS, an appellation given sometimes to the WALDENSES (which see), because of their connection with Leona or Lyons in France.

LEOPARD-WORSHIP. The leopard is a formidable animal, and is held in great dread by the natives of different parts of Africa. It is all the

more dreaded in consequence of a superstitious notion which prevails, particularly in Southern Guinea, that wicked men frequently metamorphose themselves into tigers, and commit all sorts of depredations without the liability or possibility of being killed. Large villages are sometimes abandoned by their inhabitants, because they are afraid to attack these animals on account of their supposed supernatural powers. In Dahomey this animal is accounted so sacred that if any one should kill it, he would be held to have committed sacrilege, and would be offered up in sacrifice to propitiate the offended god. The people of that country look upon the leopard as representing the supreme god, whom they call *Seh*, worshipping him with the utmost reverence. Should any man be killed by a leopard, his relatives, instead of lamenting over the event, rejoice that he has been taken, as they believe, to the land of good spirits; and in token of their satisfaction, they treat the animal with the utmost kindness. Leopards seem to have abounded in Egypt, as on the monuments the priests offering incense are usually clothed in a leopard's skin. Sir John G. Wilkinson tells us that this leopard-skin dress was worn on all the principal solemnities, and that the king himself adopted it on similar occasions.

LERNÆA, mysteries celebrated at Lerna in Argolis, in honour of DEMETER (which see).

LESSONS, portions of Scripture appointed in many churches to be read in the course of Divine service. In the ancient Jewish church the reading of the Old Testament Scriptures formed a most important part of the worship of the synagogue. The Books of Moses were divided for this purpose into fifty-four sections, corresponding to the Sabbaths in a year, one being allowed for their intercalated years in which there might be fifty-four Sabbaths. These sections were read successively one on each Sabbath. When a less number of Sabbaths occurred in a year, two sections were read together as one on the last Sabbath, so that the whole Pentateuch might be read in the course of a year. Selections were also made from the historical and prophetical books, which received the general name of the Prophets. One of these selections was read every Sabbath-day along with the corresponding portion of the Law. Hence in Acts xiii. 15, we find the Jews at Antioch in Pisidia reading the Law and the Prophets. In the early Christian church the reading of the Scriptures was an essential part of public worship, at which all persons were allowed to be present. The portions read were partly taken from the Old Testament, and partly from the New. Justin Martyr is the first who mentions the reading of the Gospels and the Acts of the Apostles together with the Scriptures of the Old Testament. This writer also mentions a special officer in the church called a *Reader*, whose duty it was to read the Scriptures, after which an exhortation or exposition bearing on the passages read was delivered by the minister. The Apostolical Constitutions enjoin the reading of the Scriptures as an important part of public worship. At first there was no established order for the reading of them, but afterwards the bishop appointed the lessons. Even as late as the fourth and fifth centuries, instances occur of such appointments by the bishop. "The earliest division of the New Testament," says Coleman, "was into the gospels and the epistles, corresponding to the law and the prophets of the Jewish scriptures. This division appears in the writings of Tertullian and Irenæus, and must, accordingly, have been anterior to their time. The reading was directed according to this division, one lesson from each being read alternately. Between the reading of these Psalms were sung, or selections from the Old Testament were read. When there was nothing peculiar to direct the reading, the scriptures were read consecutively, according to their established order; but this order was interrupted on their festivals, and other occasions. At Easter the account of the resurrection was read from each of the evangelists successively. The season of Pentecost, from Easter to Whitsuntide, was set apart for the reading of the Acts of the Apostles. The Western church connected with this the reading of the Epistles and of the Apocalypse. During Lent Genesis was read; and as early as the third century the book of Job was read in Passion-week. In a word, though we have no complete order of the lessons read through the year, it is to be presumed that the reading was directed by an established rule and plan, especially on all the principal festivals and solemnities of the church."

At the close of the lesson in the ancient church, the audience knelt down and prayed in some such words as these, "Lord have mercy upon us." The reading began and closed with a set form. Cyprian alleges that the reader saluted the audience by saying, "Peace be with you." This, however, was afterwards used only by the presbyter or bishop at the commencement of public worship, and before the sermon. It was customary for the reader to awaken attention at the outset by saying, "Thus saith the Lord," in the Lesson from the Old Testament or from the Gospels, or "Beloved brethren, in the Epistles it is written." At the close of the Lesson the people frequently responded by saying, "Amen," or "We thank thee, Lord," "We thank thee, O Christ." This custom, however, gave rise to so many abuses, that the people were forbidden to respond, and the minister closed the reading of the Epistles by saying, "Blessed be God," and that of the Evangelists by saying, "Glory be to thee, O Lord." At first the reading was performed from the AMBO (which see), but afterwards the Gospel and the Epistle, out of reverence for these parts of Scripture, were read, the former on the right hand, and the latter on the left of the altar. It was the duty of the subdeacon to read or chant the Epistles; and of the deacon to rehearse the Gospels. The apostolical constitutions recom-

mend both minister and people to stand during the reading of the Gospels, while, during the reading of other portions of the Scripture, they sat. Particular Lessons from the Gospels and Epistles were read on certain Sabbaths and festival days. These special Lessons were termed *Pericopæ*. Their origin has been much disputed among the learned. Some have traced them to apostolic times; others allege that they originated in the fourth century; while others still trace them back no farther than the eighth century.

The arrangements of the Church of England, in reference to the Lessons appointed to be read in public worship, are thus described by Dr. Hook: "For all the first Lessons on ordinary days, she directs to begin at the beginning of the year with Genesis, and so continue till the books of the Old Testament are read over, only omitting Chronicles, which are for the most part the same with the books of Samuel and Kings; and other particular chapters in other books, either because they contain the names of persons, places, or other matters less profitable to ordinary readers. The course of the first Lessons for Sundays is regulated after a different manner: from Advent to Septuagesima Sunday, some particular chapters of Isaiah are appointed to be read, because that book contains the clearest prophecies concerning Christ. Upon Septuagesima Sunday Genesis is begun; because that book, which treats of the fall of man, and the severe judgment of God inflicted on the world for sin, best suits with a time of repentance and mortification. After Genesis follow chapters out of the books of the Old Testament, as they lie in order; only on festival Sundays, such as Easter, Whitsunday, &c., the particular history relating to that day is appointed to be read; and on the Saints' days the Church appoints Lessons out of the moral books, such as Proverbs, Ecclesiastes, &c., and also from the Apocrypha, as containing excellent instructions for the conduct of life. As to the second Lessons, the Church observes the same course both on Sundays and week-days; reading the Gospels and Acts of the Apostles in the morning, and the Epistles in the evening, in the order they stand in the New Testament; excepting on Saints' days and Holy-days, when such Lessons are appointed as either explain the mystery, relate the history, or apply the example to us." Thus the Scripture Lessons are arranged throughout the year with a view to the reading of all Scripture publicly or privately, according to the calendar, and the Lessons for Sabbath are such as to afford continuous Scriptural instruction, and to lead the worshipper to the personal reading of the Bible for his own edification.

In the Romish missal each mass has two Scripture Lessons; the one called 'the Epistle,' and the other 'the Gospel.' The Lessons from the apostolic epistles are generally much shorter than from the gospels. The Scripture Lessons of the church of Rome are, for the most part, taken from the Vulgate version, the version of Jerome. In the Breviary or Prayer-Book of the Romish priests, there are selections given from Scripture by way of Lessons, which, however, are neither continuous nor complete, though the theory of the Breviary, undoubtedly, is that all Scripture should be read through in the course of a year.

LETHE, the personification of oblivion among the ancient Greeks and Romans. They gave also the name of *Lethe* to a river in the infernal regions. See HELL.

LETHON, the goddess of childbearing, known by various names among ancient heathen nations. She was worshipped by the Greeks under the name of *Artemis*, while the Scythians termed her *Tomyris*, and at a later period she was admitted into the mythology of Egypt under the name of *Lethon*. She is supposed to have been identical with the *Latona* of the Romans. In Egypt this goddess was represented by a frog, probably on account of its prolific power; but soon afterwards she was worshipped under the name of *Buto*, and was thought to have the power of driving away frogs. On the monuments she is sometimes called *Tene*, and also *Buto*, and at other times, in a compound form, *Tene-Buto*. At first she appears with the head of a frog, and afterwards with the head of a vulture, and armed with a bow and arrows.

LETHRA, now *Leire*, in the island of Zealand, the city of the gods among the ancient Danes. This was the holy place where the nation assembled to offer up their sacrifices, to present their prayers, and to receive the choicest blessings from the gods.

LETO, the wife of *Zeus*, by whom she was the mother of *Apollo* and *Artemis*. She was only worshipped in conjunction with her children. *Hera* being jealous of her, as being a favourite of Zeus, procured her expulsion from heaven, and having been changed into a quail, she found a resting-place in Delos, where her children were born, and she and they were afterwards worshipped.

LETTERS CANONICAL. See CANONICAL LETTERS.

LETTERS DIMISSORY. See DIMISSORY LETTERS.

LETTERS OF ORDERS. When a bishop in England ordains a clergyman, either as a priest or deacon, he gives him a certificate which is termed Letters of Orders. Churchwardens are entitled to demand a sight of these letters when any one offers to officiate in a parish church.

LEUCÆUS, a surname of *Zeus*, under which he was worshipped at Leprens in Elis.

LEUCOPETRIANS, a class of people in connection with the Greek church, who adopted the views of Leucopetrus, which proceeded on an allegorical interpretation of the Sacred Scriptures.

LEUCOPHRYNE, a surname of *Artemis*, under which she was worshipped at Leucophrys in Phry-

gia, where she had a temple, as well as at Magnesia, on the Mæander.

LEVANA (from *levare*, to raise), a Roman goddess, who presided over the rearing of new-born children.

LEVIRATE, a law among the ancient Hebrews, in virtue of which, when a man died without issue, it became the duty of his next surviving brother to marry his widow, with the view of raising up a first-born son to succeed to the inheritance. Michaelis derives the name from an old Latin word *levir*, which is said to signify a husband's brother. The law was more ancient than the time of Moses, having been in operation in Palestine among the Canaanites and the ancestors of the Israelites. Moses indeed, in Lev. xviii. 16, explicitly forbids a man to marry his brother's wife, but he lays down an important exception to this law in Deut. xxv. 5—10, and the reason of this exception was, that families and inheritances might be preserved unbroken until the coming of Messiah. The law, as it previously existed, was not changed by Moses, but simply modified in various respects. Thus he expressly prohibited the marriage of a brother's widow, if there were children of his own alive. He, no doubt, allowed, and, indeed, enjoined the brother to marry the widow of his childless brother, but if he was disinclined to take such a step, he was not to be compelled to do so, but had only to declare in court that he had no inclination to marry his brother's widow, and then he was at liberty. But if the brother did not choose to marry her, she was not allowed to marry another man until he had first set her at liberty. This ceremony of giving a brother's widow leave to marry again is called CALIZA (which see), or the loosing of the hoe. When there were several brothers, the Mishna states, that if the eldest refused, application must be made to each of the younger brothers, and if none of them would comply, the eldest was to be compelled either to marry the widow, or to submit to the indignity involved in the *Caliza*. By the Gemara, both the obligation and the liberty of marrying the wife of a deceased brother, are restricted to the eldest of the surviving brothers. Among the modern Jews, the rabbies invariably enjoin their disciples to refuse compliance with the precept, and nothing remains of the original institution except the ceremony of releasing both parties from a connection which is never permitted to be formed.

LEVITES, the descendants of Levi, the son of Judah, and forming one of the twelve tribes of Israel. Not having joined in the worship of the golden calf, they received the high honour of being chosen by Jehovah to be the priests of the Hebrews instead of the first-born. From the tribe of Levi, Aaron and his posterity were consecrated to the office of the priesthood. The high-priest ranked as the head both of the priests and Levites. The other Levites discharged inferior religious duties, but for the more menial employments they were allowed servants. It would appear from Numb. viii. 5—22, that in the first instance the Levites were solemnly separated from the rest of the Israelites, and set apart for their special sacred duties by a peculiar ceremony. Having washed and shaved the whole body, they brought a bullock, with a meat-offering and oil, to the altar for a burnt-offering, and another bullock for a sin-offering. Moses then sprinkled them with water, after which the chief of the Israelites laid their hands upon them, and thus consecrated them to the work of the Lord. The Levites, in the presence of the people, prostrated themselves before God in token of entire surrender of themselves to his service. Rising from the ground they laid hands upon the bullocks, and then slew them. Such were the ceremonies attending the consecration of the whole body of the Levites. They were not enjoined to wear any particular dress, but in the time of David those who removed the ark were dressed in white robes.

The duties of the Levites consisted in giving to the priests all necessary assistance in the discharge of their duties, and in keeping guard round the Tabernacle, and afterwards round the Temple. When journeying through the wilderness, it was the office of the Levites to carry the Tabernacle and all its sacred utensils. They had the charge of the sacred revenues, and purchased all needful supplies of wine, oil, frankincense, and other articles used for religious purposes. In the more recent periods of the Jewish state, they slew the victims for the altar, and after the time of David they seem to have acted as singers and players on instruments in the Temple. The Levites were divided into three families, the *Kohathites*, the *Gershonites*, and the *Merarites*, each of whom bore different parts of the Tabernacle and its furniture during the journey through the wilderness. The laborious duties which devolved upon the Levites were only discharged between the ages of thirty and fifty, while the lighter duties were performed between twenty-five and thirty, or beyond the age of fifty. In later times they commenced the performance of the easier duties at twenty years of age.

From the date of the building of the Temple an entire change took place in the arrangements made as to the duties of the Levites. They were calculated to amount to 38,000, and were divided into four classes; 24,000 being set apart to assist the priests, 4,000 as porters, 4,000 musicians, and 6,000 judges and genealogists. On the division of the land of Canaan, the Levites had forty-eight cities assigned to them as places of residence, thirteen of which were appropriated to the priests, along with the tithes of corn, fruit, and cattle. The Levites paid to the priests the tenth part of all their tithes.

In the ancient Christian church the deacons were sometimes called by the name of *Levites*, to show the harmony which existed between the Jewish and Christian churches, the bishop corresponding to the

high-priest, the presbyters to the priests, and the deacons to the Levites.

LHA-SSA-MOROU, a festival observed annually by the Lamas of Thibet on the third day of the first moon. It is thus described by the Abbé Huc: "All the Buddhist monasteries of the province of Oui open their doors to their numerous inhabitants, and you see great bodies of Lamas, on foot, on horseback, on asses, on oxen, and carrying their prayer-books and cooking utensils, arriving tumultuously by all the roads leading to Lha-Ssa. The town is soon overwhelmed at all points, by these avalanches of Lamas, pouring from all the surrounding mountains. Those who cannot get lodgings in private houses, or in public edifices, encamp in the streets and squares, or pitch their little travelling tents in the country. The Lha-Ssa-Morou lasts six entire days. During this time, the tribunals are closed, the ordinary course of justice is suspended, the ministers and public functionaries lose in some degree their authority, and all the power of the government is abandoned to this formidable army of Buddhist monks. There prevails in the town an inexpressible disorder and confusion. The Lamas run through the streets in disorderly bands, uttering frightful cries, chanting prayers, pushing one another about, quarrelling, and sometimes having furious contests with their fists. Although the Lamas generally show little reserve or modesty during these festive days, it is not to be supposed that they go to Lha-Ssa merely to indulge in amusements incompatible with their religious character; it is devotion, on the contrary, which is their chief motive. Their purpose is to implore the blessing of the Talé-Lama, and to make a pilgrimage to the celebrated Buddhist monastery called Morou, which occupies the centre of the town. Hence the name of Lha-Ssa-Morou given to these six festive days."

LIBAMINA, a name given by the ancient Romans to denote the bunch of hair which was cut from the forehead of a victim about to be sacrificed, and which was thrown into the fire as a kind of first-fruits.

LIBANOMANCY (Gr. *libanos*, frankincense, and *manteia*, divination), a species of divination, which was performed by throwing a quantity of frankincense into the fire, and observing the manner of its burning, and the smell which it emitted. If it burned quickly and sent forth an agreeable smell, the omen was favourable, but if the reverse happened, it was unfavourable.

LIBATION, a practice followed from early times of pouring liquors, generally wine, upon sacrificial victims. The quantity of wine used among the ancient Hebrews for a libation was the fourth part of a hin, or rather more than two pints, which were poured upon the victim after it was killed, and the several pieces of it were laid upon the altar ready to be consumed by the flames. (See MINCHA.) Libations have among all heathen nations also formed a part of the sacrificial ritual, and no true worshipper presumed to touch the cup with his lips before the presiding divinity had his share. In regard to the ancient Egyptians, Sir J. G. Wilkinson says: "A libation of wine was frequently offered, together with incense; flowers were often presented with them and many sacrifices consisted of oxen or other animals, birds, cakes, fruit, vegetables, ointments, and other things, with incense and libation. Wine was frequently presented in two cups. It was not then a libation, but merely an offering of wine; and since the pouring out of wine upon the altar was a preliminary ceremony, as Herodotus observes, common to all their sacrifices, we find that the king is often represented making a libation upon an altar covered with offerings of cakes, flowers, and the joints of a victim killed for the occasion. The Egyptian artists did not bind themselves to one instant of time in their representations of these subjects. The libation, therefore, appears to be poured over the mass of offerings collected upon the altar; but the knowledge of their mode of drawing, and the authority of Herodotus, explain that the libation was poured out before the offerings were placed upon it; and instances are even found in the sculptures of this preparatory ceremony. Two kinds of vases were principally used for libation, and the various kinds of wine were indicated by the names affixed to them."

Among the ancient heathens bloody sacrifices were usually accompanied with libations, which were performed by throwing wine and incense upon the flesh of the animal, while it was burning upon the altar. In forming a treaty with a foreign nation, libations always accompanied the sacrifices which were offered on such occasions. But libations were sometimes made independently altogether of sacrifices. Thus at entertainments it was customary to pour out a portion of wine as an offering of thanksgiving to the gods. The wine used in libations was always unmixed with water, but sometimes they consisted of milk, honey, and other fluids, either pure or diluted with water.

LIBELLATICI. In the persecution of the Christians by Decius Trajan, an edict was issued A. D. 250, requiring Christians to conform to the ceremonies of the pagan religion, and if they declined to sacrifice to the gods, threats and afterwards tortures were to be employed to compel submission. Many heathen magistrates, either from avarice or a desire to spare the Christians, exempted them from sacrificing, provided they purchased a certificate or libel as it was called, attesting that they had satisfactorily complied with the requisitions of the edict. Those who procured such a certificate received the name of *Libellatici*. See LAPSED CHRISTIANS.

LIBELLI PACIS (Lat. certificates of peace). In the persecutions under the Roman Emperors, it too often happened that Christians through fear of man denied the faith of Christ. Many persons in these

circumstances finding themselves excluded from the privileges of the church, were seized with remorse, and eagerly longed for restoration to the fellowship of the faithful. In order to facilitate their readmission, some resorted to individuals who had earned a high Christian character by their readiness to endure martyrdom for Christ's sake, and sought from them certificates of church fellowship, which they imagined would lead to their speedier recovery of their lost position among their fellow-Christians. These certificates granted by confessors to lapsed Christians, were called by the name of *libelli pacis*, and gave rise to a keen controversy, in which Cyprian took an active part.

LIBELLI PŒNITENTIALES (Lat. certificates of penitence), documents which came to be frequently issued in the eighth century by the Romish priesthood, granting immediate absolution to those who confessed their sins to the priest, and declared themselves ready to fulfil the appointed penance, even though they were not prepared to partake of the communion. At the time when great efforts were made for the improvement of the church, as was especially the case in the age of Charlemagne, it was a main object with the church reformers of the period to abolish the *libelli pœnitentiales*, which had led to so many corruptions, and to restore the primitive laws of the church to their proper authority and force.

LIBENTINA, a surname of *Venus* among the ancient Romans, as the patroness of licentiousness.

LIBER, the name used by the Roman poets to denote the Greek *Dionysus* or the *Bacchus* of their own prose writers. The name, however, properly belongs to an ancient Italian divinity, who, along with the corresponding goddess, *Libera*, presided over vineyards and fruitful fields. The worship of these two deities was often combined with that of *Ceres;* and all three had a temple at Rome, near the Circus Flaminius. *Libera* was considered by the Romans as identical with *Cora* or *Persephone*, the daughter of *Demeter*.

LIBERA. See LIBER.

LIBERALIA, a festival observed annually by the ancient Romans on the 17th of March, in honour of LIBER (which see). It was much more innocent and simple in its character than the *Bacchanalia;* and, accordingly, it continued to be celebrated at Rome after that festival was suppressed. On the day on which the *Liberalia* were held, a procession of priests and priestesses wearing ivy garlands, marched through the city bearing wine, honey, cakes, and sweetmeats, along with a portable altar, having in the middle of it a firepan in which sacrifices were burnt. On this joyful occasion the Roman youths, who had reached their sixteenth year, were invested with the *toga virilis*, or dress of manhood. Augustin complains that in his time the *Liberalia* were celebrated with no little immorality and licentiousness.

LIBERATOR, a surname of *Jupiter*, under which a temple was reared to him by Augustus on the Aventine hill.

LIBERTAS, a personification of liberty, worshipped as a goddess by the ancient Romans. Tiberius Sempronius Gracchus built a temple to her honour on the Aventine hill.

LIBERTINES. In Acts vi. 9, we find mention made of a synagogue at Jerusalem belonging to a class of persons who are called *Libertines*. The word *Libertini* among the ancient Romans, denoted those persons who had been released from legal servitude; and it is not unlikely that the Libertines who had a synagogue at Jerusalem may have been slaves of Jewish origin, or proselytes after manumission. By Grotius, Vitringa, and other writers, they are supposed to have been the descendants of Jewish captives carried to Rome by Pompey and others, but who had obtained their liberty. That large numbers of such people existed at that time in Judea, is rendered highly probable from a passage which occurs in the second book of the Annals of Tacitus, where the historian, while he describes a certain class of persons as being of the race of Libertines or freedmen, and infected, as he calls it, with foreign, that is with Jewish superstition, tells us at the same time that they were so numerous in the reign of the Emperor Tiberius, that four thousand of them, who were of age to carry arms, were sent to the island of Sardinia; and that all the rest of them were ordered either to renounce their religion, or to depart from Italy before a certain day. This statement of Tacitus, confirmed by Suetonius, enables us to account for the number of *Libertines* in Judea, and also for their having had a synagogue in Jerusalem at the period of which Luke was speaking, which was about fifteen years after their banishment from Italy by the edict of Tiberius.

LIBERTINES, a sect which arose in Flanders in the sixteenth century, calling themselves Spirituals. It was founded by certain persons of extravagant views, headed by Pocquet and Quintin. Though originated in Flanders, the sect made its way into France, where it found favour with many of the Reformed, and more especially with Margaret, the queen of Navarre, and sister of Francis I. They held that God works all things in all men, or is the cause and author of all human actions, and, therefore, they maintained that the distinction which is commonly alleged between good and bad actions is unwarranted, immorality or sin being impossible. They taught that true religion consists in the union of the soul with God, and if any man shall succeed in attaining this by means of habitual contemplation on spiritual and divine things, he may thereafter implicitly follow the instincts of his own nature, and whatever he may do he will be free from sin in this world, and united to God in the world to come. Mosheim supposes this sect to have been descended from the *Beghards*, or from the *Brethren of the Free Spirit*, both of which flourished in Flanders in the

fourteenth and fifteenth centuries. Calvin devoted a special treatise to the exposure of the errors of the *Libertines*, which were spreading rapidly among the Reformed both in Flanders and in France. By his faithfulness, in pointing out the erroneous nature of their opinions, Calvin gave great offence to the queen of Navarre, who, though she had neither imbibed their sentiments nor joined their sect, was favourably inclined towards the leaders, whom she regarded as good men. As soon as the Reformer understood that his exposure of the *Libertines* had offended the royal lady who had conferred so many benefits upon the Church of Christ, he replied to her with great meekness and moderation, at the same time frankly censuring her imprudence in hospitably receiving men whose opinions were opposed to religion and sound morality, and not only so, but in admitting them to be authorized ministers of Christ. The Treatise of Calvin was successful in checking the progress of the *Libertines* in France, and limiting their influence to the country which gave them origin.

The sect which we have thus briefly described has sometimes been confounded with the *Libertines* of Geneva, with whom Calvin maintained an almost uninterrupted warfare throughout the whole of his ministerial life. The Genevan *Libertines* were not, however, speculative heretics like the *Libertines* of Flanders; they were practical infidels, who disliked the strictness of Calvin's discipline, as much if not more than his sound theology. From such men the stern and uncompromising Reformer received violent opposition, and even bitter persecution.

LIBETHRIDES, a name given to the *Muses*, derived, as some suppose, from a well called Libethra in Thrace, or as others think, from a mountain in Thrace, where there was a grotto sacred to the Nine.

LIBITINA, a goddess among the ancient Italians who presided over funeral rites. In later times she seems to have been identified with *Persephone*, probably in consequence of her connection with the interment of the dead. The temple of *Libitina* at Rome, contained every kind of article that was required at funerals. Probably from this circumstance these articles were called *Libitina*, but particularly the bed on which the dead body was burned; and the undertakers at funerals were called *Libitinarii*. In the Roman poets the word *Libitina* is often used for death. At the temple of this goddess a register was kept of the names of all who died, and a small registration fee was demanded.

LIBRA (Lat. a pound), a name applied formerly to the suffragans of the Bishop of Rome, because they amounted in number to seventy, being the number of solidi in a Roman *Libra*. These assessors of the Roman bishop constituted his provincial council.

LIBRI CAROLINI, a celebrated treatise which appeared A. D. 790, by way of protest against the decrees of the Second Nicene council in favour of IMAGE-WORSHIP (which see). It was published in the name of Charlemagne, but it is generally supposed that he was assisted in the preparation of the work by various theologians of his time, particularly by the famous English monk, Alcuin.

LIFTERS, a small sect in the West of Scotland in 1783, which held that the "lifting" of the elements before the consecration prayer is an essential part of the ordinance.

LIGHT (FRIENDS OF). These *Lichtfreunde*, as they are called in Germany, are a few independent rationalistic congregations in the Saxon province of Prussia. They owe their origin to the excitement caused between 1841 and 1848, by Ulich of Magdeburg, a preacher of eloquence and talent, but of the lowest religious views. These *Friends of Light* assumed a completely political aspect, and were bitter in their opposition to the Prussian government, but at length they were entirely swept away by the Revolution of 1848.

LIGHT (INWARD). See FRIENDS (SOCIETY OF).

LIGHT (OLD) ANTIBURGHERS. See OLD LIGHT ANTIBURGHERS.

LIGHT (OLD) BURGHERS. See OLD LIGHT BURGHERS.

LIGHTS (FEAST OF), a name applied by Josephus to the Jewish Feast of DEDICATION (which see).

LIGHTS (FEAST OF), an appellation given by the Greek church to the festival of EPIPHANY (which see), because on that day Jesus was baptized, and the ordinance of baptism is with them often called an *Illumination*.

LIGHTS IN BAPTISM. In the ancient Christian church the practice seems to have existed of the baptized, after the ceremony was ended, carrying lighted tapers in their hands. Gregory Nazianzen mentions this among other ceremonies as following the administration of baptism. "The station," says he, "when immediately after baptism thou shalt be placed before the altar, is an emblem of the glory of the life to come; the psalmody with which thou shalt be received is a foretaste of those hymns and songs of a better life; and the lamps which thou shalt light are a figure of those lamps of faith wherewith bright and virgin souls shall go forth to meet the bridegroom." Others suppose it to be an emblem of the illumination of the Spirit in baptism, and designed to be an allusion to our Saviour's words, "Let your light so shine before men, that others seeing your good works may glorify your Father which is in heaven." In the baptism of persons of high rank, it sometimes happened that not only the baptized parties themselves, but the whole of their retinue and attendants, were clothed in white garments, and carried lamps in their hands.

LIGHTS OF WALTON, a class of enthusiasts who appeared in the seventeenth century at Walton-on-Thames, Surrey, England. The story of the rise of this people is curious. In the beginning of Lent 1649, Mr. Fawcet, then minister of Walton,

having preached in the afternoon, when he had concluded, it was nearly dark, and six soldiers came into the church, one with a lighted candle in a lantern, and four with candles unlighted. The first soldier addressed the people, declaring that he had been favoured with a vision, and had received a message from God, which they must listen to and believe on pain of damnation. This message consisted of five lights: 1. The Sabbath is abolished; and here, said he, "I should put out my first light, but the wind is so high that I cannot light it." 2. Tithes are abolished. 3. Ministers are abolished. 4. Magistrates are abolished, repeating the same concluding words as he had uttered under the first head. Then taking a Bible from his pocket, he declared that it also was abolished, as containing only beggarly elements, which were unnecessary now that Christ was come in his glory with a full measure of his Spirit. Then taking the lighted candle from his lantern, he set fire to the pages of the Bible, after which, extinguishing the candle, he added, "and here my fifth light is extinguished." This closed the scene on the *Lights of Walton*.

LIGHTS ON THE ALTAR. An ancient custom, we learn on the testimony of Jerome alone, existed in the Eastern churches of carrying lights before the Gospel when it was to be read. They lighted candles, he tells us, partly to demonstrate their joy for the good news which the Gospel brought, and partly by an outward symbol to represent that light of which the Psalmist speaks when he says, "Thy word is a light unto my feet, and a lamp unto my path." Though Jerome declares that in his time no such custom existed in the Western Church, it came at length to be the universal practice of that church to have lighted candles on the altar, as well as before pictures or images of the Virgin and other saints. In the reign of King Edward VI., we find the injunction issued in 1547, that "all deans, archdeacons, parsons, vicars, and other ecclesiastical persons, shall suffer from henceforth no torches nor candles, tapers or images of wax, to be set before any image or picture. But only two lights upon the high altar before the sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain still." In the reign of Elizabeth, however, injunctions were given to the ecclesiastical visitors of 1559 to remove from the parish churches in England all crucifixes, relics, and lighted tapers, although her Majesty long retained in her own chapel both the crucifix and lighted tapers. Lights, however, still continued to be used on the altar in many of the parish churches in England, notwithstanding the prohibition, and at this day they are found in some churches, while the Tractarian party defend the practice by alleging that as no Act of Parliament or Act of Convocation ever repealed the injunction of Edward VI. in 1547, to which we have referred, it is still in force, and therefore, the practice of having two lights upon the altar is enjoined by the laws and sanctioned by the usage of the Church of England.

LIKNON, a long basket in which the image of *Dionysus* was carried in the festivals of ancient Greece, which were called *Dionysia*. The *Liknon* was the winnowing van into which the corn was received after thrashing, and therefore being connected with agriculture, it was naturally used in the rites of both *Bacchus* and *Ceres*. It was also employed to carry the instruments of sacrifice, and the first-fruits or other offerings.

LIKNOPHOROS, the person whose duty it was to carry the LIKNON (which see), in the Dionysiac processions. See CANEPHOROS.

LILITH, the first wife of Adam, according to Rabbinical tradition among the Jews. The strange story is thus related in Jewish legends. "When the blessed God created the first man, whom he formed alone, without a companion, he said, It is not good that the man should be alone: and therefore he created a woman also out of the ground, and named her Lilith. They immediately began to contend with each other for superiority. The man said: It behoves thee to be obedient; I am to rule over thee. The woman replied: We are on a perfect equality; for we were both formed out of the same earth. So neither would submit to the other. Lilith, seeing this, uttered the *Shem-hamphorash*," that is, pronounced the name *Jehovah*, "and instantly flew away through the air. Adam then addressed himself to God, and said: Lord of the universe! the woman whom thou gavest me, has flown away from me. God immediately dispatched three angels, Sennoi, Sansennoi, and Sammangeloph, to bring back the fugitive: he said to them: If she consent to return, well; but if not, you are to leave her, after declaring to her that a hundred of her children shall die every day. These angels then pursued her, and found her in the midst of the sea, in the mighty waters in which the Egyptians were to be afterwards destroyed. They made known to her the divine message, but she refused to return. They threatened, unless she would return, to drown her in the sea. She then said: Let me go; for I was created for no other purpose than to debilitate and destroy young infants; my power over the males will extend to eight days, and over the females to twenty days, after their birth. On hearing this, the angels were proceeding to seize her and carry her back to Adam by force: but Lilith swore by the name of the living God, that she would refrain from doing any injury to infants, wherever and whenever she should find those angels, or their names, or their pictures, on parchment or paper, or on whatever else they might be written or drawn: and she consented to the punishment denounced against her by God, that a hundred of her children should die every day. Hence it is that every day witnesses the death of a hundred young demons of her progeny. And for this reason we write the names of these angels on slips of paper or

parchment, and bind them upon infants, that Lilith, on seeing them, may remember her oath, and may abstain from doing our infants any injury." Another rabbinical writer says: "I have also heard that when the child laughs in its sleep in the night of the sabbath or of the new moon, the Lilith laughs and toys with it; and that it is proper for the father, or mother, or any one that sees the infant laugh, to tap it on the nose, and say, Hence, begone, cursed Lilith; for thy abode is not here. This should be said three times, and each repetition should be accompanied with a pat on the nose. This is of great benefit, because it is in the power of Lilith to destroy children whenever she pleases."

To the modern Jews, *Lilith* is an object of great dread, more especially when a child is about to be born, because they imagine that she has been transformed into a female demon, and takes delight in injuring and even destroying young children. Hence when a Jewish woman approaches the period of her confinement, the husband inscribes on each of the walls or partitions around the bed, along with the names of Adam and Eve in Hebrew characters, the words *Chuts Lilith*, that is, "begone Lilith." (See BIRTH.) On the inside of the doors also he writes the names of three angels, which it is believed will defend the child from the injuries which it might otherwise receive from Lilith.

LILY (SACRED). See LOTUS-WORSHIP.

LIMA, a goddess among the ancient Romans, who protected the threshold of their houses.

LIMBUS INFANTUM, a place to which, according to some Romish divines, the souls of those children go who die without having been baptized, and where they endure the eternal punishment of loss, though not of sense. As no unbaptized child, according to their view, can enter heaven, this place will never be evacuated.

LIMBUS PATRUM, a place in which Roman Catholic divines allege the souls of the ancient patriarchs remained until the advent of Christ, who before his resurrection appeared to them, and opened for them an access to heaven. It is the same with paradise or Abraham's bosom. "It is in Scripture called 'hell,' or 'the lower parts of the earth.' (Psalm xvi. 10; Eph. iv. 9.) The Rhemish annotators, on Luke xvi. 22, describe it as follows:—'The bosom of Abraham is the resting-place of all them that died in perfect state of grace before Christ's time, heaven before being shut from men. It is called in Zachary "a lake without water," and sometimes "a prison," but most commonly of the Divines *Limbus Patrum*, for that it is thought to have been the higher part or brim of hell, the places of punishment being far lower than the same, which, therefore, be called *Infernum Inferius*, "the lower hell." Where this mansion of the Fathers stood, or whether it be any part of hell, Augustine doubteth; but that there was such a place, neither he nor any Catholic man ever doubted: as all the Fathers make it most certain, that our Saviour, descending to hell, went thither specially, and delivered the said Fathers out of that mansion.' Papists say that this place is now tenantless, as purgatory hereafter will also be." See PURGATORY.

LIMENIA, a surname of several ancient heathen deities, both male and female, such as *Zeus*, *Artemis*, *Aphrodite*, *Priapus*, and *Pan*.

LIMENTINUS, the god among the ancient Romans, who presided over the thresholds of their houses, to which they always attached a peculiar importance approaching to sacredness.

LIMINA MARTYRUM (Lat. thresholds of the martyrs), an expression sometimes used by Jerome to denote Christian churches.

LIMNATIDES, inferior divinities who presided over lakes in the ancient heathen mythology.

LIMNETES, a surname of several deities among the ancient heathens, as for example, *Dionysus* at Athens, and *Artemis* at Sicyon.

LIMUS, an article of dress worn around the loins by the ancient Roman *popa*, or officiating priest at the sacrifices.

LIMUS, a Grecian god corresponding to the Roman *Fames*, the personification of Hunger. According to Hesiod, *Limus* was sprung from *Eris;* and Virgil places *Fames* among the monsters at the entrance of the infernal regions.

LINDIA, a surname of *Athena*, derived from a town of the same name in Rhodes, where a temple was erected to her honour.

LINEA, an article of clerical dress, mentioned in the Life of Cyprian, the precise nature of which is not known. Baronius conjectures it to have been the bishop's rochet, but of this there is no proof, and the only thing that can be said is, that it was probably some garment made of linen.

LINGA, the emblem of the fertility and productiveness of nature, being one of the principal forms, and indeed almost the only form, under which *Shiva* has been worshipped in Hindustan for at least a thousand years past. It is perhaps the most ancient object of worship adopted in India posterior to the period of the Vedas, which inculcate almost exclusively the worship of the elements, particularly fire. It is doubtful how far the Vedas sanction the worship of the *Linga*, but it forms the chief subject of several of the *Puranas*. According to Creuzer, the *Trimurtti* was the first element in the faith of the Hindus, and the second was the *Linga*. The extent to which the Linga-worship prevails throughout India is thus noticed by Professor H. H. Wilson in the 'Asiatic Researches:' "Its prevalence throughout the whole tract of the *Ganges*, as far as *Benares*, is sufficiently conspicuous. In Bengal, the temples are commonly erected in a range of six, eight, or twelve, on each side of a *Ghat*, leading to the river. At *Kalna* is a circular groupe of one hundred and eight temples, erected by the Raja of Bardwan. Each of the temples in Bengal consists of a single

chamber, of a square form, surmounted by a pyramidal centre; the area of each is very small, the *Linga*, of black or white marble, occupies the centre; the offerings are presented at the threshold. *Benares*, however, is the peculiar seat of this form of worship: the principal deity, Visweswara, is a *Linga*, and most of the chief objects of the pilgrimage are similar blocks of stone. Particular divisions of the pilgrimage direct visiting forty-seven *Lingas*, all of pre-eminent sanctity; but there are hundreds of inferior note still worshipped, and thousands whose fame and fashion have passed away. If we may believe Siva, indeed, he counted a hundred *Parárrdhyas* in *Kasi*, of which, at the time he is supposed to tell this to Devi, he adds sixty crore, or six hundred millions, were covered by the waters of the Ganges. A *Parárrdhya* is said, by the commentator on the *Kasi Khanda*, in which this dialogue occurs, to contain as many years of mortals as are equal to fifty of *Brahma's* years."

There can be no doubt of the universality of this species of worship at the period of the Mohammedan invasion of India in the eleventh century. At that time there were twelve great Lingas set up in various parts of India, several of which were destroyed by the early Mohammedan conquerors. One of them, demolished by Mahmud of Ghizni, was a block of stone of four or five cubits long, and proportionate thickness. It was called the idol of *Somnath*, which was said by some historians to have been carried from the *Kaaba* on the coming of Mohammed, and transported to India. The Brahmanical records, however, refer it to the time of Krishna, implying an antiquity of 4,000 years,—a statement which must be considered as savouring of Oriental exaggeration. It is very probable, however, that the worship of *Shiva*, under the type of the *Linga*, prevailed throughout India as early as the fifth or sixth century of the Christian era.

One of the forms in which the *Linga* worship appears is that of the *Lingayets*, *Lingavants*, or JANGAMAS (which see), the essential characteristic of which is wearing the emblem on some part of the dress or person. The type is of a small size, made of copper or silver, and is commonly worn suspended in a case round the neck, or in the turban. The morning devotions of the worshippers of the Linga, as an emblem of Shiva, is thus described by Dr. Duff in his 'India and India Mission': "After ascending from the waters of the river, they distribute themselves along the muddy banks. Each then takes up a portion of clay, and, beginning to mould it into the form of the Lingam, the symbol of his tutelary deity, devoutly says, 'Reverence to Hara (a name of Shiva), I take this lump of clay.' Next addressing the clay, he says, 'Shiva, I make thy image. Praise to Salpani (Shiva, the holder of the *trisula*, or trident). O god, enter into this image; take life within it. Constant reverence to Mahesa (Shiva), whose form is radiant as a mountain of silver, lovely as the crescent of the moon, and resplendent with jewels; having four hands, two bearing weapons (the mace and the trident), a third conferring blessing, and the fourth dispelling fear; serene, lotus-seated, worshipped by surrounding deities, and seated on a tiger's skin. Reverence to the holder of the pinaca (a part of the Lingam). Come, O come! vouchsafe thy presence, vouchsafe thy presence: approach, rest, and tarry here. The Lingam, or symbol of Shiva, being now formed, he presents to it water from the Ganges, and various offerings, saying, 'Lave thy body in the Ganges, O lord of animals. I offer thee water to wash thy feet. Praise to Shiva. Take water to wash thy hands; smell this sandal-wood; take these flowers and leaves; accept this incense, and this flame; consume this offering of mine (consisting of plantains, cucumbers, oranges, plums, and other fruits); take one more draught of this stream; raise thy mouth, and now take betel-nut' (with various other roots and vegetables). He then worships, rehearsing the names and attributes of the god; and offers flowers all round the image, commencing from the east,—adding, 'Receive, O Shiva, these offerings of flowers. I also present these fragrant flowers to thy consort, Durga. Thus do I worship thee.' As an act of merit, he repeats, as often as he can, the names of Shiva; counting the number of times on his fingers. Again and again he worships and bows, beating his cheeks, and uttering the mystical words, *bom, bom*. He last of all throws the flowers into the water prays to Shiva to grant him temporal favours and blessings; twines his fingers one into the other; places the image once more before him; and then *flings it away*." It may at first view appear inconsistent that *Shiva*, the god of destruction, should be worshipped under an emblem denoting life-giving productiveness, but this is explained by referring to the doctrine of *Metempsychosis*, which is a prominent feature of *Hinduism*, and according to which, to destroy is only to regenerate in a new form. The *Linga* was venerated also among the ancient Greeks and Romans under a different name. See PHALLUS.

LINGAYETS. See JANGAMAS.

LION-WORSHIP. In all ages the lion has been looked upon as the noblest of animals, the king of the forest, the most powerful of the beasts of prey. We find very frequent references to this animal in the Old Testament Scriptures. It was the symbol of the tribe of Judah, and in the writings of the Jewish prophets it is frequently introduced to give force and significance to their figurative language. There is the most satisfactory evidence that the lion anciently inhabited the deserts of Egypt, though it is no longer found there. To what extent it was an object of worship in Egypt may be seen from the following remarks of Sir J. G. Wilkinson: "The worship of the lion was particularly regarded in the city of Leontopolis: and other cities adored this animal as the emblem of more than one deity. It

was the symbol of strength, and therefore typical of the Egyptian Hercules. With this idea, the Egyptian sculptors frequently represented a powerful and victorious monarch, accompanied by it in battle, though, as Diodorus says of Osymandyas, some suppose the king to have been really attended by a tame lion on these occasions. Macrobius, Proclus, Horapollo, and others, state that the lion was typical of the sun; an assertion apparently borne out by the sculptures, which sometimes figure it borne upon the backs of two lions. It is also combined with other emblems appertaining to the god Rê. In the connexion between the lion and Hercules may be traced the relationship of the sun and the god of strength.

"Macrobius pretends that the Egyptians employed the lion to represent that part of the heavens where the sun, during its annual revolution, was in its greatest force, 'The sign Leo being called the abode of the sun;' and the different parts of this animal are reputed by him to have indicated various seasons, and the increasing or decreasing ratio of the solar power. The head he supposes to have denoted the 'present time,' which Horapollo interprets as the type of vigilance: and the fire of its eyes was considered analogous to the fiery look which the sun constantly directs towards the world. In the temple of Dakkeh, the lion is represented upon the shrine or sacred table of the ibis, the bird of Hermes; and a monkey, the emblem of the same deity, is seen praying to a lion with the disk of the sun upon its head. Some also believed the lion to be sacred to the Egyptian Minerva; and Ælian says the Egyptians consecrated it to Vulcan, 'attributing the fore part of this animal to fire, and the hinder parts to water.' Sometimes the lion, the emblem of strength, was adopted as a type of the king, and substituted for the more usual representation of royal power, the sphinx; which, when formed by the human head and lion's body, signified the union of intellectual and physical strength. In Southern Ethiopia, in the vicinity of the modern town of Shendy, the lion-headed deity seems to have been the chief object of worship. He holds a conspicuous place in the great temple of Wady Owáteb, and on the sculptured remains at Wady Benat; at the former of which he is the first in a procession of deities, consisting of Rê, Neph, and Pthah, to whom a monarch is making offerings. On the side of the propylæum tower is a snake with a lion's head and human arms, rising from a lotus; and in the small temple at the same place, a god with three lions' heads and two pair of arms, holds the principal place in the sculptures. This last appears to be peculiarly marked as a type of physical strength; which is still farther expressed by the choice of the number three, indicative of a material or physical sense. The lion also occurs in Ethiopia, devouring the prisoners, or attacking the enemy, in company with a king, as in the Egyptian sculptures. According to Plutarch, 'the lion was worshipped by the Egyptians, who ornamented the doors of their temples with the gaping mouth of that animal, because the Nile began to rise when the sun was in the constellation of Leo.' Horapollo says, lions were placed before the gates of the temples, as the symbols of watchfulness and protection. And 'being a type of the inundation, in consequence of the Nile rising more abundantly when the sun is in Leo, those who anciently presided over the sacred works, made the water-spouts and passages of fountains in the form of lions.' The latter remark is in perfect accordance with fact,—many water-spouts terminating in lions' heads still remaining on the temples. Ælian also says, that 'the people of the great city of Heliopolis keep lions in the vestibules or areas of the temple of their god (the sun), considering them to partake of a certain divine influence, according to the statements of the Egyptians themselves, and temples are even dedicated to this animal.'

"The figure of a lion, or the head and feet of that animal, were frequently used in chairs, tables, and various kinds of furniture, and as ornamental devices. The same idea has been common in all countries, and in the earliest specimens of Greek sculpture. The lions over the gate of Mycenæ are similar to many of those which occur on the monuments of Egypt. No mummies of lions have been found in Egypt. They were not indigenous in the country, and were only kept as curiosities, or as objects of worship. In places where they were sacred, they were treated with great care, being 'fed with joints of meat, and provided with comfortable and spacious dwellings, particularly in Leontopolis, the city of lions; and songs were sung to them during the hours of their repast.' The animal was even permitted to exercise its natural propensity of seizing its prey, in order that the exercise might preserve its health, for which purpose a calf was put into the enclosure. And having killed the victim thus offered to it, the lion retired to its den, probably without exciting in the spectators any thought of the cruelty of granting this indulgence to their favourite animal."

Mithras, which is a solar god, was represented with a lion's head. In his mysteries the second degree was that of the lion. At a later period the armorial bearings of Persia have been a lion with the sun rising on its back, and the Shah distributes to his most honoured servants the order of the lion. Adad, the god of the Syrians, was seated upon the back of a lion, which represents his solar nature. In South America the first discoverers found at Tabasco an image of a lion, to which the natives offered human sacrifices, whose blood flowed into a reservoir, on the margin of which stood the statue of a man in stone, who was represented looking attentively at the blood.

Dr. Livingstone, in his 'Travels in Africa,' mentions a tribe who believe that the souls of their chiefs enter into lions, and, therefore, they never attempt to kill them; they even believe that a chief may

metamorphose himself into a lion, kill any one he chooses, and then return to the human form; therefore, when they see one, they commence clapping their hands, which is their usual mode of salutation.

LITÆ, a personification of the prayers of penitence among the ancient Greeks. Homer mentions them as being daughters of *Zeus*.

LITANIES. This word was anciently used to denote all kinds of prayers, whether offered publicly in the church, or privately by individuals. Eusebius and Chrysostom, as well as other early writers, use it in this general sense. In a law made by Arcadius, in the fourth century, against Arians, that heretical sect was forbidden to make *Litanies* within the city, either by night or by day, evidently referring to the whole exercises of their religious assemblies, including hymns and psalmody, as well as prayers. Special prayers, under the name of *Litanies*, appear to have been used in the Eastern Church in the fourth and fifth centuries; while in the Western Church such prayers received the name of Rogations, which was afterwards exchanged for that of *Litanies*.

In this limited sense, *Litanies* are said to have been first introduced by Mamercus, bishop of Vienna, in France, about the year 450. It is probable, however, that they were in use before his time, and that the merit of the French bishop consisted in the application of them to Rogation days. The first council of Orleans, A. D. 511, established three days of solemn fasting, and ordered them to be kept with Rogations or *Litanies*. In the Spanish churches decrees in regard to the use of *Litanies* were passed by several councils of Toledo; and in A. D. 694, the seventeenth council held in that city ordained that *Litanies* should be used in every month throughout the year. By degrees they became more frequent, and at length these solemn supplications were employed on Wednesdays and Fridays, the ancient stationary days in all churches.

Litanies were divided into two classes in former times, the Greater and the Lesser Litany. The Greater Litany was originated by Gregory the Great, who appointed it for the twenty-fifth day of April, under the name of the seven-formed Litany, because on that day he ordered the church to go in procession in seven distinct classes; first, the clergy, then the laymen, next the monks, after them the virgins, then the married women, next the widows, and last of all the poor and the children. French writers allege that the Litany of Mamercus, and not that of Gregory, was termed the Great Litany. As to the Lesser Litany, Bingham conjectures it to have been simply the *Kyrie Eleison*, or Lord have mercy upon us, which short form of supplication was used in all churches, and as a part of all their daily offices. The Greater Litany was sometimes termed EXOMOLOGESIS (which see).

It occasionally happened, as early as the time of Chrysostom, that the Christians went barefoot in processions into the open fields, where they made their Litanies, carrying crosses upon their shoulders as the badge of their profession. The laws of Justinian expressly appointed that these Litanies should not be celebrated without the bishop or the clergy, and that the people on these occasions should be dressed in a simple and plain manner. In the Litanies of the ancient church no prayers or invocations were made to saints or angels as in the modern Litanies of the Romish church.

The Litany of the Church of England, though not copied from any ancient form, is evidently of great antiquity. At one time it formed a distinct service, but afterwards it was combined with the morning prayer, though occupying a separate place in the Prayer-Book. Formerly it was appointed by the rubric that, "after morning prayer, the people being called together by the ringing of a bell, and assembled in the church, the English Litany shall be said after the accustomed manner," and it was also required that "every householder, dwelling within half a mile of the church, should come, or send some one at the least of his household, fit to join with the minister in prayers." The practice was formerly observed, and, indeed, still exists in some English churches, of holding morning prayer at eight o'clock, and the Litany and communion at ten.

LITAOLANÉ. The Bechuanas in South Africa have a curious tradition, that a monster of an immense size, at a very remote period of time, swallowed up all mankind, with the exception of a single woman, who conceived miraculously, and brought forth a son, to whom she gave the name of Litaolané. This progeny of the woman attacked the monster, who swallowed him up alive, but being armed with a knife, he cut open an outlet for himself from the belly of the monster, and thus he and all the nations of the earth in him obtained deliverance. But though rescued from death, men sought to destroy their deliverer, who, however, defies all their threats. In this tradition there seems to be a remote allusion to the Deluge, and also to the Messiah.

LITERÆ CLERICÆ (Lat. clerical letters), a name given by Cyprian to letters written by a bishop in ancient times to a foreign church, and which were sent by the hands of one of the clergy, usually a subdeacon.

LITERÆ FORMATÆ (Lat. formed letters), letters of credence given by a bishop or pastor in the early Christian church, to such members of the church as proposed to travel to foreign countries. They were called *Formatæ*, or formed, because they were written in a peculiar form, with some particular marks or characters, so that they could be easily distinguished from counterfeits. It was the sole prerogative of the bishop to grant these letters, which were generally of three kinds:—1. *Commendatory Letters*, those which were granted to persons of quality, or to persons whose reputation had been called in question, or to the clergy who had occasion

to travel into foreign countries. 2. *Canonical Letters*, those which were granted to all who were in the peace and communion of the church. 3. *Dimissory Letters*, those which were only granted to the clergy when they removed from one district to another.

LITHOMANCY (Gr. *lithos*, a stone, and *manteia*, divination), a species of divination performed by means of stones. The stone used for this purpose was washed in spring water by candle light, and the person engaged in divining, having purified himself, covered his face, repeated a form of prayer, and placed certain characters in a certain order. Then the stone was said to move of itself, and in a soft gentle murmur to give the answer. By this sort of divination Helena is said to have foretold the destruction of Troy.

LITURGIES. The Greek word *leiturgia* occurs frequently in the New Testament under the sense of public ministry, including all the ceremonies belonging to Divine service. It was probably used in the same signification by Chrysostom and Theodoret. Both in the Eastern and Western churches it became the practice to apply the word in a restricted meaning to the sacrament of the Lord's Supper. In many modern Protestant churches, it has come to denote the common prayer, and among Romanists the mass.

Mr. Riddle, in his 'Manual of Christian Antiquities,' divides the Liturgies which have been used in different churches into four families or classes. (1.) The great Oriental Liturgy, which seems to have prevailed in all churches, from the Euphrates to the Hellespont, and thence to the southern extremity of Greece. (2.) The Alexandrian or ancient Liturgy of Egypt, Abyssinia, and the country extending along the Mediterranean Sea to the West. (3.) The Roman, which prevailed throughout the whole of Italy, Sicily, and the civil diocese of Africa. (4.) The Gallican, which was used throughout Gaul and Spain, and probably in the exarchate of Ephesus until the fourth century.

The earliest known Liturgy is the Clementine, found in the *Apostolical Constitutions*, which are not supposed to date farther back than the fourth century, Epiphanius being the first author who mentions such a production by name. There is no evidence whatever that before that time a Liturgy, or set form of prayers, existed in the Christian church; but several ecclesiastical writers allege, that for three, if not for four centuries, the Lord's Supper was administered by a traditional form derived from the apostles, which, however, in consequence of the strict maintenance of the ARCANI DISCIPLINA (which see), was not allowed to be committed to writing lest the Christian mysteries should be revealed to the Heathen. In this way the fact has been attempted to be explained, that although the Clementine Liturgy is the model on which all posterior Liturgies were framed, it was never used by any church, even after the churches came to employ written Liturgies in public worship. This then, which is believed to be the most ancient Liturgy, is supposed to be the old traditional form used in all churches before that form was committed to writing in any one church. But when the several churches began to put their Liturgies into writing, they adopted such a step without being sanctioned by the decree of any general council, or without agreeing upon one specific form for all churches, as they did upon one common creed in the first four general councils. Each church, in fact, composed a Liturgy for itself.

Next in antiquity to the Clementine Liturgy is that of St. Basil, which can be traced, with some degree of certainty, to the fourth century. He is supposed to have been the first who compiled a communion-office in writing for the use of his own church His Liturgy was not only used in Cæsarea, of which place he was archbishop, but it was received by several other churches, and used by them along with their own, not constantly, but on some particular occasions. Thus, in the Greek church, the Liturgy of St. Basil is used upon all the Sundays of Lent, except Palm-Sunday, upon the Thursday and Saturday of Passion-week, upon Christmas-eve, and the eve of the Epiphany, and upon St. Basil's-day. The use of this Liturgy by the patriarchs of Constantinople, and the churches under their care, is to be explained by the fact, that from a period before the council of Chalcedon, A. D. 451, the patriarch of Constantinople became possessed of the jurisdiction which had anciently belonged to the exarch of Cæsarea. "This was the form," says Mr. Riddle, "which soon prevailed throughout the whole exarchate of Cæsarea and the patriarchate of Constantinople, where it has remained in use ever since. This was the form which was received by all the patriarchate of Antioch, translated into Coptic, revised by the patriarchs of Alexandria, and admitted into their church, used alike by the orthodox and heretics. At this day, after the lapse of near fifteen hundred years, the Liturgy of Basil prevails, without any substantial variety, from the northern shores of Russia to the extremities of Abyssinia, and from the Adriatic and Baltic Seas to the farthest coast of Asia. In one respect this Liturgy must be considered as the most valuable that we possess. We can trace back the words and expressions of the greater portion to about the year 370 or 380. This is not the case with any other Liturgy. The expressions of all other Liturgies we cannot certainly trace in general beyond the fifth century."

The Liturgy of Basil, however, as used in the Greek church, contains some interpolated passages, as is admitted on all hands; and when it was introduced into the patriarchate of Alexandria, it seems to have undergone several alterations, intended, as is probable, to accommodate it to the ancient Alexandrian or Egyptian Liturgy, which was attributed to the Evangelist Mark. The Liturgy which is in

daily use in the Greek church is that of Chrysostom, in which the order following immediately after the dismissal of catechumens is identical with that of Basil. Another liturgy bearing the name of the Apostle James is still used also in the Greek church, but only on the festival of St. James's day. This Liturgy, which was anciently used in the patriarchate of Antioch, bears a close resemblance to the Clementine Liturgy. It is believed to have been the ancient Liturgy of the church of Jerusalem, of which James, the brother of our Lord, was the first bishop or pastor. One passage which occurs in it, and in no other Liturgy, seems to give strong confirmation to this supposition. Thus in the beginning of the prayer for the church universal, it is said, "We offer also to thee, O Lord, for thy holy places which thou hast glorified with the Divine presence of thy Christ, and the appearance of thy most Holy Spirit; but chiefly for glorious Sion, the Mother of all churches."

The great Oriental Liturgy includes the Liturgies of James, of Basil, and of Chrysostom. But another Liturgy of great antiquity, and differing from the Oriental only in the order of its parts, was used throughout the patriarchate of Alexandria. Though attributed to Mark, and bearing his name, it was probably of no earlier date than the end of the fourth or the beginning of the fifth century. It was enlarged by Cyril of Alexandria, and known among the Monophysites by his name, while the orthodox still continued to use the name of St. Mark. This Liturgy was received by the churches of Egypt, Libya, and Pentapolis, and accordingly, there occurs in the general intercession these remarkable words, "Raise the waters of the river to their just height," which evidently refer to the waters of the Nile. In this Liturgy, as in the others already noticed, there are various obvious interpolations.

In the Abyssinian church, a peculiar liturgy in the old Ethiopic language is used, which resembles considerably the Alexandrian liturgy, but fixes its locality by mentioning the *Abuna* or Patriarch by name, and also the King. There occur in it, besides, the names of a number of their own saints, and a petition that the prayers of the angels may be heard in our behalf. The Nestorians also had a Liturgy of their own, in which a passage is introduced favouring their peculiar views in regard to the person of Christ. Thus in the eucharistic prayer, these words occur, "He took the form of a servant, perfect man, of a reasonable, intelligent, and immortal soul, and human flesh subsisting, and joined it to himself, uniting it with himself in glory, power, and honour." The last clause in the mouth of a Nestorian was intended to deny the personal union of the Divine and human natures in Christ. The Monophysite churches of the East have also an ancient Liturgy, which has fewer interpolations than any of the other Liturgies extant; it has one peculiarity, however, that after the words of institution in making the oblation, the prayer is directed to the Son, and not to the Father. The Copts have an entire Liturgy or Communion office, in which every petition is directed to the Son.

Of the Western Liturgies the Gothic or Gothico Gallican was used in that part of Gaul which was anciently called *Gallia Narbonensis*, including the provinces of Narbonne, Languedoc, Provence, and Savoy. The Gallican Liturgy was used in the other provinces of Gaul until the time of Charlemagne, when it was exchanged for the Roman by a decree of that prince. Mr. Palmer, the author of the 'Origines Liturgicæ,' thinks that this ancient liturgy originated with the church of Lyons, which was intimately connected with the churches of Asia and Phrygia. Nearly allied to the ancient Gallican was the Mozarabic Liturgy, which was used probably from the fifth century in the Spanish churches. This Liturgy is attributed by Isidore to the Apostle Peter. It was abolished in Spain by Gregory VII. about 1080. The ancient Gallican form seems to have been adopted in the early British church. From the time of Patrick, A. D. 432, the Irish are thought to have used the Roman Liturgy, and, about a century after, the ancient British Liturgy was introduced.

The Roman Liturgy has been generally attributed to Gregory the Great in the latter part of the sixth century; some writers, however, allege that he merely revised an old liturgy, which was then in use in the Latin church. The Ambrosian Liturgy indeed is supposed to have been prepared by Ambrose, archbishop of Milan, so early as the fourth century, and when Gregory's Missal was appointed to be used in all the Western churches, the church of Milan insisted on maintaining an independent position, and persisted in using its own liturgy, taking shelter under the high authority of St. Ambrose. Some Romish writers allege their Canon or Liturgy to be more ancient than the time of Gregory, and attribute its composition to Pope Gelasius, who flourished about the end of the fifth century. Others ascribe it to Musæus, a presbyter of Marseilles, about the year 458, and others still to Voconius, bishop of Castille, in Mauritania, about 460. And yet it is very unlikely that the Church of Rome should have adopted a Liturgy prepared by a French presbyter, or an African bishop, while the churches of their own respective countries refused for centuries to acknowledge it. But if the Missal was not wholly composed by Gregory, at all events he introduced several alterations in it; more especially he added the Lord's Prayer, which had not been used before in the Canon of that church. The probability is, that the Missal even though it were established as a certainty to be the sole production of Gregory the Great, has since that time undergone considerable alterations. And down to the date of the council of Trent in the sixteenth century, the Roman Canon was used in various forms, and accompanied with different rites and prayers in different churches.

The Anglo-Saxon Liturgy, which differed from that of the British Church, was formed from the Sacramentary of Gregory, which was brought over by the monk Augustine and his companions at the end of the sixth century. "As, however," observes Mr. Riddle, "each bishop had the power of making some improvements in the Liturgy of his church, in process of time different customs arose, and several became so established as to receive the names of their respective churches. Thus gradually the 'Uses' or customs of York, Sarum, Hereford, Bangor, Lincoln, Aberdeen, &c., came to be distinguished from each other." The Roman Liturgy continued to be used with occasional modifications in England until the Reformation; in France, Italy, and Germany, from the days of Charlemagne until the present time; and in Spain from Gregory VII. until now.

LITURGIES (Jewish). The modern Jews have three Liturgies, the German, the Portuguese, and the Italian, but all in Hebrew. The liturgical service used in the synagogue worship is said to be of great antiquity. The most solemn and indispensable part of it consists of the *Shemoneh Esrah* or the Eighteen Prayers. The *Kiriath Shema*, or reading of the *Shema*, is also regarded as an important part of Divine service. It must be repeated twice a-day, and is generally attempted to be recited by a Jew as a confession of faith in his last moments. Those present with the dying man will repeat the first verse, and "Jehovah is God," till he expires, that he may be said to die in the faith.

LITURGY (English). See Common Prayer (Book of).

LITURGY (Liverpool), a Liturgy which was published at Liverpool in 1652. It was the composition of some Presbyterians who thought proper to lay aside extemporaneous prayer for a set form. Mr. Orton styles it scarcely a Christian Liturgy, and says that the name of Christ is hardly mentioned in the Collect, and the Spirit quite banished from it.

LIVER, a word which occurs in Exod. xxix. 13, in the directions there given for the sacrifice at the consecration of the Jewish priests. Calmet supposes that the ancients were in the habit of eating the liver covered with or wrapped in the caul, and he thinks it probable that in offering sacrifice, the liver was in the same manner enfolded in the caul before it was laid upon the altar. Professor Bush translates the expression, instead of "the caul above the liver," as it is in our version, "the lobe over or by the liver," meaning thereby the larger lobe of the liver including the gall-bladder. In Ezek. xxi. 21, among several modes of divination practised by the king of Babylon, it is said, "he looked in the liver." This was the portion of the intestines of a sacrificial victim which diviners chiefly inspected. (See Caput Extorum.) Divination by the liver was termed *Hepatoscopia*, and so important did the augurs account this part of the victim, that their attention was directed to it in the first instance, and if it appeared very unhealthy, no observations were made on the other parts, as it was judged unnecessary, the omen being accounted decidedly unfavourable.

If the liver exhibited its natural healthy colour and condition, or if it was double, or there were two livers, and if the lobes inclined inwards, the signs were highly favourable, and success in any proposed object was deemed to be insured; but nothing but dangers and misfortunes were foreboded when there was too much dryness, or a band between the parts, or if it was without a lobe, and still more when the liver itself was wanting, which is said to have sometimes happened. The omens were likewise considered full of evil when the liver had any blisters or ulcers; if it was hard, thin, or discoloured; had any humour upon it; or if, in boiling, it became soft, or was displaced. The signs which appeared on the concave part of the liver concerned the family of the person offering the sacrifice; but those on the gibbous side affected his enemies; if either of these parts were shrivelled, corrupted, or in any way unsound, the omen was unfortunate, but the reverse when it appeared sound and large. Æschylus makes Prometheus boast of having taught man the division of the entrails, if smooth and of a clear colour, to be agreeable to the gods; also the various forms of the gall and the liver. Among the Greeks and Romans it was considered an unfortunate omen if the liver was injured by a cut in killing the victim.

LIVING, a term often used in England to denote a Benefice (which see).

LOANGO (Religion of.) See Fetish-Worship.

LOCALES, a name anciently given to ecclesiastics, who were ordained to a ministerial charge in some fixed place. Thus in the council of Valentia in Spain, a decree was passed that every priest before ordination should give a promise that he would be *localis*. Ordination at large, indeed, was not regarded as valid, but null and void.

LOCHEIA, a surname of *Artemis*, as being the guardian of women in childbirth.

LOCI COMMUNES (Lat. common places), a body of divinity published by Melancthon in 1521, being the first Protestant System of Theology which appeared in Germany. It was held in such high repute in the sixteenth century, and even long after, that it was regarded as a model of doctrine for professors and students, as well as for all who desired a clear systematic view of Divine truth. This celebrated work passed through sixty editions in the lifetime of the author, and was the means of greatly advancing the cause of the Reformation.

LOCULUS, a name given to a coffin among the ancient Romans, which was frequently made of stone. Sometimes it was formed of stone from Assos in Troas, which consumed the whole body, with the exception of the teeth, in forty days. Hence it was called *Sarcophagus* or flesh-consumer, a name

which came to be applied to a coffin of any kind, or even a tomb.

LOEMIUS, a surname of *Apollo*, as delivering from a plague. Under this name he was worshipped at Lindus in Rhodes.

LOGOS (Gr. Word), a term applied by the Evangelist John to the second Person of the Blessed Trinity. The intention of the sacred writer in using such an epithet in speaking of Christ was probably twofold; first, to denote His essential presence in the Father, in as full a sense as the attribute of wisdom is essential to Him; secondly, to denote His mediatorship as the Interpreter or Word between God and His creatures. It has been a favourite conjecture with many writers, that the idea of the Logos was borrowed by John from the Platonic philosophy, or that it was the result of a combination of the Alexandrian-Jewish theology with the Christian doctrine. This supposition, however, is at utter variance with the fact, that the notion of the *Logos* commended itself not only to those Christian teachers in the early church who were in favour of Platonism, but also to those who were disposed to look with suspicion upon every doctrine derived from that quarter. It was admitted by church-fathers of all views, and even of the most opposite tendencies. Nay, even some hereties received it only to pervert it for the purpose of doing away with the notion of the Son's personality. Such was the error of Paulus of Samosata and Marcellus; who from the fleeting and momentary character of a word spoken, inferred that the Divine Word was but the temporary manifestation of God's glory, in the man Christ Jesus. And it was to counteract this tendency that the Fathers speak of Him as the permanent, real, and living Word.

At a very early period, the doctrine of the Logos gave rise to much controversy. Thus the Monarchians either refused to receive the doctrine, or those who did consent to admit it, understood by the Logos simply a divine energy, the divine wisdom or reason which illuminates the souls of the pious. In opposing this heretical view, both the Western and the Eastern churches looked upon the Logos from a different stand-point. In the latter, the doctrine of the subordination of the Persons in the Blessed Trinity was established in connection with the hypostatical view of the Logos. The efforts of the former, on the other hand, were directed to the establishment of the unity of the Divine essence in connection with the distinction of the hypostases. Origen, in accordance with his strong tendency to allegorical explanations of Scripture, alleged both the designations of the Logos, and the name Logos itself, to be symbolical. He strove to banish all notions of time from the notion of the generation of the Logos. It was in his view an eternal now, and the generation a timeless eternal act. Origen, in all probability, was indebted for these notions to his education in the Platonic school. To maintain the principle of subordination, he affirmed, that we are not to conceive of a natural necessity in the case of the generation of the Son of God; but as in the case of the creation, we must conceive of an act flowing from the Divine will. And further, in opposition to the Monarchians, he held the personal independence of the Logos; while they considered the name of God the Father to be a designation of the primal divine essence, and all besides this to be something derived. Sabellius, however, taught that the Father, Logos, and Holy Ghost are designations of three different phases, under which the one divine essence reveals itself. The Logos is first hypostatized in Christ, but only for a time. The divine power of the Logos appropriated to itself a human body, and by this appropriation begat the Person of Christ, and after having accomplished the great object of his manifestation, the Logos will return back again into oneness with the Father, and thus God will be all in all.

In the Western church, again, Tertullian looked upon the Logos from a totally different point of view, and maintained the doctrine of one divine essence, shared in a certain gradation by three persons most intimately connected. "The Son, so far as it concerns the divine essence," says Neander, "is not numerically distinct from the Father; the same essence of God being also in the Son; but he differs in degree, being a smaller portion of the common mass of the divine essence. Thus the prevailing view in the Western church came to be this: one divine essence in the Father and the Son; but, at the same time, a subordination in the relation of the Son to the Father. Here were conflicting elements. The process of development must decide which of the two should gain the preponderance. This, then, constituted the difference between the two churches:—that while, in the Eastern church, the prominence given to the distinctions in the Triad did not leave room for the consciousness of the unity; in the Western church, on the other hand, the unity of essence, once decidedly expressed, caused the subordination element to retire more into the back-ground."

LOGOTHETES, an officer in the Greek Church, who is intendant of the Patriarch's household, and another who is a kind of inspector-general of the church.

LOKI, the evil principle of the ancient Scandinavians, whom they regarded also as a deity. The Edda calls him "the calumniator of the gods, the grand contriver of deceit and fraud, the reproach of gods and men. He is beautiful in his figure, but his mind is evil, and his inclinations inconstant. Nobody renders him divine honours. He surpasses all mortals in the arts of perfidy and craft." He has had many children, besides three monsters who owe their birth to him, the wolf Fenrir, the Midgard serpent, and Hela or Death. The Edda contains an account of the exploits of Loki, his stratagems against the gods, their resentment, and the vengeance which they sought to inflict upon him, seizing and shutting him

up in a cavern formed of three keen-edged stones, where he rages with such violence, that he causes all the earthquakes that happen. There, we are told, he will remain till the end of the ages, when he shall be slain by Heimdall, the door-keeper of the gods.

LOLLARDS, the name given to various Christian fellowships, which arose at first around Antwerp in the Netherlands, about the commencement of the fourteenth century. The object of these fellowships was the revival of serious practical piety, and at their origin, as we learn from Gieseler, they associated together for the purpose of waiting upon patients dangerously sick, and burying the dead. They were held in high estimation, and increased rapidly in numbers. Gregory XI., in 1377, issued a bull for their protection, acknowledging that there were among them such as lived humbly and honestly, in pureness of faith, decent raiment, poverty and chastity, and devoutly frequented the places of worship. Boniface IX., in a bull dated 1394, declares concerning them, in terms of high commendation, that "they receive into their domiciles the poor and wretched, and to the utmost of their power practise other works of charity, inasmuch as when required, they visit and wait upon the sick, minister to their wants, and also attend to the burial of the dead." Acting thus in a spirit of true beneficence and charity, the *Lollards*, like the *Beghards* and *Beguines*, diffused a healthful influence all around them. Gradually, however, they seem to have degenerated, and in course of time they are said to have laid themselves open to the charges of an aversion to all useful industry, along with a propensity to mendicancy and idleness, an intemperate spirit of opposition to the church, and a sceptical and more or less pantheistical mysticism. From the cells in which they lived, the Lollards were sometimes called CELLITES (which see). So strongly did they commend themselves to public notice by their deeds of charity that Charles, duke of Burgundy, in 1472, obtained a bull from Pope Sixtus IV. by which they were ranked among the religious orders delivered from the jurisdiction of their bishops; privileges which were extended still farther by Julius II. in 1506.

LOLLARDS, a term of reproach applied to the followers of Wycliffe in the fourteenth century. This eminent forerunner of the Reformation in England was born in 1324, at a small village near Richmond, in the county of York. He was educated at the university of Oxford, where he distinguished himself by his talents, and the zeal and diligence with which he prosecuted his studies, both in philosophy and theology. In the former department he subsequently signalised himself as an ardent defender of the Realists in opposition to the Nominalists, who had revived since the time of William Occam. His mind was chiefly directed to religious matters, more especially in connection with the existing corruptions. He had studied the prophecies of Joachim, which was at that time a favourite work with those who longed after the regeneration of the church. With a mind naturally earnest and practical, he applied himself to the subject, and gave to the world his views in a treatise, "On the last times of the Church," the first work in which he appeared before the public. In the commencement of his career as a Reformer, Wycliffe found a sympathizing friend in Islep, archbishop of Canterbury, who showed him much favour, and promoted him to an honourable office in connection with the university of Oxford. His kind patron, however, soon after died, and a man of a very different stamp having succeeded him, Wycliffe was displaced, and the monks who had been expelled from the college were restored. Thinking himself wronged, Wycliffe appealed to the Roman chancery, but in the meantime the course of events called forth his reforming tendencies into such prominence, that he was not likely to receive any countenance from the Roman see. The English parliament, in 1365, resolved to resist the claim of Pope Urban V. who attempted the revival of an annual payment of 1,000 marks as a tribute or feudal acknowledgment, that the realm of England was held at the pleasure of the Pope. His claim was founded upon the surrender of the crown by King John to Pope Innocent III. The payment had been discontinued for thirty-three years, and now that Urban again urged the claim, a keen controversy arose. The mendicant friars, and particularly the Franciscans, who had long distinguished themselves as valiant defenders of Rome, called upon King Edward to pay the tribute, alleging that if he failed to accede to the Pope's demands, the sovereignty of England was forfeited.

In these circumstances Wycliffe boldly met the challenge of the friars, and published a treatise, in which he not only asserted the right of the king supported by his parliament to repudiate the Pope's claim for quit rent or tribute, but maintained also that the clergy, neither as individuals nor as a general body, were exempted from civil jurisdiction. In conducting his argument in this remarkable production, one great principle lay at the foundation of the whole, that the Sacred Scriptures formed the ultimate standard of all law. The ability and stern independence with which he had defended the rights of the crown against the aggressions of Rome made Wycliffe an object of warm admiration among his countrymen, and Edward III., in recognition of the valuable service which he had rendered to the nation, appointed him one of the royal chaplains. In 1372 he was made Doctor of Theology, and his influence was rapidly increasing. Many a withering exposure of the corruptions of the church now issued from his pen. The mendicant monks in particular called forth from him the most bitter invectives. Nor were his writings neglected by his countrymen. They were eagerly perused by multitudes, and men of all ranks hailed him as the dauntless and unflinching enemy of those flagrant ecclesiastical abuses which were fast undermining the influence of

the priesthood, and were likely soon, if not reformed, to render religion itself an object of mockery and contempt. For some time the government of England had attempted by negotiation to obtain from the Pope a redress of some of the most prominent ecclesiastical grievances. All efforts of this kind, however, were utterly ineffectual, and it was at length resolved, in 1374, to send an embassy composed of seven persons to Pope Gregory XI. to confer with him on this subject. Wycliffe was one of the seven commissioners nominated by the crown for this purpose. The conference took place at Bruges, and lasted two whole years without attaining to any great extent the object for which it had been held. It had a powerful influence, however, upon the thoughtful mind of Wycliffe, and did much to prepare him for the responsible position which he was destined in the providence of God to occupy as the morning star of the Reformation. His eyes were now opened to the true character of the papacy, and from this time he spoke and wrote against its worldly spirit, and its injurious effects both upon individuals and communities. Its corruption he chiefly traced to its cupidity.

After his return to England Wycliffe was presented to the rectory of Lutterworth in the county of Leicester, officiating also as teacher of theology at Oxford. As a pastor he laboured indefatigably, seeking by ardent and prayerful study of the Bible to instruct the people in divine things. The Romish priesthood had long been accustomed to give the sermon a subordinate place in public worship, but Wycliffe restored it to its due importance as a means of supplying the religious wants of the people. With him originated the idea of travelling preachers, men who went about barefoot in long robes of a russet colour, preaching salvation through the cross of Christ. These men styled themselves "poor priests," and were subsequently called *Lollards*, a name similar to that of the BEGHARDS (which see). These men associated themselves together for the purpose, says Wycliffe, "of following to the utmost the example of Christ and his apostles; of labouring where there was the most need as long as they still retained the vigour of youth, without condemning other priests who faithfully did their duty."

By these exertions for the diffusion of the Gospel among all classes of the people, Wycliffe attracted some friends, but many enemies. A numerous body, especially of the begging monks, as he himself intimates, sought his death. No means were left untried to check the spread of his opinions and to destroy his rapidly advancing popularity and influence. In 1376 they extracted from his lectures, writings, and sermons, nineteen propositions which, as being in their view heretical, they forwarded to Rome for papal condemnation. These had reference chiefly to the unlimited power of the Pope: the secular possessions of the church; the rights of laymen over priests; the power of the keys, and the conditional validity of excommunication. In consequence of the representations thus made to him, Gregory XI., in 1377, issued three bulls against Wycliffe, which he sent to England by a nuncio, one of them being addressed to King Edward III. The propositions forwarded to his Holiness by the priests were condemned with various qualifications. The Pope called the special attention of the king to the doctrines promulgated by the Reformer, as being not only opposed to the Catholic faith, but subversive of good order in the country. He complained that such opinions should have been allowed to gain ground among the people, and commanded that Wycliffe should be forthwith thrown into chains and imprisoned; that he should be examined as to his doctrines, and the answers reported to Rome, after which directions for his further treatment should be waited for from that court. The papal bulls, however, met with no favour in England, except from the bishops.

The death of Edward III. and the succession of his son, Richard II., tended to strengthen the cause which Wycliffe had so ably espoused. The parliament was now decidedly in favour of a determined resistance to the pecuniary demands of the Pope. Two noblemen of great power and influence in the country, John Gaunt, duke of Lancaster, and the marshal Henry Percy, had ranged themselves on the side of the Reformer, and came openly forward as his avowed patrons and supporters. He had a numerous band of adherents also among the people, and these were every day on the increase. In such circumstances it was found to be impossible to execute the papal bulls literally; but the archbishop of Canterbury and the bishop of London summoned Wycliffe to appear before them at a court which they set up at Lambeth. The Reformer attended, accompanied by his two noble patrons, and the court was obliged to be satisfied with the explanations which he gave of the nineteen propositions.

One of the greatest services which Wycliffe conferred upon the cause of true religion in England, was the publication of his translation of the Bible in 1380. Being ignorant of both the Hebrew and Greek languages, his translation was founded upon the Vulgate, but even under this disadvantage, the preparation of a vernacular version of the Sacred Writings was at the time an inestimable blessing to the people, enabling them to read in their own language the words of eternal life. The priests were indignant that the laity should thus have it in their power to draw their religious opinions directly from the Bible, and with the utmost virulence they assailed the reputation of the undaunted Reformer. But the opposition of the clergy only roused him to go forward in exposing the errors both in doctrine and practice which had crept into the church. In 1381, he appeared as the opponent of transubstantiation, contending against every mode of a bodily pre

sence of Christ, and maintaining that the bread and wine are nothing more than symbols of Christ's body and blood, with the additional explanation that in the case of believers they were active symbols, placing those who partook of them with real, living faith, in the position of an actual union with Christ. The theses which the Reformer published on this point, were couched in these terms, "The right faith of a Christian is this, that this commendable sacrament is bread and body of Christ, as Christ is true God and true man; and this faith is founded on Christ's own words in the Gospels." The sympathy, however, which he had met with in attacking other abuses and errors failed to attend him in this contest. The chancellor of the University of Oxford summoned twelve doctors to consider the point, and with their concurrence he published a solemn judgment declaring the theses put forth by Wycliffe on the doctrine of transubstantiation to be heretical; and the preaching of these views was forbidden on penalty of imprisonment and excommunication.

Undeterred by the opposition which assailed him and his doctrines, Wycliffe went forward steadily in the accomplishment of his great mission as a church reformer. Every day he became more violent in attacking the mendicants, declaring that their whole mode of life was at variance with the life of Christ, and that instead of giving themselves up to idleness and inaction, they ought rather to employ themselves in preaching the gospel of Christ wherever duty called them. This interference with the vows of the friars gave great offence to the Duke of Lancaster, who had been one of the Reformer's early patrons and friends; but neither the favour nor the frowns of the great could persuade this earnest-minded champion of the truth to deviate by one hair's breadth from the path of rectitude. A council was convened by the Archbishop of Canterbury to examine into the heresy of Wycliffe; but its proceedings were interrupted by the occurrence of an earthquake, which gained for it the name of the earthquake-council. By this council a number of Wycliffe's propositions were condemned either as heretical or erroneous; and through the influence of the archbishop, King Richard was induced to issue a command to put all persons under an arrest who taught Wycliffite doctrines.

The spread of the reformed opinions taught by Wycliffe received considerable impulse from a papal schism which took place about this time, two rival popes being busily engaged contending for the mastery. Rome and Avignon were issuing their fierce fulminations against each other. The question, who was the true Pope, was agitating the whole of Christendom, and in a paper on the schism, Wycliffe says, "Trust we already in the help of Christ, for he hath begun already to help us graciously, in that he hath clove the head of antichrist; and made the two parts fight one against the other."

The death of the great forerunner of the Reformation was now at hand. While hearing mass on the day of the Holy Innocents in 1384, in his own church at Lutterworth, he was suddenly seized with an attack of apoplexy, which rendered him speechless, and after lingering a short time he was cut off, and his useful life brought to a sudden close. Considering the age in which he lived, this eminent man had remarkably clear views of Divine truth on some points, mingled no doubt with not a few errors. The great Protestant principle, of Christ the only author of salvation, in opposition to the worship of saints, occupied a prominent place in his theological system. But at the same time he admits, that those saints ought to be worshipped who are known to be such from the Word of God. He believed that in the early church two orders of the clergy were sufficient, priests and deacons; in the time of Paul, bishop and presbyter were the same. Scripture in his view was the rule of reformation, and every doctrine and precept ought to be rejected which does not rest on that foundation. He held that conversion is solely the work of God in the heart of a sinner; that Christ is the all in all of Christianity; that faith is the gift of God, and the one essential principle of spiritual life is communion with Christ. In the estimation of this faithful servant of the Lord Jesus, the sublimest calling on earth is that of preaching the word of God. The true church he maintained to be Christ's believing people, and their exalted Redeemer the best, the only true Pope, but the earthly Pope is a sinful man, who might even be condemned on the great day. With far-seeing sagacity he predicted that a monk would yet arise from whom should proceed the regeneration of the church.

The death of Wycliffe showed the immortal power of his principles. His followers, if not strong in numbers, were earnest and energetic in their efforts, and having set themselves to the work, they met with such amazing success, that to use the words of D'Aubigné, "England was almost won over to the Reformer's doctrines." In 1395, a petition was presented to Parliament praying the House to "abolish celibacy, transubstantiation, prayers for the dead, offerings to images, auricular confession, the arts unnecessary to life, the practice of blessing oil, salt, wax, incense, stones, mitres, and pilgrims' staffs." "All these," the petitioners declared, "pertained to necromancy and not to theology." The clergy were alarmed by this bold step on the part of the Wickliffites or Lollards, and urged upon the king to interpose. Richard took up the matter with great promptness, forbade parliament to entertain the petition, and having summoned into the royal presence the most distinguished of its supporters, he threatened them with death if they continued to defend the reformed doctrines. At this critical moment, however, when the hand of the king was lifted up to smite the followers of Wycliffe, a sudden rebellion arose which hurled him from his throne, and consigned him to a prison where he ended his days.

Richard was succeeded on the throne by his cousin, the son of the famous Duke of Lancaster, who had been the friend and patron of Wycliffe. The Lollards, therefore, naturally expected to find in the new king a warm supporter of their principles. In this, however, they were bitterly disappointed. To gratify the priests, a royal edict was issued, ordering every incorrigible heretic to be burnt alive, and accordingly, a pious priest, named William Sawtree, was committed to the flames at Smithfield in March 1401. Encouraged by the royal countenance, the clergy drew up the well-known Constitutions of Arundel, which forbade the reading of the Bible, and asserted the Pope to be "not of pure man, but of true God, here on earth." Persecution now raged in England, and a prison in the archiepiscopal palace at Lambeth, which received the name of the Lollards' tower, was crowded with the followers of Wycliffe, who were doomed to imprisonment for alleged heresy; and Lord Cobham, who had caused Wycliffe's writings to be copied and widely circulated, having been formally condemned to death, was burnt at the stake in December 1117. The prisons of London were now filled with Lollards, and multitudes who escaped the vengeance of the persecuting clergy were compelled to hold their religious meetings in secret, and to bear with silent unrepining submission the obloquy and contempt to which they were exposed. From this time until the Reformation their sufferings were severe. Their principles, however, had taken deep root in England, and during the fifteenth century the Papal influence gradually decreased, preparing the way for the Reformation, which in the succeeding century established the Protestant faith as the settled religion of the country.

LOLLARDS OF KYLE, an opprobrious name applied to the supporters of Reformed principles in the western districts of Scotland during the fifteenth and sixteenth centuries. Robert Blacater, the first archbishop of Glasgow, prevailed on James IV. to summon before the great council, about thirty persons, male and female, belonging to the districts of Kyle, Carrick and Cunningham, who were accused of holding doctrines opposed to the Catholic faith. This memorable trial took place in 1494. They were charged with condemning the worship of the Virgin Mary, the worship of saints, relics, images, and the mass. The king himself presided at the trial, and the result was, that the Lollards were dismissed with an admonition to beware of new doctrines, and to adhere steadfastly to the faith of the church.

LOMBARDISTS. See SENTENTIARII.

LONG FRIDAY. See GOOD FRIDAY.

LONGINUS'S (ST.) DAY, a festival of the Romish church observed at Rome on the 15th of March. According to the legend, Longinus was an emancipated slave, a soldier in the Roman army, and almost blind. He is said to have been the soldier who pierced the side of our Saviour with his spear as he hung upon the cross; and while the blood flowed from the wound, some of it fell upon his eyes and immediately he recovered his sight. This miracle is alleged to have led to his conversion to Christianity; when forsaking his military profession, and being instructed by the apostles, he lived a monastic life in Cæsarea of Cappadocia, and was the means, both by his conversion and example, of converting many to the Christian faith. He is alleged to have been a faithful, devoted, and consistent believer, and to have closed his career by suffering martyrdom in the cause of his Divine Master.

LORD, a title very frequently applied in the Sacred Scripture to the Supreme Being. Two Hebrew words are thus translated in the Old Testament. *Adonai*, the Lord, is exclusively applied to God. The Hebrew word *Jehovah* is also very often translated in our version by the English word Lord, in conformity with the ordinary custom of the Jews in reference to the ineffable name, which they never pronounce. When the term Lord in our Bibles answers to the Hebrew word Jehovah, it is always printed in small capitals for the sake of distinction. See ADONAI, JEHOVAH.

LORD'S DAY, a name given to the first day of the week, which has been observed among Christians by Divine authority as a day set apart for religious services, more especially in commemoration of the resurrection of Christ from the dead. At a very early period in the history of the Christian church, this day was appropriated to public worship instead of the Jewish Sabbath. The first intimation of the change occurs in Acts xx. 7, where we find the church assembled on the first day of the week; and in Rev. i. 10, this sacred festival is expressly termed "the Lord's Day." The early Christian writers make frequent mention of this as a day of meeting among Christians. Thus we are informed by Justin Martyr, that "on Sunday all the Christians living either in the city or country met together" for reading the Scriptures, prayer, and the breaking of bread. That they considered it as possessing a holy character, is plain from the circumstance that they uniformly spoke of it as the Lord's Day, and regarded it as a weekly festival on which fasting and every appearance of sorrow was to be laid aside as inconsistent with the character and design of the day. It was wholly dedicated to the exercises of religious worship, which are termed accordingly, by Tertullian, "the solemnities of the Lord's Day." And not only was public worship performed on this day, but it was kept holy throughout, and the thoughts and feelings of believers were required to be in accordance with its sacredness. Thus Clement of Alexandria says, "A true Christian, according to the commands of the gospel, observes the Lord's Day by casting out all bad thoughts, and cherishing all goodness, honouring the resurrection of the Lord which took place on that day." "This day," says Eusebius, "Christians throughout the world celebrate in strict obedience to

the spiritual law. Like the Jews, they offer the morning and evening sacrifice with incense of sweeter odour. The day," he adds, "was universally observed as strictly as the Jewish Sabbath, whilst all feasting, drunkenness, and recreation was rebuked as a profanation of the sacred day." Ignatius says, that all who loved the Lord kept the Lord's day as the queen of days—a reviving, life-giving day, the best of all our days. Such epithets abound in the ancient homilies of the fathers.

The mode in which the early Christians spent the Lord's Day is thus described by Dr. Jamieson in his 'Manners and Trials of the Primitive Christians: "Viewing the Lord's Day as a spiritual festivity, a season on which their souls were specially to magnify the Lord, and their spirits to rejoice in God their Saviour, they introduced the services of the day with psalmody, which was followed by select portions of the Prophets, the Gospels, and the Epistles; the intervals between which were occupied by the faithful in private devotions. The plan of service, in short, resembled what was followed in that of the vigils, though there were some important differences, which we shall now describe. The men prayed with their heads bare, and the women were veiled, as became the modesty of their sex, both standing—a posture deemed the most decent, and suited to their exalted notions of the weekly solemnity,—with their eyes lifted up to heaven, and their hands extended in the form of a cross, the better to keep them in remembrance of Him, whose death had opened up the way of access to the divine presence. The reading of the sacred volume constituted an important and indispensable part of the observance; and the more effectually to impress it on the memories of the audience, the lessons were always short, and of frequent recurrence. Besides the Scriptures, they were accustomed to read aloud several other books for the edification and interest of the people—such as treatises on the illustration of Christian morals, by some pastor of eminent reputation and piety, or letters from foreign churches, containing an account of the state and progress of the Gospel. This part of the service,—most necessary and valuable at a time when a large proportion of every congregation were unacquainted with letters, was performed at first by the presiding minister, but was afterwards devolved on an officer appointed for that object, who, when proceeding to the discharge of his duty, if it related to any part of the history of Jesus, exclaimed aloud to the people, 'Stand up—the Gospels are going to be read;' and then always commenced with, 'Thus saith the Lord.' They assumed this attitude, not only from a conviction that it was the most respectful posture in which to listen to the counsels of the King of kings, but with a view to keep alive the attention of the people—an object which, in some churches, was sought to be gained by the minister stopping in the middle of a Scriptural quotation, and leaving the people to finish it aloud. The discourses, founded for the most part on the last portion of Scripture that was read, were short, plain, and extemporary exhortations,—designed chiefly to stir up the minds of the brethren by way of remembrance and always prefaced by the salutation, 'Peace be unto you.' As they were very short—sometimes not extending to more than eight or ten minutes' duration,—several of them were delivered at a diet, and the preacher was usually the pastor of the place, though he sometimes, at his discretion, invited a stranger, or one of his brethren, known to possess the talent of public speaking, to address the assembly. The close of the sermon by himself, which was always the last of the series, was the signal for the public prayers to commence. Previous to this solemn part of the service, however, a crier commanded infidels of any description that might be present to withdraw, and the doors being closed and guarded, the pastor proceeded to pronounce a prayer, the burden of which was made to bear a special reference to the circumstances of the various classes who, in the primitive church, were not admitted to a full participation in the privileges of the faithful. First of all, he prayed, in name of the whole company of believers, for the catechumens—young persons, or recent converts from heathenism, who were passing through a preparatory course of instruction in the doctrines and duties of Christianity,—that their understandings might be enlightened—their hearts receive the truth in the love of it—and that they might be led to cultivate those holy habits of heart and life, by which they might adorn the doctrine of God their Saviour. Next, he prayed for the penitents, who were undergoing the discipline of the church, that they might receive deep and permanent impressions of the exceeding sinfulness of sin,—that they might be filled with godly sorrow, and might have grace, during the appointed term of their probation, to bring forth fruits meet for repentance. In like manner, he made appropriate supplications for other descriptions of persons, each of whom left the church when the class to which he belonged had been commended to the God of all grace; and then the brethren, reduced by these successive departures to an approved company of the faithful, proceeded to the holy service of communion."

From the time that Christianity became the established religion of the Roman Empire, laws were frequently passed by the state in reference to the careful observance of the Lord's Day. "No sooner was Constantine come over to the church," says Cave, "but his principal care was about the Lord's day; he commanded it to be solemnly observed, and that by all persons whatsoever. And for those in his army who yet remained in their paganism and infidelity, he commanded them upon Lord's days to go out into the fields, and there pour out their souls in hearty prayer to God. He moreover ordained, that there should be no courts of judicature open upon this day; no suits or trials in law; but, at the same time

any works of mercy, such as emancipating slaves, were declared lawful. That there should be no suits nor demanding debts upon this day, was confirmed by several laws of succeeding emperors. Theodosius the Great, (A. D. 386,) by a second law ratified one which he had passed long before, wherein he expressly prohibited all public shows upon the Lord's day, that the worship of God might not be confounded with those profane solemnities. This law the younger Theodosius some few years after confirmed and enlarged; enacting, that on the Lord's day (and some other festivals then mentioned) not only Christians, but even Jews and heathens, should be restrained from the pleasure of all sights and spectacles, and the theatres be shut up in every place. And whenever it might so happen that the birthday or inauguration of the emperor fell upon that day, he commanded that then the imperial solemnity should be put off and deferred till another day. Subsequently these matters were arranged by councils."

Those churches which in early times were composed chiefly of Jewish converts, while they observed the first day of the week as the Lord's Day, retained also their own Sabbath on the seventh day. It was the practice of Christians not only to exclude fasting from the observances of the Lord's Day, but also to maintain the standing position in prayer. To fast in token of sorrow on this day of joy, and to kneel while commemorating the day on which our Lord arose, was accounted a breach of Christian propriety, which uniformly called forth the disapprobation of the church and the anathemas of her councils. See SABBATH (JEWISH).

LORD'S PRAYER, the prayer which Jesus Christ taught his disciples as recorded in Mat. vi. 9—13, Luke xi. 2—4. We have no evidence from the writings of the Apostles that this prayer was used as a form in public worship in their times; neither does any reference to it in this view occur in the earliest Christian writers immediately succeeding the age of the Apostles. When we pass, however, from the Apostolic Fathers to the writers of the second and third centuries, we find the public use of the Lord's Prayer in the church fully established by the testimonies of Tertullian, Cyprian, and Origen, who devoted each an entire treatise to the exposition of this prayer. Tertullian, in express terms, declares it to have been prescribed by Christ as a form for all ages of the church, and he alleges that it contains the substance of all prayer, and is an epitome of the whole gospel. Cyprian follows in nearly the same strain, acknowledging Tertullian as his guide and instructor; and describing the Lord's Prayer, he calls it "our public and common prayer." Origen also affirms this to have been a prescribed form, containing all that the true Christian ever has occasion to pray for. Numberless authorities to the same effect might be adduced from writers of the fourth and fifth centuries. By Chrysostom, it is styled "the prayer of the faithful," its use being restricted to the faithful in full communion with the church, and denied to catechumens, on the ground that believers only were able in the true spirit of adoption to say, "Our Father, which art in heaven." The full mystical meaning of this prayer was not explained to any until after their baptism, each of its petitions being considered as having reference to the Christian mysteries or esoteric doctrines of the church, which, according to the ARCANI DISCIPLINA (which see), were carefully concealed from the catechumens.

The doxology at the conclusion of the Lord's Prayer, which is now found in the Gospel of St. Matthew, is generally supposed by critics not to have formed part of the original text of the Evangelist, not being found in the earliest and best MSS. of that Gospel, according to the testimony of Mill, Wetstein, Bengel, and Griesbach. It is found in the *Apostolical Constitutions*, and may probably have been thence transferred to the text of the Gospel. The ancient liturgies of the Greek Church contain a doxology to the Lord's Prayer, recognizing the doctrine of the Trinity as implied in the prayer, "Thine is the kingdom, power, and glory, Father, Son, and Holy Spirit, both now and for ever, world without end." This doxology has been ascribed to Basil and to Chrysostom.

In the Apostolical Constitutions, believers are enjoined to repeat the Lord's Prayer three times every day; a practice which was afterwards established by the laws of the church. Newly baptized persons were also required to repeat this prayer along with the Creed, immediately on coming out of the water. In the case of infant baptism, the sponsors at first repeated the Lord's Prayer and Creed on behalf of the child; but afterwards this was dispensed with, and the officiating minister alone repeated the formularies. The first writer who mentions the Lord's Prayer as having been used in the dispensation of the Lord's Supper is Cyril of Jerusalem. Augustine also alludes to this practice. The *Ordo Romanus* prefixes a preface to the Lord's Prayer, the date of which is uncertain. It contains a brief exposition of the prayer. All the Roman breviaries enjoin that Divine service should commence with the repetition of the Lord's Prayer; but this custom can be traced no farther back than the thirteenth century, when it is said to have been introduced by the Cistercian monks. The practice of using the Lord's Prayer before commencing sermon in public worship receives no countenance from the writings of the ancient Christian Fathers. In reference to the use of this prayer as a form, Augustine says, "We are free to ask the same things that are desired in the Lord's Prayer, sometimes in one manner of expression, and sometimes in another." And Tertullian, speaking expressly of prayer, and of the Lord's Prayer particularly, says, "There are many things to be asked according to the various

circumstances of men;" and again he says, "We pray without a monitor (or set form) because we pray from the heart."

The obvious design of our blessed Lord in presenting his followers with this short, beautiful, and comprehensive model of prayer, was to teach them to pray in the Spirit. There is no express reference in it to the work and the name of Christ. This omission, however, is easily accounted for. Jesus was now exhibiting for the first time, clearly and without a figure, the true nature and design of the kingdom of God. But the facts in the providence of God on which the kingdom rested, the events in the history of the Redeemer which were yet to happen, and which were to be evolved by the free agency of man, He refrains from explaining. The great doctrines, however, as to the work of Christ, and the efficacy of His atonement, are contained in this prayer by implication, though not directly. The one grand idea to which the whole prayer tends is, the ardent longing of the believer for the coming of the kingdom of God. This thought runs through the whole prayer, from its preface to its conclusion, just as the unfolding of the nature of the kingdom runs through the whole of the sublime sermon on the mount. The Lord's Prayer then, viewed in this aspect, may be divided into two parts, the one referring to the relation of God to man, and the other of man to God. The one portion of the prayer breathes a wish that God Himself would establish His kingdom in the hearts of men, and the other breathes a wish that all the obstacles to the establishment of this kingdom in the hearts of men, may be removed; while the conclusion expresses a firm hope and belief founded on the nature of God, that the prayer will be heard and answered.

LORD'S SUPPER, a solemn Christian ordinance instituted by our blessed Lord on the night of his betrayal, and designed to commemorate his Mediatorial sufferings and death. An account of its first institution is thus given by the Evangelist Matthew, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Jesus had just celebrated his last Passover on earth, his concluding act of observance of the Jewish ceremonial law. The type had served its purpose, and now gave way to the antitype. Accordingly, the Passover having been in past ages a standing representation of that death which he was about to endure, Jesus proceeded to institute a corresponding ordinance, that of the Lord's Supper, to be a standing memorial in all future ages of the same solemn event. Having feasted on the typical Passover, Jesus took the remains of the Paschal bread and of the Paschal wine, and consecrated them anew as the elements of that great feast which his people were henceforth to observe in commemoration of himself as their Passover sacrificed for them.

No name is given to this Christian feast by the Evangelists who record its institution, but it is styled by the Apostle Paul in 1 Cor. xi. 20, "the Lord's Supper," as having been appointed by Christ on the night in which he was betrayed by Judas into the hands of the Jewish chief priests and elders. The name by which this sacrament has been designated in all ages of the church, and among all its various sections, is the COMMUNION (which see). It has also been termed the *Eucharist*, as being a symbolical expression of thanksgiving for redeeming mercy.

The strict connection between the Lord's Supper and the Jewish Passover was so strongly recognized by the early converts from Judaism to Christianity, that, as Epiphanius has shown, they continued for many years to observe both festivals, and even in the Christian church generally, the Lord's Supper was celebrated with peculiar solemnity at the festival of Easter, which corresponded to the Passover. That the two ordinances, however, were in reality separate and distinct from each other, is plain from the fact, that the Apostle Paul, in 1 Cor. xi., makes no mention of the Passover, while he minutely describes the nature and institution of the Lord's Supper, speaking of it as a customary rite in these words, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

The question has been raised, Whether Christ himself partook of this holy ordinance at its first institution. No light is thrown upon this point either by the narrative in the Gospels, or by that in First Corinthians. Considerable diversity of opinion, accordingly, has existed on the subject even from early times. Chrysostom and Augustine maintain the affirmative, but it appears very unlikely that Jesus, though he partook of the typical feast of the Jewish passover, would partake of a feast which was not designed for Him but for His people. He speaks of the bread as "broken for you," meaning for his disciples, and in regard to the wine, he says "Drink ye all of it." Both the sacramental elements and the sacramental actions have throughout a reference to the Supper as a feast, not *for* him, but *upon* him, a feast of which He was the object to be partaken of, and in no sense a partaker.

Another inquiry has been started, as to which theologians have been in all ages divided in opinion, namely, Whether Judas the traitor partook of the Lord's Supper. The Apostolical Constitutions affirm that he was not present on the solemn occasion. The advocates of this opinion rely chiefly on John xiii. 30, "He then having received the sop went immediately out: and it was night." Those who hold the contrary opinion appeal to Luke xxii. 11, "And

ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?" and also to the saying of our Lord when he delivered the cup into the hands of his disciples, "Drink ye *all* of it," implying, as is supposed, that the twelve disciples all partook of the sacramental elements. The prevailing sentiment of the church in all ages has been that Judas was both present at the sacramental feast, and partook of the elements along with the other disciples.

It is somewhat strange that, in consulting the writings of the Apostolical Fathers, no mention is found of the Lord's Supper by Barnabas, Polycarp, or Clement of Rome, but only in the writings of Ignatius is there any reference to the subject, and even supposing the passages to be genuine, which has been doubted, the allusions are slight and very general. Most of the early apologists for Christianity also are silent as to this ordinance. Justin Martyr, however, has given two descriptions of the ordinance in nearly the same words, "On Sunday," he says, "we all assemble in one place, both those who live in the city and they who dwell in the country, and the writings of apostles and prophets are read so long as the time permits. When the reader stops, the president of the assembly makes an address, in which he recapitulates the glorious things that have been read, and exhorts the people to follow them. Then we all stand up together and pray. After prayer, bread, wine, and water, are brought in. The president of the meeting again prays according to his ability, and gives thanks, to which the people respond, Amen. After this, the bread, wine, and water, are distributed to those present, and the deacons carry portions to such as are necessarily detained from the meeting. Those who are able and willing contribute what they please in money, which is given to the president of the meeting, and is appropriated to the support of widows and orphans, the sick, the poor, and whomsoever is necessitous." In the dialogue with Trypho the Jew, which is usually ascribed to Justin, we find such expressions as these, "the offering of the bread of thanksgiving, and of the cup of thanksgiving," "the eucharistic meal of bread and wine," but no account is given of the mode in which the ordinance was celebrated. Irenæus, in his controversial writings, contends that the eucharist should be regarded as a sacrifice, in opposition to the Gnostics, who alleged that all sacrifices had ceased. He takes care, however, to distinguish it from the Jewish sacrifices, alleging it to be of a higher and nobler character than these mere typical ordinances. Clement of Alexandria, Origen, Tertullian, and Cyprian, all make frequent references to the Lord's Supper as a standing ordinance in the church. The *Apostolical Constitutions*, however, which is the oldest liturgical document extant, and forms the foundation of all the liturgies both of the Eastern and Western churches, affords the most important information in reference to the Lord's Supper, as observed in the early Christian church. We are indebted to Dr. Jamieson for the following admirable view of the whole service among the primitive Christians: "The peculiar service of the faithful was commonly introduced by a private and silent prayer, which was followed by a general supplication for the church and the whole family of mankind, and then each of the brethren came forward to contribute a free-will offering, according to his ability, to the treasury of the church, the wealthy always being careful to bring part of theirs in articles of bread and wine. Out of this collection both the sacramental elements were furnished; the one consisting, from the first, of the common bread that was in use in the country, and the other of wine diluted with water, according to the universal practice of the ancients. Preliminary to the distribution of these, two ceremonies were always observed with the greatest punctuality,—the one emblematical of the purity that became the ordinance, the other of the love that should reign among all the disciples of Christ. The deacons brought a basin of water, in which the presiding ministers washed their hands in presence, and on behalf, of the whole congregation—a practice founded on the words of the Psalmist,—'I will wash my hands in innocence, and so I will compass thine altar;' and then, on a given signal, the assembled brethren, in token of their mutual amity and good will, proceeded to give each other a holy kiss, ministers saluted ministers, the men their fellow-men, and the women the female disciples that stood beside them. At this stage of the service another prayer of a general nature was offered, at the conclusion of which the minister, addressing the people, said, 'Peace be unto you,' to which they responded in one voice, 'and with thy spirit.' Pausing a little, he said, 'Lift up your hearts to God,' to which they replied, 'We lift them up unto God;' and then, after another brief interval of silence, he proceeded, 'Let us give thanks to God,' to which they returned the ready answer, 'It is meet and just so to do.' These preliminary exhortations being completed, the minister offered up what was called the great thanksgiving for all blessings, both temporal and spiritual, especially for the unspeakable love of God as manifested in the death, resurrection, and ascension of Christ, and for that holy ordinance in which, in gracious adaptation to the nature of man, he is evidently set forth as crucified and slain; concluding with an earnest desire that intending communicants might participate in all the benefits it was designed to impart, to which all the people said aloud, 'Amen.' As the communicants were about to advance to the place appropriated for communion,—for up to that time it was unoccupied,—the minister exclaimed, 'Holy things to holy persons'—a form of expression equivalent to a practical prohibition of all who were unholy; and the invitation to communicants was given by the singing of some appropriate Psalms,

such as the passage in the 34th, 'O taste and see that God is good;' and the 133d, beginning 'Behold! how good and how pleasant it is for brethren to dwell together in unity!' The elements having been consecrated by a prayer, which consisted chiefly of the words of the institution, the minister took up the bread, and breaking it, in memorial of Christ's body being broken, distributed to his assisting brethren beside him, and in like manner the cup, both of which were carried round by the deacons to the communicants in order; and while they presented them in this simple form, 'the body of Christ,' 'the blood of Christ,' each communicant, on receiving them, devoutly said, 'Amen.' The manner in which they received the element was, by taking it in the right hand, and placing the left underneath to prevent any of it from falling. The act of communion being finished, a thanksgiving hymn was sung, and an appropriate prayer offered, after which the brethren again gave each other the salutation of a holy kiss, and having received the blessing of their pastor, were exhorted to 'Go in peace.'"

The Lord's Supper was originally instituted in the evening, or at night, and in the apostolic age it seems to have been sometimes observed during the night, and at other times during the day. Justin Martyr makes no mention of the precise time of its celebration. Tertullian speaks of Easter Eve as a special period for the administration of this ordinance. This practice continued throughout the fourth and fifth centuries, and even as far onward as to the ninth century. In the eleventh and twelfth centuries it was transferred to the evening, and then to the afternoon of the day before Easter, and afterwards to the morning of the same day. The celebration of the communion on Christmas eve continued to a late period. To this ancient custom of observing this ordinance by night is probably to be traced the modern practice of burning lighted tapers on such occasions. As early as the fifth century nine o'clock in the morning became the canonical hour, and it was arranged that the Lord's Supper should be celebrated on Sundays and high festivals at this hour, and at twelve o'clock on other occasions. In the primitive church it was an universal custom to administer this ordinance on Thursday on Easter week, that being the day of its original institution; and some even contended that the ordinance ought to be restricted to an annual celebration of this day, though the prevailing sentiment of the church was in favour of frequent communion. Weekly and even daily communion appears to have been practised to a considerable extent in the early church. The first day of the week, indeed, often received the name of *dies panis*, the day of bread, with evident allusion to the observance of the sacrament on that day. That daily communion was practised by the apostles has been sometimes inferred from Acts ii. 42, 46, "And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

The Lord's Supper was instituted at first in the upper room of a private house, and from a passage of the Acts of the Apostles just quoted, it would appear that the communion was celebrated by the early followers of Christ in the houses of believers. But from 1 Cor. xi. 20, it is plain that the Corinthians must have had a separate place devoted to the observance of this rite, and to the exercises of public worship. In times of persecution, the early Christians observed the Lord's Supper wherever it could be done with safety, in secret places, in the cemeteries, in dens and caves of the earth. But whenever practicable, they celebrated this solemn ordinance in the buildings appropriated to public worship, and the consecration of the elements in private houses was expressly forbidden by the council of Laodicea.

Nothing is said in the New Testament as to the person by whom the Lord's Supper is to be administered. Our Lord himself was the first who dispensed the ordinance, and it is probable that the same office was afterwards discharged by the apostles. We learn from the writers of the second and third centuries, that it was the special office of the bishop or president of the assembly to administer the eucharist. According to Justin Martyr's account of the rite already quoted, the president of the brethren pronounced the form of prayer and praise over the elements, and the deacons distributed them among the communicants who were present, and conveyed them to those who were absent. Ignatius informs us that the ordinance could not be administered in the absence of the bishop. In the *Apostolical Constitutions* the dispensation of the eucharist is ascribed at one time to the chief priest, at another to the bishop. He is directed to stand before the altar with the presbyters and deacons, and to perform the office of consecration. For a long period it was forbidden to a presbyter to consecrate the elements if the bishop was present, that duty belonging to the bishop alone. But in the middle ages the bishops seldom officiated at the table of the Lord. The general rule in the primitive church was, that the bishop consecrated the elements, assisted by the presbyter, that the presbyter distributed the bread, and the deacon presented the cup. In the absence of the bishop the duty of consecration devolved upon the presbyter, and in such a case both the bread and the cup were distributed by the deacons. Sometimes the deacons took upon themselves the office of consecrating the elements, but this practice was forbidden by repeated ecclesiastical councils.

During the celebration of the Lord's Supper in the early Christian church, none but believers in full communion with the church were allowed to be

present; and all who were present partook of the ordinance. The consecrated elements were also sent by the hands of the deacons to such of the brethren as from sickness or imprisonment were unable to attend. The custom at length arose which, for a long period, prevailed in the ancient church, of administering the sacrament to infants. (See COMMUNION, INFANT.) Nay, even the ordinance was frequently administered to the sick when in the delirium of fever, and to penitents when on their death-beds. Some were accustomed also to carry home a portion of the consecrated bread, and to lay it up for future use in a chest appropriated for the purpose, and when they had no opportunity of attending the morning service, they partook of a portion of the bread, and if a Christian stranger came to share in their hospitality, one of the first acts of kindness was to produce a portion of the sacramental bread, and break it between them, thereby hallowing their social intercourse, by joining together in a solemn ordinance, which they held in the most profound reverence, and the observance of which they regarded as necessary to their happiness both here and hereafter.

In the ancient Christian church, as we have seen, all the faithful were communicants, and the rule of St. Ambrose was regarded as admitting of no exception: "All Christians ought on every Lord's Day to partake of the Lord's Supper." It was not until the sixth century that the distinction came to be recognized between communicants and non-communicants. From this it afterwards became customary to keep consecrated bread, called EULOGIA (which see), for the purpose of offering it to such persons as chose to partake of it, instead of uniting in regular communion with the church. These persons were called *Half-way communicants*. After the general introduction of infant-baptism, the eucharist continued to be administered to all who had been baptized, whether infants or adults. The African church were accustomed to administer the ordinance to the dead, and even to bury with them some portion of the consecrated elements. Communicants in the early church wore a peculiar dress when partaking of the sacrament, probably white raiment; and the women wore white veils, called *dominicalia*. All the faithful were required to bring certain oblations or presents of bread and wine. The bread was wrapped in a white linen cloth, and the wine was contained in a vessel called *ama* or *amula*. These offerings were brought to the altar after the deacon had said, "Let us pray," and while the assembly were engaged in singing a hymn suited to the occasion. This custom was abolished in the twelfth century.

On the authority of Augustine we learn that during the celebration of the Lord's Supper, the communicants stood with their faces towards the east. The clergy first received the elements, then the men, and last of all the women. The communicants advanced to the table two at a time. They took the bread and the cup in their hands, and repeated after the minister the sacramental formulary, concluding with a loud Amen. The men received the elements with uncovered hands previously washed; the women made use of the dominical. From the ninth century the bread began to be put into the mouths of the communicants by the officiating minister, to prevent them from carrying it home. The practice of kneeling during the consecration, and distribution of the elements, was first introduced in the twelfth and thirteenth centuries, and did not become general till a period considerably later.

In regard to the nature of the bread which ought to be used in the Lord's Supper, a keen controversy was long carried on between the Greek and Latin churches, the former contending for the use of leavened, and the latter of unleavened bread. From the seventh century the Church of Rome began to use unleavened bread, a practice which was discontinued by Protestants at the Reformation, with the exception of the Lutherans. The eucharistic bread of the Romanists is styled the HOST (which see).

The wine which our Lord used in the Supper was, of course, the common wine of Palestine, but the ancient churches universally mixed water with the sacramental wine. The *Armenians* used wine alone, and the *Aquarians* water alone, but both were regarded as heretics. The proportion of water mixed with the wine varied at different times, being sometimes one-fourth, at other times one-third. The Western church mixed cold water only; the Greek church did the same at first, but afterwards added warm water just before the distribution. In the third or fourth century it became customary in the Eastern church to hold up the consecrated elements before the people, in order to excite their veneration for the sacred mysteries of the sacrament. In the middle ages the *host* of the Latin church came to be worshipped in consequence of the dogma of transubstantiation being believed. This dogma was introduced into Gaul in the twelfth century, and into Germany in the thirteenth.

Both elements were universally administered to both clergy and laity until about the twelfth century, when in the Western church the cup began to be gradually withdrawn from the laity. (See CHALICE.) The Greeks retain substantially the ancient custom, and Protestants universally give the sacrament to both clergy and laity in both kinds. A certain form of words was used from early times in delivering the elements to the people, to which the people answered, Amen. The words spoken by the officiating minister were simply, "The body of Christ," and "The blood of Christ," to each of which expressions the people subjoined, Amen. The author of the *Apostolical Constitutions* speaks of the form in this manner: "Let the bishop give the oblation, saying, 'The body of Christ,' and let the receiver answer, Amen. Let the deacon hold the cup, and

when he gives it, say, 'The blood of Christ, the cup of life,' and let him that drinks it, say Amen." In the time of Gregory the Great, we find the form somewhat enlarged, thus, "The body of our Lord Jesus Christ preserve thy soul;" and before the time of Alcuin and Charlemagne it was augmented into this form, "The body of our Lord Jesus Christ preserve thy soul unto everlasting life."

In the primitive Christian church, the Lord's Supper was retained in the simplicity of its original institution, and the ordinance was regarded as a memorial of the sufferings and death of Christ, and a means of strengthening the faith and increasing the love of his followers. In course of time highly figurative language began to be used, which implied, if understood literally, the bodily presence of Christ. During the Eutychian controversy, the notion was broached by some, that there was a union between Christ and the elements similar to that between the divine and human nature in the person of Christ. It was not, however, until the ninth century that the doctrine was promulgated of a real change of the substance of the elements in the Lord's Supper. (See Transubstantiation.) This, of course, naturally led to the worship of Christ in the sacrament. (See Host, Adoration of the), and the kindred dogma, that the Eucharist is a true and proper sacrifice for the sins of the living and the dead, or the souls in purgatory. (See Mass.) At the Reformation, in the sixteenth century, these dogmas of Rome were renounced by the Protestant party; but Luther, still cleaving to the literal interpretation of our Saviour's words, "This is my body," introduced the doctrine of Consubstantiation (which see), signifying that although the elements remain unchanged, the real body and blood of Christ are received by the communicants along with the symbols. Zwingli, however, disapproving alike of the Romish doctrine of *Transubstantiation* and the Lutheran doctrine of *Consubstantiation*, maintained that the bread and wine were no more than a representation of the body and blood of Christ, and that there was nothing in the ordinance but a memorial of Christ. The Helvetic Reformer, however, in thus explaining the matter, has perhaps scarcely described the true nature of the Lord's Supper as it is understood by most Protestant churches. The elements are, doubtless, recognized as symbols or signs, but to the true believer they are something more, for they are seals of the covenant of grace, ratifying and confirming all its blessings as given over by Christ to his people, and received on their part by the exercise of a living faith.

LORD'S TABLE. See Communion Table.

LORETTO (Holy House at), a house at Loretto, a small town in the States of the Church in Italy, which is held in great veneration by Romanists, as being the place where the Virgin Mary was born, and also the infant Jesus. The story of this wonderful house is implicitly believed by many Romanists. The outlines are briefly these: Helena, the mother of Constantine the Great, found it at Nazareth about three centuries after the incarnation. It was carried by angels through the air in May 1291, and laid down by them on a little eminence in Dalmatia, where it attracted great attention, and performed miracles of healing. Doubts having arisen as to its character, the blessed Virgin, surrounded by angelic spirits, appeared to a priest, named Alexander, when on a sickbed, and informed him that in that house she was born, lived, received the message of Gabriel, and conceived the Son of God. She further told the priest, that the apostles had converted this house into a church; that Peter had consecrated its altar; that because insulted in Nazareth by infidels, and neglected by Christians, it was carried over by angels to Dalmatia; and that as a miraculous proof of all this, his health should be immediately restored. On awakening, Alexander found himself restored to health. The Dalmatians, however, were not long permitted to enjoy the gift of the house. On the night of the 10th December 1294, some shepherds, who were watching their flocks, beheld a house surrounded by uncommon splendour flying across the Adriatic, which separates Dalmatia from Italy. The holy house rested in a district called Lauretum, and hence the name, "The House of Loretto," which it retains to this day. Soon it became very famous as a place of pilgrimage, to which thousands resorted for devotion and miraculous cures. The number of pilgrims, however, greatly diminished in consequence of the bands of robbers which infested the neighbourhood; and the house again moved to a small hill near the road where the faithful might have access to it without being exposed to robbers. This new miracle greatly increased the reverence in which the house was held. The hill on which it now stood was the joint property of two brothers, who quarrelled about the rent they were to receive. Accordingly this miraculous house was once more transferred, and placed in its present site, a very short distance beyond the property of the unworthy brothers. And there the house remains till the present day.

The House of Loretto is thus described by one who visited the spot: "This holy house, that can thus fly or walk at pleasure, is about thirty-two feet long, thirteen feet wide, and eighteen feet high, with a chimney and small belfry. The walls are of stone. There is in it a small altar, the one dedicated by Peter; and on it is an antique wooden cross. On the right of the altar is an image of the Virgin Mary, with the infant on her arm, with the hair of each divided after the manner of the people of Nazareth. This image is surrounded with golden lamps, by whose constant glare and dazzle it is somewhat concealed. The Virgin and Son are most gorgeously decorated, and are brilliant with precious stones. This holy image was carried to France in 1796, but it was brought back with pious pomp; and welcomed by the discharge of cannon and the ringing of bells, it was borne to the holy house on a rich frame, car-

ried by eight bishops, on the 5th day of January, 1803.

"And the miracles wrought by this holy house are numerous and wonderful. It is hung round by the votive offerings in gold, silver, wax, and other materials,' presented by those on whom miracles were performed. Pietro Barbo was there miraculously healed, and was informed by the Virgin that he would be elected Pope! He was so elected, and assumed the name of Paul II. He issued a bull, dated November 1, 1464, in which he speaks of 'the *great wonders* and *infinite miracles*' wrought by means of the Holy Virgin in this house. This house has been the pet of many a Pope, who have expended treasures upon it! And there it stands at the present hour, 'the most celebrated sanctuary in Italy'—hung round by votive offerings of great value, visited by pilgrims from all parts of the world, and with a regular establishment of priests, sustained at an enormous annual expense, mainly collected from the beggar pilgrims. There also is the 'holy porringer,' in which pap was made for the infant Saviour, and which imparts wonderful sanctity to every thing that is put into it!" The Litany to the "Lady of Loretto" may be found in the "Garden of the Soul," and in most other Romish prayer-books.

LOTS (Casting of), a mode of determining an uncertain event by an appeal to the providence of God, which is made by casting or throwing something. Among the ancient Hebrews, the lot was resorted to frequently in disputes about property. It was in this manner that the land of Canaan was divided by Joshua, and frequent allusions occur throughout the Old Testament to this mode of settling disputed matters. Thus in Prov. xvi. 33, it is said, "The lot is cast into the lap; but the whole disposing thereof is of the Lord;" and in xviii. 18, "The lot causeth contentions to cease, and parteth between the mighty." From these passages it is not improbable, that the lot was employed in courts of justice in the days of Solomon. In criminal cases, as in Josh. vii. 14—18, we find the sacred lot called Urim and Thummim, resorted to in order to discover the guilty party. In many matters of great public interest, as in the election of Saul to the kingdom, appeal was often made to the lot. It is also referred to in Esther iii. 7, "In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar;" and Bishop Patrick remarks on the passage, "It was customary in the East, by casting lots into an urn, to inquire what days would be fortunate, and what not, to undertake any business in. According to this superstitious practice, Haman endeavoured to find out what time in the year was most favourable to the Jews, and what most unlucky. First he inquired what month was most fortunate, and found the month Adar, which was the last month in the year, answerable to our February. There was no festival during this month, nor was it sanctified by any peculiar rites. Then he inquired the day, and found the thirteenth day was not auspicious to them. (v. 13.) Some think for every day he drew a lot; but found none to his mind until he came to the last month of all, and to the middle of it. Now this whole business was governed by Providence, by which these lots were directed, and not by the Persian gods, to fall in the last month of the year; whereby almost a whole year intervened between the design and its execution, and gave time for Mordecai to acquaint Esther with it, and for her to intercede with the king for the reversing or suspending his decree, and disappointing the conspiracy."

Not only in Old, but also in New Testament times, the practice of appealing to the lot is mentioned. Thus in the election of an apostle to fill the place of Judas, it is said, Acts i. 26, "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Even at this day, as travellers inform us, the casting of lots is practised in the East in doubtful matters which it may be difficult otherwise to decide. Among the Moravians, also, in questions of importance recourse is had to the lot. This, however, is never resorted to but after mature deliberation and fervent prayer; nor is anything submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

LOTS (Divination by). See Divination.

LOTS (Feast of). See Purim.

LOTUS-WORSHIP. This flower, the *Nymphæa Lotus* of Linnæus, and the Sacred Lily of the Egyptians, is an object of veneration in various heathen countries. The gods are frequently represented sitting on the flower of a lotus. Sir J. G. Wilkinson informs us, that Ehôon, the Egyptian god of day, is thus represented on the monuments. "He is then," says he, "supposed to signify the sun in the winter solstice, or the rising sun; and the crook and flagellum, the emblems of Osiris, which he sometimes carries, may be intended to indicate the influence he is about to exercise upon mankind. The vase from which the plant grows is a lake of water, and the usual initial of the word *mu* or *moo*, water. 'They do indeed,' says Plutarch, 'characterize the rising sun as though it sprang every day afresh out of the lotus plant; but this implies, that to moisture we owe the first kindling of this luminary.'" With respect to the lotus plant on which the deity is represented seated, Sir John Gardner Wilkinson, remarks, that "it is always the *Nymphæa Lotus*, and in no instance the *Nelumbo*. And though this last is mentioned by several ancient authors among the plants of Egypt, it is never introduced into the sculptures as a sacred emblem, nor indeed as a production of the country; a fact which goes far to disprove one of the supposed analogies of the Egyptian and Indian objects of veneration. With regard to

the common lotus, so frequently represented as a favourite flower in the hands of the Egyptians, (as the rose or others might be in the hands of any modern people,) there is no evidence of its having been sacred, much less an object of worship."

Among the Hindus the lotus has been generally recognized as the symbol of *Brahma*, the creator of the world, who, poised upon a lotus leaf, floated upon the waters, and all that he was able to discern with his eight eyes, for he had four heads, was water and darkness. The lotus, accordingly, continues to be revered in the temples of the Hindus, as well as among the Budhists of Thibet and Nepaul; and a Nepaulese bowed reverently before this plant as he noticed it in entering the study of Sir William Jones. The lotus is the emblem of the generative power of nature, and hence it is found accompanying the images of all the Hindu gods, who personify the idea of creation or generation. The symbol of the lotus has been carried by Budhism from India into China, and even into Japan, where the god CANON (which see) is represented sitting upon a lotus.

LOVE (FAMILY OF). See FAMILISTS

LOVE-FEASTS. These feasts, as they were practised among the primitive Christians, have been fully described in the article AGAPÆ (which see). Imitations of the custom are found in a few modern churches. Thus the Moravians have from time to time meetings of the Brethren, at which refreshments are handed round, while addresses are delivered upon religious subjects, varied with singing hymns, and reading the Scriptures. Love-feasts are held among the Wesleyan Methodists quarterly, to which persons are admitted by ticket or a note from the superintendent. The meeting begins with singing and prayer, afterwards small pieces of bread or plain cake with water are distributed, and all present eat and drink together in token of brotherly love. After a few addresses, a collection is made for the poor, and the meeting is closed with prayer.

LOW CHURCHMEN, a name often given to the Evangelical party in the Church of England, who are generally understood to hold and to teach the pure doctrines of the Protestant Reformation. They disavow all sympathy with the Tractarian or Romanizing party. (See ANGLO-CATHOLICS.) A party existed in the reign of Queen Anne, bearing the name of Low Churchmen. They were understood, however, to be latitudinarian in their sentiments, and their doctrinal teaching had a tendency towards Socinianism. But the Low Churchmen of the present day have received their name in consequence of the low views which they are believed to entertain on the subject of the authority of the church, and the apostolical dignity of the clergy. Their theological views are generally considered to be more strictly Calvinistic than either the High or the Broad Church party. The Low Churchmen are at present a minority in the Church of England, but occupy a high place in public estimation. Their zeal and activity in the support of missions both at home and abroad, are shown in the warm support which they lend to the Church Missionary and Pastoral Aid Societies, as well as to religious and benevolent institutions generally. "The Evangelical party in the Church of England," says Mr. Marsden, "claims to represent, both in Church polity and doctrinal theology, the principles of the Reformation, as the Reformation was understood and practised, down to nearly the close of the reign of James I. Amongst them are to be found some who hold the Divine right of episcopacy and the necessity of an apostolical succession; but these are the exceptions. In general they maintain, rather, that episcopacy is a wise and ancient form of government than that it is essential to the constitution of a church. They do not hesitate to recognize Presbyterian Churches, nor do they deny the claims of orthodox dissenters. Orders may be valid, though irregular, and churches may be defective in many points and yet possess all that is essential to constitute a church. The unity of a church consists in the spiritual dependence and vital union which each member of it possesses with Christ, the church's head. In doctrine, the Low Church party place justification by faith only, in the foreground; they preach the total fall of man in Adam, and the necessity of the new birth; and they differ from High Churchmen in asserting that this new birth, or regeneration, does not of necessity take place in baptism, and they deny that it is inseparable from it. Of both the sacraments, indeed, they hold that they do not necessarily convey grace; but only to those who partake of them aright. In their ministrations the doctrines of redemption are made prominent. They have occasionally been charged with neglecting to inculcate the ordinary duties of life; but Antinomianism, which would be the result of such neglect, seldom makes its appearance in their flocks. The party is often termed Calvinistic; but the word is not very accurately employed. Many are Evangelical Arminians, and not a few, who are content to accept the name of Calvinists, hold, in fact, the disputed points nearly as Arminius held them. It is singular, perhaps, that amongst the evangelical clergy the writings of Calvin should be little read, and, indeed, scarcely known. A society was formed within the last few years for the publication of Calvin's works; it met with little encouragement, and entailed, we have understood, a heavy loss on its projectors. About the same time the Parker Society was instituted, for republishing the divines of the English Reformation, and met with complete success."

LOW SUNDAY, the octave of the first Sunday after Easter-day, as being a festival, though of a lower degree. It is called in the Roman church the *Dominica in Albis*.

LOXIAS, a surname of *Apollo* as the interpreter of *Zeus*.

LOXO, a surname of the Grecian goddess *Artemis*

LOYOLA (Ignatius). See Jesuits.

LUA, one of the ancient Italian goddesses, to whom the arms of a conquered enemy were dedicated and burnt as a sacrifice in her honour.

LUCAR, Cyril, (Confession of), a remarkable Confession of Faith drawn up by Cyril Lucar, patriarch of Constantinople, and published at Geneva in 1630, in the Latin language. It is divided into separate articles, with Scripture proofs appended to each. Lucar had firmly resisted the project of uniting the Greek with the Latin church, and his design in publishing the Confession appears to have been to bring about, if possible, a union of the Greek with the Reformed church. It agrees in almost every point with the doctrine and discipline of Calvin, and shows evidently, on the part of the author, a strong desire to bring about a reformation of the Greek church. The Greeks to this day strenuously deny the authenticity of Lucar's Confession, but there is a mass of positive testimony in its favour, which places it beyond a doubt. A second edition was published by the author, with some additions and improvements, during the year 1633. Various editions appeared also after his death, particularly in Holland, where it attracted much notice.

LUCERIA, a surname of *Juno*, as the giver of light, the name being derived from Lat. *lux*, light.

LUCERIUS, a surname of *Jupiter* among the ancient Romans.

LUCERNARIUM (from Lat. *lucerna*, a lamp), a name given to the evening service, in the early Christian Church, because it commonly began when darkness came on, and it was necessary to light up the apartment.

LUCIA'S (St.) DAY, a festival observed by the Church of Rome on the 13th of December.

LUCIANISTS, the followers of Lucian, a presbyter of Antioch, in the beginning of the fourth century, who held opinions in regard to the Person of Christ akin to those which were afterwards maintained by the *Semi-Arians*. The school which he founded at Antioch became famous, and amongst his scholars were several of the heads of the Arian party, particularly Eusebius of Nicomedia, Maris, and Theognis. It is doubtful whether Lucian himself held Arian opinions, but historically speaking, Dr. Newman thinks that he may almost be considered as the author of Arianism. Epiphanius says, that he considered the Word in the Person of Christ as the substitute for a human soul; and although he suffered martyrdom at the hands of heathen persecutors, A. D. 311, there is too much reason for believing, that his theological views were far from being orthodox, as there is clear evidence that he was under excommunication during three successive patriarchs. It is pleasing, however, to know that ten or fifteen years before his martyrdom he was reconciled to the church, and in all probability at that time he would renounce the heretical sentiments he may have previously entertained. Chrysostom's panegyric on the festival of his martyrdom is still extant, and both Rufinus and Jerome speak of him in terms of high eulogium. But whatever may have been the character of the man, it is an undoubted fact, that the Semi-Arians adopted his creed, which is extant. During the interval which elapsed between the Nicene council in 325 and the death of Constantius in 361, Antioch was the metropolis of the heretical, as Alexandria was of the orthodox party. From Antioch originated the attack upon the church after the decision of the council of Nice. In Antioch the heresy first showed itself in the shape of Semi-Arianism when Lucian's creed was produced. There, too, in this and subsequent councils, negotiations on Arianism were conducted with the Western church. At Antioch lastly, and at Tyre, a suffragan see, the sentence of condemnation was pronounced upon Athanasius. The *Lucianists*, therefore, may well be considered as having exercised an influence which long survived the death of their leader.

LUCIFERIANS, the followers of the famous Lucifer, bishop of Cagliari in Sardinia, in the fourth century. The first appearance which this keen and, indeed, somewhat intemperate opponent of the Arians makes in ecclesiastical history, is as legate along with Eusebius of Vercelli, from Pope Liberius to the great council of Milan, which was held in 355. The Emperor Constantius presided, and so offensive to the Arian emperor was the violence of Lucifer, that he was first cast into prison, and then driven from place to place as an exile. The many hardships and cruelties, however, to which he was exposed, had little or no effect in subduing his fiery and irascible temper, which at length alienated from him both the eastern and western clergy, and even Athanasius himself, whose cause he had so warmly espoused. His followers, who received the name of *Luciferians*, were few in number, but they regarded themselves as constituting the only pure church on earth. A rooted aversion to *Arianism* was the one prevailing sentiment which bound them together as a body. They held that no Arian bishop, and no bishop who had in any measure yielded to the Arians, even although he repented and confessed his errors, could enter the bosom of the church without forfeiting his ecclesiastical rank, and that all bishops and others who admitted the claims of such persons to a full restoration of their privileges, ought to be regarded as outcasts from the Christian communion.

LUCINA, the goddess among the ancient Romans who presided over childbearing, and in this character, also, a surname of *Juno* and *Diana*. On the occasion of the birth of a son in families of rank, it was not unusual to have a *Lectisternium*, in honour of *Juno Lucina*.

LUCRINA, a surname of *Venus* derived from the Lucrine lake, near which stood a temple to her honour.

LUDI APOLLINARES. See Apollinares Ludi.

LUDI FUNEBRES (Lat. funeral games), celebrated at the funeral pyre of distinguished persons among the ancient Greeks and Romans. They were private entertainments given by survivors in honour of their deceased friends, and were sometimes continued for two or three days. See FUNERAL RITES.

LUDI LIBERALES. See DIONYSIA.

LUDI MAGNI. See CIRCENSIAN GAMES.

LUDI MARTIALES (Lat. martial games), celebrated every year among the ancient Romans, in the circus, on the 1st of August, in honour of *Mars*, the god of war.

LUKE'S (ST.), DAY, a Romish festival held on the 18th of October in honour of Luke the Evangelist. It is observed in the Greek church on the same day.

LUNA, the moon, worshipped both among the ancient Greeks and Romans. The latter are said to have received this mode of worship from the Sabines, in the time of Romulus. Servius Tullius built a temple in honour of this goddess on the Aventine hill, which was followed afterwards by another on the Capitoline, and a third on the Palatine hill. See MOON-WORSHIP.

LUPERCA, a goddess among the ancient Italians, who was said to have nursed Romulus and Remus in the form of a she-wolf. She was the wife of *Lupercus*, and has sometimes been identified with ACCA LARENTIA (which see).

LUPERCALIA, one of the most ancient festivals celebrated by the Romans on the 15th of February every year in honour of Lupercus, the god of fertility, or as various writers, both Greek and Roman, allege, in honour of *Pan*. Plutarch calls it the feast of wolves, and declares it to have been of a lustral or ceremonially purifying character. He adds that it was the generally received opinion, that the Arcadians, at the period of their immigration into Italy under the conduct of Evander, introduced it among the natives. But in whatever way it may have first come among the Romans, it was in some way or other connected with the well-known legend that Romulus and Remus, the first founders of Rome, were suckled by a she-wolf, and, accordingly, the rites of the *Lupercalia* were observed in the Lupercal, which was supposed to have been the place where this strange nursing was carried on. On the appointed day of the festival, the LUPERCI (which see), assembled and offered sacrifices of goats and young dogs. The ceremony which followed was of a peculiar kind, and difficult of explanation. Two youths of high rank were led forward to the *Luperci*, who, having dipped a sword in the blood of one of the victims which had been sacrificed, touched their foreheads with it; after which some of the other priests advanced forward and wiped off the blood with a piece of woollen rag which had been dipped in milk. The youths now burst into a fit of laughter, and forthwith the general merriment which characterized this festival began. The priests having feasted themselves, and indulged freely in wine, covered their bodies over with the skins of the goats which they had sacrificed. Thus fantastically dressed they ran up and down the streets brandishing thongs of goat-skin leather, with which they struck all they met, particularly women, who hailed the infliction of the sacred lash as a species of ceremonial lustration. This festival was long observed in commemoration of the founding of Rome, but having been neglected in the time of Julius Cæsar, it was revived by Augustus, and continued to be celebrated until the reign of the Emperor Anastasius.

LUPERCI, the most ancient order of priests among the Romans. They were sacred to *Pan*, the god of the country, and particularly of shepherds, whose flocks he guarded. Plutarch derives the name from *lupa*, a she-wolf, and traces the origin of their institution to the fabulous she-wolf which suckled Romulus and Remus. They formed originally a college, consisting of two classes, the *Fabii* or *Fabiani*, and the *Quinctilii* or *Quinctiliani*. In regard to their precise number originally, we have no certain information. It is most probable that their office was not for life, but only for a certain time. They were held in great honour among the people. Julius Cæsar instituted a third class of Luperci under the name of *Julii* or *Juliani*, endowing them with certain revenues, of which, however, they were afterwards deprived. At first the *Luperci* were taken from the higher classes of society, but in course of time the whole order fell into disrepute.

LUPERCUS, an ancient Italian god, worshipped by shepherds, under the idea that he protected their flocks from wolves, and also rendered the sheep more fruitful. He has not unfrequently been identified with the god *Pan*. In honour of *Lupercus*, the ancient festival LUPERCALIA (which see), was annually celebrated.

LUSTRATION, purification from ceremonial defilement. This was effected from very early times by ABLUTION (which see) in water. Among the ancient Greeks and Romans, sacrifices were generally accompanied by lustrations, which were performed by sprinkling water by means of a branch of laurel or olive, or by means of the *aspergillum*, as it was called among the Romans, or *chernips* among the Greeks. Individuals, cities, and even states underwent solemn lustration when defiled by crime, or, as was often done, with a view to call down the blessing of the gods. Fields were lustrated at the AMBARVALIA (which see), and sheep at the PALILIA (which see). The armies of the Romans were lustrated before taking the field, and their fleets before setting sail. On all these occasions sacrifices were offered, and the victims cut into pieces were carried three times round the object to be lustrated; prayers being all the while offered to the gods. Whenever Rome itself, or any other city in the empire, was visited with any calamity, the uniform practice was forthwith to subject it to lustration. The whole

Roman people, indeed, underwent lustration every five years, when sacrifices called *Suovetaurilia* were offered, consisting of a pig, a sheep, and an ox. The people assembled on the occasion in the Campus Martius, and sacrifices having been offered, the victims were carried thrice round the multitude. This ceremony was called a *lustrum*, and being a quinquennial rite, the word was often used to denote the space of five years.

LUTEI (Lat. earthy), a term of reproach applied by the *Origenists* to the orthodox in the ancient Christian church.

LUTHER (MARTIN). This illustrious Reformer was born at Eisleben in Saxony, on the 10th November 1483, and on the following day he was baptized by the name of Martin, in honour of the saint on whose festival he was born. His parents were at that time in humble circumstances, but of industrious habits, and correct moral character. Martin was sent to school at a very early age. His father was a man of warm unaffected piety, and might often be heard praying beside the bedside of his son, that the Lord would make him partaker of his grace, and fit him for usefulness in propagating the pure doctrine of Christ. To his dying hour Luther spoke with the greatest respect of his parents, but at the same time he was wont frequently to say that they had acted towards him with too much severity in his childhood. "My parents," he confesses, "treated me with so much strictness, that I became perfectly spirit-broken, ran away to a monastery, and became a monk; their intentions were good, but they knew not how to apportion the punishment to the offence." He remained under his father's roof till he had attained his fourteenth year, when he was sent to Magdeburg to prosecute his studies. Here he remained only a year when he removed to Eisenach, where his mother's relatives resided. In this place he became connected with a choral school, at which the sons of indigent persons were received and instructed gratis, while in return they were expected to sing during Divine worship in the churches, and also from house to house when they solicited contributions, and thus aided the funds of the institution. Such a mode of earning his bread was sufficiently humiliating to young Luther, and it gave him no small relief, therefore, when a pious woman of the name of Cotta took him into her house, where he was enabled to apply to his studies without being distracted by anxiety about his worldly support. In his eighteenth year, in 1501, Martin Luther went to study at the University of Erfurt, where his father, whose circumstances had before this time undergone considerable improvement, supported him, though with great personal exertion and sacrifice. Having studied philosophy with diligence and success, he began to turn his attention to the subject of jurisprudence. While thus engaged in the acquisition of useful knowledge, he met with a Latin Bible in the library at Erfurt, which on careful examination he found to be a treasure of divine knowledge. His attention was particularly attracted by the history of Hannah and her son Samuel, which he read with peculiar delight. This perhaps tended to give him a relish for the Word of God, and an earnest desire to be more fully acquainted with its precious contents.

Luther now devoted himself to the study of scholastic divinity, in which every educated man of that time was expected to be versed. Nor was this to him an unprofitable acquisition, preparing him as it did for fighting all the more successfully the battles of the Reformation. His health, however, was not a little injured by the assiduity with which he prosecuted his researches into the doctrines of the schoolmen. In consequence of excessive mental exertion, a deep shade of melancholy settled upon his spirits, and rendered his youthful days unhappy. Struggling against this painful depression, he persevered in his studies, and obtained from the university the degree, first of Bachelor, and then of Doctor of Philosophy. He now began to give public lectures on various subjects, particularly on the physics and morals of Aristotle. While thus immersed in secular pursuits, a singular and awful event occurred which suddenly gave a new direction to his whole future life. This was the sudden death of his intimate friend Alexius, who, while standing by his side, was killed in a moment by a flash of lightning. An event of this kind produced a powerful effect upon the susceptible mind of Luther. He resolved to assume the monastic profession, and accordingly, he was enrolled in a monastery of Augustine friars. The motives by which he was actuated in taking this apparently precipitate step, he thus explained sixteen years later:—"I was never in heart a monk, nor was it to mortify the lust of fleshly appetites, but tormented with horror and the fear of death, I took a forced and constrained vow." The order which Luther joined was marked for its discipline and regularity. His ardent wish in becoming a monk was to obtain peace with God by religious exercises, but in this he was disappointed, and he sought in vain amid profound darkness to obtain the light of life. His formal entry into the convent took place in 1506. He continued a few years in the monastery, where all his time which was not spent in exercises of devotion or penance was employed in ardent study. At this period Luther perused with diligence the writings of Augustin. The strictness and abstemiousness of his monastic life undermined his naturally strong constitution. Fits of depression frequently came over him. Once on an occasion of this kind, he locked himself into his cell for several days, refusing to admit any one; and at last his door being broken open, he was found in a state of insensibility, from which he was recovered by means of music, of which he was passionately fond, and which was his sole recreation.

In 1508, Luther was invited to occupy a chair of philosophy at Wittenberg; but although he accepted

this office, he still retained his monastic connection, and accordingly, he took up his residence in a house of the same order in Wittenberg. His lectures both on physics and moral philosophy were much admired and well attended. In a short time, however, after he had taken up his residence at the university, he was called by the senate to fill the office of preacher, which, though he shrunk from it at first on account of its heavy responsibility, he was at length prevailed upon to accept. With great diffidence he first made trial of his powers in the monastery, then in the private chapel of the castle, and publicly in the parish church. His pulpit addresses, which were characterized by much unction, and very frequent appeals to the Word of God, were received with unusual approbation. Not long after this he was invested with the honourable title of Bachelor of Theology, and at the same time he acquired the right to give theological lectures. This was the position best suited to his inclinations and peculiar gifts. He now felt himself in his proper sphere, and therefore, he devoted his whole energies to the high duties of his sacred calling. He gave lectures on the Old and New Testaments, which displayed so minute an acquaintance with the Word of God, as well as with the writings of the Fathers, that he speedily earned for himself a high reputation as a theological lecturer.

The estimation in which Luther was held among the Augustinian monks led Staupitz, the vicar-general of the order in Germany, to select him as a suitable person to undertake a mission to Rome. The object of this mission, according to some writers, was the settlement of disputes which had arisen in his order; according to others, to obtain permission for invalid brethren to eat meat in cases of great bodily weakness. Whatever may have been his errand, he set out for Rome in 1610. His feelings on coming in sight of the great city he thus describes: "When I first beheld Rome, I fell prostrate to the earth, and raising my hands, exclaimed, God save thee Rome, thou seat of the Holy One; yea, thrice holy from the blood of the sainted martyrs, which has been shed within thy walls." The veneration, however, with which he first looked upon the city, speedily gave place to very different feelings. The frivolity and corruption of the lower grades of the clergy, and the infamous lives of the superior orders, awakened in his mind the utmost indignation, and even contempt. Yet in spite of all these enormities, he still considered Rome a place of extraordinary sanctity, and he returned home to Germany a firm believer in the Holy Father. As an acknowledgment of Luther's merit as a lecturer, as well as on account of the skilful execution of his Roman mission, the title of Doctor of Divinity was conferred on him at the instigation of Staupitz. In Wittenberg, his popularity and influence daily increased. Such was the confidence reposed in him, that he was intrusted with the superintendence and visitation of about forty monasteries, which were subject to the jurisdiction of the vicar-general. This office afforded him ample opportunity of becoming acquainted with the vices and defects of a monastic life, and thus tended to prepare and qualify him for afterwards undertaking the responsible duties of a Reformer. The different offices, both secular and spiritual, which he was now called upon to discharge, formed also an admirable training for his future sphere of action. Meanwhile, he was a most devoted son of the Romish church, and firm believer in the infallibility of the Pope.

Till the year 1517, Luther had continued quietly to prosecute his work as a preacher of the gospel, and a lecturer on Theology, to the edification of many, who eagerly longed for a clear and intimate acquaintance with Divine truth. An event, however, occurred at this time, which opened up for him an entirely new career. The Papal treasury had become well nigh exhausted, and the sale of indulgences was resorted to with the view of opening new resources. John Tetzel, a Dominican friar, was selected as an active agent in carrying on this lucrative trade. Travelling through Germany, this unscrupulous monk had reached Jüterbock, in the neighbourhood of Wittenberg, when Luther, disgusted at the shameless traffic in indulgences, preached against them as tending openly to encourage immorality, and he even published a sermon on the subject. He had now entered the field against the abuses of the Church of Rome, and on the 31st of October 1517, he took a still bolder step by affixing to the church of the castle of Wittenberg, ninety five Theses or sentences on the sale of indulgences, challenging any man to a public disputation on the point. "This," says Pfizer, "was the first electric flash from the torch that was kindled at the martyred Huss's funeral pile, and, reaching the remotest corner of the land, gave the signal of mighty future events." "In less than fourteen days," writes a contemporary, "these Theses were read through every part of Germany; and ere four weeks had elapsed, they had overspread the whole of Christendom, as if the angels of heaven had been the messengers to exhibit them to universal gaze." The wonderful effect produced by the publication of Luther's Theses moved Tetzel to attempt a reply. He issued accordingly, at Frankfort on the Oder, a series of one hundred and six propositions, designed to establish the authority of the Pope, as well as of all the clergy deputed by him, to forgive sins. In this production of the Dominican monk, the Propositions of Luther were one and all condemned as an accursed heresy.

In the beginning of the year 1518, a meeting of Augustine monks took place at Heidelberg, at which Luther, according to invitation, attended. Here, before a large assembly, he disputed against five doctors of divinity upon twenty-eight theological and twelve philosophical Propositions, and the argumentative power, as well as scriptural research, which he

brought to bear upon the traditionary dogmas of the church, showed him to be a polemic of no common order. On his return to Wittenberg, he wrote, in answer to Tetzel's Counter-Propositions, his Resolutions or explanations of his Theses, a treatise in which he brought prominently forward the truth that no man could be justified but by faith; and defending himself with great ability against the charge of heresy, he declared his intention of keeping to the Holy Scriptures, the resolutions of Councils and the Papal decrees. This publication he sent to the Pope, Leo X., accompanied by a very humble letter, dated 30th May 1518. The enemies of Luther now assailed him on every side, but he stood his ground with intrepid manfulness. At the conclusion of one of the pamphlets, which he published at this time, he breaks forth in these impassioned words: "Now, farewell, thou blasphemous, corrupt, unholy Rome! At length the wrath of God is coming over thee, as thou hast deserved; because, notwithstanding the many prayers that have been so continually offered for thee, it has been thy unceasing endeavour to become more abominable. We would have healed Babylon, but she is not healed; forsake her, that she may become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird; wild beasts of the desert shall be there; their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there, and the cormorant and bittern shall possess it; and let the line of confusion be stretched out upon it, that it may remain full of idolaters, perjurers, apostates, and murderers! Beloved reader, fare thee well! forgive that warmth, with which grief and indignation of heart have filled my speech."

The keenness with which the controversy was maintained on both sides, awakened so wide an interest among all classes of the people, that the Emperor Maximilian wrote a letter to the Pope claiming his interference, and offering to secure the thorough execution of his decree whatever it might be. Leo, however, though seated in the Pontifical chair, was too indifferent to all that regarded religion to take any active concern in what he considered as a mere monkish quarrel. At the instigation of others, he called upon the Elector of Saxony to withdraw his protection from Luther, and as a proof of his obedience to the papal chair, to deliver the heretical monk to the Cardinal legate Thomas Cajetan, to whom his Holiness had given the following explicit instructions:—"The Cardinal shall immediately summon Luther, who is to be regarded as a confirmed heretic, and compel him to appear before him, and in case of need to call in the assistance of the civil power. When in Rome, he shall be kept in safe custody, till further orders are given to bring him before the Apostolic chair. But if he shall humble himself, and give true signs of repentance before the Cardinal, and freely and spontaneously beg forgiveness, the Cardinal is empowered to receive him again into the bosom of the church. Should he however persist in obstinacy, and the legate not succeed in seizing his person, he is commanded to declare him, and all who adhere to and follow him, heretics, excommunicated, and accursed All the members of the empire are commanded, under pain of anathema and interdict, to lend assistance to the legate, in the execution of his commission."

Luther was forthwith summoned to Rome to answer to a charge of heresy, but he refused to obey the summons, declaring his readiness, however, to appear and to defend his cause before pious, impartial, and learned judges in Germany. The university of Wittenberg, and others friendly to him, interceded with the Pope, and accordingly the citation to Rome was changed into a summons to Augsburg, which Luther declared his intention to obey. Some kind friends, concerned for the safety of his valuable life, attempted to dissuade him from his purpose, but regardless of danger, and confiding in the protection of heaven, he set out for Augsburg, which he reached unharmed, and took up his lodgings in an Augustine convent. He had three interviews with the Cardinal Cajetan, the Pope's legate, at each of which he used all the arguments he could command to induce Luther to renounce his heresies; but all was unavailing. That nothing might be left undone to effect a settlement of the dispute, Luther addressed two letters to the Cardinal, offering to remain silent on the controverted points, provided equal silence were imposed upon his adversaries. But to neither of his letters did he obtain a reply; and accordingly, he quitted Augsburg. The legate complained bitterly to the Elector of Luther's sudden departure, and entreated Frederic either to send Luther to Rome, or to expel him from his dominions. Finding that the prince, who had so generously thrown the shield of his protection over him, might now on his account be brought into collision with the Pope, he resolved that rather than bring the Elector into trouble, he would leave his territories, and commit his way unto the Lord. This determination, however, was changed, and the Elector rejected the Cardinal's proposal to expel him from his dominions.

Notwithstanding the urgent representations of Cajetan, the Pope took no active steps against Luther, but contented himself with issuing a general decree, in which the Papal doctrine respecting indulgences was confirmed, and every tenet to the contrary was forbidden under pain of excommunication. Leo finding that Cajetan had failed in accomplishing the object of his instructions, dispatched a new agent in the person of Charles John Miltitz, Papal Nuncio and Privy Counsellor, with general instructions to adopt whatever steps he might consider best fitted to put an end to the dispute. This papal emissary arrived in Saxony towards the close of 1518, bringing with him the *Golden Rose*, as a present from the Pope to the Elector Frederic. Miltitz had the saga-

city to perceive that matters were in a very different state in Germany from what had been represented at Rome. He soon saw the general popularity of Luther's cause, and the necessity therefore of adopting conciliatory measures. He solicited a meeting with him therefore at Altenburg. The Elector consented to this arrangement, and Luther appeared on the day appointed. The nuncio was favourably impressed with the aspect and address of the Reformer, conversed with him with the utmost apparent candour, and was seemingly affected even to tears. Luther declared his readiness to listen to the proposals of the nuncio, and at his suggestion he addressed a letter to Pope Leo, promising to be silent on the subject of indulgences, if silence were likewise imposed on his adversaries, and declaring that he would admonish the people zealously to honour the Roman church.

Thus the controversy seemed on the point of being amicably terminated, but an event occurred almost immediately after, which rendered Luther's reconciliation with Rome almost hopeless. Dr. Eck, the author of the Obelisken, had challenged Carlstadt to a public disputation on the contested points of theology, and in thirteen Theses which he had written in preparation for the discussion, he attacked Luther's declaration on indulgences. Luther opposed these by thirteen other Theses, in which he declared that the assumption of the Church of Rome to be the head of all other churches is contradicted by the approved histories of eleven hundred years, by the text of the Holy Scriptures, and by the resolutions of the council of Nice. A public discussion, accordingly, was held in Leipsic, between Eck on the one side, and Carlstadt and Luther on the other. The first week the dispute was between Eck and Carlstadt on the subject of Free-Will; and on the second week the discussion was between Eck and Luther on the primacy of the Pope. In the third week, Eck again disputed with Luther on repentance, purgatory, indulgences, and the power of the priesthood to forgive sins. The last three days were spent in discussions between Eck and Carlstadt. The universities of Paris and Erfurt were proposed and accepted as arbiters in the dispute, but Luther reserved to himself the power of appeal from the universities to a council. In the course of the debate, the Reformer made a concession of which he afterwards repented, acknowledging the Pope as Lord of the church by human consent. He had said enough, however, to rouse the anger of his opponents, who lost no time in laying before the Elector of Saxony serious complaints respecting Luther's heresies. This led to a counter declaration on the part of Luther and Carlstadt; and besides, Luther was called to publish a reply to the Franciscans, who charged him with having written fifteen heretical propositions. While thus engaged in sharp contention, and harassed by opposition from many quarters, the heart of the Reformer was cheered by learning that his conduct in the Leipsic disputation was warmly approved, and that his writings had been very favourably received both in Italy and France. The Hussites of Bohemia addressed to him letters of congratulation on the noble stand which he had made against the corruptions of the church. Thus encouraged to proceed in the work of Reformation, Luther published several treatises on points of theology, which attracted great attention, and increased his popularity. Among these may be mentioned a Sermon on the Sacrament of the Body and Blood of our Lord, with a frontispiece representing the sacramental cup. In this production the Romish doctrine of the efficacy of the sacraments *ex opere operato* was assailed with great ability, and the necessity of faith on the part of the communicant was clearly proved from Scripture. In regard to the denial of the cup to the laity, Luther maintained that the Bohemian church was guilty of no heresy in administering the sacrament in both kinds, and that it was by all means desirable to celebrate the sacrament exactly as Christ had instituted it when on earth. The publication of this sermon caused a great sensation, not only in Saxony, but in various other parts of Germany, and particularly in Bohemia, where it was the means of adding no fewer than six thousand persons to the body of the reformed.

Miltitz, the Papal nuncio, was exceedingly anxious to bring to a satisfactory settlement the dispute between Luther and the Pope. To effect if possible this object, he had frequent interviews with the Reformer, but without success. Towards the end of August 1520, the Augustines held a general chapter in Eisleben, at which the nuncio attended, and prevailed upon them to use their influence with Luther to induce him to make formal submission to the Pope. A bull of excommunication was daily expected from Rome, and more especially as Eck, the violent enemy of Luther, had proceeded thither a few months before. The enemies of the Reformer were unwearied in their attempts to injure him, by propagating calumnies and misrepresentations in regard both to his motives and sentiments. To obviate the evil influence of these rumours upon the minds of rulers and men of power, he addressed explanatory letters to several, and among others to Charles V., who had been shortly before chosen Emperor of Germany.

About this time, Luther published a Treatise on Good Works, in which he set forth Faith in contradistinction to Works, as the sole ground of man's justification before God. This of course struck at the root of the Romish doctrine on the subject of justification, and placed Luther in an attitude of complete antagonism to the creed of the church. He was induced by Miltitz, however, to take one more step to bring about a reconciliation, by addressing a letter to the Pope, along with a short Essay which he had written on Christian Liberty. His letter to Leo X. breathed so strong a spirit of independence, that the

only result which was likely to flow from it was, that matters must ere long come to a crisis. "Although I have been compelled," says the bold and intrepid Reformer, "by some of your unchristian flatterers, who have utterly without provocation assailed me, to appeal to a free and Christian council; I have still never suffered my mind to be so far estranged from you, as not from my inmost heart to have wished the best things for you and the Papal chair, and made them the subject of my earnest daily prayer to God. I supplicate you, Holy Father Leo, to accept my apology, and believe me to be a man, who would be far from any attempt to be undutiful towards your person, and be assured that I am rather filled with the warmest sentiments of regard and veneration. To every man I am prepared to give way in all things, but the word of God I dare neither abandon nor deny. Yet it is true I have handled the Romish court rather roughly, but neither you, nor any man on earth, can deny it to be viler and more abominable than ever was Sodom, Gomorrah, or Babylon; and so far as I can perceive, its wickedness is neither to be reformed nor rooted out, but is practised so shamefully in the face of day, that the Romish church, in former times so holy, is now become a den filled with every crime, a sink of all iniquity, the metropolis and empire of sin, death, and everlasting destruction. While you, most Holy Father Leo, sit like a lamb among wolves, and like Daniel among the lions, or Ezekiel among the scorpions, what can you, who are but an individual, do against such a host of monsters? And although you might chance to have the countenance of three or four learned and pious Cardinals, what are they amidst so great a host? Sooner would you fall by poison, than succeed in checking so vile a pestilence. The glory of the Pontificate is departed. The wrath of God is come upon it for ever. Hostile to a general council, unwilling to receive correction, or submit to be reformed; still a violent unchristian demeanour will not prevent the fulfilment of what has been declared respecting the mother of harlots the ancient Babylon. 'We would have healed Babylon, but she is not healed, forsake her.'—Jer. li. Therefore it has always grieved me, Oh, pious Leo, that you have become Pope in such a time as this. You were worthy to have been Pope in better days. The Romish chair is unworthy of you, the Evil Spirit should rather be chosen to fill it, for he assuredly has more influence in Babylon than you."

Before this letter was written, a bull of excommunication against Luther, containing a formal condemnation of his writings, had been despatched from Rome by the hands of Eck, and the language of the letter just cited was not likely to induce its recall. The Papal bull met with little encouragement in Germany, and independently of the nature of the document, great offence was taken that the personal enemy of Luther was chosen as its bearer. The Reformer now drew up an appeal from the Pope to a council; and in a letter to Spalatin, he says, "I despise it, and pull it in pieces as a wicked, lying, and infamous bull." The people in some places now began to burn the writings of Luther, and in return he caused the papal decretals to be committed to the flames in the presence of a crowd of doctors, masters of arts, and students; and throwing the bull of excommunication into the fire with his own hands, he exclaimed, "Because thou hast grieved the saints of the Lord, so mayest thou be grieved and condemned by the everlasting fire." After this decisive step by which he openly threw off the Papal yoke, he published a declaration vindicating his conduct.

Luther now felt as if entirely set at liberty, the tie which had so long bound him to Rome being finally and for ever severed. From this time he assumed the attitude of an open and uncompromising foe of the Pope and all his emissaries. Not that he was insensible of, or indifferent to, the danger of his position, but he was so firmly impressed with the belief that the truth of God was on his side, that he felt no inclination to shrink from the responsible work which he had undertaken. He acquired fresh stimulus by the issuing of a bull from the Pope. With indefatigable industry he wrote pamphlet after pamphlet, exposing the errors both in doctrine and practice of the Church of Rome. His enemies were enraged, and such was the madness of their resentment, that had not a special Providence watched over his valuable life, it would have been sacrificed without remorse.

About the middle of the year 1520, Luther published an address to the Christian nobles of Germany, containing proposals for a comprehensive reform of the church, and exhibiting a lively portraiture of the abuses which in the course of time had crept into its constitution and government. When Luther wrote this address, he did not regard a total breach with the Pope and the church as necessary, but trusted, or at least hoped, that a complete reformation of abuses might yet be effected. But on the 3d of January 1521, the Papal bull of excommunication against him was repeated, and the previous conditional sentence was converted into an unconditional decree. The young Emperor of Germany, Charles V., was to preside at the Diet of Worms, which was at hand, and he requested the Elector of Saxony to send Luther thither, promising to have him examined by wise and learned men, and to permit no injury to befall him. The Elector, however, in his anxiety to preserve Luther from danger, declined the Emperor's proposal, but at the same time requested to have the opinion of Luther on the point. The reply of the Reformer was firm and decided: "If I am summoned," said he, "I will go even though I must needs be carried there in my bed, for I cannot doubt that the Emperor's call is likewise God's call." He received a formal citation to appear at the Diet, along with an Imperial safe conduct, and accordingly, he travelled to Worms in

the beginning of April 1521. Many were the attempts made by his friends to dissuade him from prosecuting this journey, but remaining proof alike against the anxiety of his friends, and the threats of his enemies, he replied, "If they were to make a fire between Wittenberg and Worms, which would reach to the heavens, I would still appear in the name of the Lord, and enter the jaws of Behemoth, and treading between his great teeth, confess Christ, and leave him to do all his pleasure;" and when his anxious friend Spalatin sent a messenger to urge him not to come to Worms, he answered, "If there were as many devils in Worms as there are tiles on the roofs I would still enter it."

Luther reached Worms on the 16th April 1521. Many of the nobility went to meet him, and as he entered the city, more than two thousand people accompanied him to his lodgings. There he was visited by many persons of great rank, who admired his calmness and undaunted courage. The day after his arrival he was summoned to appear before the Diet, and having committed himself and his cause to God in secret prayer, he proceeded to the place of meeting. As he passed into the hall, many of the members addressed to him words of comfort and encouragement. His writings having been produced, the question was put to him whether he acknowledged them to be his, whereupon Luther immediately replied in the affirmative. He was next asked if he would recant their contents, and in reply to this question he craved time for reflection, and the Emperor having granted him a day for consideration, the assembly broke up. The following day he was again entreated to recant, but he plainly and firmly refused to do so, adding that he could not retract his opinions unless he were convinced of their falsehood; nor could he consent to their being tried by any other rule than the Word of God. Finding the Reformer inexorable, his enemies called upon the Emperor to violate the safe-conduct, and thus imitate the conduct of the council of Constance in the case of John Huss. Charles, however, firmly refused to act so treacherous a part, and Luther was permitted to depart in safety. A few days after he left the city, a severe edict was published in name of the Emperor, and by authority of the Diet, depriving him of all the privileges which rightly belonged to him as a subject of the empire, forbidding any prince to harbour or protect him, and requiring all to concur in seizing his person as soon as the term specified in his safe-conduct was expired.

This Edict of Worms, rigorous though it was, led to no evil consequences in so far as Luther was concerned. It proved indeed a dead letter. But the sudden disappearance of the Reformer occasioned no small anxiety to his friends, and triumph to his enemies. The Elector of Saxony, who had ever proved his warm and steady friend, no sooner heard that he had left Worms, and was in danger of falling into the hands of his enemies, than he bethought himself of adopting a prudent precaution to secure his safety. The plan to which the Elector resorted is thus described by Dr. Robertson in his History of the Reign of Charles V.: "As Luther, on his return from Worms, was passing near Altenstein in Thuringia, a number of horsemen in masks rushed suddenly out of a wood, where the Elector had appointed them to lie in wait for him, and surrounding his company, carried him, after dismissing all his attendants, to Wartburg, a strong castle not far distant. There the Elector ordered him to be supplied with every thing necessary or agreeable, but the place of his retreat was carefully concealed, until the fury of the present storm against him began to abate, upon a change in the political situation of Europe. In this solitude, where he remained nine months, and which he frequently called his Patmos, after the name of that island to which the Apostle John was banished, he exerted his usual vigour and industry in defence of his doctrines, or in confutation of his adversaries, publishing several treatises, which revived the spirit of his followers, astonished to a great degree, and disheartened, at the sudden disappearance of their leader."

During his residence in the Wartburg, Luther was frequently visited with severe attacks of bodily illness and mental distress. "Believe me," he says, in a letter to a friend, "I am delivered over to a thousand imps of Satan in this solitude; and it is much easier to contend with incarnate fiends, that is, men, than with spiritual wickedness in high places." His distresses, however, were not wholly of a personal nature; he was deeply concerned for the degraded state of the church and clergy. "I sit here the whole day," he writes to Melancthon, "picturing to myself the state of the church, and repeating from the eighty-ninth Psalm, 'Wherefore, O Lord, hast thou made all men in vain?' O Lord God, what a frightful glass of divine wrath, is the cursed kingdom of the Roman antichrist, and I curse my hardness of heart, that I am not melted to tears, and my eyes become fountains of tears, to weep for the destruction of my people; but there is no one who will arise, and stand in the breach against God, or make himself as a wall for the house of Israel, in these last days of divine wrath. Do thou therefore hold out to the end, as a servant of the Lord, and build up the walls and towers of Jerusalem, until they attack thee. Thou knowest thy calling, and thy gifts; I pray for thee, and for thee alone; if my prayers, which indeed I do not doubt, avail aught, do thou the same for me, and so we will jointly bear the burden. We alone stood together on the arena, and they will seek for thee after me."

During his confinement the opinions of Luther continued to gain ground in almost every city of Saxony, but more particularly in Wittenberg, where his doctrines had taken deep root; and there accordingly the first step was taken towards an alteration in the established forms of worship, by abolishing

the celebration of private masses, and by doing away with the celebration of the communion in only one kind. But to avail ourselves of the clear and accurate statements of Dr. Robertson: "Whatever consolation the courage and success of his disciples, or the progress of his doctrines in his own country, afforded Luther in his retreat, he there received information of two events which considerably damped his joy, as they seemed to lay insuperable obstacles in the way of propagating his principles in the two most powerful kingdoms of Europe. One was, a solemn decree, condemning his opinions, published by the university of Paris, the most ancient, and, at that time, the most respectable of the learned societies in Europe. The other was the answer written to his book concerning the Babylonish captivity by Henry VIII. of England. That monarch, having been educated under the eye of a suspicious father, who, in order to prevent his attending to business, kept him occupied in the study of literature, still retained a greater love of learning, and stronger habits of application to it, than are common among princes of so active a disposition, and such violent passions. Being ambitious of acquiring glory of every kind, as well as zealously attached to the Romish church, and highly exasperated against Luther, who had treated Thomas Aquinas, his favourite author, with great contempt, Henry did not think it enough to exert his royal authority in opposing the opinions of the Reformer, but resolved likewise to combat them with scholastic weapons. With this view he published his treatise on the Seven Sacraments, which, though forgotten at present, as books of controversy always are, when the occasion that produced them is past, is not destitute of polemical ingenuity and acuteness, and was represented by the flattery of his courtiers to be a work of such wonderful science and learning, as exalted him no less above other authors in merit, than he was distinguished among them by his rank. The Pope, to whom it was presented with the greatest formality in full consistory, spoke of it in such terms, as if it had been dictated by immediate inspiration; and, as a testimony of the gratitude of the church for his extraordinary zeal, conferred on him the title of *Defender of the Faith*, an appellation which Henry soon forfeited in the opinion of those from whom he derived it, and which is still retained by his successors, though the avowed enemies of those opinions, by contending for which he merited that honourable distinction. Luther, who was not overawed, either by the authority of the university, or the dignity of the monarch, soon published his animadversions on both, in a style no less vehement and severe, than he would have used in confuting his meanest antagonist. This indecent boldness, instead of shocking his contemporaries, was considered by them as a new proof of his undaunted spirit. A controversy managed by disputants so illustrious, drew universal attention; and such was the contagion of the spirit of innovation, diffused through Europe in that age, and so powerful the evidence which accompanied the doctrines of the Reformers on their first publication that, in spite both of the civil and ecclesiastical powers combined against them, they daily gained converts both in France and in England."

The residence of Luther in the solitary castle of the Wartburg tended more, perhaps, than almost any other event of his history, to mature his views as to the nature and extent of the reforms which the condition of the Romish church required. It was in this retirement also that he commenced the greatest and the most useful of all his works—the translation of the Bible into the German language. In his Patmos, as he was wont to call it, he actually finished the New Testament. But though thus usefully employed, the bold and restless spirit of the Reformer longed to be at liberty, and to return to active duty. This wish became all the stronger when he learned the unhappy excesses to which the Anabaptists or new prophets, as they called themselves, were pushing his doctrines respecting gospel liberty. In their extravagant enthusiasm, these men were busily propagating the notion that Luther's attempt at reformation was neither sufficiently extensive nor radical. They rejected infant baptism, and boasted of being favoured with immediate revelations from heaven. Under the influence of fanatical zeal, they were exciting tumults, and had succeeded in gaining over to their side Luther's old friend and colleague Carlstadt.

The excesses and disorders introduced by the Anabaptists were far from being favourable to the progress of the Reformed cause, and Luther's fears were strongly aroused lest, on the contrary, the work which he had so much at heart might be thereby seriously imperilled. Unable, therefore, any longer to endure the solitariness of his retreat, he left Wartburg on the 3d of March 1522, resolved to take his place once more in the arena of active warfare. The return of the intrepid German monk excited the greatest rejoicings in Wittenberg, and produced an immediate restoration of tranquillity. He addressed a letter to the Elector, explaining the reasons of his return, and without delay set himself to an exposure of the Zwickau prophets, and the extravagancies of Carlstadt. Nor were his attempts to allay the tumults of the public mind wholly unsuccessful; by his means peace and order were restored at Wittenberg.

Leo X., who had long and ably filled the papal chair, died on the 1st of December 1521, and his successor Adrian VI., who professed a strong desire to bring about a reformation of the church, awakened such bitter feelings of enmity against himself in Rome, that his death, which occurred in September 1523, has been attributed to poison. The pontifical chair was next occupied by Clement VII., who was devoted to the French party, and to some extent favourable to the Reformation. In the meantime,

Luther and his fellow-labourers, especially Melancthon, were scattering the seed of the new doctrine in all directions, and in a short time reformed principles pervaded the whole Electorate of Saxony. A new Elector succeeded to the government in 1525, and under his authority, Luther was permitted to introduce the new and simple mode of worship in the chapel of the castle at Wittenberg. The Reformation now began to exercise its due practical influence. The cloisters in various places were abandoned by the monks and nuns. In 1523, Luther mentions, in a letter to Spalatin, the escape of nine nuns from their convents, among whom he mentions the name of Catharine von Bora, who afterwards became his wife.

The estates of Germany assembled in Diet at Nüremberg in 1524, and declared their desire to comply with the edict of Worms, as far as possible, at the same time urging the necessity for a general council. Towards the end of the following year, a new Diet was held at Augsburg, and afterwards removed to Spires. The object of this Diet was declared by the emperor to be the extirpation of the Lutheran heresy, and the execution of the edict of Worms. Such was the opposition, however, offered by the evangelical princes, that the Nüremberg decree alone was renewed in Augsburg, and the estates were recommended to take steps for having the Word of God, according to the true meaning and doctrine of the Universal Church, taught throughout their lands without innovation or tumult.

In the Diet at Spires, which was a prolongation of that at Augsburg, the reform party so far prevailed, that the emperor's demand for the enforcement of the edict of Worms was rejected; and the resolution was adopted to send an embassy to the emperor, requesting him to come to Germany and call a council, and that, in the meantime, each government was to conduct the affairs of religion as they could answer to God and the emperor. In 1529, a Diet was held at Spires, when it was decided by a majority that he should once more be requested to summon within a year either a general council or a national synod, and himself to preside. Those states of the empire, which had hitherto obeyed the edict of Worms, were enjoined to persevere in the observation of it, and the other states were prohibited from attempting any further innovations in religion, particularly from abolishing the mass before the meeting of a general council. The favourers of the new doctrine entered a solemn protest against this decree, as unjust and impious. From this circumstance they received the name of *Protestants*. "Not satisfied with this declaration of their dissent," says Robertson, "from the decree of the Diet, the Protestants sent ambassadors into Italy, to lay their grievances before the emperor, from whom they met with the most discouraging reception. Charles was at that time in close union with the Pope, and solicitous to attach him inviolably to his interest. During their long residence at Bologna, they held many consultations concerning the most effectual means of extirpating the heresies which had sprung up in Germany. Clement, whose cautious and timid mind the proposal of a general council filled with horror, even beyond what Popes, the constant enemies of such assemblies, usually feel, employed every argument to dissuade the emperor from consenting to that measure. He represented general councils as factious, ungovernable, presumptuous, formidable to civil authority, and too slow in their operations to remedy disorders which required an immediate cure. Experience, he said, had now taught both the emperor and himself, that forbearance and lenity, instead of soothing the spirit of innovation, had rendered it more enterprising and presumptuous; it was necessary, therefore, to have recourse to the rigorous methods which such a desperate case required; Leo's sentence of excommunication, together with the decree of the Diet at Worms, was to be carried into execution, and it was incumbent on the emperor to employ his whole power, in order to overawe those on whom the reverence due either to ecclesiastical or civil authority had no longer any influence. Charles, whose views were very different from the Pope's, and who became daily more sensible how obstinate and deep-rooted the evil was, thought of reconciling the Protestants by means less violent, and considered the convocation of a council as no improper expedient for that purpose; but promised, if gentler arts failed of success, that then he would exert himself with rigour to reduce to the obedience of the Holy See those stubborn enemies of the Catholic faith."

The emperor caused himself to be crowned by the Pope in 1529, and summoned a Diet to be held the following year at Augsburg. The Reformation had already obtained many supporters, and various petty princes of the German states had declared themselves its decided partizans. It had found its way also into Denmark and Sweden. In Switzerland (see HELVETIC REFORMED CHURCHES), under the guidance of Zwingli, it had, before this time, made very extensive progress. The Swiss and German Reformers, however, differed widely from each other on the subject of the presence of Christ in the Lord's Supper. Several attempts were made, but in vain, by private individuals, to reconcile the two parties, but the landgrave, Philip of Hesse, influenced by political motives, proposed a religious conference to be held at Marburg between Luther and Zwingli. The discussion, accordingly, took place, and while both parties, as is usual in such cases, claimed the victory, articles were drawn up and published, in which the Swiss conformed generally to the Lutheran views, excepting on the subject of the sacrament.

The man who, more than any other, had influenced the mind of Zwingli, was Erasmus, who had done enough in the cause of the Reformation to irritate and offend the partizans of Rome, but was too timid

to appreciate the warm and impassioned zeal of Luther. These two men, each distinguished in his own sphere, were, nevertheless, widely different from each other. D'Aubigné justly says, "Erasmus and Luther are the representatives of two great ideas relative to a Reformation,—of two great parties in their age and in all ages. The one class are men of a timid prudence; the other those of active courage and resolution. These two great bodies of men existed at this period, and they were personified in these two illustrious heads. The former thought that the cultivation of theological science would lead gradually and without violence to the Reformation of the Church. The more active class thought that the spread of more correct ideas among the learned would not put an end to the gross superstitions of the people, and that to reform such or such an abuse was of little importance, so long as the life of the Church was not thoroughly renovated." The same eloquent writer well depicts the character of Erasmus: "Erasmus was deficient in courage. But courage is as necessary to effect a reformation as to capture a city. There was much timidity in his character. From his youth he trembled at the mention of death. He took the most extraordinary care of his health. He would avoid, at any sacrifice, a place where contagion prevailed. His relish for the comforts of life surpassed even his vanity, and this was his reason for declining more than one brilliant offer. Thus it was that he did not pretend to the part of a Reformer. 'If the corrupted morals of the court of Rome require a great and speedy remedy,' said he, 'it is not for me, or such as me, to effect it.' He had none of that strength of faith which animated Luther. Whilst the latter was ever ready to lay down his life for the truth, Erasmus, with great ingenuousness, could say, 'Let others affect martyrdom; for my part, I think myself unworthy of that honour. I fear, if a tumult arose, I should be like Peter in his fall.'

"Erasmus, by his writings and his discourses, had, more than any other person, hastened the Reformation; and yet he trembled when he saw the tempest he had raised approaching. He would have given every thing to restore the former calm, even with its heavy vapours. But it was too late,—the dam was broken down. It was no longer possible to stay the violence of the torrent that was at once to cleanse and fertilise the world. Erasmus was powerful, so long as he was an instrument in God's hands. When he ceased to be that, he was nothing." No wonder that Luther wrote concerning him: "I fear he follows Christ with a divided heart, and is ignorant of the grace of God. Carnal feelings are stronger in him than spiritual influences. Though reluctant to judge him, I still feel it my duty to warn you, not to read and receive all without due discrimination. For these are dangerous times; and I clearly see that a man is not necessarily a good Christian, because he is a good Greek or Hebrew scholar. But I anxiously keep this opinion secret, lest I should encourage his enemies. The Lord may, peradventure, reveal himself to him in his own time." Erasmus continued to halt between two opinions, to the great annoyance of Luther, and at length showed himself the enemy of the Reformation, although at an earlier period of his life he had powerfully contributed to its triumph.

Luther had quitted the monastery, and laid aside the monk's cowl towards the end of the year 1524, and in June of the following year, he married Catherine de Bora, one of the nuns, to whom we have already referred, as having with his assistance escaped from the convent of Nimptschen. As a husband and a father Luther was most exemplary, and in his domestic relations he was blessed with much happiness.

The far-famed Diet of Augsburg was held in 1530, and although it was not deemed safe or expedient that the Reformer should be present in person, his protector, the elector of Saxony, having been specially urged by the emperor to attend, proceeded thither with a numerous retinue. The emperor entered the city on the evening of the 15th June, being the day preceding the festival of *Corpus Christi*. The Protestants received an imperial command to join the religious procession on the following day, but they firmly refused to comply. The Diet was opened on the 20th with the saying of mass, in which the evangelical princes would take no share. At the commencement of the business, four electors and forty princes were present. The Romish party declined making any declaration of their faith, and avowed their intention to abide by the edict of Worms. The Protestants were ordered by the emperor to produce the articles of their creed against a certain day. These had been drawn up by Melancthon, and submitted to the examination of Luther, who had declared his unqualified approbation of them as a faithful exhibition of Protestant doctrine. On the appointed day this Confession of Faith was read, and produced a very favourable impression, and after some discussion, it was agreed to submit the Confession, in the first instance, to the examination of the Romish divines, and to await their answer. In the course of a few days they handed in a refutation of the Protestant Confession, but it was couched in language so bitter and reproachful, that the emperor refused to accept it, and ordered it to be drawn up anew. The second document penned by the Romish divines was produced and read in less than a month after the rejection of the first; and the emperor expressed himself so pleased with this revised refutation, that he insisted that the elector and his adherents should immediately and unceremoniously adopt and abide by it. This request, however, though accompanied with threats, had no effect in subduing the firmness of the Protestant party. Melancthon immediately commenced a detailed refutation of the Reply which had been made to the Pro-

testant Confession, and this able Apology for the AUGSBURG CONFESSION (which see), is inserted among the symbolical books of the Lutheran Church.

Various attempts were made by the emperor to bring about an adjustment of the differences between the two parties, but these attempts were wholly unsuccessful, and the Protestants demanded a general council. The Diet had sat for six months, and the emperor was impatient to bring its proceedings to a close. He inveighed against, and even threatened the elector of Saxony, but the good man was inflexible, and left Augsburg indignant at the conduct of his imperial majesty. The Diet still continued its sittings, after several of the Protestant members had left, and at length, on the 19th of November, published a resolution, which in plain terms condemned the doctrines and regulations of the Protestants; commanded whatever had been altered to be restored to its former state; and further determined that the emperor and the estates should risk their lives and influence in protection of the ancient constitution of the church, and summon the refractory before the supreme court of judicature. At the same time a promise was given that a council should be summoned within six months. Throughout the important proceedings of the Diet of Augsburg, Luther was residing at Cobourg, watching the course of events, and carrying on an active correspondence with the elector of Saxony, Melancthon, and others, who were present at the Diet as guardians of the Protestant interest. In his letters to Melancthon, he evinces the warmest regard for the man, but declares his decided disapproval of the attempts at compromise with the Romanists, perceiving, as he did, that the opposition both in principle and spirit between the two parties was too great to expect anything like a solid reconciliation. We learn from Pfizer that "Luther had drawn up during the Diet, a regular statement respecting the disputed points; marking out how far concession could, or ought to be carried: declaring first, that if the opposite party persisted, as hitherto, in refusing all compliance, there was no possibility of treating with them at all; but, as the emperor had desired to know in how far the Protestants could concede, he would go through the individual points:—First, as regarded their doctrine, which their opponents had in no ways been able to invalidate, they could yield nothing; but were ready to afford explanation of individual expressions respecting faith as the sole ground of justification, and respecting satisfaction, and merit. In the Article respecting abuses, the sentiment that the withholding the cup from the laity might be regarded as indifferent, could not be agreed to; neither could they at all consent, that marriage should be prohibited to any order of society: and equally inadmissible was the re-establishment of private masses, and the canon law. With regard to the monasteries, it might be conceded, that the present inmates should continue to enjoy the benefit they afford, but without adhering to the celebration of the mass, or other rules of their order; and alluding to the jurisdiction of the bishops, he declared thus: 'Assuredly, if they will suffer our doctrine, and cease to persecute it, we will in no ways interfere with their jurisdiction or dignity, or what you may please to term it; for we, assuredly, do not desire to be either bishops or cardinals, but only good Christians, who are, and should be poor.'"

Though absent from the Augsburg Diet, Luther, by his letters to the chief members, was the controlling spirit of the Protestant party in that celebrated assembly. With the half measures of Melancthon he was much dissatisfied, and only on one point did he agree with his concessions—the continuation of the papal power as a human establishment. On this point alone did the stern German Reformer appear ready to enter into a compromise. In all other matters the beneficial influence of his masculine mind was seen in the determined perseverance which the elector and the other Protestants manifested pending the negotiation, as well as in afterwards opposing the demands and threats of the emperor.

A political arrangement was about this time entered into by Charles V. which it was feared would prove seriously detrimental to the interests of Protestantism. This was the nomination of his brother Ferdinand to be chosen as his successor; and that prince, who had been previously invested with the government of the German hereditary states and duchy of Wirtemberg, being well known to be decidedly hostile to the new opinions, his proposed exaltation to the imperial throne was viewed by the Protestant princes and people with the utmost anxiety and alarm. Steps were immediately taken to effect a closer union among themselves, and for this purpose a treaty of defensive alliance was entered into at Smalcald on the 29th March 1531, the provisions of the treaty having been drawn up by Luther. (See ARTICLES OF SMALCALD.) When the treaty was subscribed by the Protestants, Melancthon still maintained his former sentiments, which were now renounced by Luther, as to the lawfulness of a Pope, provided he rested his claims solely on expediency and the consent of the church. An article embodying the opinions of Melancthon on this point was appended to the Articles.

The league of Smalcald, though at first limited to Protestant electors, princes, and states, was afterwards extended so as to include those who, whatever might be their religious sentiments, were opposed to the Emperor, and protested against the election of Ferdinand. In this view it was joined by the dukes of Bavaria, and also by the kings of France and England. By this accession to their political strength, the Protestants were enabled to occupy a high vantage ground in their negotiations with the Emperor for peace. These negotiations led at length to the treaty of Nuremberg, which was

finally ratified at the Diet of Ratisbon in 1532. The conditions were, that none should commence hostilities on account of their belief, or any other cause; but in case of violence being offered, they should render mutual assistance, and all should conduct themselves with true Christian love till the next council should meet. A difficulty, however, arose as to the interpretation of the conditions, whether they applied to all who should hereafter subscribe the Augsburg Confession, or must be limited to such as now professed its tenets. The Protestant deputies at first insisted on the extended interpretation; but the Elector, persuaded by Luther, insisted on the limited view of the treaty, while, contrary to the advice of Luther, he persevered in his opposition to the election of Ferdinand.

None of the deputies at first approved of the conditions of peace, and more especially the Landgrave of Hesse insisted on those being included who might subsequently express a wish to join their league. He wrote a letter to the Elector censuring him in strong language for separating from the rest of the Protestant party. In the meantime the good Elector died, and his successor John Frederic, surnamed the Generous, replied to the letter of the Landgrave with considerable rudeness, and proposed to settle their disputes by arbitration. The arbiters advised a mutual reconciliation, and as all the other Protestants were of the same opinion, the Landgrave had no other alternative but to accept the terms of peace.

Pope Clement VII. died in 1534, but his successor Paul III. continued the negotiations about the long-expected council. With this view he dispatched his own ambassador, Paul Vergerius, to hold an interview with Luther. The interview took place, and a council was proposed to be held under the authority of the Pope at Mantua. The Elector, however, and the Smalcald confederates refused to assent to the proposed council, and resolved to raise a formidable army. But the Pope summoned the council to meet at Mantua in May 1537; and one object of its being assembled was stated to be, the entire rooting up of the poisonous and pestilential Lutheran heresy. After such a declaration, the Protestants could expect no justice in such a council, and they, therefore, refused to countenance or attend it. During this time, Luther drew up the Articles of Smalcald, which were afterwards received among the symbolical writings of the Lutherans. The Protestant confederacy was every day receiving fresh accessions to its members, and the Romanists in 1538 formed a defensive league, called the holy league for the preservation of the holy religion. This movement on the part of their opponents led the Protestants to renew the league of Smalcald till the year 1547.

The policy of the Emperor in regard to the Protestants seemed to have now assumed a peaceful tendency, and with the view of bringing about, if possible, a common understanding on religious matters, he proposed a conference to be held at Spires in June 1540. It took place however at Hagenau, Spires being at that time visited with the plague; but neither the chiefs of the Protestant confederacy, nor the master spirits of the Reformation were present, Melancthon being ill, and Luther having no inclination to enter into negotiations of peace with Rome. The meeting was fruitless, and the discussion was adjourned for some months. It was renewed in January 1541, but after a controversy for four days on Original Sin, an order arrived from the Emperor to terminate the proceedings, and defer any further steps till the Diet of Ratisbon, which was near at hand. At this Diet rapid approaches were made towards a settlement, and in thirteen days four Articles had been agreed upon, but at this stage the conference was abandoned.

A deputation, with the knowledge and concurrence of the Emperor, now waited upon Luther, and urged upon him the necessity of his being satisfied with the adoption of the doctrine of justification by faith on the part of the Diet of Ratisbon, at the same time assuring him of their earnest hope that the other abuses would of themselves disappear when this fundamental article was once established. To this representation, Luther replied, that while he was gratified to learn that the four articles had been finally settled, he firmly believed that unless the Emperor could bring their opponents to a serious and honest arrangement on all the other points included in the Augsburg Confession, the whole attempt at a reconciliation between the Protestants and Romanists would be in vain. This determination to adhere strictly to the Confession, was declared by the Elector of Saxony to the other princes of the Diet, and he declined at the same time to sanction the Four Articles. Thus the whole fruit of the negotiations was destroyed.

At the next Diet at Spires in 1542, the Protestants took a more decided position. The Elector of Saxony charged his ambassador to enter into no negotiations for a settlement in religion, and to consent to no council summoned by the Pope, nor show him any mark of honour. Trent was proposed as the place of meeting, and meanwhile peace was guaranteed for five years. The Romish party accepted the proposal of the Pope to hold a council at Trent, but the Protestants handed in a written protest against it. The Emperor held a new Diet at Ratisbon in regard to the affairs of the church, but after an angry discussion it was broken off without any result. The council met at Trent in 1545, without the slightest countenance from the Protestants, and drew up a lengthened series of canons and decrees, which, along with the creed of Pope Pius IV. founded on them, forms a very important part of the symbolical books of the Church of Rome.

The days of the Great Reformer were now near a close. On the 23d January 1546, he left Wittenberg for Eisleben, to use his influence in procuring

an amicable arrangement between the dukes of Mansfeld, who had quarrelled about some property. He had only been about three weeks in this place, where he had been born and baptized, when, after a very brief illness, he was summoned to his eternal reward on the 18th February 1546. At the special request of the Elector of Saxony, the body of Luther was removed to Wittenberg, and buried in the castle chapel; and the Elector took under his care the widow and family.

Thus terminated the useful career of one of the greatest and noblest heroes this world has ever seen, one who manfully defended the rights of conscience, asserted the grand principles of civil and religious liberty, contended earnestly for the faith once delivered to the saints, and one of whom it may well be said, many generations have arisen, and are yet destined to arise, who shall call him blessed.

LUTHERAN CHURCHES. After the death of Luther, a religious war broke out in Germany. The Emperor Charles V. saw that all his attempts to produce a reconciliation of the Protestants and Romanists were utterly fruitless, and that the associates of the Smalcald League persevered in refusing to acknowledge the council of Trent; he resolved, therefore, as a last resource, to have recourse to arms. In a short time he was so successful that he issued an imperial edict, which is generally known by the name of the Augsburg *Interim*, granting certain seeming concessions to the Protestants until a council should be called for a settlement of the controversy. This edict led to the preparation of an Interim, which though it proved satisfactory to neither party, was drawn up chiefly by Philip Melancthon, who succeeded Luther as the head and leader of the Lutheran party. It was designed to point out the *Adiaphora* or things indifferent, which might be admitted to please the Emperor, and at his command. As soon as this document was promulgated, Maurice, Elector of Saxony, appointed a conference of the divines of Wittenberg and Leipsic in the latter city, with Melancthon at their head, in order to ascertain how far in their opinion the Interim ought to be enforced. After long deliberation, they came to the conclusion, that in things indifferent obedience ought to be rendered to the imperial edict. This ambiguous conclusion was arrived at chiefly through the influence of Melancthon. Hence arose the *Adiaphoristic controversy*, which raged in Germany for many years; and which gave rise to other and perhaps more important controversies. Among the chief of these was a contest, which lasted for some time, respecting the necessity of good works to salvation. Major, a divine of Wittenberg, adopting the views of Melancthon, maintained the affirmative, while Nicholas Amsdorf, defending the old Lutheran theology, maintained the negative. The discussion was carried on until 1579, when it was terminated by the publication of the Book of Torgau or Form of Concord.

Another controversy which arose out of the differences in opinion between Melancthon and Luther, is commonly known by the name of the *Synergistic controversy*, which discusses the question whether or not man co-operates with God in the work of conversion. The leading parties in this dispute were Victorin Strigel on the one side, and Matthias Flacius on the other. The latter, who was appointed Professor of Theology at Jena in 1557, was a stern and uncompromising defender of the opinions of Luther, more especially on those points in which he was opposed to Melancthon and his followers, the *Philippists*, as they were called. But in the excess of his zeal, Flacius argued so intemperately against Strigel in the Synergistic controversy, that he broached the strange opinion bordering on Manicheism, that original sin is of the very substance of a man. This notion was keenly opposed by the great majority of the divines of the Lutheran church, while it was espoused and ably defended by a few.

Another class of controversies which agitated the Lutheran church, soon after the death of its illustrious founder, rose out of the heretical views propagated by Andrew Osiander. This man held the singular notion that the second Person of the Trinity was that image of God after which man was fashioned; that the Son of God would have become incarnate even although man had not sinned; and that repentance consisted in abhorrence of sin and forsaking it, without faith in the gospel. He confounded justification and sanctification, alleging the former to be not a forensic act on the part of God, acquitting the believer from a charge of sin and liability to punishment, but a gracious Divine operation in the soul, which conferred personal holiness. Justification in the eye of law, through the imputed righteousness of Christ, he denominated redemption, and this he supposed always preceded what he called justification. The mode of justification was in his view by the indwelling of Christ in the soul, producing there a moral change. These confused sentiments held by Osiander were strenuously opposed by Melancthon and the principal divines of the Lutheran church; and after his death, which happened in 1552, the controversy came to an end.

One of the keenest opponents of Osiander was Francis Stancar, professor of Hebrew at Konigsberg, who, in arguing against the doctrines held by his colleague, fell into equally flagrant errors of an opposite kind. He maintained that the divine nature of Christ took no part in the work of man's redemption, and that it was his human nature alone which made the atonement. So violently were the opinions of Stancar controverted by the Lutheran theologians, that he deemed it prudent to leave Germany and retire to Poland, where he died in 1574.

It was chiefly during the life of Melancthon that these different disputes agitated the Lutheran church. On the death, however, of this timid and somewhat undecided Reformer, a prospect was opened up of

n end being put to these unseemly contests. A conference was held accordingly at Altenburg in 1568, but unhappily it was attended with no good results. Another mode was now adopted, and with better success, for healing the divisions of the Lutheran church, namely, the preparation of a book in which all the various controversies which had arisen since the death of Luther should be fully and satisfactorily handled. This task was committed to Andreas, a Professor at Tubingen, who produced in 1579 the Book of Torgau or Form of Concord. (See CONCORD, FORM OF.) Through the influence of the Elector of Saxony, this new Confession was adopted by the churches in all parts of his territories, and the example was followed gradually in other districts of Germany. Several Lutheran churches, however, refused to acknowledge this document, and Frederic II. of Denmark, on receiving a copy of it, flung it unceremoniously into the fire. Never did a formula, which was designed to heal dissensions, tend more effectually to foment them; and accordingly, it has never been universally adopted by the Lutheran churches, though some regard it as one of the standards of their faith. This Formula put an end to all prospect of union between the Lutheran and Reformed churches, who only differed from each other at that time on the presence of Christ in the Lord's Supper, and on the Person of Christ. In regard to the first point, the Lutheran church maintained firmly the opinions of Luther, who rejected the Romish dogma of Transubstantiation, but held the almost equally unintelligible dogma of Consubstantiation. The doctrine relating to the Person of Christ, however, was not viewed in the same way by all the Lutheran divines. Luther never maintained that the man Christ Jesus was always and everywhere present, but merely that he could be present whenever the execution of his mediatorial office and the fulfilment of his promise required, and of course at the celebration of the Lord's Supper. In this view he was followed by the divines of Upper and Lower Saxony. But the theologians of Swabia and Alsace maintained the absolute omnipresence of Christ's human nature; and this view of the subject was embodied in the Form of Concord, though not to the entire exclusion of that held by Luther. Thus the points of controversy between the Lutheran and Reformed churches were increased, and their hostility to each other was rendered more bitter by the publication of the very document which professed to promote their union.

The prosperity of the Lutheran church in Germany was not a little affected by the secession, first of Maurice, landgrave of Hesse, and then, of John Sigismund, elector of Brandenburg, both of whom went over to the Reformed communion. The contentions of the two churches excited an earnest desire in the minds of many excellent men on both sides, to look about for some means of bringing about a union. The first public attempt to accomplish this most desirable object was that of James I., king of England, who for this purpose made use of Peter du Moulin, a distinguished divine of the French Reformed Church. The next was the decree of the synod of Charenton A. D. 1631. In the same year certain Saxon theologians held a conference at Leipsic with certain Hessian and Brandenburg divines. The discussion included all the articles of the Augsburg Confession, to which the Reformed were ready to subscribe, and they even drew up a formula of union, but such was the feeling of jealousy which arose in the minds of both parties, that the disputants separated without accomplishing anything. And another conference having the same object in view, was held at Thorn in 1645, under the auspices of Uladislaus IV., king of Poland, which was likewise unsuccessful, more especially as it sought to comprehend in the proposed union, not only the Lutheran and Reformed churches, but the Romish church also. With more success a conference was held at Cassel in 1661, but though a friendly spirit was manifested by the disputants themselves, it failed to extend itself to the two rival Protestant churches. Various individuals on both sides made strenuous and persevering efforts to bring about a reconciliation, but in vain. The polemical spirit, and dogmatic exclusiveness of the seventeenth century, defeated all attempts to realize the unity of evangelical Protestantism. In the eighteenth century, particularly the latter part of it, the controversy between the Lutherans and the Reformed was completely lost sight of in the flood of indifferentism and infidelity which overran the whole Continent of Europe. The efforts which have been made towards a union during the first half of the nineteenth century have been already noticed in the article GERMAN UNITED EVANGELICAL CHURCH.

Lutheranism is the prevailing form of the Protestant faith in Saxony, Prussia, Wirtemberg, Hanover, and great part of Northern Germany, as well as in Denmark, Sweden, and Norway. There are also Lutheran churches in Holland, Russia, Poland, Hungary, and the United States of America, but of all the Protestant universities in Germany and Switzerland, very few are Lutheran. The symbolical books of the Lutheran church are the Augsburg Confession, with Melancthon's Apology, the articles of Smalcald and the Larger and Smaller Catechisms. These standards, however, are regarded as strictly subordinate to the Holy Scriptures, which are declared by Lutherans to be the only rule of faith and practice. The only point of importance in which they differ from the Reformed is the real presence of Christ in the eucharist.

The constitution of the Lutheran church is simple, and approaches very nearly to *Presbyterianism*, there being no hierarchy, and bishops not being recognized, except in Denmark and Sweden, as an order in the church. The archbishop of Upsal, who is primate of Sweden, is the only Lutheran arch-

bishop. Lutherans acknowledge the head of the state as the supreme visible ruler of the church. The supreme direction of ecclesiastical affairs is vested in councils or boards generally appointed by the sovereign, and termed consistories, consisting of both clergymen and laymen. The Lutheran established churches are usually interwoven with the state, and entirely dependent on it, and are almost destitute of discipline, while in some places, as in Sweden, they altogether exclude dissent. "The congregations," says Dr. Schaff, "remained almost as passive as in the Roman church. They have in Europe not even the right of electing their pastor. They are exclusively ruled by their ministers, as these are ruled by their provincial consistories, always presided over by a layman, the provincial consistories by a central consistory, or *oberkirchenrath*, and this again by the minister of worship and public instruction, who is the immediate executive organ of the ecclesiastical supremacy of the crown."

Various liturgies are in use among the Lutheran churches, each state generally having one of its own. Festivals or saints' days are seldom much attended to. The festivals which commemorate the nativity, death, resurrection, and ascension of our Lord, and the day of Pentecost, are deemed sacred in the Lutheran churches. In regard to rites and ceremonies, the Lutherans, in opposition to the Reformed, hold the lawfulness, if not the usefulness, of images in churches, the distinguishing vestments of the clergy, the private confession of sins, the use of wafers in the administration of the Lord's Supper, the form of exorcism in the celebration of baptism, and other ceremonies of the same kind. They have removed, however, the sacrifice of the mass, and the idolatrous invocation of saints, while they have popularized the services of public worship, by celebrating them in the vernacular language, and giving to the sermon a central and conspicuous place.

The modern Lutherans have widely departed in theological doctrine from their great founder; and instead of insisting, as he did, on justification by faith alone, as the grand article of a standing or a falling church, they have degenerated, in too many cases, into a cold Arminianism. It was not long, indeed, after the death of Luther, before his simple theology gave place to a system of obscure metaphysical theories. Among these may be mentioned the doctrines of the SYNCRETISTS or CALIXTINS (which see). In opposition to these mystical philosophical divines arose the school of the *Pietists*, headed by Spener, which, amid much extravagance it may be, were, nevertheless, instrumental in reviving vital religion in Germany towards the end of the seventeenth and beginning of the eighteenth centuries. The Lutherans have since that time had to struggle with infidelity, rationalism, and utter indifference to all religion. The present state of practical piety among the German Lutherans is thus noticed by Dr. Schaff: "Lutheran piety has its peculiar charm, the charm of Mary, who 'sat at Jesus' feet and heard his word.' It it is deficient in outward activity and practical zeal, and may learn much in this respect from the Reformed communion, it makes up for it by a rich inward life. It excels in honesty, kindness, affection, cheerfulness, and that *Gemüthlichkeit*, for which other nations have not even a name. The Lutheran church meditated over the deepest mysteries of divine grace, and brought to light many treasures of knowledge from the mines of revelation. She can point to an unbroken succession of learned divines, who devoted their whole life to the investigation of saving truth. She numbers her mystics who bathed in the ocean of infinite love. She has sung the most fervent hymns to the Saviour, and holds sweet, childlike intercourse with the heavenly Father."

Lutheranism prevails in great strength in Sweden and Denmark. In the latter country almost the whole population, amounting to 2,000,000, with the exception of less than 20,000 Dissenters, is Lutheran. The people of Sweden, numbering more than 3,000,000, are, with a few exceptions, also Lutheran. In France there are about 250 Lutheran congregations. In the Protestant states of Germany, Lutheranism prevails, though, through the exertions of the present king of Prussia, a union has been effected between the Lutheran and Reformed churches, under the name of the United Evangelical Church.

LUTHERANS (OLD), a sect of Dissenters from the Evangelical Church of Prussia, which took its rise in opposition to the union of the Lutheran and Reformed churches in 1817. They adhere to all the tenets of the Lutheran symbolical books with the most scrupulous tenacity, and they look upon the Reformed churches as essentially heretical and rationalistic, while they have a still more intense hatred at the United Evangelical Church. The members of this sect are found in greatest numbers in Silesia, Saxony, and Pomerania. They were at first fined, imprisoned, and persecuted in various ways under Frederick William III. Several of their leading ministers emigrated with their people to the United States. All persecution against these seceders ceased on the accession of the present king of Prussia; and by a decree of 23d July 1845, they were formally recognized as a dissenting sect, with full liberty of worship. Their number amounts to from 20,000 to 30,000 souls. Their largest congregations are in Breslau and in Berlin. The Old Lutherans in America, like those in Germany, hold strictly by the whole Lutheran symbolical books but more especially the Form of Concord, to which they attach peculiar value. They are divided into two parties, the synod of Missouri and the synod of Buffalo, which are bitterly opposed to each other in their views of the clerical office; the one holding the common Protestant view, which makes the clerical office only the organ of the general priesthood; the other holding the Romanising doctrine of a separate clerical office, resting on ordination, and specifically

different from the general priesthood of the baptized. The Pennsylvania synod of the Old Lutherans stands by the Augsburg Confession, and the smaller Catechism of Luther. Within the territory of the Pennsylvania synod there are an East Pennsylvania and a West Pennsylvania synod divided on the subject of new measures. The Old Lutherans in America have a liturgical altar-service, even with crucifixes and candles burning in the daytime. In all such matters they cleave to historical tradition.

LYÆUS, a surname of *Bacchus*, the god of wine. This was also a surname of *Zeus*.

LYCEA, a festival among the Arcadians, celebrated in honour of *Zeus Lycæus*. It is said to have been instituted by Lycaon, the son of Pelasgus, who sacrificed a child on the occasion, and sprinkled the altar with its blood. It is not unlikely that human sacrifices were offered by the Arcadians to Zeus Lyceus down to a late period. Plutarch says, that the Lycæa were celebrated in somewhat the same manner as the Roman *Lupercalia*.

LYCEGENES, a surname of *Apollo*, probably from his being born in Lycia.

LYCEIA, a surname of *Artemis*.

LYCEIUS, a surname of *Apollo*, supposed to be derived from Gr. *lukos*, a wolf, because his mother *Latona* came to Delos in the form of a she-wolf, and was conducted by wolves to the river Xanthus.

LYCOATIS, a surname of *Artemis*, on account of her having been worshipped at Lycoa in Arcadia.

LYCOREUS, a surname of *Apollo*, because he was worshipped at Lycoreia, on Mount Parnassus.

LYSIUS, a surname of *Dionysus*, under which he was worshipped at Corinth, and also at Sicyon.

LYSIZONA, a surname under which the people of Athens worshipped *Artemis* and *Eileithyia*.

LYTERIUS, a surname of *Pan*, under which he was worshipped at Troezene, because he had revealed the best mode of curing the plague.

M

MA, a name applied to *Rhea* by the Lydians, who sacrificed bulls to her as the fruitful mother of all.

MACARIANS, the followers of two contemporary monks of the fourth century, who exercised a great influence on the monastic life of the period, and were held in high veneration. The one was called Macarius the Egyptian, and the other Macarius of Alexandria. Both dwelt in the Libyan desert, and were remarkable for the extent of their asceticism, in which, of course, they regarded Christian perfection as consisting. The Egyptian, who is sometimes termed the Great or the Elder Macarius, lived to a very advanced age, and he has been canonized both by the Greek and Latin churches, the former holding his festival on the 19th, the latter on the 15th January. The Alexandrian Macarius is said to have surpassed the other in austere practices. The Macarians were remarkable for the rigidity and strictness of their monastic habits.

MACARIANS, the followers of Macarius, who was patriarch of Antioch in the seventh century, and who held the opinions of the MONOTHELITES (which see). He attended the sixth general council held at Constantinople A. D. 680, where he boldly avowed his peculiar opinions, asserting that Christ's will was that of a God-man; and persevering in the maintenance of this heretical sentiment, he was deposed and banished. He published an *Ecthesis*, or Confession of Faith, adherence to which was maintained by his followers as a test of orthodoxy.

MACCABEES. See ASMONEANS.

MACCABEES (FEAST OF), a festival celebrated annually in the ancient Christian church, in honour of the seven Maccabees, who signalized themselves by their opposition to the tyrant Antiochus Epiphanes, and who died in defence of the Jewish Law. This feast is mentioned particularly in the fourth century. Chrysostom has three homilies prepared for the occasion, in which he speaks of the festival of the Maccabees being celebrated at Antioch. Augustin says that the Christians had a church in that city called by the name of the Maccabees, and he himself has two sermons upon their festival, in which he shows they were regarded as Christian martyrs. This feast appears to have been observed in the African churches, for Augustin begins his first homily with these words: "This day is made a festival to us by the glory of the Maccabees." Gregory Nazianzen has a sermon upon the same occasion; and others are found in the writings of different authors, from which it appears evident that the festival in question was celebrated throughout the whole church. The reason of its observance is given by Gregory Nazianzen, who alleges that the Maccabees were really admirable in their actions; yea, more admirable in one respect than the martyrs that came after Christ. "For," says he, "if they suffered martyrdom so bravely before Christ's coming, what would they not have done had they lived after him, and had the death of Christ for their ex-

ample." It is not certain on what day the festival was held, but the Roman martyrology places it on the 1st of August.

MACEDONIANS, a heretical sect which arose in the fourth century, deriving its origin from Macedonius, partriarch of Constantinople. During the Arian controversy, a vacancy in the patriarchate of Constantinople usually gave rise to bitter contention between the Orthodox and the Arian parties. It was amid the tumult of a disputed election that the Arians chose Macedonius to the office of patriarch of Constantinople, A. D. 342. He retained quiet possession of this see till A. D. 348, when Constans prevailed upon Constantius to deprive him of his ecclesiastical dignity. In the course of two years, however, he was restored to his office, and commenced a vigorous persecution of his opponents, banishing or torturing them, sometimes even to death. Accordingly, when the orthodox obtained the ascendency, these individuals who had been persecuted by the Arians were looked upon as martyrs, and their memory is still reverenced both by the Greek and Latin churches; by the Greeks on the 30th of March, and by the Latins on the 25th of October. The harshness and severity with which Macedonius treated the opposite party, brought him into no slight odium with men of both parties, and this feeling of hostility which his cruel conduct had awakened, was much increased by an event which occurred about the same time. He had removed the body of Constantine the Great from the Church of the Apostles in which it had been buried, and such was the superstition of the people, that a serious tumult arose, in which many persons were killed. Constantius was deeply offended with the conduct of Macedonius in this matter. At the council of Seleucia A. D. 359, a split took place between the Acacian or pure Arian, and the semi-Arian parties, and it was fully expected that some accusations would have been publicly lodged against Macedonius. No steps, however, were taken against him on that occasion, but in the course of the following year a council was held at Constantinople, he was deposed by the Acacians, and from that time he united himself with the Semi-Arians.

The term Macedonians was at first used to denote the Semi-Arians, who held that the Son was *homoiousios*, or of like substance with the Father. Their opinions on this mysterious subject gradually underwent a change, and at length many of the party approached nearer to the Nicene creed, in regard to the nature and dignity of the Son, until, in A. D. 367, several of their bishops drew up a confession in which they admitted that the Son was *homoousios*, of the same substance with the Father. The opinions, however, of the Macedonians on the Holy Spirit were decidedly heterodox. They denied the divinity of the Holy Spirit, on account of which they received from the Greeks the title of *Pneumatomachi*, Contenders against the Holy Spirit. This heresy was formally condemned by the second general or first Constantinopolitan council, which met A. D. 381. The heresy of the Macedonians assumed a variety of different shades. Some affirmed that the Holy Spirit was not a person in the Godhead, that he was not what the Father and the Son are, and therefore no divine honours were due to him. Some held the Holy Spirit to be a creature, and therefore did not deny his personality. Others denied his personality, and regarded him as a mere attribute of God. In condemning the Macedonian heresy, the council of Constantinople found it necessary to make an addition to the article in the Nicene Creed, which says, "I believe in the Holy Ghost," expanding it thus, "I believe in the Holy Ghost, the Lord, the Author of life, who proceeds from the Father." The Nicene Creed thus modified, which is commonly known by the name of the Nicene-Constantinopolitan Creed, was received by the Catholic church; and the council of Ephesus afterwards decreed that no addition should be made to it.

The members of the Macedonian sect were generally upright and honourable in their lives, and, by the favour which they showed for the monastic life, they acquired a high distinction for piety. After their separation from the Arians, they attempted to effect a union with the orthodox party, but this being found impracticable, they spread themselves throughout various parts, especially in Thrace, along the Hellespont, and in Phrygia. None of them were found in the western provinces. At Constantinople they had their own churches and bishops. But when their opinions were formally condemned by the church, they were visited also with civil penalties. In the statutes of the elder Theodosius they are mentioned by name, and in those of the younger Theodosius their worship is only tolerated in the principal cities. The persecution to which they were thus exposed soon succeeded in exterminating the sect.

MACHAZOR (Heb. a cycle), a collection of prayers used among the Jews in their great solemnities. The prayers are in verse, and very concise. There are many copies of this Book printed in Italy, Germany, and Poland.

MACMILLANITES. See REFORMED PRESBYTERIAN CHURCH.

MACTATIO (Lat. *macto*, to kill), the act of killing the victim in Roman sacrifices. This in most cases was done not by the priests, but by an officer called *popa*, who struck the animal with a hammer before the knife was used. See SACRIFICE.

MADAGASCAR (RELIGION OF). Madagascar, one of the largest islands of the world, is situated in the Indian Ocean, on the eastern coast of Africa, from which it is separated by the Mozambique Channel. Comparatively little was known until within the last twenty years about this island. The Malagasy, as the native inhabitants are called, seem to consist of different tribes under independent

chieftains; but both in language and in general manners there is an obvious resemblance among those tribes, which indicates that they are to a certain extent related to one another. Circumcision, for example, is universally prevalent in the island, though the ceremonies attending it vary considerably in different localities. Divination is practised too among all the tribes though under different forms. The religion of this singular people consists in a great measure of the use of charms or *ody*, as they call them, by which they believe that the will of some superior power is ascertained. It is thus that the art of the diviner is exercised on all occasions. To begin with their treatment of children, on this subject Mr. Ellis, in his 'History of Madagascar,' relates the following curious facts, chiefly in regard to the welcome of the little stranger: "After the birth of an infant, the relatives and friends of the mother visit her, and offer their congratulations. The infant also receives salutations, in form resembling the following: 'Saluted be the offspring given of God!—may the child live long!—may the child be favoured so as to possess wealth!' Presents are also made to the attendants in the household, and sometimes a bullock is killed on the occasion, and distributed among the members of the family. Presents of poultry, fuel, money, &c., are at times also sent by friends to the mother. A piece of meat is usually cut into thin slices, and suspended at some distance from the floor, by a cord attached to the ceiling or roof of the house. This is called the Kitoza, and is intended for the mother. A fire is kept in the room, day and night, frequently for a week after the birth of the child. At the expiration of that period, the infant, arrayed in the best clothing that can be obtained, is carried out of the house by some person whose parents are both still living, and then taken back to the mother. In being carried out and in, the child must be twice carefully lifted over the fire, which is placed near the door. Should the infant be a boy, the axe, large knife, and spear, generally used in the family, must be taken out at the same time, with any implements of building that may be in the house: silver chains, of native manufacture, are also given as presents, or used in these ceremonies, for which no particular reason is assigned. The implements are perhaps used chiefly as emblems of the occupations in which it is expected the infant will engage when it arrives at maturer years; and the whole may be regarded as expressing the hopes cherished of his activity, wealth, and enjoyments."

One of the first acts of the father, or a near relation, is to report the birth of the child to the native astrologers, who pretend, by peculiar ceremonies, to ascertain its destiny; and should that be declared to be favourable, the child is reared with the utmost care and attention. When the child has reached its second or third month, on a lucky day, a ceremony takes place, which Mr. Ellis thus describes under the name of 'Scrambling:' "The friends and relatives of the child assemble; a portion of the fat taken from the hump on the back of an ox is minced in a rice-pan, cooked, and mixed up with a quantity of rice, milk, honey, and a sort of grass called voampanoa; a lock of the infant's hair is also cast into the above mélange; and the whole being thoroughly well mixed in a rice-pan, which is held by the youngest female of the family, a general rush is made towards the pan, and a scramble for its contents takes place, especially by the women, as it is supposed that those who are fortunate enough to obtain a portion may confidently cherish the hope of becoming mothers. Bananas, lemons, and sugar-cane are also scrambled for, under the belief that a similar result may be anticipated. The ceremony of scrambling, however, only takes place with a first-born child. The head of the mother is decorated, during the ceremonial, with silver chains, while the father carries the infant, if a boy, and some ripe bananas, on his back. The rice-pan used on the occasion becomes, in their estimation, sacred by the service, and must not be taken out of the house during three subsequent days, otherwise the virtue of those observances is supposed to be lost."

Should the destiny of the child be declared by the *sikidy*, or astrologer, to be evil, the poor helpless babe is doomed to destruction. The practice of infanticide has been long prevalent in Madagascar; and although during the reign of Radama it was abolished, since the death of that king the inhuman custom has again revived.

The Malagasy believe in God, without however attaching any definite, intelligible meaning to the word. The terms by which they designate the Supreme Being are *Andria-manitra* and *Zanahary*, the former being generally regarded as the male god, and the latter the female. Whatever is great, whatever is new, useful, and extraordinary, is called god. Silk is regarded as god in the highest degree. Rice, money, thunder and lightning, their ancestors both when alive and dead, all are dignified with this exalted title. Some believe in a number of spirits, each of whom is intrusted with the care of a single individual, or an entire class of men. Equally vague and indistinct are their views of the soul of man and its future destiny. "They have no knowledge," says Mr. Ellis, "of the doctrine of the soul as a separate, immaterial, immortal principle in man, nor has their language any word to express such an idea. They speak of the saina, but mean by this the intellectual powers. They speak also of the fanahy, the nearest term found to express spirit, but it seems, in their use of it, to imply principally the moral qualities or dispositions. In almost the same breath, a Malagasy will express his belief that when he dies he ceases altogether to exist, dying like the brute, and being conscious no more, and yet confess the fact, that he is in the habit of praying to his ancestors! If asked, were his

ancestors not human beings like himself, and did they not cease altogether to exist when they died—how then can it be consistent to pray to them when they have no longer any being? he will answer, True, but there is their matoatoa, their ghost; and this is supposed to be hovering about the tomb when the body is interred. And there is also the ambiroa, or apparition, supposed to announce death, to visit a person when about dying, and to intimate to him, and sometimes to others, his approaching dissolution, an idea by no means peculiar to Madagascar, as it corresponds with the popular superstition of most European countries, that the funeral, or apparition of a person still living, is permitted to be seen as a supernatural intimation of his approaching death."

The religion of Madagascar, in its heathen condition, has always been essentially idolatrous. In the neighbourhood of Tananarivo, there are twelve or fifteen idols which are held in great veneration by the people. Four of these are looked upon as public and national objects of worship; the others belong to particular clans or tribes. Mr. Ellis gives the following account of one of the most noted idols worshipped in the island, and renounced on the introduction of Christianity: "Amongst the idols thus renounced, was one which had belonged to several clans or families who resided about six miles from the capital; it was considered as the more immediate property of the head-man, or chief of the district, in whose family it had been kept for many generations; but most of the people in the neighbourhood were its votaries and united in providing the bullocks and sheep that were sacrificed to it, or the money given to its keepers. "The idol is a most unmeaning object, consisting of a number of small pieces of wood, ornaments of ivory, of silver, and brass, and beads, fastened together with silver wire, and decorated with a number of silver rings. The central piece of wood is circular, about seven inches high, and three quarters of an inch in diameter. This central piece is surrounded by six short pieces of wood, and six hollow silver ornaments, called crocodile's teeth, from their resemblance to the teeth of that animal. Three pieces of wood are placed on one side of the central piece of wood, and three on the side opposite, the intervening space being filled up by the three silver and brazen ornaments. These ornaments are hollow, and those of brass were occasionally anointed with what was regarded as sacred oil, or other unguents, which were much used in the consecration of charms and other emblems of native superstition. The silver ornaments were detached from the idol, filled with small pieces of consecrated wood, and worn upon the persons of the keepers when going to war, or passing through a fever district, as a means of preservation. Besides the pieces of wood in the crocodile's tooth, small pieces of a dark, close-grained wood cut nearly square, or oblong, and about half an inch long, were strung like beads on a cord, and attached to the idol, or worn on the person of those who carried the silver ornaments. The chief of the district, who had the custody of the idol, had two sons, officers in the army. To one of these, with another individual, he delegated the authority to sell these small pieces of consecrated wood, which were supposed to be pervaded with the power of the idol, and to preserve its possessors from peril or death, in seasons of war, or regions of pestilence. This was a source of great emolument, for such was the reputed virtue or potency of the charm, that a couple of bullocks, the same number of sheep, of goats, fowls, and dollars, besides articles of smaller value, were frequently given for one or two of the small pieces of wood attached to the idol."

Every household has its charm or fetish, corresponding with the *Teraphim* of the Old Testament, or the *Lares* and *Penates* of the ancient heathens. Every individual, indeed, has his *ody* or charm, and sometimes one individual has many, and wears them about his person. Crocodile's teeth are frequently worn as charms. A few villages scattered up and down throughout the island are esteemed by the people *Masina*, or sacred, because there an idol is kept in some ordinary house, without any priesthood or worshippers. The man in whose house the idol is kept issues its pretended orders, and answers all questions which are put to it. It is acknowledged as a principle among the Malagasy that the idols are under the sovereign's special support. To the sovereign the keepers apply for new velvet in which to fold the idol, for bullocks to sacrifice to it, and for whatever is required for it. Snakes or serpents, which abound in the island, are supposed to be the special agents of the idols, and are, therefore, viewed with superstitious fear by the people. The sick apply to the idols for a cure, the healthy for charms and the knowledge of future events. To sanctify the idol, in order to prepare it for the prayers of the worshippers, its keeper secretly takes it from the case in which it is kept, and pours castor oil upon it. The public idols are usually small images wrapped in a red cloth, but most of the household gods are literally blocks, without any pretensions to a human shape. Instead of the people going to the idol to worship it, the idol is brought to the people. The idols are also carried about publicly at occasional, not fixed periods, in order to drive away diseases, to protect the people against storms and lightnings, and to give virtue to springs and fountains. They are also carried to the wars in order to inspire the soldiers with courage.

There are many occasions on which the idols are publicly exhibited, and on some of these the ceremony of sprinkling the people is followed, either to avert calamity, or to obtain some public blessing. "On one of these occasions," Mr. Ellis informs us "the assembly consisted of at least six thousand people. They were ordered to squat on the ground in such a way as to admit those bearing the idol to

pass to and fro throughout the assembly, and all were especially commanded to sit with their shoulders uncovered. The idol was then carried through the multitude in different directions, followed by a man bearing a horn of honey and water. As they proceeded, the man sprinkled the people on each side of him by shaking his wisp of straw towards them, after it had been dipped in the liquor. A blessing was at the same time pronounced by the bearer of the idol, in words, which, given by a native writer, may be thus translated:—'Cheer up and fear not, for it is I who am the defence of your lives, and I will not let disease approach. Cheer up, therefore, on account of your children and wives, your property, and your own persons, for ye *possess me*.'"

The utmost importance in all the affairs of life is attached by the Malagasy to the *sikidy*, or divination by means of beans, rice, straw, sand, or any other object that can be easily counted or divided. It is a process as regular as a game of chess, and is supposed to have been communicated supernaturally to their ancestors. The object for which the *sikidy* is worked, is to ascertain what must be done in cases of real or imaginary, present or apprehended evils. The occult science of casting nativities prevails among the Malagasy. Trial by ordeal is also extensively in use, and is practised in various ways, such as passing a red-hot iron over the tongue, or plunging the naked arm into a large earthen or iron pot full of boiling water, and picking out a pebble thrown in for the special purpose of the trial; and, in either case, to sustain no injury is viewed as a demonstration of innocence. But the practice which has obtained most generally, is that of drinking the *Tangena*, a powerful poison. It is calculated that upwards of 3,000 persons annually perish by this barbarous practice. *Mamosavy* or witchcraft is looked upon as the cause of all crime, from the idea which universally obtains in Madagascar, that no one could perpetrate such deeds, unless he were really bewitched. Ancestor worship is practised also among the natives.

Missionary operations were commenced in this island by the London Missionary Society in 1818, and, during the first fifteen years of the mission, the whole Bible was translated, corrected, and printed in the native language. About one hundred schools were established with 4,000 scholars; and during that period 10,000 to 15,000 had received the benefit of instruction in these schools. Two printing-presses were established, and a Malagasy and English Dictionary was published in two volumes. Two large congregations were formed at the capital, and nearly 200 persons applied for admission to the church. Christianity had evidently taken root in the island, and a most beneficial change was gradually taking place in the habits and customs of the people. The government, however, looked upon the labours of the missionaries with jealousy and suspicion, and the queen, more especially, was strongly prepossessed in favour of the idolatrous party. In a short time, accordingly, a bitter persecution was commenced against the Christians, and for seventeen years the most oppressive policy was pursued. Many hundreds were degraded and impoverished; hundreds more doomed to slavery; not less than one hundred have been put to death, and a large number are still suffering exile, bonds, and degradation. Yet, in a most emphatic sense, it is true of Madagascar, that the blood of the martyrs has proved the seed of the church. Notwithstanding the persecuting measures of the queen and the government, the numbers of the Christian converts are annually on the increase, and among them are included some of the most intelligent and respectable men in the community. The young prince, who is heir to the throne, and his wife, are both members of the Christian church, and devoted friends of the persecuted flock, whom they assist with their advice and their money on all occasions. The hostility of the queen and her ministers continues unabated, but Christianity is secretly making extensive progress in many parts of the island.

MADHAVIS, an order of Hindu mendicants, founded by Madho, an ascetic. They travel up and down the country soliciting alms, and playing on stringed instruments. Their peculiar doctrines are not known.

MADHWACHARIS, a division of the Vaishnava sect of the Hindus. It is altogether unknown in Gangetic Hindustan; but in the peninsula it is most extensively to be found. Its founder was Madhwácharya, a Brahman, who was born A. D. 1199, in Tuluva; he is believed by his followers to have been an incarnation of *Váyu* or the god of air, who took upon him the human form by desire of *Náráyana*, and who had been previously incarnate. He wrote a commentary on the Bhagawat Gítá, and he erected and consecrated a temple at *Udipi*, where he deposited an image of Krishna. This place has continued ever since to be the headquarters of the sect. After this he established eight additional temples, in which he placed images of different forms of *Vishnu*. These establishments still exist, and in accordance with the regulations laid down by the founder, each of eight *Sanyásis* in turn officiates as superior of the chief station at Udipi for two years or two years and a half. The whole expenses of the establishment devolve on the superior for the time being, and as the expenses generally exceed the income, the *Sanyásis* travel from place to place levying contributions on their votaries. The appearance and doctrines of the members of the sect are thus described by Professor H. H. Wilson: "The ascetic professors of Madhwáchárya's school, adopt the external appearance of *Dandis*, laying aside the Brahmanical cord, carrying a staff and a water pot, going bare-headed, and wearing a single wrapper stained of an orange colour with

an ochry clay: they are usually adopted into the order from their boyhood, and acknowledge no social affinities nor interests. The marks common to them, and the lay votaries of the order, are the impress of the symbols of *Vishnu*, upon their shoulders and breasts, stamped with a hot iron, and the frontal mark, which consists of two perpendicular lines made with *Gopichandana*, and joined at the root of the nose like that of the *Sri Vaishnavas*; but instead of a red line down the centre, the *Mádhwácháris* make a straight black line, with the charcoal from incense offered to *Narayana*, terminating in a round mark made with turmerick.

"The essential dogma of this sect, like that of the *Vaishnavas* in general, is the identification of *Vishnu* with the Supreme Spirit, as the pre-existent cause of the universe, from whose substance the world was made. This primeval *Vishnu*, they also affirm to be endowed with real attributes, most excellent, although indefinable and independent. As there is one independent, however, there is also one dependent, and this doctrine is the characteristic dogma of the sect, distinguishing its professors from the followers of Rámánuja as well as Sankara, or those who maintain the qualified or absolute unity of the deity. The creed of the *Madhwas*, is *Dwaita*, or duality. It is not, however, that they discriminate between the principles of good and evil, or even the difference between spirit and matter, which is the duality known to other sects of the Hindus. Their distinction is of a more subtle character, and separates the *Jivatma* from the *Paramatma*, or the principle of life from the Supreme Being. Life, they say, is one and eternal, dependent upon the Supreme, and indissolubly connected with, but not the same with him. An important consequence of this doctrine is the denial of *Moksha*, in its more generally received sense, or that of absorption into the universal spirit, and loss of independent existence after death."

The different modes in which this sect express devotion to *Vishnu*, are marking the body with his symbols, especially with a hot iron, giving his names to children and other objects of interest, and the practice of virtue, in word, act, and thought. Their sacred writings consist, besides the works of their founder, of the four Vedas, the Mahábhárat, the Pancharátra, and the genuine or original Rámayaná.

MADONNA (Ital. My Lady), a name given to representations of the Virgin Mary in Roman Catholic countries. See MARIOLATRY.

MADRASSES, colleges in Mohammedan countries where priests are trained who are to officiate in the mosques.

MADUWA, the place in which the *Bana* or sacred books of the Budhists are publicly read. It is usually a temporary erection, the roof having several breaks or compartments gradually decreasing in size as they approach the top, in the form of a pagoda, or of a pyramid, composed of successive platforms. There is one of these erections in the precincts of nearly all the WIHARAS (which see). In the centre of the interior area is an elevated platform for the convenience of the priests, and the people sit around it upon mats spread on the ground. The platform is sometimes occupied by several priests at the same time, one of whom reads a portion of one of the sacred books in a tone between singing and reading. "Upon some occasions," as we learn from Mr. Spence Hardy, "one priest reads the original Pali, and another interprets what is read in the vernacular Singhalese; but this method is not very frequently adopted. It is the more usual course to read the Pali alone, so that the people understand not a word that is said; and were the advices of even the most excellent description in themselves, they would be delivered without profit to the people assembled. A great proportion of the attendants fall asleep, as they commonly remain during the whole night; whilst others are seen chewing their favourite betle. As might be supposed, there are evidences of unconcern in that which ought to be the principal object of the festival; but there is none of that rudeness which would be exhibited in a promiscuous assemblage of people in some countries that are much higher in the scale of civilization. Near the reading-hall there are booths and stalls, in which rice-cakes, fruits, and other provisions, and occasionally cloth and earthenware, are sold; and the blind and the lame are there, with their stringed instruments, sitting by the wayside to receive alms; so that the festival is regarded as an opportunity for amusement, as well as for acquiring merit, and answers the general purpose of a wake or fair. Whenever the name of Budha is repeated by the officiating priest, the people call out simultaneously, 'sádhu!' the noise of which may be heard at a great distance; and the effect is no doubt pleasing to those who have not been taught that it is in vain for the unlearned to say Amen, when they know not the meaning of that which is spoken. The readings are most numerously attended upon the night of the full moon, when a light is thrown upon the landscape in Ceylon that seems to silver all things visible, from the tiny leaflet to the towering mountain, and a stillness sleeps in the air that seems too deep to be earthly; and were the voices of the multitude that now come forth at intervals other than from atheist lips, the spirit might drink in a rich profusion of the thoughts that come so pleasantly, we can scarcely tell whether the waking dream be a reality, or a vision of some brighter land."

The *Maduwa* is used for other purposes besides reading the sacred books. In it there is a labyrinth made of withs ornamented with the cocoa-nut leaf; and the people amuse themselves by finding their way through its intricate mazes. In some instances lines are drawn upon the ground in an open space, and these lines are regarded as the limits of the regions assigned to particular demons, the last being appropriated to Budha. A few dancers are now in

troduced, one of whom advancing towards the first limit, calls out, in a defiant tone, the name of the demon to whom the region belongs, and, using the most insulting language, threatens to cross the limit, and invade the demon's territory. He then passes the limit with the utmost boldness, and goes through the same process with the other demons, until he approaches the limit of Budha's region; but the moment he attempts to cross this limit he falls down as if dead, it being supposed that he is suffering the punishment of his intrusion on the realms of Budha, and the spectators applaud his boldness.

MÆMACTERIA, a festival celebrated at Athens in honour of *Zeus*, as the god of storms.

MÆMACTES, a surname of *Zeus*, as being the stormy god from whom originate all the convulsions of nature.

MÆNADES. See BACCHÆ.

MAGDALENS, an order of nuns in the Romish church, dedicated to St. Mary Magdalene. They consist chiefly of penitent courtezans. The Religious of St. Magdalene in Rome were established by Pope Leo X., and a revenue was settled on them by Clement VIII., who ordered that the effects of all prostitutes who died intestate should fall to this order, and that the testaments of all others should be invalid unless a fifth part of their effects were bequeathed to them.

MAGDEBURG CENTURIES. See CENTURIES (MAGDEBURG).

MAGI, the ancient priests of the Persians and Medians. The word is rendered in Mat. ii. 1, "wise men." The country from which these wise men or Magi came is not precisely pointed out by the Evangelist, but only described in general terms as eastward of Palestine, and in all probability was either Persia or Mesopotamia.

MAGIANS, a sect of ancient philosophers which arose in the East at a very early period, devoting much of their attention to the study of the heavenly bodies. They were the learned men of their time, and we find Daniel the prophet promoted to be head of this sect in Chaldea, and chief governor over all the wise men of Babylon. The Magians were in complete antagonism to the *Tsabians*, who worshipped the heavenly hosts; and they seem to have worshipped the Deity under the emblem of fire. In all their temples, as well as in their private houses, they had fire continually burning upon their altars. They held in the greatest abhorrence the worship of images, which prevailed among other nations, and they held fire in the highest veneration as being the purest symbol of the Divine Being. The great mass of the Persian worshippers, however, adored the altar-fires themselves without rising to the Great Being whom they symbolized. The Magian sect was in danger of passing into utter extinction in the reign of Darius Hystaspes, had it not been revived and reformed by Zoroaster in the sixth century, the abstract principles of whose system have been already noticed in the article ARESTA. In spite of the violent opposition of the *Tsabians*, Zoroaster succeeded in bringing over Darius to a firm belief in his reformed system, and from that time Magianism became the national religion of the country, until it was supplanted by that of Mohammed. Remnants of this sect are still found in Persia under the name of *Guebres*, and in India under that of *Parsees*.

MAGIC, a science supposed to depend on the influence of evil spirits, or the spirits of the dead. Balaam seems to have been a pretender to skill in this art; and in Jer. xxxix. 3, we read of the *rab mag* or chief of the magicians. In early times all who engaged in the study of natural phenomena were accounted magicians, the term being thus used in a good sense, nearly equivalent to the word philosophers. Magic has been divided into *natural*, which consists in the application of natural causes to produce wonderful phenomena; *planetary*, which assigns either to the planets or to spirits residing in them an influence over the affairs of men; and *diabolical*, which invokes the aid of demons to accomplish supernatural effects. All practices of this kind were forbidden by the Law of Moses as being connected with idolatry; yet in every period individuals were found among the Israelites who were strongly addicted to magical arts. Magicians are frequently mentioned in the Old Testament in connection with Egypt. Thus it is said in Exod. vii. 11, "Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments." "Now we find in Egyptian antiquity," says Hengstenberg, "an order of persons, to whom this is entirely appropriate, which is here ascribed to the magicians. The priests had a double office, the practical worship of the gods, and the pursuit of that which in Egypt was accounted as wisdom. The first belonged to the so-called prophets, the second to the holy scribes. These last were the learned men of the nation; as in the Pentateuch, they are called *wise men*, so the classical writers named them *sages*. These men were applied to for explanation and aid in all things which lay beyond the circle of common knowledge and action. Thus, in severe cases of sickness for example, along with the physician a holy scribe was called, who, from a book, and astrological signs, determined whether recovery was possible. The interpretation of dreams, and also divination, belonged to the order of the holy scribes. In times of pestilence, they applied themselves to magic arts to avert the disease. A passage in *Lucian* furnishes a peculiarly interesting parallel to the accounts of the Pentateuch concerning the practice of magic arts: 'There was with us in the vessel, a man of Memphis, one of the holy scribes, wonderful in wisdom and skilled in all sorts of Egyptian knowledge. It was said of him, that he had lived twenty-three years in subterranean sanctuaries, and that he had been there instructed in magic by Isis.'"

Both in Egypt and in Babylon the office of magician belonged to the priestly caste. In the later periods of Jewish history, many pretended to skill in the occult science of magic, using incantations of various kinds, and professing even to evoke the spirits of the dead, with the view of drawing forth from them secrets otherwise unattainable. Sorcerers and magicians are mentioned by Josephus as abounding in his time, and exercising great influence over the people. The Jews called magicians, Masters of the Name, the Shemhamphorash, or ineffable name of God, that is, Jehovah, by the true pronunciation of which wonders could be accomplished. They allege that this was the secret by which our Saviour performed his miracles while on earth. In the *Sepher Toldath Jeshu* a strange story is related of the manner in which Jesus became possessed of the ineffable name. It mentions that the name was found by David, engraven on a stone, when digging the foundations of the temple, and that he deposited it in the sanctuary; and lest curious young men should learn this name, and bring devastation upon the world by the miracles it would enable them to perform, the wise men of the time made, by magical arts, two brazen lions, which they stationed before the entrance of the Holy of Holies, on each side; so that, if any one entered the sacred place, and learned the ineffable Name, the lions roared at him so fiercely when he came forth, that, in his fright, he entirely forgot it. But they say that our Lord, by magical arts and incantations, entered the sanctuary undiscovered by the priests, saw the sacred Name, copied it on parchment, which, having made an incision in his body, he slipped under his skin. The roaring of the lions when he came out caused him to forget the name, but the parchment under his skin enabled him to recover it, and thenceforward to refresh his memory when needful; and by the power of this name it was that all his miracles were performed.

Josephus also represents the Jews as effecting wonderful cures by invoking the name of Solomon. In the Talmud a curious legend is related concerning a signet-ring, by which he ruled the spirits, and which came down from heaven to him in a cloud, having the name Jehovah engraved upon it. By the magic influence of this signet-ring, he summoned both good and evil spirits to aid him in building the temple. Various different modes of incantation are mentioned by Josephus as having been used by Solomon. The magical art is well known to have been extensively practised by the ancient heathens; and Pythagoras, as well as other Greek philosophers, made it a subject of study. Ephesus was particularly famed for the number and the skill of its magicians, and when the apostle had preached in that city the pure doctrines of the gospel of Christ, the effect is thus stated Acts xix. 19, "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." So celebrated was Ephesus for the magic art, that certain amulets with strange characters inscribed on them, which were worn about the person, received the name of Ephesian letters. On the same principle were formed the magical letters called ABRACADABRA (which see), which were invented by the *Basilidians*. It is stated by Augustine, as having been generally believed by the heathen, that our blessed Lord was the author of several books on magic, which he wrote for the use of his disciples. Celsus and others pretend that our Saviour studied magic in Egypt, and Suetonius calls the Christians the men of the magical superstition.

The practice of magical arts was viewed by the early Christians as sinful, and no sooner did any one, who had acquired a knowledge of these mysteries, embrace Christianity, than without hesitation he burned the books on magic, which happened to be in his possession. By the Theodosian Code, all magicians are branded as *malefici*, or evil-doers, and if detected they are appointed to be put to death. The laws of the church were very severe against all who were guilty of indulging in magical practices. The council of Laodicea condemns them to be cast out of the church. The council of Ancyra prescribes five years' penance for any one that receives a magician into his house. Tertullian goes the length of saying, that there never was a magician or enchanter allowed to escape unpunished in the church.

MAGISTER DICIPLINÆ (Lat. Master of Discipline), an officer in the church of Spain in the end of the fifth century. At that time it was customary for parents to dedicate their children, while yet very young, to the service of the church; in which case they were taken into the bishop's family, and educated under him by a presbyter selected for the purpose, called *Magister Disciplinæ*, because his chief business was to watch over their moral conduct, and to instruct them in the rules and discipline of the church.

MAGLANTE, a god worshipped in the Philippine Islands as the deity who hurls the thunder.

MAGNA MATER. See RHEA.

MAGNIFICAT, the hymn of the Virgin Mary. "My soul doth magnify the Lord, my spirit doth rejoice in God my Saviour," &c. It is first mentioned in the sixth century as having been publicly used in the French churches. In the rubric of the Church of England, it is appointed to be said or sung in English after the first lesson at evening prayer, unless the ninetieth Psalm, called *Cantate Domino*, "Sing ye to the Lord," is used.

MAGUSIANS, a sect of the ancient Zoroastrians, which considered absolute DUALISM (which see), as the starting point of the system, or the original mode in which Deity manifested himself.

MAHABHARATA, the second great Sanskrit epic of the Hindus. It celebrates the wars of the two rival families known as the Pandus and the Kurus, a tale of the Lunar dynasties of kings.

MAHA BRAHMA, the rules of a superior celestial world, according to the system of Budhism.

MAHADEVA, one of the names of *Shiva*, a member of the Hindu *Trimurtti*.

MAHAN-ATMA, the Great Soul, a name applied to BRAHM (which see).

MAHANT, the superior of a Hindu monastery or *Mat'h*, of which he has the entire control. He is usually elected from the senior and more proficient of the ascetics. In some instances where the *Mahant* has a family, the office descends in the line of his posterity, but where an election is to be made, it is conducted with great solemnity. Professor H. Wilson gives an account of the mode of election: "The *Mat'hs* of various districts look up to some one of their own order as chief, and they all refer to that connected with their founder, as the common head: under the presidence, therefore, of the *Mahant* of that establishment, wherever practicable, and in his absence, of some other of acknowledged pre-eminence, the *Mahants* of the different *Mat'hs* assemble, upon the decease of one of their brethren, to elect a successor. For this purpose they regularly examine the *Chélas*, or disciples of the deceased, the ablest of whom is raised to the vacant situation: should none of them be qualified, they choose a *Mahant* from the pupils of some other teacher, but this is rarely necessary, and unless necessary, is never had recourse to. The new *Mahant* is then regularly installed, and is formally invested with the cap, the rosary, the frontal mark, or *Tika*, or any other monastic insignia, by the president of the assembly. Under the native government, whether Mohammedan or Hindu—the election of the superior of one of these establishments was considered as a matter of sufficient moment, to demand the attention of the governor of the province, who, accordingly, in person, or by his deputy, presided at the election: at present, no interference is exercised by the ruling authorities, and rarely by any lay character, although occasionally a *Raja* or a *Zemindar*, to whose liberality the *Mat'h* is indebted, or in whose lands it is situated, assumes the right of assisting and presiding at the election. The *Mahants* of the sect, in which the election takes place, are generally assisted by those of the sects connected with them: each is attended by a train of disciples, and individuals of various mendicant tribes repair to the meeting; so that an assemblage of many hundreds, and sometimes of thousands, occurs: as far as the resources of the *Mat'h*, where they are assembled, extend, they are maintained at its expense; when those fail, they must shift for themselves; the election is usually a business of ten or twelve days, and during the period of its continuance, various points of polity or doctrine are discussed in the assembly."

MAHASOOR, the chief of the *Asouras* or *Rakchasas*, malignant spirits among the Hindus.

MAHA YUG, an age of the gods in Hindu chronology, including 12,000 years of the gods, each of which comprehends 360 solar years. Thus the entire duration of a *maha-yug* is equal to 4,320,000 years of mortals.

MAHDI (Arab. the director or guide), a title given to the last Imám of the race of *Ali*. See IMAMS (TWELVE).

MAHESA, one of the names of the Hindu god SHIVA (which see).

MAHOMET. See MOHAMMED.

MAHOMETANS. See MOHAMMEDANS.

MAHUZZIM, the god of forces, as the word is translated in Dan. xi. 38, "But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." Commentators have been much perplexed to explain who this deity is. The Greek text of Theodotion's version, and also the Vulgate, give the word *Mahuzzim* without interpreting it. Some understand it as referring to the Antichrist, and others to Antiochus, the great enemy of the Jews. Nicholas de Lyra, Bellarmine, and some others, regard it as the name of the idol and demon which they think is to be served by Antichrist. Theodoret believes it to be the name which Antichrist will assume. Grotius supposes it to be the *Baalsamin* of the Phœnicians, and that Antiochus Epiphanes ordered this idol to be worshipped. Some understand the word *Mahuzzim* to be mediating spirits between God and man. Jurieu thinks that it denotes the Roman eagles, or Roman Empire, to which Antiochus would do homage, the Roman eagles being a kind of deities, before which the soldiers bowed down.

MAIA, an ancient Roman goddess often associated with *Vulcan*, and sometimes spoken of as his spouse. A sacrifice was offered to her on the first of May, which has been supposed to have derived its name from this divinity. She has been identified also with the BONA DEA (which see).

MAJOLI, ST., (REGULAR CLERKS OF). See CLERKS (REGULAR) OF ST. MAJOLI.

MAJORES, a title by which the Jewish ministers are frequently designated in the Theodosian Code. The same title is also applied by Augustin to the ministers of the CŒLICOLÆ (which see), a sect which is supposed to have been composed of apostates from the Jewish religion.

MAJORES (DII), the twelve superior gods of the ancient Romans, who were believed to have a principal share in the government of the world. They were styled the *Dii Selecti*, the select gods, of whom twelve were admitted into the councils of Jupiter, and hence denominated CONSENTES (which see). These twelve deities, who presided over the twelve months of the year and the twelve signs of the zodiac, were Jupiter, Juno, Vesta, Minerva, Ceres, Diana, Mars, Mercury, Neptune, Apollo, and Vulcan. To these twelve, who were *consentes*, must be added Janus, Saturn, Genius, Sol, Pluto, Bacchus, Terra, and Luna, and thus we find that the *Dii Majores*

amount to twenty, who are usually classified from their place of residence, as *Celestial, Terrestrial, Marine*, and *Infernal gods*.

MAKOS, a god of the ancient Sclavonians, who was represented partly as a man, partly as a fish At a later period, he presided over rain, and was invoked when the fields were in want of water.

MALACHBEL, a god of the ancient Syrians, the king of the earth.

MALAKANES, one of the most remarkable sects of dissenters from the *Russo-Greek Church*, who are thus named in derision from the Russian word *malako*, milk, because they use milk as an article of food on fast-days. The name which they themselves adopt is *Istinneeye Christiane*, true Christians. Nothing is known as to their origin; but the following circumstances brought them into notice about the middle of the last century. A non-commissioned Prussian officer, who happened to be a prisoner of war in Russia, settled in a village of the government of Kharkow. Being a man of great piety, and animated by an earnest desire to do good among the peasantry, he went from house to house reading and expounding the Word of God, and continued to follow this practice till his death. No further particulars have been ascertained in regard to the history of this excellent and devoted man; and the only thing which is known is, that he resided in a village inhabited by the *Malakanes*. A community holding similar principles was discovered about the same time in the government of Tambof. This sect is not numerous. About 3,000 of its members, however, are settled in the government of the Crimea, where they were visited in 1843 by Baron Haxthausen, who gives the following description of their creed: "They acknowledge the Bible as the Word of God, and the unity of God in three persons. This triune God, uncreated, self-existent, the cause of all things, is an eternal, immutable, and invisible Spirit. God dwells in a pure world; He sees all, He knows all, He governs all; all is filled with Him. He has created all things. In the beginning, all that was created by God was good and perfect. Adam's soul, but not his body, was created after the image of God. This created immortal soul of Adam was endowed with heavenly reason and purity, and a clear knowledge of God. Evil was unknown to Adam, who possessed a holy freedom, tending towards God the Creator. They admit the dogma of the fall of Adam, the birth, death, and resurrection of Christ, in the same manner as other Christians, and expound the ten commandments in the following manner:—'The first and second forbid idolatry; therefore no images are to be worshipped. The third shows that it is sinful to take an oath. The fourth is to be observed by spending Sundays and other festivals in prayer, singing praises to God, and reading the Bible. The fifth, by ordering to honour parents, enjoins to be obedient to every authority. The sixth prohibits two kinds of murder,—first, the bodily, by a weapon, poison, &c., which is a sin, except in case of war when it is not sinful to kill in defence of the Czar and the country; and, second, the spiritual murder which is committed by seducing others from the truth with deceitful words, or enticing them by bad example into sin, which leads them to everlasting perdition. They also consider it murder when one injures, persecutes, or hates his neighbour; according to the words of St. John, "He who hates his brother is a murderer." With regard to the seventh commandment, they consider as a spiritual adultery even a too great fondness of this world and its transient pleasures; and, therefore, not only unchastity, but also drunkenness, gluttony, and bad company, should be avoided. By the eighth they consider every violence and deceit as theft. By the ninth commandment, every insult, mockery, flattery, and lie, is considered as false witness. By the tenth, they understand the mortification of all lusts and passions.' They conclude their confession of faith by the following words:—'We believe that whoever will fulfil the whole of the ten commandments of God will be saved. But we also believe that since the fall of Adam no man is capable of fulfilling these ten commandments by his own strength. We believe that man, in order to become able to perform good works, and to keep the commandments of God, must believe in Jesus Christ, the only-begotten Son of God. This true faith, necessary for our salvation, we cannot find any where else but in the Word of God alone. We believe that the Word of God creates in us that faith which makes us capable of receiving the grace of God.' With regard to the sacrament of baptism, they say,—'Although we know that Christ was baptized by John in the river Jordan, and that the apostles have baptized others, namely, as Philip did with the eunuch,—yet we understand by baptism, not the earthly water, which only cleanses the body but not the soul, but the spiritual living water, which is faith in the triune God, without contradiction, and in submission to his holy Word; because the Saviour says, "Whosoever believeth in me, from his body streams of living water will flow;" and John the Baptist says, "A man can take nothing which is not given him from heaven;" and Paul says, "Christ has not sent me to baptize, but to preach." We therefore understand by the sacrament of baptism, the spiritual cleansing of our soul from sin through faith, and the death of the old man with his works in us, in order to be newly clad by a pure and holy life. Although, after the birth of a child, we cleanse with real water the impurities of his body, we do not consider it as baptism. With regard to the Lord's Supper, it was a commemoration of Christ; but the words of the gospel are the spiritual bread of life. Man lives not by bread alone, but by every word of God. The Spirit gives life; flesh is of no use. The receiving of the earthly bread and wine is therefore unnecessary.'"

This peculiar sect, which resembles somewhat in

principle the Society of Friends, is composed chiefly of Russian peasants, most of them quite illiterate, but characterized by remarkably devout, pious dispositions and character. Their favourite author is the German Mystic, Jung Stilling, whose writings have been translated into the Russian language. The *Malakanes*, who dwell with great delight on the prospect of the Millennium, were roused to a state of great excitement in 1833, by an attempt, on the part of one of their ministers, to convince them that the Millennium was near at hand. Count Krasinski thus relates the details of this singular movement: "Terentius Belioreff began to preach repentance, announcing that the millennium should begin in thirty months, and ordered that all business, and all kinds of work, except the most indispensable, should be abandoned; but that people should spend their whole time in prayer and singing. He declared himself to be the prophet Elias, sent to announce the coming of the Lord, whilst his companion Enoch was sent with the same mission to the west. He announced the day when he was to ascend to heaven, in the presence of all. Several thousands of Malakanes assembled from different parts of Russia. On the appointed day, he appeared on a cart, ordered the assembled crowd to pray on their knees, and then, spreading his arms, he jumped from the cart, and fell on the ground. The disappointed Malakanes delivered the poor enthusiast to the local police as an impostor. He was imprisoned, but having for some time remained in confinement, he spoke no more of his being the prophet Elias, but continued to preach the millennium in prison, and after his release, till his death. He left a considerable number of followers, who often assemble to spend days and nights in continual prayer and singing. They introduced the community of goods, and emigrated, with the permission of the government, to Georgia, where they settled in sight of Mount Ararat, waiting for the millennium, and where a colony of Lutherans from Wurtemberg had settled before, for the same purpose." The strange vagaries of this fanatic, however, ought not to be charged upon the *Malakanes*, whose spiritual principles and regard for the truths of the Bible entitle them to the respect of all good men. The principal seat of this sect is the Crimea, though they are found scattered through different parts of Russia. They resemble the DUCHOBORTZI (which see) in maintaining the spirituality of God's worship and ordinances, but they differ from them in admitting the atoning work of Christ, holding the lawfulness of a stated ministry, and observing the Christian Sabbath as a day set apart for the worship of God. The better to prepare for the sacred duties of the Lord's Day, they hold meetings for prayer on the Saturday evenings.

MALEATES, a surname of *Apollo*, derived from Malea, a cape in Laconia. Under this name he was worshipped at Sparta.

MALEC, the principal angel who, according to the Mohammedans, presides over hell. In the Koran, it is said, "And they," meaning the unbelievers, "shall cry aloud, saying, O Malec, intercede for us, that the Lord would end us by annihilation. And he shall answer, Verily, ye shall remain here for ever. We brought you the truth heretofore, and ye abhorred the truth." Some Mohammedan doctors allege that the answer of *Malec* shall not be given till after a thousand years have expired.

MALEKITES, the third of the orthodox Mohammedan sects in importance, but the second in the order of time. It was originated by Malec-ebn-Ans, a native of Medina, in the days of Harún-al-Raschid. The doctrines of this sect, which prevail chiefly in Barbary and some other parts of Africa, proceed on the literal acceptation of the prohibitory precepts.

MALTA (KNIGHTS OF). See KNIGHTHOOD (ECCLESIASTICAL ORDERS OF).

MALUK DASIS, a subdivision of the *Ramanandi Vaishnavas* of Hindustan, and a sect of comparatively uncertain origin and limited importance. The founder of the sect is supposed to have lived in the reign of Akbar the Great in the sixteenth century. The modifications which Maluk Dás introduced into the Vaishnava doctrines were trifling, amounting to little more than the adoption of his name by the sect, and a shorter streak of red upon the forehead, while their teachers are of the secular order. *Vishnu*, in his character as *Rama*, is the object of their practical adoration, and their principles partake of the spirit of quietism which pervades the sects of the *Ramanandi* school. Their chief authority is the *Bhagavat Gita*. The adherents of the sect are said to be numerous, especially among the servile and trading classes, to the latter of which *Maluk Das* belonged. The principal establishment of this *Vaishnava* sect is at *Kara Manikpur*, the birth-place of the founder, and still occupied by his descendants; and besides this establishment they have six other *Maths* at Allahabad, Benares, Bindraban, Ayudhya, Lucknow, and Jagunnath, which last is of great repute as rendered sacred by the death of Maluk Dás.

MALUMIGISTS, a sect of Mohammedans, according to Ricault, who teach that God may be known perfectly in this world by the knowledge which men have of themselves.

MAMACOCHA, a deity worshipped by the ancient Peruvians.

MAMAKURS, a kind of bracelets worn by the natives of the Moluccas or Spice Islands, particularly Amboyna, and which the women regard as preservatives against all enchantments.

MAMERS, the Oscan name of the ancient heathen god *Mars*. By Varro, however, it is regarded as the Sabine name of the same deity. *Mamers* again was a rural deity among the Romans. Among the Greeks also Mamertus was sometimes used as a surname of *Ares*.

MAMMILLARIANS, a sect of ANABAPTISTS

(which see), which arose at Haarlem in Holland in the sixteenth century.

MANA, an ancient Italian divinity, supposed to be identical with MANIA (which see)

MANABOSHO, a deity worshipped by the Chippewa Indians of North America. Various strange legendary tales are related concerning this god. It is said that his mother having been killed by her own husband, Manabosho, to avenge his mother's death, made war upon his father, and so assailed him with black stones, that he was glad to sue for peace, and in order to appease the anger of his son, he promised him a place in heaven, on condition, however, that he would destroy the monsters or giants called *Windigos*, who devoured men. His first battle was with the king of the fishes, whom he slew. His next engagement was with the serpents and their queen, who made him pay dear for his victory by letting forth the waters of the deluge upon him. He found refuge on a tree, commanded the waters to subside, and created the world anew, assisted by certain animals, who at his order plunged into the billows until a beaver or a musk-rat recovered a small portion of the earth. In this legend *Manabosho* is the same as the *Litaolane* of the Bechuanas, and the whole story may be considered as an obscure tradition of the deluge.

MANAGARM, a formidable giant mentioned in the Scandinavian Prose Edda, as destined to be filled with the life-blood of men who draw near their end, and will swallow up the moon, and stain the heaven and the earth with blood. Then shall the sun grow dim, and the winds howl tumultuously.

MANAH, the tutelary god of the Hodhail and other tribes of ancient Arabia, occupying the country between Mecca and Medina. The idol was a large stone, the worship of which consisted of the slaughter of camels and other animals. Though the idol was destroyed by order of Mohammed, the rite is continued as a part of Islam, at Manah, on the way to Mecca.

MANDRÆ, a name often applied to monasteries in the East, whence originated the term *Archimandrite*, used to denote the abbot or superior of a Greek convent.

MANDYAS, a vestment worn by a Greek *archimandrite*, which somewhat resembles the *cope* of the Romanists, but is fastened in front, and has bells at the lower edge like the garment of the Jewish high-priest.

MANES, a term used among the ancient Romans, to denote the souls of the departed. Sacrifices were offered in honour of the *Manes* at certain seasons, and an annual festival called FERALIA (which see), dedicated specially to the *Manes*, was celebrated on the 19th of February.

MANGO-CAPAC, the founder of the ancient Peruvian Empire, who was after his death worshipped as a god, altars being reared to his honour. Both he and his wife were regarded as children of the Sun, who had been sent from heaven to earth that they might found a kingdom. The Peruvians held *Mango-Capac* in so great veneration, that they paid a kind of worship to the city of Cuzco, because it was erected by this great monarch, who had taught them the worship of the sun, the moon, and other heavenly bodies

MAN-HO-PA, the Great Spirit worshipped by the North American Indians, whom they propitiate by presents, and by fasting, and lamentation during the space of from three to five days. This Great Being they acknowledge as the disposer of all good, their supreme guide and protector. They believe him to be possessed, like themselves, of corporeal form, though endowed with a nature infinitely more excellent than theirs, and which will endure for ever without change. They have a tradition, that the great waters divide the residence of the Great Spirit from the temporary abodes of his red children; but a very general belief prevails, that the Great Spirit resides on the western side of the Rocky Mountains.

MANI, the name given to the moon among the ancient Scandinavians. The following account is found in the Prose Edda of this mythological being: "There was formerly a man, named Mundilfari, who had two children so lovely and graceful, that he called the male, Máni (moon), and the female, Sól (sun), who espoused the man named Glenur. But the gods being incensed at Mundilfari's presumption took his children and placed them in the heavens, and let Sól drive the horses that draw the car of the sun, which the gods had made to give light to the world out of the sparks that flew from Muspellheim. These horses are called Arvak and Alsvid, and under their withers the gods placed two skins filled with air to cool and refresh them, or, according to some ancient traditions, a refrigerant substance called *isarnkol*. Máni was set to guide the moon in his course, and regulate his increasing and waning aspect. One day he carried off from the earth two children, named Bil and Hjuki, as they were returning from the spring called Byrgir, carrying between them the bucket called Sægr, on the pole Simul. Vidfinn was the father of these children, who always follow Máni (the moon), as we may easily observe even from the earth."

MANIA, a goddess among the ancient Etruscans, who belonged to the infernal divinities, and was said to be the mother of the *Manes*. We learn from Macrobius that images of *Mania* were hung up at the house doors to ward off danger. At the festival of the COMPITALIA (which see), boys are said to have been sacrificed to this goddess. The barbarous practice of offering up human sacrifices on this occasion was at length abolished, and offerings of garlic and poppy heads substituted in place of them.

MANIÆ, certain ancient divinities, believed to be the same with the EUMENIDES (which see).

MANICHEANS, a heretical sect which arose towards the close of the third century, originating in an attempt on the part of the Persian *Mani* or *Manes*, to combine Christianity with the Oriental Pagan religions. The system of doctrines thus formed was strictly dualistic. It supposed two original and absolutely opposite principles; the one being God, the source of all good; the other evil, the source of all confusion, disorder, and destruction. The two kingdoms thus at antagonism were at first wholly separate from one another. In connection with the Supreme God, and emanating from him, were certain *Æons*, who, in strict subordination to the Great Source of light and goodness, diffused these precious blessings among all other beings. The powers of darkness are engaged in a struggle among themselves, until approaching the kingdom of light they are subdued by intermingling with it, and at length are rendered utterly powerless. From the Supreme Being, who rules over the kingdom of light, issues the *Æon*, mother of light, who generates the primitive man with a view to oppose to him the powers of darkness. The primitive man, in conjunction with the five pure elements of physical nature, enters into the conflict, but feeling his position to be critical and dangerous, he asks for, and obtains, the living spirit by which he is raised once more to the kingdom of light. A process of purification is now commenced by the same living spirit, which goes on in the physical as well as in the moral world, both of them indeed being confounded in the Manichean system. "As the religious system of the Persians," to use the language of Neander, "assigned an important place to the sun and moon, in the conflict in the physical and spiritual world between Ormuzd and Ahriman, and in carrying forward the universal process of development and purification; so was it also in the system of Mani. Very nearly the same that the system of Zoroaster taught concerning Mithras, as the Genius (Ized) of the Sun, Mani transferred to his Christ,—the pure soul sending forth its influence from the sun and from the moon. Representing the soul as having sprung from the *primitive man*, he interpreted in this sense the biblical name, 'Son of Man,' and distinguishing between the *pure* and *free* soul enthroned in the sun, and its kindred soul diffused throughout nature, and corrupted by its mixture with matter. So, too, he distinguished a son of man superior to all contact with matter, and incapable of suffering, from a son of man crucified, so to speak, and suffering, in matter. Wherever the scattered seed pushed upward out of the dark bosom of the earth and unfolded itself in a plant, in its blossom and its fruit, Mani beheld the triumphant evolution of the principle of light, gradually working its way onward to freedom from the bondage of matter; he beheld how the living soul, which had been imprisoned in the members of the Prince of Darkness, loosens itself from the confinement, rises in freedom, and mingles with its congenial element the *pure air*, where the souls completely purified ascend to those ships of light (the sun and moon) which are ready to transport them to their native country. But whatever still bears upon it various blemishes and stains, is attracted to them gradually, and in portions, by the force of heat, and incorporates itself with all trees, with whatever is planted and sown."

Man is now created, the image, in this world of darkness, of the primitive man, and destined to exercise dominion over nature. In him are seen united the powers of the kingdom of darkness and of light, a mirror in which are exhibited the powers of heaven and of earth. His soul is derived from the kingdom of light, and his body from the kingdom of darkness. The two maintain a constant struggle with each other, and to deliver the soul from the power of darkness, giving it a complete victory over the evil principle, the spirit of the sun, which purifies all nature, must become incarnate, not uniting himself to a material body, with which he could have no communion, but clothing himself in a shadowy, sensible form, and thus the death of Christ was not a real, but only a seeming crucifixion.

The aim of the whole Divine arrangements, according to the theory of the Manicheans, was to effect a total separation of the light from the darkness, and the reduction of the darkness to utter powerlessness. They held that the highest, most authoritative, and only infallible system of truth, was that which was taught by the Paraclete or Mani, and by which all doctrines, wherever found, were to be tested. To these the Holy Scriptures of truth were subordinated, and they held that it was by the teachings of Mani, the true was distinguished from the false, in the New Testament. They refused to admit, for example, that Jesus was born of a woman; that he was circumcised as a Jew, that he was meanly baptized, led into the wilderness, and miserably tempted of the devil. Mani claimed to be a divinely authorized church-reformer. He held that the Manichean was the only true Christian church; and that within it there were two distinct orders of members,—the exoterics, called *Auditors*, who were permitted to read the writings of Mani, and to hear his doctrines stated in their mythical form, without, however, receiving any explanation of their hidden meaning; and the esoterics, called the *Elect* or *Perfect*, who were the priestly order of the church, and formed the connecting link between the earth and the kingdom of light. The latter class were forbidden to hold property, and required to lead a life of contemplation, to abstain from marriage, from all intoxicating drinks, and even from animal food. They must not kill, nor even injure an animal, nor must they pull up an herb, or pluck a fruit or a flower. The Auditors were ordered to pay them all due reverence as superior beings, and to provide them with suitable means of support: they were to look upon them also as mediators between

them and the kingdom of light. From this body of the Elect were chosen the presiding officers of the church, who, like the apostles, were twelve in number, and under the name of *Magistri* were the rulers of the sect. To these twelve was added a thirteenth, who, representing Mani, presided over the rest. Subordinate to these superior officers were sixty-two bishops, under whom were presbyters, deacons, and finally travelling preachers. The Lord's Supper was strictly limited to the Elect, and it is generally admitted, that they used wine in the ordinance.

The Sun being the Christ of the Manicheans, they observed Sunday as a festival in honour of him; and on a particular day in the month of March, they celebrated a festival in commemoration of the martyrdom of Mani, when a splendidly adorned pulpit, ascended by five steps, was erected, and before it all the Manicheans prostrated themselves. At its first origin the members of the sect were persecuted by the Roman government. The Emperor Diocletian, A. D. 296, issued a decree, that the leaders of the Manicheans should be burned at the stake, and their followers subjected to decapitation, and the confiscation of their property. Notwithstanding this severe enactment, the sect made rapid progress, and in the fourth century it ensnared many, including even Augustine for a time. In the year 372, Valentinian the elder forbade their holding meetings, and laid their ministers under heavy penalties. In the year 381, Theodosius the Great pronounced them infamous, and deprived them of the rights of citizens. To escape the severity of these laws, the Manicheans endeavoured to shelter themselves under a variety of different names. From the affinity of the doctrines of Mani to those of Zoroaster, in no country did the Manichean heresy find a firmer footing than in Persia; and in the sixth century it became so powerful in that country as to seduce the son of Cabadas the monarch; and the consequence was, that, by royal command, many of them were slaughtered. In the East generally, from the Oriental character of their system, the Manicheans made rapid progress for several centuries, though often subjected to penal enactments of the most oppressive kind. Towards the ninth century the sect became merged in the PAULICIANS (which see).

Ecclesiastical historians generally have recognized the Oriental character of the Manichean system; but the work of Dr. Baur, published at Tübingen in 1831, has traced, in the most satisfactory manner, the close relationship which exists between the doctrines of Mani and those of Budha. Neander, pursuing the same train of thought, has pointed out some very striking analogies between the two systems. Thus he remarks: "It is in the highest degree probable, that in the public appearances of Mani two epochs are to be distinguished,—and this view of the matter is also confirmed by indications in the historical notices,—the first when his aim was simply to reconcile and blend together Parsism and Christianity; the second, after he had become acquainted in his travels with Buddhaism, from which a new light arose within him, and he supposed that he first attained, from this new position, to a better understanding of the truth in all the three religions. Dualism, with him, must now gradually pass over more completely into pantheistic Monoism. For we cannot help considering Buddhaism, although the fact has been denied by many in modern times, as one phase of the appearance of Pantheism; since indeed we must consider as such every doctrine which does not recognize God as a self-conscious, free causality of existence, acting with a view to certain purposes or ends. The Dualism of the Buddha system is of altogether another kind from that of the Parsic. It is not a positive kingdom of evil that stands opposed to the kingdom of good, and with a corrupting influence mixes into its creation; but by Dualism here nothing else is expressed than that the Divine Being is under the necessity of passing out of itself, and over into manifestation; —and the problem then is, how to return back from this manifestation into pure being. There are two factors, the Spirit-God, and nature, or matter. When the spirit passes out from itself into nature, then springs into existence the phenomenal world, the world of appearance, of Sansara—the Maya. The Spirit becomes ever more coagulated in nature, more completely estranged from itself, even to entire unconsciousness. In man, it returns back through various stages of development and purification once more to itself; till, wholly released from the bonds of natural force, after being stripped of all limited, individual existence, it becomes conscious of its oneness with the primal Spirit, from which all life has flowed, and passes over into the same. This is becoming Nirwana. The antithesis is obvious—the Spirit, in its estrangement from itself, the world of manifestation or of appearance (Sansara, Maya), and the pure being of the Spirit (the Nirwana). It is a characteristic mark of the Buddhaist mode of contemplation, and an evidence of the Monoism lying at the root of this Dualism, when we find it described as the highest stage of perfection, that the Sansara and the Nirwana become one for consciousness; the Spirit is no longer affected at all by the appearance, can energize freely in connection with it, and amidst the world of appearance, recognizing this as appearance and in its necessity, holds fast only the pure being—the entire oneness of the world *on this side*, and the world *beyond* time. Thus Buddha lets himself down to the world of Sansara for the redemption of the souls therein confined, and both are one to him."

The Manichean heresy appears to have been a combination of different systems, but more especially those of the *Christians*, the *Parsees*, and the *Buddhists*, all of which develop themselves more strongly in this than in any other system of doctrines which ecclesiastical history contains.

MANIPA, a goddess worshipped by the Mongol Tartars. She is represented by an idol with nine heads, which form a kind of pyramid. She is likewise represented under a human shape, and thought to delight in murder.

MANIPLE, a portion of the dress of a Romish priest in celebrating mass, worn upon the left arm. It was originally a narrow strip of linen suspended from the left arm; in course of time it was embellished, bordered with a fringe, and decorated with needle-work. The Greek priests have two maniples, called *epimanicia*, one for the right hand, and another for the left. The patriarch alone is allowed to wear both. No maniple is worn by the clergy of the Church of England.

MANITO, a name used among the North American Indians to denote a spirit, hence the Great Spirit is called in various tribes *Kitchi-Manito*, and the Evil Spirit, *Matchi-Manito*. When used simply without any epithet prefixed, the title *Manito* is restricted to a minor emanation from the Great Spirit, which the American Indian conceives to be communicated to some well-known bird or beast or other object, fitting it to be his guardian deity, his counsellor, protector, and friend. But while thus reposing with confidence on the assistance of his own *Manito*, he is constantly visited with painful apprehensions, lest his neighbour's *Manito* may prove more powerful than his own, and may, perhaps, assault and injure him. The world, they imagine, is governed by *Manitoes*, both good and evil, who are ever conflicting together, and thus give rise to the moral confusion and disorder which every where prevail. The constant dread of these powerful spirits haunts the North American savage of the woods, until, by death or transmigration, he passes beyond their reach. When they go to battle or the chase, the image of their tutelary spirit is carried with them as an indispensable part of their equipment. When they perform a solemn sacrifice, they put upon a pole the head of a man carved in wood, which they place in the middle of the house. A smaller image of the same kind is carried about with them suspended round their necks. "Every savage," says Chateaubriand, "has his *Manito*, as every Negro has his Fetish: it is either a bird, a fish, a quadruped, a reptile, a stone, a piece of wood, a bit of cloth, any coloured object, or a European or American ornament." One Indian, as the Moravian missionaries inform us, has, in a dream, received the sun as his tutelary spirit; another the moon; a third, the owl; a fourth, the buffalo.

MANNUS, a god worshipped by the ancient Germans. He was the son of TUISCO.

MANSIONARII. See OSTIARII.

MANTEIS (Gr. prophets), seers connected with the ancient oracles of Greece and Rome. They were believed to foretell future events under the influence of the gods, particularly of Apollo. This privilege was in some cases supposed to belong to particular families, who handed it down from father to son. The *manteis* made their revelations on any great emergency, when consulted by others, or when they themselves considered it to be for the public advantage, to make known the will of the gods. These interpreters of the will of heaven were publicly protected and honoured by the Athenian government, and their presence was deemed important in all assemblies of the people. See ARUSPICES, AUGURS, DIVINATION, ORACLES.

MANTELUM (MONASTICUM), (Lat. a monk's mantle). See MANDYAS.

MANTIS (THE PRAYING), an insect said to have been formerly worshipped by the Hottentots. It derives the peculiar name it bears from the erect position and motion it assumes when alarmed. Considerable doubt exists whether this particular form of idolatry was ever practised among the Hottentot tribes at any time. All that is known with certainty is, that the insect in question was regarded by the more superstitious of the people as a creature of bad omen, and to kill, or even to injure it, was looked upon as in the highest degree unlucky, and sure to be followed by some great misfortune.

MANTRA, a secret, the communication of which forms the chief ceremony of initiation in all Hindu sects. It generally consists of the name of some deity, or a short address to him; it is conveyed by the teacher to the disciple in a whisper, and when once known, it is carefully concealed from all the uninitiated. Professor H. Wilson says, that Hindus above prejudices in other respects, find it so difficult to get over that of communicating the Mantra, that even when they profess to impart it, their sincerity can scarcely be admitted without a doubt.—The word Mantra is also employed generally to denote a spell or enchantment, and also a hymn or a prayer.

MANU (CODE OF), the authoritative Law-Book of the Hindu Brahmans. This production is of later origin than the UPANISHADS (which see), but teaches the same religious doctrine and precepts, with various important additions, the whole being divided into eighteen books. The Code was compiled by Manu, the son of Brahma, and other sacred personages—detailing all manner of duties connected with the worship of God, and all the possible relations that can subsist between man and man.

MANUS, a legendary race of monarchs in the system of *Hinduism*, who lived about 2,000,000,000 of years ago. The first of them came down with his spouse from one of the higher heavens to rule over the earth. The entire line of Manus amounted to fourteen, each of them, with his posterity of sons and grandsons, is supposed to have been invested with the sovereignty of the earth during a MANWANTARA (which see), or a cycle of time.

MANWANTARA, a grand period of time in Hindu chronology, including seventy-one *maha-yugs* or divine ages, being the reign of one *Manu*, with his posterity of sons and grandsons. The reigns of

the fourteen Manus, who reigned in succession, extended to 1,000 *maha-yugs* or one *Kalpa*.

MAPHRIDA, the second dignitary of the JACOBITE CHURCH (which see) in the East.

MARABOUTS, insane persons in Algiers, Morocco, and other countries in the North of Africa, who are reputed saints, and exercise great influence over all classes of the people. Gifts of every kind are heaped upon these foolish impostors. A Marabout performs the duties of a priest, pretends to ward off evil from any one, and to cause misfortune to those with whom he may happen to be offended. He employs himself in manufacturing amulets and charms. He has the privilege of being able to accord sanctuary to any criminal whether innocent or guilty, and even under the ban of sovereign displeasure, who may have succeeded in crossing the threshold of the Marabout's chiosk. The grand Marabout is one of the principal officers at the court of the Dey of Algiers, and presides in matters of religion.

MARAE, the name given in the South Sea Islands to a heathen temple. All were uncovered and resembled oratories rather than temples. They are thus described by Mr. Ellis in his 'Polynesian Researches: "The form of the interior or area of their temples was frequently that of a square or a parallelogram, the sides of which extended forty or fifty feet. Two sides of this space were enclosed by a high stone wall; the front was protected by a low fence; and opposite, a solid pyramidal structure was raised, in front of which the images were kept, and the altars fixed. These piles were often immense. That which formed one side of the square of the large temple in Atehuru, according to Mr. Wilson, by whom it was visited when in a state of preservation, was two hundred and seventy feet long, ninety-four wide at the base, and fifty feet high, being at the summit one hundred and eighty feet long, and six wide. A flight of steps led to its summit; the bottom step was six feet high. The outer stones of the pyramid, composed of coral and basalt, were laid with great care, and hewn or squared with immense labour, especially the *tiava*, or corner stones.

"Within the enclosure, the houses of the priests, and keepers of the idols, were erected. Ruins of temples are found in every situation: on the summit of a hill, as at Maeva, where Tane's temple, nearly one hundred and twenty feet square, enclosed with high walls, is still standing, almost entire; on the extremity of a point of land projecting into the sea; or in the recesses of an extensive and overshadowing grove. The trees growing within the walls, and around the temple, were sacred; these were the tall cypress-like casuarina, the *tamanu*, or callophyllum, *miro* or thespesia, and the *tou*, or cordia. These were, excepting the casuarina-trees, of large foliage and exuberant growth, their interwoven and dark umbrageous branches frequently excluding the rays of the sun: and the contrast between the bright glare of a tropical day, and the sombre gloom in the depths of these groves, was peculiarly striking. The fantastic contortions in the trunks and tortuous branches of the aged trees, the plaintive and moaning sound of the wind passing through the leaves of the casuarina, often resembling the wild notes of the Eolian harp—and the dark walls of the temple, with the grotesque and horrific appearance of the idols—combined to inspire extraordinary emotions of superstitious terror, and to nurture that deep feeling of dread which characterized the worshippers of Tahiti's sanguinary deities."

MARANATHA. See ANATHEMA.

MARATONIANS. See MACEDONIANS.

MARCELLIANS, the followers of Marcellus, bishop of Ancyra in Galatia, in the fourth century. He had from the beginning keenly opposed the Arians, and warmly supported the *Homoousia* of the Nicene creed. All subordination of Persons in the Sacred Trinity he believed to be Arianism, and in the course of a work in refutation of the Sophist Asterius, the founder of the Semi-Arian school, he fell into an error approaching to the Sabellian or Samasotenian heresy, that of maintaining the unity of the Son with the Father, losing sight of the personal distinction between them. He was answered not only by Asterius, but by Eusebius of Cæsarea, and Acacius. Eusebius wrote two works against him, and at an assembly of *Eusebians* held at Constantinople A. D. 336, Marcellus was formally deposed from his bishopric, to make way, as was supposed, for the Semi-Arian Basil. Notwithstanding the suspicion of heresy which now attached to him, the orthodox party defended him for some time, and the council of Sardica acquitted him, and restored him to his see. In course of time his heretical views assumed a more definite shape, so that his friends were compelled to abandon him as a confirmed heretic; and this view of his character was rendered all the more certain by the unshrinking boldness with which his pupil Photinus developed the Marcellian heresy in all its extent, but under a new name derived from himself. (See PHOTINIANS.)

MARCIANISTS. See EUCHITES.

MARCIONITES, a Gnostic sect which arose in the second century, deriving its name from Marcion, a native of Sinope in Pontus, where his father was bishop. From early life he seems to have been animated by an ardent love of Divine truth, and a strong reluctance to submit to human tradition. The tendency in his mind towards an ascetic spirit was seen in the fact, that in the first ardour of Christian love he resolved to renounce every earthly possession, and to give himself up to a course of rigid abstinence, presenting to the church at the same time a sum of two hundred sestertia. He grasped the peculiar doctrines of Christianity, and more especially the fact of redemption, with so firm a hold, and took so absorbing a view of the God of the gospel, that he conceived him

to be a Being altogether distinct from the God of nature. From such a train of thinking, he naturally passed to the idea that there was a complete contrariety between the Old Testament and the New. The God of the one was jealous, severe, and inexorable, while the God of the other was only mercy and love. The Messiah of the one had a kingdom, but wholly of this world; the Christ of the other had a kingdom also, but essentially spiritual, and not of this world.

From the character of his mind, Marcion was opposed to the allegorical interpretation of the Bible, which was so prevalent in the early ages of the church; on the contrary, he adhered to the literal meaning, and entertained an earnest desire to restore Christianity once more to its simple and primitive form, by rescuing it from the Jewish element with which it had been confounded. Excommunicated from the church at Sinope, he repaired to Rome, where he hoped to meet with more sympathy in consequence of his strong anti-Judaizing tendencies. His expectations, however, of countenance from the Roman church were disappointed, and he now conceived the design of founding an independent church. He attached himself, accordingly, to a teacher from Antioch in Syria, by name Cerdo, who taught a system of pure Dualism (see CERDONIANS), and to whose instructions he was indebted for a considerable number of his opinions. Though everywhere looked upon as a heretic, he devoted himself throughout his whole life to the active propagation of his peculiar views, not communicating them, as many of the other Gnostic teachers did, to a limited number of followers, but to all Christians with whom he came in contact. It is alleged by Tertullian, that Marcion towards the end of his life repented of the schism to which he had given rise, and sought to be restored to the fellowship of the church—a request which was granted on condition that he should bring back those whom he had seduced from the church; but his premature death prevented the fulfilment of the condition, and thus he died in a state of excommunication.

The doctrines inculcated by Marcion, and held by his followers the *Marcionites*, were fundamentally the same with the other *Gnostics*. Three primary principles were laid down as the basis of the entire system: 1. The *Hyle*, or matter existing from all eternity. 2. God, a Being of infinite perfection, holiness, and love. 3. The Demiurge, the Creator of the world, the God of the Jews, and of the Old Testament, who holds a middle place between good and evil, and is engaged in a constant conflict with matter, seeking to subject it to his will, but meeting with steady resistance. From the ever-resisting matter originated evil, which became concentrated in Satan, the Evil One. The moral operations of the Demiurge are thus developed by Neander: "The Demiurge of Marcion does not work after the pattern of higher ideas, of which, though unconsciously, or even against his will, he is the organ: but he is the absolutely independent, self subsistent creator of an imperfect world, answering to his own limited essence. To this world Marcion reckoned also the nature of man, in which he did not acknowledge, like other Gnostics, the existence of another element besides. The Demiurge—so he taught—created man, his highest work, after his own image, to represent and reveal himself. Man's body he formed of matter,—hence evil desires; to this body he gave a soul in affinity with himself and derived from his own essence. He gave him a law, to try his obedience, with a view either to reward or to punish him, according to his desert. But the limited Demiurge had it not in his power to give man a godlike principle of life, capable of overcoming evil. Man yielded to the seductions of sinful lust, and thus became subject, with his whole race, to the dominion of matter, and of the evil spirits which sprang out of it. From the entire race of fallen humanity, the Demiurge selected only *one people*, for his special guidance; to this people, the Jews, he made a special revelation of himself, and gave a religious polity, answering to *his own* essence and character,—consisting, on the *one* hand, of a ceremonial confined to externals; on the *other*, of an imperative deficient system of morals, without any inner godlike life, without power to sanctify the heart, without the spirit of love. Those who faithfully observed this religious law, he rewarded by conveying them at death to a state of happiness suited to their limited natures, in the society of their pious forefathers. But all who suffered themselves to be seduced by the enticements of the *Hyle* to disobey the Demiurge, and all who abandoned themselves to idolatry—a system to be traced to the influence of this *Hyle*, he hurled down to perdition."

According to the views of Marcion, Christ was the self-manifestation of the Father, and the human body in which he appeared on earth was not a real but a seeming body. The Christ of the New Testament was wholly distinct from, and even in many respects opposed to, the Messiah of the Old. The true believer in Christ became a partaker, even in this world, of a divine life above the power of the *Demiurge* and the *Hyle*, and under the special guidance of the God of love. Such a man Marcion conceived must be an ascetic, seeking to be delivered from all contaminating influence of matter; and if any one was not capable of leading this kind of life, he ought to be kept in the class of catechumens, but in his present state could not be admitted to baptism. He is said to have held the doctrine of vicarious baptism of the living, for catechumens who had died.

With the exception of the epistles of Paul, Marcion rejected the whole New Testament, substituting for the writings of the four Evangelists a pretended original Gospel, which he maintained was the record of the gospel history used by Paul himself, but

which probably was nothing more than the Gospel according to Luke, mutilated to suit Marcion's peculiar views. The great aim of this famous Gnostic teacher appears to have been to restore the primitive church, designed by Christ, and founded by the Apostle Paul. Hence in many places he founded communities of his own; to the members of which he prescribed numerous fastings and other austerities, such as abstinence from marriage, wine, flesh, and all that was pleasing to the natural appetite. The followers of Marcion, however, introduced various modifications of his opinions, mingling them up with the doctrines taught by the other Gnostics. Hence arose out of the Marcionite heresy other sects, such as the MARCOSIANS (which see), and APELLEANS (which see), which differed widely from the original sect.

MARCOSIANS, a sect of Gnostics which sprung up in the second century, having been originated by Marcus, a disciple of Valentinus. (See VALENTINIANS.) Both Irenæus and Epiphanius treat of this sect at great length. Their opinions seem to have been founded chiefly on the Gnostic doctrine of *Æons;* and according to Irenæus, the knowledge of these *Æons*, and of the formation of the universe, was derived by a revelation from the primal four in the system of *Æons*, who appeared to Marcus in the form of a female. The Marcosians seem to have acknowledged the canonical Scriptures, and to have received also many apocryphal books. Neander informs us, that after the Jewish cabalistic method, Marcus hunted after mysteries in the number and positions of the letters. He maintained two kinds of baptism, a psychical baptism in the name of Jesus, the Messiah of the psychical natures, by which believers obtained pardon of sin, and the hope of eternal life in the kingdom of the Demiurge; and pneumatic baptism, in the name of the Christ from heaven united with Jesus, by which the spiritual nature attained to self-consciousness and to perfection, entering into fellowship with the Pleroma. According as the candidate was to be admitted among the psychical or the pneumatical Christians, both the ceremony and the formula of baptism differed. The latter, which was the higher baptism, was conducted with great pomp and rejoicing, the chamber in which the ceremony was performed being adorned as for a marriage. "One baptismal formula for the Pneumatics," Neander says, "ran thus: 'In the name which is hidden from all the divinities and powers (of the Demiurge), the name of *truth*, which Jesus of Nazareth has put on in the light-zones of Christ, the living Christ, through the Holy Ghost, for the redemption of the angels, —the name by which all things attain to perfection.' The candidate then said, 'I am *established* and redeemed,—I am redeemed in my soul from this world, and from all that comes from it, by the name of Jehovah, who has redeemed the soul of Jesus by the living Christ.' The whole assembly then said, 'Peace (or salvation) to all on whom this name rests.' Next they bestowed on the person baptized the sign of consecration to the priestly office, by anointing with oil, customary also in the church; but the oil in this case was a costly balsam; for the precious, far-spreading fragrance was intended to be a symbol of that transcendant bliss of the Pleroma which had been appointed for the redeemed."

The Marcosians seem to have been the first who practised the ceremony of extreme unction. The dead were anointed with balsam mingled with water, and a form of prayer was pronounced over them, to the intent that the souls of the departed might rise free from *Demiurge*, and all his powers, to their mother, the *Sophia*. This sect used also a mystical table which symbolically represented their system.

MARDAITES. See MARONITES.

MARGARET'S (ST.) DAY, a festival of the Romish church, celebrated on the 21st of February. A festival dedicated to another saint of the same name, who is represented as a virgin and martyr, is celebrated by the Romish church on the 20th of July.

MARGARITES, a word used by the Greek church to denote the small particles of bread which adhere to the chalice or the patin, after consecration, in the sacrament of the Lord's Supper. They receive the name of Margarites or Pearls from the transparent appearance which they assume when exposed to the moisture.

MARICA, an ancient Roman goddess worshipped at Minturnæ, and to her a grove was consecrated on the river Liris. She has sometimes been considered as identical with APHRODITE (which see). Hesiod confounds her with *Circe*. Virgil makes her the wife of Faunus, and the mother of Latinus, an ancient king of Latium.

MARINE DEITIES, gods worshipped by the ancient Greeks and Romans as presiding over the sea. The principal of these was the *Poseidon* of the Greeks, and *Neptune* of the Romans, and to him must be added *Nereus*, *Triton*, *Proteus*, the *Sirens*, *Sea-Nymphs*, and *Achelous*.

MARIOLATRY, the worship of the Virgin Mary. In the fourth century, in consequence of the prevalence of the ascetic spirit, the most extravagant opinions began to be entertained of the merit of virginity, and Mary, the mother of our blessed Lord, was venerated as the ideal of the celibate life. About this time an opinion arose that there were in the temple at Jerusalem virgins consecrated to God, among whom Mary grew up in vows of perpetual virginity. In the end of the fourth century, it became customary to apply to Mary the appellation, "Mother of God." Until this time, however, there is no trace of the worship of the Virgin. But the first appearance of Mariolatry was among a small sect of women, who came from Thrace and settled in Arabia, and who, from cakes or wafers which they consecrated to Mary, were called COLLYRIDIANS (which

ence). These were keenly opposed by the HELVIDIANS or ANTIDICA-MARIANITES (which see). But the worshippers of Mary prevailed, and in the fifth century images of the Virgin were placed in the churches holding the infant Jesus in her arms. Once introduced, this species of worship spread rapidly, and Mary became a conspicuous object of veneration in the churches, both of the East and West. Towards the close of the tenth century the custom became prevalent among the Latins, of celebrating masses, and abstaining from flesh on Saturdays, in honour of Mary. About the same time the daily office of St. Mary, which the Latins call the lesser office, was introduced, and it was afterwards confirmed by Pope Urban II. in the council of Clermont. The Rosary also came into use, consisting of fifteen repetitions of the Lord's Prayer, and one hundred salutations of St. Mary; and the Crown of St. Mary, as it was called by the Latins, consisted of six or seven repetitions of the Lord's Prayer, and sixty or seventy salutations according to the age ascribed by different authors to the Holy Virgin.

Mariolatry now became an established doctrine and practice in the church of Rome, and down to the present day has continued to occupy a very conspicuous place in her ritual; while with equal intensity Mary receives the worship of the Oriental church, under the name of *Panagia*, or all-holy. Adopting the distinction drawn by Thomas Aquinas, Romanists allege that they honour the Virgin, not with *Latria*, or the worship due to God only, but with a high degree of veneration, which they term *Hyperdulia*, and which occupies an intermediate place between the *Latria* due to God, and the *Dulia* due to saints and angels. But even with this qualification it cannot be denied that in Romish books of devotion, prayers to the Virgin occupy a prominent place. Thus, what prayer is in more constant use than the "Ave Maria," or "Hail Mary," which, after quoting a passage from the Salutation of the Angel Gabriel to the Virgin, adds those words, "Holy Mary, Mother of God, pray for us sinners now, and in the hour of our death, Amen?" Again, in another prayer, the Virgin is thus addressed, "We fly to thy patronage, O Holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin." The "Salve Regina" runs thus, "Hail! Holy Queen, mother of mercy, our life, our sweetness, and our hope! to thee we cry, poor banished sons of Eve, to thee we send up our sighs, mourning and weeping in this valley of tears; turn, then, most gracious advocate, thy eyes of mercy towards us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus,—O clement! O pious! O sweet Virgin Mary." She is called "Mirror of Justice," "Seat of Wisdom," "Cause of our Joy," "Tower of David," "Ark of the Covenant," "Gate of Heaven," "Morning Star," "Refuge of Sinners," and many other such terms which plainly shows the very high place which Mary occupies in the devotions of the Romish church. The Romish Breviary, also, of which every priest must read a portion each day in private under pain of mortal sin, uses the following strong language as to the Virgin,—"If the winds of temptation arise, if thou run upon the rocks of tribulation, look to the star, call upon Mary. If thou art tossed upon the waves of pride, of ambition, of detraction, of envy, look to the star, call upon Mary. If anger or avarice, or the temptations of the flesh toss the bark of thy mind, look to Mary. If disturbed with the greatness of thy sins, troubled at the defilement of thy conscience, affrighted at the horrors of the judgment, thou beginnest to be swallowed up in the gulf of sadness, the abyss of despair, think upon Mary—in dangers, in difficulties, in doubts, think upon Mary, invoke Mary." The Council of Trent declares prayer to the Virgin to be "good and wholesome." But if we would know how strong is the hold which devotion to the Virgin has taken of the true Romanist, let us listen to the following undisguised avowal of an Italian Jesuit, as made to the Rev. Hobart Seymour, and recorded in his deeply interesting work, 'Mornings with the Jesuits.'

"The feeling of devotion to the Virgin," said this bigoted Romanist, "has a mysterious something in it, that will ever linger about the heart of the man who has ever felt it. It is one of those feelings that, once admitted, can never afterwards be totally obliterated. There it still clings around the heart, and though there may be coldness to all other religious impressions,—though there may be infidelity or even scorn upon all our faith—though there may be the plunging into the wild vortex of every sin, yet still there will not unfrequently be found even among the very worst of our people, a lingering feeling of devotion to the blessed Virgin. It is as a little thread that still keeps hold of the soul, and it will yet draw him back. All else may be broken; but this thread, by which the blessed Virgin holds him, still clings to his soul. Even in the most wild, wicked, and desperate men—even among the bandits in their worst state, there is always retained this devotion to Mary; and when we cannot get at their hearts in any other way—when every other argument or truth or principle or feeling of religion fails to make any impression, we frequently find access opened to their hearts, by this one feeling still lingering about them; and thus we find by experience that a devotion to the blessed Virgin proves often the means by which we are able to lay hold of their hearts, and win them back to our holy religion."

So enthusiastic, accordingly, have been the votaries of the Blessed Virgin, that Buonaventura has blasphemously applied some of the most sublime, devotional passages in the Psalms, to the Virgin Mary, and St. Liguori goes so far as to say, that "all is subject to Mary, even God himself." In "The Glories of Mary," by St. Alphonso de Liguori, who was canonized by the Church of Rome only a few

years ago, we find the vision of St. Bernard recorded with approbation, in which he beheld two ladders extending from earth to heaven. At the top of one ladder appeared Jesus Christ. At the top of the other ladder appeared the Virgin Mary. While those who endeavoured to enter into heaven by the way of Christ's ladder, fell constantly back and utterly failed; those, on the other hand, who tried to enter by the ladder of Mary, all succeeded, because she put forth her hands to assist and encourage them.

But it is not necessary to go so far back as Buonaventura, or St. Bernard, or St. Liguori; we may refer to Pope Gregory XVI., who thus speaks in an encyclical letter issued on entering on his office:—"Let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope." Nay, the enthusiasm waxing greater as time advances, Dr. Cullen, the archbishop of Dublin, in a pastoral issued a few years ago, breaks forth into the following strains of laudation:—

"Her body, which had been the temple of the Holy Ghost, and given human flesh to the Redeemer, exempted from the lot of the other descendants of Adam, is not condemned to moulder into dust, but united again with her pure soul, is, by the Divine power, translated into heaven, and placed at the right hand of her eternal Son. Here, to use the words of Scripture, she appears 'bright as the morning rising, elect as the sun, beautiful as the moon, terrible as the array of battle.'—(Cant. vi. 9.) The angels and saints of heaven, filled with astonishment at the splendour of her majesty, cry out, 'Who is she that cometh up from the desert flowing with charms and delights, leaning upon her beloved?'—(Cant. viii. 5.) With what raptures do all the celestial spirits receive their queen! With what exultation do the patriarchs and prophets, and all the saints, rise up to greet her through whom they received their Redeemer, and to whom they were thus indebted for their glory! Oh, how on this happy occasion the earth itself rejoices! its fruits are no longer the fruits of malediction. 'The land that was desolate and impassable shall be glad,' says the Scripture, 'and the wilderness shall rejoice and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise.'"—(Isa. xxx.)

That the worship of the Virgin is universally practised by Romanists, travellers in Roman Catholic countries universally attest. Churches are built to her honour, while her shrines are crowded with enthusiastic devotees. Her name is the first which the infant is taught to lisp, and to her is cast the last look of the dying. The soldier fights under her banner, and the brigand plunders under her protection. In Italy and Spain robbers wear a picture of Mary hung round their neck. If overtaken suddenly by death, they kiss the image and die in peace. *Santa Maria*, Holy Mary, is the Romish devotee's all in all. One Hail Mary is worth ten Paternosters, and Mr. Seymour tells us that a Romish priest in Italy declared to him his firm belief, that God hears our prayers more quickly when they are offered through the Blessed Virgin than when offered through any one else. It has also been maintained by some Romanists, that the adoration of the Virgin is in accordance with the principles of human nature. Thus Mr. Seymour describes an interview on this subject with a Jesuit priest at Rome: "He stated, that there was a great difference in the bent and habit of mind, between English Protestants on the one hand, and Italian Romanists on the other; that Protestants habitually let their minds dwell on Christ's teaching, on Christ working miracles, and especially on Christ's suffering, bleeding, dying on the cross, so that in a Protestant mind, the great object was Christ in the maturity of his manhood; but that Romanists habitually dwelt on the childhood of Christ; not on the great events that were wrought in maturity and manhood, but on those interesting scenes which were connected with his childhood. He then went on to say that this habit of mind led to the great difference, that as Protestants always dwelt on the suffering and dying Christ, so Christ in a Protestant mind was always connected with the cross; and that as Romanists constantly meditated rather on the childhood of Christ, so Christ in a Romanist's mind was usually associated with his mother, the Virgin Mary. He then continued to say that the constant dwelling of the mind in contemplation of the child, naturally led to more thought, more contemplation, more affection, and finally, more devotion for the mother; that when one thinks of all the little scenes of his childhood, dwells on the little incidents of interest between the child Jesus and the mother Mary, recollects that she had him enshrined in her womb, that she used to lead him by the hand, that she had listened to all his innocent prattle, that she had observed the opening of his mind; and that during all those days of his happy childhood she, and she alone of all the world, knew that that little child whom she bore in her womb, and nursed at her breasts, and fondled in her arms, was her God—that when a man thinks, and habitually thinks of all this, the natural result is, that his affections will be more drawn out, and his feelings of devotion more elevated towards Mary. And he concluded by stating that this habit of mind was becoming more general, and that it was to it that he would attribute the great increase, that late years had witnessed in the devotion to the Virgin Mary."

In accordance, therefore, with the importance attached to the worship of the Virgin in the Church of Rome, we find in its prescribed offices and ritual not only prayers offered to the Almighty in her name, pleading her merits, through her mediation, advocacy, and intercession, but prayers offered directly to herself, beseeching her to employ her intercession with the Eternal Father and with her Son in behalf of her petitioners; and proceeding a step

farther, we find prayers to her for her protection rom all evils, spiritual and bodily; for her guidance and aid, and for the influences of her grace. In addition to all this, divine praises are ascribed to her in pious acknowledgment of her attributes of power, wisdom, goodness, and mercy, and of her exalted state above all the spirits of life and glory in heaven; and for her share in the redemption of the world, and the benefits conferred by her on the individual worshipper.

In Romish countries the whole month of May is annually devoted to the Virgin, and is called by way of eminence, "Mary's Month." In Paris, for example, a service in her honour is performed with great ceremony every evening throughout the entire month. Temporary altars are raised to her surrounded by flowers and evergreens, and profusely adorned with garlands and drapery, her image usually standing in a conspicuous place before the altar. The chief part in these religious festivities is performed by societies or guilds, which are expressly instituted chiefly for the celebration of the Virgin's praises. A collection of hymns is in regular use by the fraternities in Paris, many of them being addressed directly and exclusively to the Virgin. One of the most remarkable works in praise of Mary is the Psalter of Bonaventura, a Franciscan monk of the thirteenth century. In this work the author so changes the commencement of each of the Psalms of David as to address them all to the Virgin Mary; interspersing in some of them much of his own composition, and then adding the *Gloria Patri* to each. Appended to Bonaventura's Psalter are various hymns to the Virgin, being alterations of prayers addressed to God in Scripture. The Athanasian Creed is employed in the same manner to declare belief in the divinity of Mary, and in course of this modification of the creed, the assumption of the Virgin into heaven is specified as one of the points to be believed on pain of forfeiting all hopes of salvation.

The works of Bonaventura gave great impulse to the worship of Mary in the Romish church. Others followed in the same strain, among whom may be mentioned Gabriel Biel, a schoolman of great celebrity in the fifteenth century, and Peter Damiani, whose works were published under the authority of the Pope in the beginning of the seventeenth century. At length, to such an extent had the veneration for the Virgin Mary been carried, that able and learned Roman Catholic writers came forward to moderate the extravagancies of their brethren, and to modify and reduce the worship of the Virgin within reasonable bounds. To effect this object, Theophilus Raynaud, a Jesuit of Lyons, produced a work entitled 'Diptycha Mariana,' in which he strongly disapproved of some of the sentiments which had been put forth by preceding writers on the subject, particularly those which ascribed to Mary attributes and acts which properly belong to God the Father, or to Christ the Son. To such an extent, indeed, had the desire been carried of setting aside Jesus, and substituting Mary in his room, that in the sixteenth century the Christian era was made, by some Romish writers, to begin, not from the "birth of Christ," but from "the Virgin Mother of God."

At the present day the worship of the Virgin Mary occupies a conspicuous place in the ritual of the Romish church. The *Ave Maria*, or Hail Mary, has, since the fifteenth century, been the favourite prayer to the Virgin, and always accompanies the Paternoster in the stated devotions of a Romanist. In the 'Litany of the Blessed Virgin' there are more than forty invocations of the Virgin, designating her by as many varieties of title. The favourite hymn or prayer, called *Salve Regina*, is addressed exclusively to the Virgin, as is also the hymn *Ave Maria Stella*, Hail, Mary, star of the sea. St. Alphonsus Liguori, who was canonized by Pope Gregory XVI. in 1839, published a work entitled the 'Glories of Mary,' in which she is extolled far above mortals, and invested with attributes and authority of the highest order. The Most Holy Father, to whom we have just referred, granted in 1840 an indulgence of 100 years to every one who should recite a prayer to the Virgin to this effect, "O immaculate queen of heaven and of angels, I adore you. It is you who have delivered me from hell; it is you from whom I look for all my salvation." Pius IX., in his encyclical letter of date 1846, says, "In order that our most merciful God may the more readily incline his ear to our prayers, and may grant that which we implore, let us ever have recourse to the intercession of the most holy mother of God, the immaculate Virgin Mary, our sweetest mother, our mediatrix, our advocate, our surest hope, and firmest reliance, than whose patronage nothing is more potent, nothing more effectual with God." In the allocution of the same 'Most Holy Father,' pronounced in the secret consistory at Gaeta, 1849, he says, "Let us have recourse to the most holy and immaculate Virgin Mary, who, being the mother of God, and our mother, and the mother of mercy, finds what she seeks, and cannot be frustrated." In 1854 his Holiness issued a decree, declaring the immaculate conception of the Virgin to be henceforth an article of faith in the Romish Church, and thus a very important step in advance has been taken towards investing the mother of Jesus with the honours of divinity. She is henceforth to be viewed by every Romanist as taken out of the category of sinful mortals, and ranged among sinless beings.

MARK'S (St.) DAY, a festival observed both by the Romish and the Greek churches on the 25th of April. On this day the Great or Septiform Litany is read, and a procession takes place. See Litanies.

MARK (St.), Liturgy of. See Liturgies.

MARNAS, a deity anciently worshipped at Gaza, one of the lordships of the Philistines. This god is

said to have migrated into Crete, and become the Cretan Jupiter.

MARONITE CHURCH (THE), one of the Oriental churches, which fraternizes with Rome. It derives its name either from a Syrian monk named Maro, who lived on the banks of the Orontes about A. D. 400, or from one Marun or Maro, who was their patriarch of Antioch, and flourished about A. D. 700. The Maronites appear to be the descendants of those Syrian Christians who, on the Mohammedan invasion in the seventh century, found an asylum in the mountains of Libanus and Anti-Libanus, whence they frequently sallied forth on predatory incursions to the great annoyance of the Saracens or Arabs. Great numbers of them, so many it is said as 12,000, were seized and carried off as prisoners by Justinian III., the Greek emperor. This proved an effectual check to their marauding propensities. During the Crusades the extent of their territory was much reduced, and by frequent wars with the Ottomans they were diminished in numbers, and at length put under tribute.

The Maronites at an early period of their history seem to have maintained the heresy of the MONOTHELITES (which see), alleging that in the Person of Christ there were two natures and one will. For five centuries the Maronite church held an independent position, but in the twelfth century it was united with the Romish church in the reign of Baldwin IV., and their patriarch was present at the Lateran council held by Pope Innocent III. Though nominally subject to Rome, this Oriental church still retains so much of its original independence, that its patriarch styles himself Peter the patriarch of Antioch, thus claiming to be the spiritual descendant and representative of the Apostle Peter in the East. The fact is, that Rome has had the utmost difficulty in maintaining its authority over the Maronites, both because of their tendency to fall into heresies of different kinds, and also because of their unwillingness to part with their ancient independence. To effect their more complete subjugation to the Papal see, Gregory XIII. founded a college at Rome for the education and training of Maronite missionaries, who might be instrumental in diffusing among their countrymen an ardent attachment to the Romish church. All the schemes devised, however, to bind the Maronite church to the Roman pontiff have been hitherto unsuccessful; for some of them refuse, at this day, to recognize the alliance with the Latin church. To arrange the affairs of the Maronite church, Pope Clement XII. summoned the Great Council of Lebanon, which was held on the 30th of September 1736. It was attended by eighteen bishops, of whom fourteen were Maronites, two Syrian, and two Armenian. The abbots of several monasteries were also present, along with a multitude of the priests and chief people of the country. By the decrees of this council the church of the Maronites is regulated to this day.

The seat of the Maronites is the mountainous district of Lebanon, from about Tripoli to Tyre. The main body of the range called Libanus is inhabited by nearly 240,000 Maronites, calculated, however, by Dr. Wilson, at not more than 150,000. The patriarch of the body is elected by the bishops, who must all be monks, but he receives his robe of investiture from Rome, in acknowledgment of the subjection of his church to the Papal see. He is held in the highest veneration by the people among whom he lives. His income amounts to about £2,000 a-year. His jurisdiction extends over nine metropolitan sees, the occupants of which, chosen by the people, but consecrated by the patriarch, are called *Metráns* or Metropolitans. The patriarch has two vicars or assistants, one of them connected with the temporal, and the other with the spiritual affairs of the church. He has also an agent at Rome, and three presidents at the principal monasteries or colleges. The agent of the patriarch at Rome reported in 1844, that, exclusive of convents, there were 356 Maronite churches in Syria, to which were attached 1,205 priests, under the authority of their bishops and patriarch. The number of priests, however, was stated by the American missionaries in 1845 at between 700 and 1,000.

Dr. Wilson, in his 'Lands of the Bible,' quotes from a communication of Mr. Graham of Damascus, the following description of the Maronite convents: "In Lebanon the conventual system is in the most vigorous operation. In most other countries these institutions have been on the decline since the era of the Reformation; but on the goodly mountain, fanaticism and superstition, like the power of its vegetation, have been increasing and multiplying with startling luxuriance. . . . Division perverts their councils, and fanaticism stains their conduct, and the heathenish Druze and the superstitious Maronite are hardly distinguishable from each other in the moralities and charities of life. In the extensive district of Kasrawán a Protestant would not be allowed to settle; and, if he could be permitted to pass through it without insult or injury, he might be very thankful. This is the result of the Monastic Institutions, for the peasants are a quiet, tranquil, and industrious race. The whole mountain is filled with convents. Their numbers I do not know; but it must be prodigious. Some of them, like that of the Deir el-Kalla, are very rich, possess the choicest old wines of the country, and the reputation of indulging in the unnatural enormities which brought destruction on the cities of the plain. Many of the monks are totally ignorant, and can neither read nor write. In such circumstances, it may easily be imagined how incompetent their motives, hopes, and fears must be to control, not the vices of our nature only, but its very principles also! Apostolic morality is not sufficient. They aim at the supposed angelic excellency of the celibate, and they fall into pollutions below the level of the brutes."

The Maronite clergy, though connected with Rome, dissent from her regulations in regard to the celibacy of the priesthood, most of them being married men. On this point, accordingly, the Pope has been obliged to make a compromise with them, and to allow them to retain their wives when they happen to have married before taking priest's orders. They are not, however, allowed to marry after having entered into the priesthood, or to remarry should they be deprived of their wives while in the priesthood. In Divine service, the Arabic language is used in reading the Gospels and Epistles, and the Syriac in performing their masses and liturgical services. The parish priests are elected by the people, and ordained by the diocesan bishops or the patriarch. They are not allowed to follow any secular profession. It is no part of their duty to preach, but simply to read the offices. The priests have parsonage houses, but the produce of their glebes is applied to defray the ordinary expenses of their churches. Their income ranges from 2,000 to 9,000 piastres. The unmarried priests are not generally elected to the ministerial charge of parishes, but are usually connected with convents, either as superiors, or in subordinate offices. The Maronites consider preaching to have been one of the peculiar offices of our Saviour, and a preacher is therefore held in the highest respect. Before a priest can venture to undertake the responsible duty of preaching, he must have a written permission from the patriarch or the bishop of the diocese. Occasionally permission is given to laymen to officiate as preachers. The Romish church, unwilling to lose the hold she has got over the Maronites, allows them to retain several customs and observances at variance with her ritual arrangements. A few of these are thus adverted to by Dr. Wilson: "They have been allowed to maintain most of their own customs and observances, however much at variance with those which Rome is usually content to sanction. They are allowed to preserve their own ecclesiastical language, the Syriac, while Rome has shown her partiality for the Latin rite, by bringing it into use wherever practicable. They dispense the communion in both kinds, dipping the bread in wine before its distribution among the people. Though they now observe the Roman calendar, as far as the time of feasts and fasts is concerned, they recognise local saints which have no place in its commemorations. They have retained the custom of the marriage of their clergy previous to their ordination. Though they profess to be zealous partizans of Rome, it dare not so count upon their attachment as to force upon them all that in ordinary circumstances it thinks desirable. In order to secure its present influence over them, it is subjected to an expense of no small magnitude."

The Maronites are an active industrious people, and amid their rocky dwellings they carry forward their agricultural labours with such zeal and success, that ere long the prophecy bids fair to be fulfilled, "Lebanon shall be turned into a fruitful field."

MARRIAGE. The origin and institution of the nuptial contract dates from the creation of man, for no sooner had Adam sprung from the hand of his Creator, than God was pleased to declare, "It is not good for man to be alone," and accordingly he created Eve, and brought her to the man, who said, "This is bone of my bone, and flesh of my flesh Therefore shall a man leave father and mother, and cleave unto his wife: and they twain shall be one flesh." Among the earliest nations, accordingly, we find the marriage relation uniformly held in respect. The Jews, indeed, in Old Testament times, not only regarded the married state as honourable and right, inasmuch as it was a fulfilment of the Divine command, "Be ye fruitful and multiply, and replenish the earth," but from the expectation of the advent of the Messiah, which prevailed among them from the earliest period of their nation's history, there was felt to be as it were a sacred obligation resting upon all to marry. Hence it was esteemed the duty of every male who had reached eighteen or twenty years of age to enter into the marriage union, and it was esteemed a reproach in any man to lead a life of celibacy; nay, even it was viewed as a sin, since he might by remaining unmarried frustrate the great promise of the Redeemer, that the seed of the woman should bruise the head of the serpent. Hence among the Jews marriages were usually contracted at an early age, the ordinary period fixed by the Rabbins being eighteen in the case of males, and twelve in the case of females.

Maimonides alleges that marriage was contracted in the time of the patriarchs with little ceremony, but it is plain from various passages of the Books of Moses, that a regular contract was made in the house of the bride's father, before the elders and governors of the place, after which she was conveyed with considerable pomp to the house of her husband. The Jews allege that after her espousals or betrothment she was allowed to remain for a certain period, at least ten months, in her parents' house, that she might make suitable preparations for the marriage ceremony. The wedding was celebrated with a feast of seven days. The bride was adorned on the occasion with as much care and elegance as her station in life permitted, and a nuptial crown was placed upon her head. During the marriage-feast, the bridegroom and his party entertained themselves in one apartment, while the bride and her companions were similarly employed in another. "On the last day," to quote from Dr. Nevin in his 'Biblical Antiquities,' "the bride was conducted to the house of the bridegroom's father. The procession generally set off in the evening, with much ceremony and pomp. The bridegroom was richly clothed with a marriage robe and crown, and the bride was covered with a veil from head to foot. The companions of each attended them with songs and the music of instru-

ments; not in promiscuous assemblage, but each company by itself; while the virgins, according to the custom of the times, were all provided with veils, not indeed so large and thick as that which hung over the bride, but abundantly sufficient to conceal their faces from all around. The way, as they went along, was lighted with numerous torches. In the meantime, another company was waiting at the bridegroom's house, ready, at the first notice of their approach, to go forth and meet them. These seem generally to have been young female relations or friends of the bridegroom's family, called in at this time, by a particular invitation, to grace the occasion with their presence. Adorned with robes of gladness and joy, they went forth with lamps or torches in their hands, and welcomed the procession with the customary salutations. They then joined themselves to the marriage train, and the whole company moved forward to the house. There an entertainment was provided for their reception, and the remainder of the evening was spent in a joyful participation of the marriage supper, with such social merriment as suited the joyous occasion. None were admitted to this entertainment beside the particular number who were selected to attend the wedding; and as the regular and proper time for their entrance into the house was when the bridegroom went in with his bride, the doors were then closed, and no other guest was expected to come in." Such were the ceremonies which attended the celebration of a marriage among the ancient Jews. In the time of Ruth no other ceremony seems to have attended a marriage than the pronouncing of a solemn blessing, by the nearest relations, on the parties, who agreed in their presence to become husband and wife. Thus Boaz merely declared in presence of the elders assembled at the gate of the city, that he had resolved to take the daughter of Naomi to be his wife. "And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem. So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son."

The marriage ceremony of the modern Jews differs considerably from that of the ancient. It is thus described by Mr. Allen in his 'Modern Judaism:' "On the day fixed for the solemnization of the nuptials, the bride and bridegroom are conducted to the place appointed for the celebration of the ceremony. The bride is escorted by women, and the bridegroom by men. The company is generally large, including most or all of their friends and acquaintances. Ten men, at least, must be present; or the marriage is null and void. The chief-rabbi and chassan of the synagogue form part of the company.

"A velvet canopy is brought into the room, and extended on four long poles. The bride and bridegroom are led to their station under this canopy; the bridegroom by two men; and the bride by two women, her face being covered with a veil. These two men and two women are always the parents of the bride and bridegroom, if they happen to be living: otherwise this office is performed by their nearest kindred; a man and his wife for the bride, and another man and his wife for the bridegroom; though the bridegroom is led by the men, and the bride by the women. The parties are placed opposite to each other, and then the person who performs the ceremony, takes a glass of wine in his hand, and says: 'Blessed art thou, O Lord our God, King of the universe! who createst the fruit of the vine. Blessed art thou, O Lord our God, King of the universe! who hast sanctified us with thy commandments and hast forbidden us fornication, and hast restrained us from the betrothed, but hast permitted us those who are married to us, by means of the canopy and wedlock. Blessed art thou, O Lord! who sanctifiest Israel.' The bridegroom and bride then drink of the wine; after which the bridegroom takes the ring, and puts it on the bride's finger; saying, 'Behold thou art wedded to me with this ring, according to the law of Moses and Israel.'

"Then the marriage contract is read, which specifies that the bridegroom A. B. agrees to take the bride C. D. as his lawful wife, according to the law of Moses and Israel; and that he will keep, maintain, honour, and cherish her, according to the manner of all the Jews, who honour, keep, maintain, and cherish their wives; and that he will keep her in clothing decently, according to the custom of the world. This instrument also specifies what sum he settles upon her in case of his death; and he obliges his heirs, executors, and administrators, to pay the same to her out of the first produce of his effects.

"After the reading of this instrument, the person performing the ceremony takes another glass of wine, and repeats seven benedictions. Then the bridegroom and bride drink the wine; after which the empty glass is laid on the floor, and the bridegroom, stamping on it, breaks it to pieces. This part of the ceremony is said to be intended as an indication of the frailty of life. Then all the company shout, *Good luck to you.* The ceremony is followed by a contribution for the poor of the land of Canaan.—The nuptial feast is as sumptuous as the parties can afford, and continues for seven days."

In the early ecclesiastical writers, no account is given of the mode in which marriage was solemnized among the members of the primitive Christian church. It was not until the ninth century, indeed, that the propriety or necessity of marriage being celebrated with religious exercises was recognized by the civil law, but so early as the second century, such religious rites were required by the church. The ceremony appears to have been conducted with the utmost simplicity in these days of primitive Christian-

nty. The purple fillet with which the hair of unmarried females was bound, was first removed from the head of the bride, and a veil thrown over her person. The pastor then addressed suitable admonitions to the parties, at the close of which they both partook of the communion. This solemn service having been gone through, they were required to join their right hands, when the minister pronounced them to be married persons, and prayed for a blessing upon the union thus formed. The parties were now adorned with garlands of flowers, and walked in procession to their home. The evening was closed with a marriage feast, at which the relatives and friends of the bridegroom and bride were present. The ceremony of crowning the parties, which was the commencement of the whole service, has been already described under the article CROWN (NUPTIAL).

The marriage procession which conducted the bridegroom with great pomp to the house of his future bride, is universal in the East, and is alluded to in the Talmud and in the parable of the Ten Virgins, recorded in Matth. xxv. 1—10. We find a modern illustration of the custom in Messrs. Bonar and M'Cheyne's Travels in Palestine: "The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through several streets of the town, attended by a numerous body of friends, all in their showy eastern garb Persons bearing torches went first, the torches being kept in full blaze by a constant supply of ready wood from a receiver, made of wire, fixed on the end of a long pole. Two of the torch-bearers stood close to the bridegroom, so that we had a view of his person. Some were playing upon an instrument not unlike our bagpipe, others were beating drums, and from time to time muskets were fired in honour of the occasion. There was much mirth expressed by the crowd, especially when the procession stood still, which it did every few paces. We thought of the words of John, 'The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice.' At length the company arrived at the entrance of the street where the bride resided. Immediately we heard the sound of many female voices, and observed by the light of the torches, a company of veiled bridesmaids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught a sight of the approaching procession, they ran back into the house, making it resound with the cry, 'Halil, halil, halil,' and music both vocal and instrumental commenced within. Thus the bridegroom entered in 'and the door was shut.' We were left standing in the street without, 'in the outer darkness.' In our Lord's parable, the virgins *go forth* to meet the bridegroom with lamps in their hands, but here they only waited for his coming. Still we saw the traces of the very scene described by our Lord. and a vivid representation of the way in which Christ shall come and the marriage supper of the Lamb begin."

Among the ancient Greeks marriage was looked upon as an important and even solemn transaction. On the day before the marriage was celebrated, sacrifices or offerings were made to the deities who presided over the marriage relation, particularly to *Hera* and *Artemis*. Both bride and bridegroom cut off a portion of their hair, and dedicated it as an offering to one of the gods. On the wedding-day the parties were both of them subjected to careful ablution. Towards evening the bride was conveyed from her father's house to that of the bridegroom in a chariot, accompanied by the bridegroom and a companion chosen by him for the occasion, and usually called the *paranymph*. Crowds of attendants marched in procession carrying lighted torches, while music, both vocal and instrumental, saluted the bridal train as it moved along. The bride was veiled, and both she and the bridegroom wore chaplets on their heads. As the parties entered the house of the bridegroom, sweetmeats were showered plentifully over their heads, denoting a wish that abundance of good things might ever attend them. The marriage was not celebrated with any special rites, either civil or religious; but when the parties had reached the house of the bridegroom, or of his parents, a nuptial feast was held, at which both women and men were present, seated, however, at separate tables. At the conclusion of the feast, and when the parties had retired to their own apartments the *epithalamium* or marriage hymn was sung before the door. On the day following the marriage, it was customary for the friends to send presents to the newly married pair.

An ancient Roman marriage differed in various particulars from a marriage among the ancient Greeks. The wedding-day was not fixed without first consulting the auspices. Certain days were avoided as unlucky, especially the Kalends, Nones, and Ides of each month. On the occasion of the marriage, the bride was dressed in a long white robe with a purple fringe, or adorned with ribands, and a girdle was worn round the waist, while a veil of a bright yellow colour was thrown over the head, and shoes of the same colour were worn upon the feet. Her hair was divided on this occasion with the point of a spear. Among the Romans no marriage was celebrated with religious rites except the CONFARREATIO (which see). In the evening of the marriage the bride was conducted to the house of her husband, carrying in her hands a distaff and a spindle with wool. Three boys accompanied her dressed in the prætexta, one bearing a torch before, while the other two walked by her side. The procession was also attended by a large company of the friends both of the bridegroom and the bride. On reaching the house of the bridegroom, the entrance of which was ornamented with flowers, the utmost care was taken that the bride should not strike her foot against the threshold, which would have been an unlucky omen. To prevent this she was carried into the house. Before entering,

however, she wound a portion of wool round the door-posts, and anointed them with lard; after which her future husband met her with fire and water, which she was required to touch. She then advanced forward and took her seat upon a sheepskin prepared for the purpose, when the keys of the house were formally presented to her. A marriage feast closed the whole proceedings. On the day following the marriage, or at least on an early day thereafter, sacrifices were offered to the *Penates* or household gods.

The marriage ceremonies among the ancient Scandinavians were very simple, and chiefly consisted in feasting. "The bridegroom," says Mr. Mallet, "having obtained the maiden's consent, together with that of her parents and guardians, appointed the day; and having assembled his own relations and friends, sent some of them to receive in his name the bride and her portion from her father. The friends were answerable for the charge that was committed to them, and if they abused their trust, the law amerced them in a sum treble to what was paid for murder. The father or guardian of the young woman attended her also to the husband's house, and there gave her into his hands. After this the new married pair sat down to table with their guests, who drank to their healths along with those of the gods and heroes. The bride's friends then took her up and bore her on their shoulders, which was a mark of esteem among the Goths; her father afterwards led her to the nuptial bed, a great number of lights being carried before her; a custom known to the Greeks and Romans, and still in use in some parts of the North. The marriage being consummated, the husband made his wife several presents, such as a pair of oxen for the plough, a harnessed horse, a buckler, together with a lance and a sword. 'This was to signify,' says Tacitus, 'that she ought not to lead an idle and luxurious life, but that she was to be a partaker with him in his labours, and a companion in dangers, which they were to share together in peace and war.' He adds that 'the women, on their parts gave some arms; this was the sacred band of their union, these their mystic rites, and these the deities who presided over their marriage.' The yoked oxen, the caparisoned horse, and the arms, all served to instruct the women how they were to lead their life, and how perhaps it might be terminated. The arms were to be carefully preserved, and being ennobled by the use the husband made of them, were to be consigned as portions for their daughters, and to be handed down to posterity."

In the Greek church the marriage ceremony consists of three parts, the betrothal, the coronation, and the dissolving of the crowns. Hence the ceremony is complicated and protracted. In the course of the service many prayers are offered not only for the married parties, but also for the bridesmaids. Benedictions of great beauty and solemnity are pronounced upon the newly married couple.

The modes of celebrating marriage among modern heathen nations are very different, and some of them very peculiar and deeply interesting. We select a few taken from the accounts of travellers. Among the Japanese a marriage is conducted after this manner: "On the day fixed for the marriage, an intelligent female servant of the second class is sent to the house of the bride to attend her, and the bride's father, having invited all his kinsfolk, entertains them previous to the bride's departure. The bridal party sets out in norimons or litters, the mediator's wife first, then the bride, then the bride's mother, and, finally, her father. The mediator has already preceded them to the bridegroom's house. The bride is dressed in white (white being the colour for mourning among the Japanese), being considered as thenceforward dead to her parents.

"If all the ceremonies are to be observed, there should be stationed, at the right of the entrance to the house of the bridegroom, an old woman, and on the left an old man, each with a mortar containing some rice-cakes. As the bride's norimon reaches the house, they begin to pound their respective mortars, the man saying, 'A thousand years!' the woman, 'Ten thousand!'—allusions to the reputed terms of life of the crane and the tortoise thus invoked for the bride. As the norimon passes between them, the man pours his cakes into the woman's mortar, and both pound together. What is thus pounded is moulded into two cakes, which are put one upon another and receive a conspicuous place in the toko of the room where the marriage is to be celebrated.

"The norimon is met within the passage by the bridegroom, who stands in his dress of ceremony ready to receive it. There is also a woman seated there with a lantern, and several others behind her. It was by the light of this lantern that formerly the groom first saw his bride, and, if dissatisfied with her, exercised his right of putting a stop to the ceremony. The bride, on seeing the bridegroom, reaches to him, through the front window of her norimon, her *marmori*, which is a small square or oblong bag, containing a small image of metal, used as an amulet, and he hands it to a female servant, who takes it into the apartment prepared for the wedding, and hangs it up. The bride is also led to her apartment, the woman with the lantern preceding.

"The marriage being now about to take place, the bride is led, by one of her waiting women, into the room where it is to be celebrated, and is seated there with two female attendants on either side. The bridegroom then leaves his room and comes into this apartment. No other persons are present except the mediator and his wife. The formality of the marriage consists in drinking saki after a particular manner. The saki is poured out by two young girls, one of whom is called the male butterfly, and the other the female butterfly,—appellations derived from their *susu*, or saki-jugs, each of which is adorned

with a paper butterfly. As these insects always fly about in pairs, it is intended to intimate that so the husband and wife ought to be continually together. The male butterfly always pours out the saki to be drunk, but, before doing so, turns a little to the left, when the female butterfly pours from her jug a little saki into the jug of the other, who then proceeds to pour out for the ceremony. For drinking it, three bowls are used, placed on a tray or waiter, one within the other. The bride takes the uppermost, holds it in both hands, while some saki is poured into it, sips a little, three several times, and then hands it to the groom. He drinks three times in like manner, puts the bowl under the third, takes the second, hands it to be filled, drinks out of it three times, and passes it to the bride. She drinks three times, puts the second bowl under the first, takes the third, holds it to be filled, drinks three times, and then hands it to the groom, who does the same, and afterwards puts this bowl under the first. This ceremony constitutes the marriage. The bride's parents, who meanwhile were in another room, being informed that this ceremony is over, come in, as do the bridegroom's parents and brothers, and seat themselves in a certain order. The saki, with other refreshments interspersed, is then served by the two butterflies, to these relations of the married parties in a prescribed order, indicated by the mediator; the two families, by this ceremony, extending, as it were, to each other the alliance already contracted between the bride and bridegroom."

Mr. Ellis gives an interesting account of the marriage ceremony in Madagascar: "When the preliminaries are determined, and the time fixed, viz., a good or lucky day, according to the sikidy or diviner, the relatives of the bride and bridegroom meet at the houses of the parents of the respective parties. All are attired in their best apparel, and decorated with their gayest ornaments. At the appointed hour, the relatives or friends of the bridegroom accompany him to the house of the bride. These pay or receive the dowry, which being settled, he is welcomed by the bride as her future husband; they eat together, are recognized by the senior members of the family as husband and wife; a benediction is pronounced upon them, and a prayer offered to God, that they may have a numerous offspring, abundance of cattle, many slaves, great wealth, and increase the honour of their respective families. They then repair to the house of the parents or friends of the bridegroom, and again eat together, when similar benedictions are pronounced by the senior members of the family, or the head man of the village, who is usually invited to the ceremony. The nuptial bond is, in some instances, now regarded as complete: general feasting ensues, after which the parties return to their respective homes, and the newly married couple to the residence prepared for them. But if, as is generally the case, the houses in which the parties have met is below the hill on which their village is built, the bride is placed on a sort of chair, under a canopy, and borne on men's shoulders up the sides of the hill to the centre of the village. Occasionally the bridegroom is carried in the same manner. The relatives and friends of the parties follow the procession, clapping their hands, and singing, as the bearers ascend. On reaching the village, they halt at what is called the parent-house, or residence of the officer of the government; a hasina, or piece of money, is given to the attending officer, for the sovereign, the receiving of which is considered a legal official ratification of the engagement, as the marriage cannot afterwards be annulled, except by a legal act of divorce in the presence of witnesses. No ring, or other emblem of the married state, is used on such occasions, or worn afterwards; nor is there any badge by which the married may be distinguished from the unmarried women in Madagascar, when their husbands are at home; but during the absence of their husbands, especially in the service of government, a necklace, of silver rings, or beads, or braided hair, is worn, to denote that they are married, and that consequently their persons are sacred. Thus the wives of the officers composing the late embassy to England were distinguished during the absence of their husbands."

Turning to the South Sea Islands, we find the following description given of a marriage in that quarter of the world by Mr. Williams in his Missionary Researches: "A group of women seated under the shade of a noble tree which stood at a short distance from the house, chaunted, in a pleasing and lively air, the heroic deeds of the old chieftain and his ancestors; and opposite to them, beneath the spreading branches of a bread-fruit tree, sat the newly purchased bride, a tall and beautiful young woman, about eighteen years of age. Her dress was a fine mat, fastened round the waist, reaching nearly to her ankles; while a wreath of leaves and flowers, ingeniously and tastefully entwined, decorated her brow. The upper part of her person was anointed with sweet-scented cocoa-nut oil, and tinged partially with a rouge prepared from the turmeric root, and round her neck were two rows of large blue beads. Her whole deportment was pleasingly modest. While listening to the chaunters, and looking upon the novel scene before us, our attention was attracted by another company of women, who were following each other in single file, and chaunting as they came the praises of their chief. Sitting down with the company who had preceded them, they united in one general chorus, which appeared to be a recital of the valorous deeds of Malietoa and his progenitors. This ended, a dance in honour of the marriage was commenced, which was considered one of their grandest exhibitions, and held in high estimation by the people. The performers were four young women, all daughters of chiefs of the highest rank, who took their stations at right angles on the fine mats with which the dancing-house was spread

for the occasion, and then interchanged positions with slow and graceful movements both of their hands and feet, while the bride recited some of the mighty doings of her forefathers. To the motions of the dancers, and to the recital of the bride, three or four elderly women were beating time upon the mat with short sticks, and occasionally joining in chorus with the recitative. We saw nothing in the performance worthy of admiration, except the absence of every thing indelicate—a rare omission in heathen amusements. We were informed that most of the wives of the principal chiefs were purchased; and that if a sufficient price is paid to the relatives, the young woman seldom refuses to go, though the purchaser be ever so old, and unlovely."

Hindu marriages are conducted with great pomp, and often at an enormous expense. "It often happens that a parent will expend his whole fortune upon a marriage entertainment, and pass the rest of his days in the most pitiable destitution. The nuptial ceremonies continue many days. On the third day the astrologer consults the zodiac, and pointing out to the married party a small star in the constellation of Ursa Major, near the tail, directs them to offer their devotions to it, declaring it to be Arundhati, wife of one of the seven rishis, or penitents. The wedding-dinner is invariably furnished with an immense number of guests, and if the entertainers be rich, is always extremely magnificent. Upon this occasion only, the bride sits down to partake with her husband of the luxuries provided; indeed, both eat out of the same plates. This, however, is the only time in her life that the wife is allowed such a privilege; henceforward she never sits down to a meal with her husband. Even at the nuptial feast, she eats what he leaves, unless she be too much of an infant to be sensible of the honour to which she has been exalted. Upon the last days of the festival, the bridegroom offers the sacrifice of the Homan, the bride throwing parched, instead of boiled rice into the fire. This is the only instance in which a woman takes part in that sacrifice, considered by the Hindoos the most sacred of all except that of the Yajna. These ceremonies being concluded, a procession is made through the streets of the town or village. It commonly takes place at night, the streets being brilliantly illuminated with innumerable torches, which gleam through the darkness with a dazzling but unnatural glare. The new-married pair are seated in the same palanquin facing each other. They are magnificently arrayed in brocaded stuffs, and adorned with jewels presented to them by the fathers of each, and if their fathers are unable to do this, the gems are borrowed for the occasion. Before the palanquin marches a band of musicians, who drown every other sound in the braying of horns, the clamour of drums, pipes, and cymbals. As the procession moves onward, the friends and relatives of the bride and bridegroom come out of their houses to express their congratulations as they pass, offering them various presents, for which, however, they expect a more than adequate return."

The marriages of the Chinese are, like those of the Hindus, celebrated at great expense. The bride, locked up in a red quilt sedan, borne by four men, and sometimes followed by an immense train gaily dressed, with music, banners, and other paraphernalia, is carried by night to the house of the bridegroom. Here the parties pledge each other in a cup of wine, and together worship the ancestral tablets, besides sometimes prostrating themselves before the parents of the bridegroom.

MARROW CONTROVERSY, a dispute which arose in the Church of Scotland in the beginning of the eighteenth century, caused by the re-publication of a book called the 'Marrow of Modern Divinity.' The book here referred to had been originally published in 1646, with the view of explaining and establishing the perfect freeness of the gospel salvation; of leading the sinner to come to the Saviour, all guilty, polluted, and undone as he is, and to embrace without hesitation the offered mercy. The author of the 'Marrow' was an Englishman, named Mr. Edward Fisher, who had been educated in the University of Oxford. To prevent the first part of the book from being misunderstood or perverted, a second part was added showing the Christian uses of the Law, and steering a middle course between the *Antinomians* on the one hand, and the *Neonomians* on the other. A copy of this production having been accidentally carried to Scotland in the knapsack of an old soldier, fell into the hands of Mr. Thomas Boston, then minister of Simprin, who acknowledged himself deeply indebted to it for clear views of Divine truth. The prevailing tone of theology in Scotland at that time was lamentably lax, and even semi-Arminian in its character. Amid the darkness, however, which covered almost the whole church and country, there were a few pious and devoted ministers of Christ, who sighed and prayed for a revival of the Lord's work in the land. Among these men of God was Mr. James Hog, minister at Carnock, who, anxious to diffuse a purer theology, issued an edition of the 'Marrow' in 1717, with a recommendatory preface. Immediately on its publication in Scotland, the book was assailed from various quarters as being unsound in doctrine, and Mr. Hog found it necessary to send forth two different pamphlets on the subject, the one, a 'Vindication of the Doctrine of Grace from the charge of Licentiousness;' the other, an 'Explication of the Passages excepted against in the Marrow;' both of which appeared early in the year 1719.

The Scottish pulpits now resounded with denunciations of the 'Marrow' and its doctrines. Among others, Principal Hadow of St. Andrews, in a sermon preached before the synod of Fife, and afterwards published at their request, attacked the 'Marrow' as a book fraught with the most odious Antinomianism. In addition to this sermon, Hadow soon

after published a pamphlet, which he styled, 'The Antinomianism of the Marrow detected.' A host of polemical pieces on both sides of the question now appeared in rapid succession, and for four years the Marrow Controversy raged in Scotland with unabated violence and fury. The numerous misrepresentations of the doctrines of the 'Marrow' which were given to the public by its opponents, led to the publication in the course of a few years of another edition of the book with copious and very valuable explanatory notes from the able pen of Thomas Boston of Ettrick.

The controversy was not long limited to the general public; it soon found its way into the General Assembly. That Court in 1719 issued instructions to its Commission to inquire into the publishing and spreading of books and pamphlets tending to the diffusion of doctrines contrary to the Westminster Confession of Faith. The Commission, accordingly, at its first meeting, proceeded to take action in the matter by appointing a Committee, under the imposing name of "The Committee for Purity of Doctrine," and to ripen the affair for the Assembly, several avowed supporters of the Marrow doctrines were summoned before this Committee in April 1720, and subjected to a series of searching questions in regard to the obnoxious book. An overture was now prepared with great care and introduced into the General Assembly in May, condemning the 'Marrow' under five different heads: (1.) The nature of faith, under which the charge is that assurance is made to be of the essence of faith. (2.) Universal atonement and pardon. (3.) Holiness not necessary to salvation. (4.) Fear of punishment and hope of reward not allowed to be motives of a believer's obedience. (5.) That the believer is not under the Law as a rule of life. These alleged charges were supported by a number of passages selected from the 'Marrow.' The subject was discussed at some length by the Assembly, and the deliverance of the Court was, that the said passages and quotations are contrary to the Holy Scriptures, and our Confession of Faith and Catechisms. "And therefore the General Assembly do hereby prohibit and discharge all the ministers of this church, either by preaching, writing, or printing, to recommend the said book, or in discourse to say anything in favour of it." "This decision," says Dr. M'Crie, "which seems to have been hastily adopted, without any due examination of the book, under a vague alarm, excited by certain paradoxical expressions taken apart from their connection and exhibited in the most odious light, gave great offence in different quarters of the church. A representation prepared by Ebenezer Erskine, and signed by twelve ministers, remonstrating against the decision as injurious to various points of evangelical truth, was presented at next meeting of Assembly. The 'Purity of Doctrine' committee, on the other hand, turned the cannon against them,' by preparing twelve queries,' which, as if they had taken aim at each of them separately, they directed against the 'twelve Representers.' The controversy thus assumed the strange aspect of two parties charging each other respectively with defection from the truth, each equally confident of being supported by Scripture and the standards of the church. So far as the orthodoxy of the 'Marrow' was concerned, the Representers were less careful to vindicate the book than to uphold those precious truths which had been endangered by its condemnation. The 'Purity of Doctrine' men seized on certain phrases, which they insisted should be 'sensed' according to other parts of the book; while the Representers, condemning the sentiment as thus 'sensed,' maintained that no such propositions were to be really found in the book. But on the doctrines evolved by the queries, the Representers boldly took their stand; and in their answers, which are drawn up with great ability and precision, they unquestionably succeeded in demonstrating that the Assembly had, unwittingly on the part of many, given their sanction to some very grave errors in Christian doctrine."

In 1722, the General Assembly brought the matter judicially to a conclusion, by condemning the Representation, and ordering the Representers to be rebuked and admonished at their bar, which was done by the Moderator; whereupon the Representers tendered a solemn protest, which, though refused by the Assembly, was afterwards published. In this document they protested against the Act 1720 condemning the 'Marrow,' as contrary to the Word of God, and the standards of the church, and our covenants, and declared that "it shall be lawful to us to profess, preach, and bear testimony unto the truths condemned by the said Acts of Assembly, notwithstanding of the said Acts, or whatsoever shall follow thereupon." This being a protest against a decision of the Supreme Court, might have subjected all the parties signing it to severe ecclesiastical censure, if not to summary deposition, but such a sentence was averted by the earnest solicitations of government, and "had not this influence been exerted," says the elder M'Crie, "there is reason to think that the sentence would have been more severe, and in that case the Secession would have taken place ten years earlier than it actually happened." That this unhappy controversy paved the way for the Secession of 1733, there cannot be the shadow of a doubt. The attachment of multitudes of the Christian people to the Church of Scotland was seriously shaken, and the fact was too obvious to be denied that the evangelical purity of doctrine which characterized her standards, was far from characterizing the teaching of the great majority of her ministers. All whose doctrines savoured of the 'Marrow' were looked upon with suspicion, and the Representers in particular were subjected to annoyance in various ways by their respective synods and presbyteries.

The Marrow Controversy was not long limited to Scotland; in a short time it was transferred to Eng-

land. The views of the Marrowmen were embraced by Mr. Hervey, particularly on the subject of the appropriating assurance of faith, and not only did he give expression to his sentiments in his well-known 'Theron and Aspasio,' but he spoke of the 'Marrow' in terms of the highest eulogium. His writings were assailed with great bitterness and severity by Mr. Robert Sandeman, who gave rise to the sect known by the name of SANDEMANIANS (which see). Thus commenced a controversy which lasted for a long time, and extended even to America. The theology of the Marrow-Men in its characteristic features is thus ably delineated by the younger M'Crie: "Its leading principles may be comprised in two words—full atonement and free salvation. On these two pillars, like the Jachin and Boaz of the ancient temple, was the whole fabric built and upheld. In their system, the atonement of the Saviour stood forth in all its plenitude, as a complete satisfaction given by the Surety of sinners in their room, securing pardon and life for all whom he represented. They did not consider it necessary to abridge its virtues and merits, in order to extend them to all men, or to furnish ministers with a warrant to offer them to all. They found *their* warrant to do so in the offers of the gospel; nor did they deem it essential to find out a warrant for God to justify *him* in making these offers. They saw no inconsistency in preaching a full Christ, as well as a free Christ to mankind at large, and sinners of all kinds; for they found this already done to their hand by Christ himself and his apostles. Some members of his synod having denied that there was any gift of Christ as a Saviour to sinners of mankind, Ebenezer Erskine rose, and with a tone and manner which made a deep impression, said, 'Moderator, our Lord Jesus said of himself, "My Father giveth you the true bread from heaven:" this he uttered to a promiscuous multitude, and let me see the man who dare say he was wrong.' Much did they delight in pointing the believer to the special love of Christ in dying for his own; but equally careful were they to point the sinner to the death itself, as the proper and only object of saving faith. To the believer they said, Think on the love of the Saviour, fixed upon you from all eternity, shedding his blood for you, drawing you to himself, and fitting you for the kingdom he hath purchased for you. To the sinner they said, Look not to the secret purposes of God, or to the intention of the priest in offering himself, but look to the sacrifice offered, which is sufficient for all. We do not say, Christ died for thee;' this would imply a knowledge of the secret purposes of the Most High, and secret things belong not to us; but we may say, 'Christ is dead for thee,' that is, he is exhibited as crucified and slain for thee—for thy benefit, for thee to look to for salvation, as the serpent was lifted up for the wounded Israelite to look to for healing,—for thee to flee to, as the city of refuge was appointed for the manslayer to flee to for safety."

MARS, a deity held in the highest estimation among the ancient Romans. He was identified at an early period as the god of war, with the Greek ARES (which see). He was one of the three tutelary divinities of Rome, and had a temple dedicated to his worship on the Quirinal Hill, whence he received the surname of Quirinus. As the deity presiding over war, females were not allowed to engage in his worship. He is usually represented with a fierce aspect, clothed in armour, and brandishing a spear in his right hand. He sits in a chariot, drawn by two horses. The Romans were wont to boast that they were descended from this warlike deity; Romulus, the founder of their kingdom, being the son of *Mars* by the goddess *Rhea*. Besides the temple inside the city dedicated to *Mars Quirinus*, they had one outside the city to *Mars Gradivus*. That portion of the city also which was set apart for athletic games and martial exercises, was named from this god *Campus Martius*. Not only, however, was Mars considered as patronizing war, but also the peaceful art of agriculture, and in this character he received the name of *Silvanus*. The wolt and the horse among animals, and the woodpecker among birds, were accounted sacred to *Mars*.

MARTINA'S (ST.) DAY, a festival observed in the Romish church on the 30th of January.

MARTINISTS, a sect of Russian Dissenters, which arose in the beginning of the present century. It derived its name from the Chevalier St. Martin, a native of France, who, while infidel philosophy was exercising almost undisputed sway over the public mind of that country, set himself with his whole heart and soul to diffuse the doctrines of a pure practical Christianity, though undoubtedly tinged with a considerable admixture of mysticism. To spread his principles the more widely, he made use of the masonic lodges, but met with comparatively little success in France, except in the lodges of Lyons and Montpellier. The doctrines of St. Martin were imported into Russia by Count Grabianka, a Pole, and Admiral Pleshcheyeff, a Russian, both of whom were successful in introducing them into the masonic lodges in that country, where they soon met with very wide acceptance. The Martinists at length became a numerous sect, including in the list of their members some names of rank and influence. The favourite authors, whose writings they chiefly consulted, were, besides St. Martin himself, those of the German Pietistic school, such as Arndt and Spener. But the object of the sect was not so much to cultivate a speculative as a practical Christianity, by seeking to do good to all within the sphere of their influence, not only performing deeds of charity to the poor, but promoting, as far as possible, the progress of education and literature. The principal seat of the *Martinists* was the city of Moscow, where they established a typographic society for the encouragement of learning; and to accomplish this important object, they purchased all the manu

scripts, whether in prose or poetry, which were offered to them, publishing, however, only such as appeared worthy of seeing the light. Their countenance was chiefly given to those writings which had a religious or moral tendency. Many of the works published by this society were translations from foreign languages, but some very valuable original works, literary, scientific, and religious, were issued with their sanction. They established also a large library, chiefly consisting of religious books, to which all were admitted who were sincerely desirous of acquiring information. A school was founded at their expense, and deserving young men were assisted in carrying forward their studies either in the country or at foreign universities. To the seasonable aid thus afforded, Karamsin, the talented Russian historian, was indebted for his education at the university of Moscow. Many of the Martinists, unable to contribute money in order to carry out the plans of the society, devoted their time and talents to works of benevolence, and more especially to the alleviation of human suffering. Some of this noble class of men sacrificed large fortunes, and even submitted to great privations, in order to fulfil the designs of this charitable and useful institution.

The *Martinists* became in process of time a numerous and highly respected body of men, and their influence was daily diffusing itself more and more widely among the Russian people. Men of all ranks, both in church and state, hastened to join the lodges of this noble band of Free Masons, which bade fair, had it been permitted to continue its operations, to be eminently instrumental in promoting the cause of Christianity and true civilization throughout the whole Russian Empire. But the rapidly increasing fame and influence of this noble sect, and more especially of their typographic society at Moscow, which was working wonders by means of the press, awakened suspicions and jealousies in the mind of the Empress Catharine II. She resolved, therefore, to put forth her utmost efforts to crush the sect. Novikoff, one of its leading and most active members, was imprisoned in the castle of Schlusselburg; several of the nobles who belonged to it were banished to their estates, and several religious books which it had issued were seized and burnt, as being subversive of the good order of the country. At the death of Catharine, the Emperor Paul, who succeeded her on the throne of Russia, liberated Novikoff, whose tragic story is thus briefly told by Count Krasinski: "He recovered his liberty, but found a desolate home: his wife was dead, and his three young children were a prey to a terrible and incurable disease. The Emperor Paul, whose mad outbursts of despotism were the result of a mind diseased by a keen sense of wrongs inflicted upon him by his own mother, but whose natural character was noble and chivalrous, demanded of Novikoff, when he was presented to him on his liberation from the fortress, how he might compensate the injustice that had been done to him, and the sufferings to which he had been exposed. 'By rendering liberty to all those who were imprisoned at the same time when I was,' was Novikoff's answer."

The labours of the *Martinists* as a body were completely checked by the persecution which they had suffered under Catharine, and they contented themselves, during the reign of Paul, with quietly propagating their opinions in their individual capacity. Under Alexander I., however, who was somewhat inclined towards religious mysticism, the Martinists recovered for a time their influence in Russia, and Prince Galitzin, one of their number, was intrusted by the emperor with the ministry of religious affairs and public education. The imperial councils were now guided by men of piety and of patriotism. Bible Societies were openly promoted by the government, and religious works published with the sanction of the emperor. But matters completely changed on the death of Alexander. His brother, Nicholas, who succeeded him, adopted a different line of acting. He suppressed Bible Societies, discouraged the progress of liberal and religious tendencies, and by his whole course of policy he put an effectual check upon all the operations of the *Martinists*, and led to the total disappearance, from the face of Russian society, of a sect or body of men, of whom any civilized country might well be proud.

MARTINMAS, a festival formerly observed on the 11th of November, in honour of St. Martin, Bishop of Tours in France, who died A. D. 400.

MARTYRARII. See Ostiarii.

MARTYRIA, a name given in the ancient Christian church to those churches which were built over the graves of martyrs, or built in memory of these witnesses to the truth.

MARTYRS (Feast of all the). See All Saints' Day.

MARTYRS (Festivals of the). See Anniversaries, Birthday.

MARTYRS (Worship of). This kind of worship did not fully develop itself until the fourth century. At an early period these confessors of the truth were held in great respect among Christians, and special festivals were celebrated on the anniversary of their martyrdom. Each successive generation, as it removed from the times in which these holy men lived and suffered, cherished their memory with ever-increasing regard, and approached their tombs with almost idolatrous veneration. Animated by such feelings, men naturally began to show respect to their bones or mangled remains, as the dust of heroes who had died for the cause of Christ. These natural and innocent feelings, however, soon passed into superstitious reverence; and in course of time religious homage was paid to the martyrs as men, who, by their holy character and heroic deeds, had earned a title to the homage and the adoration of the Christian church. "The more remote," says Giese-

ler, "the times of the martyrs, the greater the adoration paid to them. The heathen converts, naturally enough, transferred to them the honours they had been used to pay their demigods, while the horror of creature-worship, which had hitherto operated as a check on the growing superstition, had been gradually dying away since the extinction of paganism. As men had long been accustomed to assemble for public worship at the graves of the martyrs, the idea of erecting churches over them would readily occur. In Egypt the Christians began to embalm the bodies of reputed saints, and keep them in their houses. The communion with the martyrs being thus associated with the presence of their material remains, these were dug up from the graves and placed in the churches, especially under the altars; and the popular feeling, having now a visible object to excite it, became more extravagant and superstitious than ever. The old opinion of the efficacy of their intercession who had died a martyr's death, was now united with the belief that it was possible to communicate with them directly—a belief founded partly on the popular notion that departed souls always lingered around the bodies they had once inhabited, and partly on the views entertained of the glorified state of the martyrs, a sort of omnipresence being ascribed to them. These notions may be traced to Origen, and his followers were the first who apostrophized the martyrs in their sermons, and besought their intercession. But though the orators were somewhat extravagant in this respect, they were far outdone by the poets, who soon took up this theme, and could find no expressions strong enough to describe the power and the glory of the martyrs. Their relics soon began to work miracles, and to be valuable articles of trade. In proportion as men felt the need of such intercession, they sought to increase the number of their intercessors. Not only those who, on account of services rendered the church, were inscribed in the Diptycha, but the pious characters from the Old Testament, and the most distinguished of the monks, were ranked among the saints. Martyrs before unknown announced themselves in visions, others revealed the place of their burial. From the beginning of the fifth century the prayers for the saints were discontinued as unbefitting their glorified state. Christians were now but seldom called upon to address their prayers to God, the usual mode being to pray only to some saint for his intercession. With this worship of the saints were joined many of the customs of the heathen. Men chose their patron saints, and dedicated churches to their worship. The heathen, whom the Christians used to reproach with worshipping dead men, found now ample opportunity of retort."

This tendency to excessive veneration for the martyrs began to display itself at an early period, for we find Tertullian, when a Montanist, contending against the superstitious practice, and Cyprian condemning it as a heathenish custom.

MARUTA (ST.), LITURGY OF, one of the twelve Liturgies contained in the Missal of the *Maronites*, published at Rome in 1592.

MARUTS, ancient Hindu deities mentioned in the *Vedas*. They were personifications of the winds, and represented as attendants upon *Indra*. Sometimes the "soma wine" and sacrificial food are presented to *Indra* alone, but at other times to *Indra* and the *Maruts* conjointly.

MARY (VIRGIN). See MARIOLATRY.

MASBOTHEANS, the disciples of Masbotheus, who is said by some of the ancients to have been a follower of Simon Magus. See SIMONIANS.

MASORA. Immediately after the destruction of the city and temple of Jerusalem by the Romans, the Great Council of the Israelitish Rabbins was established at Tiberias in Palestine. This celebrated school of learned Jews undertook the important task of revising the sacred text, and issuing an accurate edition of it. For this purpose they collected together all the critical remarks which had been made by different Rabbins upon the Hebrew Bible at different times, digesting, arranging, and adding to them with a view to fix the reading and interpretation of the sacred books. This collection is called *Masora*, which signifies Tradition, while the Rabbins themselves give it the name of *Pirke Avoth*, which means Fence or Hedge of the Law. It was probably executed gradually, and accordingly, though it was commenced sometime before the *Talmud*, it was not finished till a long time after.

The *Masora* consists of critical remarks upon the verses, words, letters, and vowel-points of the Hebrew Text; and though the preparation of such a work undoubtedly involved much learned and laborious trifling, it was a contribution of some value to the cause of sacred literature. The Masorites were the first who distinguished the books and sections of books into verses; and to prevent interpolation or omission on the part of transcribers, they carefully numbered the verses of each book and section, placing the exact amount at the end of each in numeral letters, or in some symbolical word formed out of them. Not contented with these labours, which did immense service to the cause of Biblical criticism, and more especially to the preservation of the integrity of the Hebrew Text, the compilers of the Masora went still further, counting the number of words and letters in each verse, and marking the middle verse in each book, noting the verses where they supposed any omission was made, the words which they believed to be changed, the letters which they thought superfluous, the cases in which the same verses were repeated, the different readings of the words which are redundant or defective, the number of times that the same word is found at the beginning, middle, or end of a verse, the different significations of the same word, the agreement or conjunction of one word with another, what letters are pronounced, what are inverted, and what hang per-

pendicularly, marking the exact number of each. They also reckoned which is the middle letter of the Pentateuch, which is the middle clause of each book, and how many times each letter of the alphabet occurs throughout the Hebrew Bible.

The *Masora* is written in Chaldee, and is usually divided into Great and Small. The Great is partly on the top and bottom of the margins of the text; and sometimes in the margin underneath the commentaries, while anything which had been omitted was added at the end of the text, and was called the final *Masora*. The Small *Masora* is written upon the inner margin, or sometimes on the outer margin of the Bible. It is an abridgment of the Great *Masora* written in small characters. In some copies of the Hebrew Bible with the Masoretic notes, the transcribers have formed the marginal lines of the Masora into various fanciful devices, as of birds, beasts, and other objects.

The precise date when the Masora was composed cannot now be ascertained, but the most generally received opinion is, that the Masorites lived about the fourth or fifth century. Bishop Walton attributes the preparation of the work to a succession of grammarians extending through several centuries. "They lived at different periods," he says, "from the time of Ezra to about the year of Christ 1030, when the two famous Rabbins, Ben Asher and Ben Naphtali flourished; since whose time little more has been done than to copy after them, without making any more corrections or Masoretical criticisms." Aben Ezra supposes the Masorites to have been the inventors of the Hebrew vowels or accents; others again trace the invention back as far as the return of the Jews from the Babylonish captivity.

MASS, the service observed in the Romish church in the celebration of the eucharist. Dr. Challoner, in the 'Catholic Christian Instructed,' says, that it "consists in the consecration of the bread and wine into the body and blood of Christ, and the offering up of this same body and blood to God, by the ministry of the priest, for a perpetual memorial of Christ's sacrifice upon the cross, and a continuation of the same until the end of the world." Considerable difference of opinion exists as to the origin and derivation of the word. Some consider it as a corruption of the Hebrew word *missach*, which signifies "a voluntary offering;" others derive it from *missio* or *missa*, alluding to the dismission of the catechumens and congregation generally, before the Lord's Supper was dispensed in the early Christian Church. The officiating minister, at this part of the service, pronounced the words "*Ite, missa est*," and immediately the catechumens and others dispersed, the faithful or members of the church alone remaining. Hence it is alleged the eucharistic service came to be denominated *Missa* or the *Mass*.

To understand what is meant by the Romish doctrine of the sacrifice of the Mass, it must be borne in mind, that the canons of the Council of Trent explicitly declare, "If any one shall say, that a true and proper sacrifice is not offered to God in the mass; or that what is to be offered is nothing else than giving Christ to us to eat; let him be accursed. If any one shall say that the mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and not a propitiatory offering; or that it only benefits him who receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities; let him be accursed." The Catechism of the Council of Trent, published by command of Pope Pius V., is equally explicit on the same subject: "We confess that the sacrifice of the mass is one and the same sacrifice with that upon the cross: the victim is one and the same, Christ Jesus, who offered himself, once only, a bloody sacrifice on the altar of the cross. The bloody and unbloody victim is still one and the same, and the oblation of the cross is daily renewed in the eucharistic sacrifice, in obedience to the command of our Lord, 'This do for a commemoration of me.' The priest is also the same Christ our Lord: the ministers who offer this sacrifice consecrate the holy mysteries not in their own but in the person of Christ. This the words of consecration declare: the priest does not say, 'This is the body of Christ,' but, 'This is my body;' and thus invested with the character of Christ, he changes the substance of the bread and wine, into the substance of his real body and blood. That the holy sacrifice of the mass, therefore, is not only a sacrifice of praise and thanksgiving, or a commemoration of the sacrifice of the cross, but also a sacrifice of propitiation, by which God is appeased and rendered propitious, the pastor will teach as a dogma defined by the unerring authority of a General Council of the Church. As often as the commemoration of this victim is celebrated, so often is the work of our salvation promoted, and the plenteous fruits of that bloody victim flow in upon us abundantly through this unbloody sacrifice."

The celebration of the *mass* in the Romish church is an intricate and complicated ceremonial. On this peculiarly solemn occasion the officiating priest is cloth ed with certain vestments which are designed to be emblematical of the different circumstances connected with the closing scene of our blessed Lord's life upon the earth. The altar, too, is so fitted up as to represent the cross on which our Saviour hung; and on the altar stands the chalice or cup which is to contain the wine mingled with a little water, and covering the cup is the patten or plate intended to hold the cake or wafer; while there are also seen upon the altar, wax tapers, an incense pan, a vessel for holy water, a crucifix and a bell. At the commencement of the service, the priest first appears standing at the foot of the altar. Making the sign of the cross he bows to the altar, and then again at the foot of it: rising, he ascends and kisses it; moves to the middle of the altar; where he repeats, "Have mercy on us,"

addressed to each of the Persons of the Trinity; three times in succession a hymn follows, and then a benediction is pronounced upon the people. "Bowing down before the middle of the altar, he commences the reading of the Gospel, when both priest and people make the sign of the cross on the forehead, mouth, and breast, to signify their confession of Christ crucified, and their allegiance to him. After certain recitations, the priest offers up the bread and the wine. With the wine there is mingled water, in emblem of the water and blood that issued from Jesus' side on the cross. In this act he prays that the offering may be accepted as a sacrifice for the sins of all the faithful, living and dead. The elements are then blessed with the sign of the cross. Thereafter the priest washes the tips of his fingers, in token of the purity with which the eucharist should be celebrated. Again, bowing at the middle of the altar, he craves the divine acceptance of the oblation, and the intercession of the saints. After renewed prayers and other ceremonies, the priest again spreads his hands over the bread and wine, prays God to accept the oblation for eternal life, blesses them, signs the cross, again prays that the oblation may be accepted. Next comes the awful act of consecration. The priest pronouncing the words *hoc est corpus meum*, "This is my body," the bread is converted into the body of Christ; in like manner, by a separate act, the wine is changed into his blood. The bell rings thrice; the bread, under the name of the host or sacrifice, is lifted up in view of the congregation; and the people, kneeling, adore. Thrice again the bell tinkles as the host is set down. Repetitions follow of prayers for the salvation of the living and the dead, through the sacrifice now presented. The host is broken, in imitation of Christ's breaking the bread, and a particle of it is mixed with the wine, to denote the reuniting of Christ's body, blood, and soul, at his resurrection. Three times the priest strikes his breast in token of repentance; then follow three prayers; and thrice again the priest, kneeling, strikes his breast; he then, with prayers between, partakes of the bread in the form of a wafer, and next of the cup. After this the people receive the communion of the bread; and the ceremony closes with the priest pouring a little wine into the cup, and a little on his fingers over the cup, as a means to prevent any particle of the consecrated wafer from being lost or profaned."

The wafer of the Romish church, used in the mass, is composed of unleavened bread. It is made thin and circular, and bears upon it either the figure of Christ or the initials I. H. S., which mean *Jesu Hominum Salvator*, Jesus the Saviour of men, or as some explain it, the three first letters of the name of Jesus in Greek. The mass is termed by Romanists an unbloody sacrifice, in opposition to the bloody sacrifice of the cross; and they allege, that while Christ's sacrifice upon the cross was sufficient to obtain pardon for the sins of the whole world, the sacrifice is to be repeated in order that the benefits of the first sacrifice might be applied. The sacrifice of the mass is grounded on the dogma of transubstantiation and the real presence, and is believed to possess a propitiatory merit both for the living and the dead, which was the doctrine laid down in plain terms by the Tridentine fathers. Some of the more moderate Romish writers, as, for example, Father Bossuet, attempt to modify and explain the propitiatory character of the sacrifice of the mass, by representing it as commemorative and intercessory. But it must appear obvious to every thoughtful mind, that a sacrifice cannot be at once propitiatory and commemorative, the two qualities being necessarily inconsistent, and even contradictory. In the Ordinary of the Mass the following account occurs of the mode in which the wafer is given to the communicant: "The priest, in giving the consecrated wafer to the communicant, says, 'Behold the Lamb of God! Behold Him who taketh away the sin of the world!' Then he and the communicant repeat thrice, 'Lord, I am not worthy thou shouldest enter my roof; speak, therefore, but the word, and my soul shall be healed,' the communicant striking his breast in token of his unworthiness. Then, says the Directory, having the towel raised above your breast, your eyes modestly closed, your head likewise raised up, and your mouth conveniently open, receive the holy sacrament on your tongue, resting on your under lip; then close your mouth, and say in your heart, 'Amen, I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life.'"

Numerous, in the estimation of the Romanist, are the advantages to be derived from the sacrifice of the mass, not only to the living, but to the dead. It is by the saying of masses that souls are delivered from purgatory. Mr. Seymour, in his 'Pilgrimage to Rome,' informs us, "that in Italy the parish churches are much neglected, and in indifferent state of repair, and the parochial clergy, whose duty is the cure of souls, are too often found in poverty and destitution, while the establishments of the conventual and cathedral clergy, whose main duty is to say masses for the delivery of souls from purgatory, are exceedingly wealthy, being enriched by large donations and bequests." Of late years, what are called Purgatorian Societies have been established in London, Dublin, and other places, whose members regularly contribute sums of money to defray the expenses of "procuring masses to be offered up for the repose of the souls of deceased parents, relations, and friends, of all the subscribers to the institution in particular, and the faithful departed in general." It is not unusual to find in the Roman Catholic Directories such notices as these:—Monthly masses will be said for such benefactors as will aid in paying off the debt on such and such chapels and schools; and masses will be said every quarter for those who are interred in such and such a burial-ground. "It is taught and believed in Italy," says Mr. Seymour, "that a number

of 'daily masses,' of 'high masses,' of 'remembrance masses,' of 'voluntary offerings,' can release suffering souls, or diminish the intensity of their sufferings in the frightful abode of purgatory, and thus tend to translate them to a state of rest in the regions of the blessed. The monks and friars of the inferior and mendicant orders avail themselves of this belief, and profess a readiness to offer, in the church of the convent, the requisite number of masses, provided a commensurate donation or gratuity be given to the convent, for the maintenance of the poor brethren. I have myself witnessed the bargain and arrangement for this, and have seen the masses purchased, the money paid and received, at the moderate charge of about 2s., to secure the release of a soul." High mass is so called as being accompanied by all the ceremonies which custom and authority have annexed to the celebration of mass.

MASSALIANS, a name sometimes given to the Hesychasts (which see).

MASSILIANS. See Semi-Pelagians.

MATAHITI (Maoa Raa), the ripening or completing of the year, a festival regularly observed in Huahine in Polynesia. "In general," says Mr. Ellis, "the men only engaged in pagan festivals; but men, women, and children, attended at this: the females, however, were not allowed to enter the sacred enclosure. A suroptuous banquet was held annually at the time of its observance, which was regulated by the blossoming of reeds. Their rites and worship were in many respects singular, but in none more so than in the ripening of the year, which was regarded as a kind of annual acknowledgment to the gods. When the prayers were finished at the marae, and the banquet ended, a usage prevailed much resembling the popish custom of mass for souls in purgatory. Each individual returned to his home, or to his family marae, there to offer special prayers for the spirits of departed relatives, that they might be liberated from the *po*, or state of night, and ascend to *rohutunoanoa*, the mount Meru of Polynesia, or return to this world, by entering into the body of one of its inhabitants. They did not suppose, according to the generally received doctrine of transmigration, that the spirits who entered the body of some dweller upon earth, would permanently remain there, but only come and inspire the person to declare future events, or execute any other commission from the supernatural beings on whom they imagined they were constantly dependent."

MATATINI, the god of fishing-net makers among the natives of the South Sea Islands, particularly the Tahitians.

MATERIALISTS, a name usually applied to those speculative thinkers who attempt to explain the whole theory of the universe, and even the phenomena of life and thought, by the laws of matter and motion. The Materialist denies the separate existence of matter and of mind, and thus obviates the necessity of propounding any question as to their mutual action and influence upon each other, and yet the hypothesis of the Materialists is itself an intrusion upon a province from which man is excluded. We know nothing of mind or of matter but by their properties; the essential nature of either it is impossible in our present state we can ever discover. On a prima facie view of the subject, the presumption seems to be against the Materialist. What two things are apparently more completely distinct in their nature than thought and matter? All that we know of matter is, that it is inert, senseless, and lifeless, but that any modification of matter should give rise to thought, seems inconsistent with all that we can learn of its modifications as far as they are ever effected by human power. "It was never supposed," to use the language of Dr. Samuel Johnson, "that cogitation is inherent in matter, or that every particle is a thinking being. Yet if any part of matter be devoid of thought, what part can we suppose to think? Matter can differ from matter only in form, density, bulk, motion, and direction of motion; to which of these, however varied or combined, can consciousness be annexed? To be round or square, to be solid or fluid, to be great or little, to be moved slowly or swiftly, one way or another, are modes of material existence, all equally alien from the nature of cogitation. If matter be once without thought, it can only be made to think by some new modification, but all the modifications which it can admit are equally unconnected with cogitative powers." If this then be the proper conclusion to which our knowledge of matter necessarily leads us, there is the strongest presumption against the opinion of the Materialists. But then it may be alleged, the mere existence of a violent presumption against the theory is no reason why it should be rejected. Were the theory supported by actual facts, which went far to establish its truth, no mere presumption could be of any force. But the subject is not such as to admit of being established by facts, any more than it admits of being opposed by facts. Whether the mind be material or immaterial is a question which no collection of facts can ever either prove or disprove; and in this state of the case the force of the theory is sufficiently obviated by opposing to it a powerful analogical argument, which, though it does not show that the theory is false, shows at all events that it is extremely improbable. All the modifications of matter which the chemist or the mechanical philosopher have ever discovered have been devoid of cogitative power, and is it not in the highest degree unlikely that the modification of matter, which constitutes the body of man, should be the single solitary exception in the whole universe of matter and its infinite modifications?

Lord Bacon seems to have entertained very high notions of the extent of the human faculties, when he declared his opinion that in process of time man would discover the essences of material objects. The fact is, that though, since the days of Bacon, physical

philosophy in all its departments has made astonishing progress, the essence of no one substance in nature has been hitherto discovered. And without any inordinate depreciation of our intellectual constitution, we may pronounce the discovery beyond the reach of man. The human understanding is limited, and to solve the question as to the materiality or immateriality of the thinking principle, transcends these limits. "We have the ideas of matter and thinking," Locke wisely remarks, "but possibly shall never be able to know whether any mere material being thinks or no." "By the mind of a man," says Dr. Reid, "we understand that in him which thinks, remembers, reasons, wills; the essence both of body and mind is unknown to us." And Mr. Stewart, speaking of the "occasional causes" of Malebranche and Leibnitz, observes, "The chief objection to the doctrine of occasional causes is, that it presumes to decide upon a question of which human reason is altogether incompetent to judge—our ignorance of the mode in which matter acts upon mind, or mind upon matter,—furnishing not the shadow of a proof that the one may not act directly and immediately on the other, in some way incomprehensible by our faculties."

On reflection it must appear unreasonable in the extreme to deny the existence of mind, and yet retain our belief in the existence of matter. Both rest on evidence equally powerful and undeniable. On this point Lord Brougham justly remarks: "The evidence for the existence of mind is to the full as complete as that upon which we believe in the existence of matter. Indeed it is more certain and more irrefragable. The consciousness of existence, the perpetual sense that we are thinking, and that we are performing the operation quite independently of all material objects, proves to us the existence of a being different from our bodies, with a degree of evidence higher than any we can have for the existence of those bodies themselves, or of any other part of the material world. It is certain—proved, indeed, to demonstration—that many of the perceptions of matter which we derive through the senses are deceitful, and seem to indicate that which has no reality at all. Some inferences which we draw respecting it are confounded with direct sensation or perception, for example, the idea of motion; other ideas, as those of hardness and solidity, are equally the result of reasoning, and often mislead. Thus we never doubt, on the testimony of our senses, that the parts of matter touch—that different bodies come in contact with one another, and with our organs of sense; and yet nothing is more certain than that there still is some small distance between the bodies which we think we perceive to touch. Indeed it is barely possible that all the sensations and perceptions which we have of the material world may be only ideas in our own minds: it is barely possible, therefore, that matter should have no existence. But that mind—that the sentient principle—that the thing or the being which we call '*I*' and '*we*,' and which thinks, feels, reasons—should have no existence, is a contradiction in terms. Of the two existences, then, that of mind as independent of matter is more certain than that of matter apart from mind."

Among the ancient Greek philosophers, the leading Materialists were Democritus and Epicurus, both of whom admitted nothing in mind but sensations, and nothing in nature but bodies, and alleged the primary component principles of all things to be indivisible, eternal, and indestructible atoms. But while these two schools of ancient Materialists agreed together as to the *materia prima* or original matter of the universe, they differed as to the mode in which the atoms operated, so as mechanically to construct the universe. Democritus alleged, that atoms were put in motion in a right line in the infinite void. Epicurus, however, dissatisfied with this explanation, endowed the particles with a second motion in an oblique line, by which, being carried in every direction, they would come by their successive contacts and separations to produce the different phenomena which present themselves in the universe. In the system of Democritus mind is simply an aggregate of images conveyed from external objects, and coming into contact with the inner organization of man. Epicurus, pushing still farther his materialistic views, regarded the mind as composed of a more refined matter than the body, but so united to it that the dissolution of the one involves the dissolution of the other. The school of Epicurus continued for ages to propagate its materialist opinions, without, however, giving rise to a single individual who could be said to emulate the fame of its founder. With the single exception, indeed, of the brilliant poem of Lucretius, "*De Natura Rerum*," on the nature of things, this mechanical system of philosophy has left no trace of its existence among the speculative theories of antiquity.

It has been strangely alleged by some writers that the Christian Fathers of the first centuries held materialist views. To understand, however, what were their true sentiments on this subject, we must bear in mind the circumstances in which they wrote. The early Christian Church had to contend with various systems of doctrine which sought to mingle themselves up with the Christian scheme. Hence arose the Neo-Platonism of the Alexandrian school, and the variety of Gnostic sects, some of them pervaded by Judaism, and others by the Oriental systems of philosophy. These various corruptions of Christianity, instead of claiming the slightest affinity with materialism, partook largely of the characters of the opposite system of spiritualism. It is not to be wondered at, therefore, that in combating the high Spiritualist views of the Alexandrian and Gnostic schools, a few of the early Christian writers should have expressed themselves in such a way as to lay themselves open to the imputation of materialism. But the tendency of their writings, as a whole, is fa

from favouring any views which attached high importance to matter, so as to exclude mind or spirit. On the contrary, they viewed matter as an inert and passive substance at the lowest stage of existence; and St. Augustine even goes so far as to call it an almost non-existence, and he says that if there were a word which at once signified something which is, and something which is not, he would give that name to matter.

In the Middle Ages materialist opinions were extensively diffused by the secret societies which arose in Syria and Egypt; one of the initiatory maxims inculcated upon their members being, that there was no other God than material nature. But the first development of materialism, as a philosophical system in modern times, is due to Spinoza, who taught that thought, like extension, could be only a property of a material substance, and that intelligence and will are simply modifications of the human organism. Materialism, however, in its grossest and most repulsive form, was set forth by the author of the 'Systeme de la Nature'—a work which obtained a wide circulation, not only on the Continent of Europe, but in Great Britain, and also in America, undermining the religious principles of multitudes, and diffusing among all classes of society a bold, unblushing infidelity. "The universe," says this leader in the ranks of modern Materialists, "that vast assemblage of all that exists, exhibits nowhere anything else than matter and motion." The same doctrine has been more recently revived by M. Comte, in what is termed the Positive Philosophy, which explains all natural phenomena whatever, whether material, mental, or moral, as merely the necessary results of the laws of extension or of motion. The operations of mind or spirit are thus resolved into the laws of matter, and the necessity is obviated of having recourse to a Great First Cause, personal, spiritual, all-creating, and all-controlling. This form of materialism, accordingly, in its very nature and results, terminates in Atheism. Yet Dr. Priestley, though holding substantially the same opinions with D'Holbach and Comte, avows in his writings his firm belief in a personal God, a resurrection from the dead, and a future state of final retribution. The same inconsistency marks the theories of not a few of the Positivists and other Materialists of our own day. Some of the recent Spiritualists in America, to uphold their views of clairvoyance and magnetic influence, put forth a modified form of materialism, alleging the soul to be composed not of gross matter, but of a subtle, ethereal, impalpable substance like light, heat, or electricity. The same theory was broached by Hartley, followed up by Abraham Tucker, the ingenious author of the 'Light of Nature pursued,' and more fully developed by Dr. Mason Good in his 'Life of Lucretius,' prefixed to his English poetical translation of the celebrated poem of that ancient writer, who was himself an avowed and gross Materialist. "This," as Dr. James Buchanan well remarks, "is a new and very singular phase of materialism. It is widely different from the doctrine which was taught by the infidel writers of the last century. They had recourse to the theory of materialism chiefly with the view of excluding a world of spirits, and of undermining the doctrine of a future state: here it is applied to prove the constant development and indestructible existence of minds generated from matter, but destined to survive the dissolution of the body; nay, every particle of matter in the universe is supposed to be advancing, in one magnificent progression, towards the spiritual state. The danger now is, not that religion may be undermined by materialism, but that it may be supplanted by a fond and foolish superstition, in which the facts of mesmerism and the fictions of clairvoyance are blended into one ghostly system, fitted to exert a powerful but pernicious influence on overcredulous minds." Though there may be some foundation for the apprehension here expressed by Dr. Buchanan, yet the tendency which has so strongly appeared of late years in England among too many cultivators of science to favour such works as those of Oken and Comte, and the 'Vestiges of Creation,' renders it not improbable, that for some time to come, writers on Christian apologetics will find it necessary to contend earnestly against a rapidly increasing school of materialist philosophers. See ATHEISTS, NATURALISTS.

MAT'H, the residence of a monastic community among the Hindus. It consists of a number of buildings, including a set of huts or chambers for the *Mahant* or superior, and his resident *Chélas* or disciples; a temple sacred to the deity whom they worship, or the *Samádh*, or shrine of the founder of the sect, or some eminent teacher; and one or more sheds or buildings for the accommodation of the mendicants or travellers who are constantly visiting the *Mat'h*, both ingress and egress being free to all. The number of permanent pupils in a *Mat'h* varies from three or four to thirty or forty; besides whom there is also a considerable number of out-door members. The resident *Chélas* are usually the elders of the body, with a few of the younger as their attendants and scholars. The superior is usually elected from the senior or more proficient of the pupils. The manner in which the Hindu convents are supported is thus pointed out by Professor H. H. Wilson: "Most of the *Mat'hs* have some endowments of land, but with the exception of a few established in large cities, and especially at Benares, the individual amount of these endowments is, in general, of little value. There are few *Mat'hs* in any district that possess five hundred bigahs of land, or about one hundred and seventy acres, and the most usual quantity is about thirty or forty bigahs only: this is sometimes let out for a fixed rent; at other times, it is cultivated by the *Mat'h* on its own account; the highest rental met with, in any of the returns procured, is six hundred and thirty rupees per annum

Although, however, the individual portions are trifling, the great number of these petty establishments renders the aggregate amount considerable, and as the endowed lands have been granted *Mafi*, or free of land tax, they form, altogether, a serious deduction from the revenue of each district.

"Besides the lands they may hold, the *Mat'hs* have other sources of support: the attachment of lay votaries frequently contributes very liberally to their wants: the community is also sometimes concerned, though, in general, covertly, in traffic, and besides those means of supply, the individual members of most of them sally forth daily, to collect alms from the vicinity, the aggregate of which, generally in the shape of rice or other grains, furnishes forth the common table: it only remains to observe, that the tenants of these *Mat'hs*, particularly the *Vaishnavas*, are most commonly of a quiet inoffensive character, and the *Mahants* especially are men of talents and respectability, although they possess, occasionally, a little of that self-importance, which the conceit of superior sanctity is apt to inspire: there are, it is true, exceptions to this innocuous character, and robberies and murders have been traced to these religious establishments."

MATHEMA (Gr. a Lesson), a name usually given in the ancient Greek writers to the Creed, probably because the catechumens were obliged to learn it.

MATHEMATICI, a term applied to *astrologers* both in the Justinian and Theodosian codes.

MATHURINI, a name given to the BRETHREN OF THE HOLY TRINITY (which see), because their church in Paris has St. Mathurinus for its tutelar saint.

MATINS, the ancient name used in the Christian church to denote early morning prayers, which usually began about day-break. The office of matins or morning prayer, according to the Church of England, is an abridgment of her ancient services, for matins, lauds, and prime.

MATRAGYRTÆ, an appellation given to the AGYRTÆ (which see), or priests of *Cybele*, because they gathered oblations for the Great Mother.

MATRALIA, an annual festival celebrated at Rome on the 11th of June, in honour of the goddess *Matuta*. Roman matrons alone took part in the ceremonies, offering cakes baked in pots of earthenware. A female slave was next introduced into the temple, who received a blow on the cheek from one of the matrons, and was driven with scorn from the sacred building. It was customary for the matrons at this festival to carry the children of their sisters instead of their own into the temple, and to offer up prayers to the goddess in their behalf, whose statue was then crowned with a garland by one of the matrons whose husband was still alive.

MATRES SACRORUM (Lat. mothers of the sacred things), priestesses of *Mithras*, the Persian god of the Sun, after his worship had been introduced into the Roman Empire.

MATRICULA, a term used by the council of Agde, to denote the CANON (which see) or catalogue of the clergy in the ancient Christian church.

MATRICULARII, subordinate ecclesiastical officers among the ancient Christians. They were intrusted with the care of the church, in which they were accustomed to sleep. They had also a specific office to perform in public processions.

MATRIMONY. See MARRIAGE.

MATRONALIA, an ancient Roman festival celebrated annually on the Kalends of March, in honour of Mars. It was kept by the matrons alone; hence the name. It was instituted either on account of the peace which was concluded between the Romans and Sabines by the mediation of women; or because the founder of Rome was the son of Ilia and Mars.

MATSURI, a public spectacle exhibited at Nagasaki in Japan, on the birthday of the god *Suwa*, the patron of the city. It consists of processions, plays, dances, and other amusements, which are celebrated at the expense of the inhabitants of ten or eleven streets uniting each year for that purpose. Processions pass through the principal streets, and spectacles are exhibited in a temporary building of bamboo, with a thatched roof, open towards the square on which it is erected. The festival is thus described by Kämpfer, who himself witnessed it: "Everything being ready, the Sinto clergy of the city appear in a body, with a splendid retinue, bringing over in procession the *Mikosi* of their great *Suwa*, as, also, to keep him company, that of *Symios*. *Murasaki* is left at home, as there is no instance in the history of his life and actions from which it could be inferred that he delighted in walking and travelling.

"The Sinto clergy, upon this occasion, style themselves *Ootomi*—that is, the *high great retinue* — their pompous title, notwithstanding the alms-chest is one of the principal things they carry in the procession, and, indeed, to very good purpose, for there is such a multitude of things thrown among them by the crowds of superstitious spectators, as if they had a mind out of mere charity to stone them.

"When they come to the place of exhibition, the ecclesiastics seat themselves, according to their quality, which appears in good measure by their dress, upon three benches, built for them before the front of the temple. The two superiors take the uppermost bench, clad in black, with a particular head ornament, and a short staff, as a badge of their authority. Four others, next in rank, sit upon the second bench, dressed in white ecclesiastical gowns, with a black lackered cap, something different from that worn by their superiors. The main body takes possession of the third and lowermost bench, sitting promiscuously, and all clad in white gowns, with a black lackered cap, somewhat like those of the Jesuits. The servants and porters appointed to carry the holy utensils of the temple, and other people who have anything to do at this solemnity, stand next to the ecclesiastics, bareheaded.

"On the other side of the square, opposite to the ecclesiastics, sit the deputies of the governors, under a tent, upon a fine mat, somewhat raised from the ground. For magnificence sake, and out of respect for this holy act, they have twenty pikes of state planted before them in the ground.

"The public spectacles on these occasions are a sort of plays, acted by eight, twelve, or more persons. The subject is taken out of the history of their gods and heroes. Their remarkable adventures, heroic actions, and sometimes their love intrigues, put in verse, are sung by dancing actors, whilst others play upon musical instruments. If the subject be thought too grave and moving, there is now and then a comic actor jumps out unawares upon the stage, to divert the audience with his gestures and merry discourse in prose. Some of their other plays are composed only of ballets or dances, like the performance of the mimic actors on the Roman stage. For the dancers do not speak, but endeavour to express the contents of the story they are about to represent, as naturally as possible, both by their dress and by their gestures and actions, regulated according to the sound of musical instruments. The chief subjects of the play, such as fountains, bridges, gates, houses, gardens, trees, mountains, animals, and the like, are also represented, some as big as the life, and all in general contrived so as to be removed at pleasure, like the scenes of our European plays."

MATTER (Eternity of). See Eternity of the World.

MATTHEW'S (St.) DAY, a festival of the Romish church, kept on the 21st of September, in honour of the Evangelist Matthew. This festival is observed in the Greek church on the 16th of November.

MATTHEW'S (St.) LITURGY, one of the twelve Liturgies of the Maronites contained in their Missal.

MATTHIAS'S (St.) DAY, a festival observed by the Romish church, on the 24th of February, in honour of Matthias, who was elected to the apostleship in room of Judas.

MATUTA, a surname of *Juno*, under which the festival Matralia (which see) was observed in her honour.

MATUTINA, the new morning service of the ancient Gallican church, so called in contradistinction to the old morning service which was always early before day; whereas this was after the day was begun. When this was admitted among the canonical hours to make up the number of seven times a-day, the Psalms appointed for the service were the fifty-first, the sixty-third, and ninetieth.

MAUI, a legendary hero of the Polynesian mythology. There is not a single group of islands in the whole range of Oceanica, where Maui was not held in constant veneration under one or other of his numerous appellations, but the more special seat of his worship was New Zealand, which was supposed to have emerged from the ocean at his command; and in the Tonga islands he is said to have fished up these islands out of the sea with a hook and line. "The stories tell," says Mr. Hardwick in his 'Christ and other Masters,' "that Maui was the last-born child of Tara-hunga or Taranga, being descended also, after many generations, from Tu-mata-uenga, one of the unnatural sons of Heaven and Earth. Though finally admitted to the number of the gods, and though at times confounded even with the highest members of the ancient pantheon, he is not unfrequently declared to be of purely human origin. His youthful pranks, betokening always an exuberance of life and vigour, and occasionally intermingled with proceedings of more than dubious morality, remind us of the early feats ascribed to the heroic Krishna; while his struggles with a huge sea-monster (Tunurua) furnish some additional points of contact or comparison with the Hercules alike of India and of Greece. On this account it was that he acquired a lasting hold on the affections of the ancient Maori, and was scrupulously invoked by them as their own tutelary genius on many grand occasions, and especially when they were setting out upon some fishing expedition.

"Very many of the strange adventures which are told of Maui indicate his vast superiority over his five elder brothers in strength, in cunning, in good fortune. To astonish or to overreach them he would voluntarily assume the form and other qualities of a bird; and once, in this disguise, appears to have succeeded in gaining admittance to the subterranean world, in which his parents were detained. Ere long, however, it was found that the mysterious visitor was a man, or rather was 'a god,' and when his mother finally beheld in him her own Maui ('Maui possessed of the topknot, or power, of Taranga'), her delight at the discovery was rapturous and unbounded. 'This,' she exclaimed, 'is indeed my child. By the winds and storms and wave uplifting gales he was fashioned and became a human being. Welcome, O my child, welcome: by thee shall hereafter be climbed the threshold of the house of thy great ancestor, Hine-nui-te-po (the goddess of the world invisible), and death itself shall thenceforth have no power over man.' With the express intention of achieving the fulfilment of this hopeful prophecy, the hero of New Zealand entered on the last and greatest of his labours. He had noticed how the sun and moon, which he was instigated to extinguish, were immortalised, because it was their wont to bathe in some living fountain: 'he determined, therefore, to do the same, and to enter the womb of Hine-nui-te-po, that is Hades, where the living water—the life-giving stream—was situated. Hine-nui-te-po draws all into her womb, but permits none to return. Maui determined to try, trusting to his great powers; but before he made the attempt, he strictly charged the birds, his friends, not to laugh. He then allowed Great Mother Night to draw him into her womb. His head and shoul-

ders had already entered, when that forgetful bird, the Piwaka-waka, began to laugh. Night closed her portals: Maui was cut in two, and died. Thus death came into the world, [or rather, in accordance with a second and more congruous version, kept its hold upon the world]. Had not the Piwaka-waka laughed, Maui would have drunk of the living stream, and man would never [more] have died. Such was the end of Maui!'"

MAUI FATA, altar-raising, a religious ceremony in Polynesia. No human being was slain on this occasion, but numbers of pigs, with abundance of plantains, were placed upon the altars, which were newly ornamented with branches of the sacred *miro*, and yellow leaves of the cocoa-nut tree. These rites extended to every *marae* in the island, and were designed to secure rain and fertility, for the country gained by conquest or recovered from invasion.

MAULAVI, the name usually given to a Mohammedan priest in India.

MAUNDY THURSDAY, the Thursday before Easter; supposed by some to allude to the *mandatum* or commandment which Christ gave to his disciples on that day, to love one another as he had loved them; while by others it is supposed to be derived from *mandatum* or command, that being the first word of the anthem sung on that day, "A new commandment I give unto you." Others again allege that the name arose from the *maunds* or baskets of gifts, which it was an ancient custom for Christians to present to one another at this time, in token of the mutual affection which our blessed Lord urged upon his people. On *Maundy Thursday*, in ancient times, in some of the Latin churches, the communion was administered in the evening after supper, in imitation of the first communion. Augustine takes notice of the same custom, and also observes that the communion in some places was administered twice on this day; in the morning for the sake of such as could not keep a day of fast, and in the evening for those that fasted till evening, when they ended their fast and received the communion after supper. On this day the *competentes* or candidates for baptism publicly rehearsed the Creed before the bishops or presbyters in the church. It was customary also for servants to receive the communion on this great and holy fifth day of the Passion Week. After the ancient love-feasts were discontinued, this day was observed as a feast of love.

On Maundy Thursday the Romish church celebrates the burial or entombment of our blessed Lord. It may appear strange that Good Friday being considered the anniversary of our Saviour's death, the preceding day should be chosen to represent his funeral; but the reason assigned by Romanists for this seeming inconsistency is, that the church has preferred to represent it by antieipation on Thursday, rather than on the following day in which the church is in profound mourning on account of his death. On this occasion, we learn, on the testimony of an eye-witness, that two hosts are consecrated, one of which is consumed as usual by the officiating cardinal, and the other is carefully placed in a chalice, and covered with a paten and napkin. This is called the chalice of the Sepulchre, and is very handsome, being of rock crystal, set in silver gilt, and adorned by figures of the twelve apostles. "The procession," it is added, "set out in the usual manner, the Pope being last of all, and on this occasion *walking* bareheaded, having the canopy borne over him by eight bishops, and carrying in his hand the chalice, containing the host. The procession passed through the vestibule to the Pauline Chapel, which was illuminated by five hundred and sixty-seven wax lights—producing a blaze of light almost intolerable to the eye. The altar was prepared as a sort of sepulchre, and there the Pope deposited the host, in a small wooden box as in the tomb, and the sepulchre was locked by the sacristan, and the key delivered to the cardinal penitentiary, who was to perform the service of next day."

Another ceremony observed at Rome on Holy Thursday is the washing of the feet of thirteen pilgrims by the Pope, in imitation of the act of humility and condescension which our Lord performed in washing the feet of His disciples. Another singular ceremony which belongs to this day is the washing of the high altar with wine; a ceremony which, as well as that of uncovering the altar, has already been described under the article ALTAR. The Pope also pronounces a solemn anathema on Maundy Thursday against all heretics and enemies of the church (see ANATHEMA), being the *Bull in cœna Domini*. On this day alone of all the festival days in the year, the ceremony is performed of blessing the catechumenal and chrismal oils, and the oil of the sick.

MAUR (ST.), CONGREGATION OF, one of the reformed congregations of Benedictine monks, which originated in the seventeenth century. It was formed under the authority of Gregory XV. in 1621, and endowed with various privileges and rights by Urban VIII. in 1627. The object of this Congregation, which is widely extended throughout France, is to revive the spirit of St. Benedict in the observance of his rule, and with this view much attention is paid to the training of young religious. To effect this the more completely, there are houses for novices, from which those who are to be admitted to profession are removed to other cloisters, where they are trained for two years to acts and exercises of worship. Then they study human learning and theology for five years, after which they spend one year in special preparation for their sacred duties. The Benedictines are accustomed to speak in very high terms of the eminent services which the Congregation of St. Maur have done to the cause of literature, most of their time and attention having been directed to the pursuit of learning. This devotion to the study of sacred and secular knowledge was strongly

objected to by some who admired the ancient monastic discipline. Hence a controversy arose in France on the question, "How far is it suitable for a monk to cultivate literature?" But the monks of St. Maur refused to yield to the prejudices of some of the French bishops, and to the petty jealousies of the Jesuits; they have continued, accordingly, to issue from the press works of great interest and importance. Their celebrated editions of the Fathers, extending to ten Greek and twelve Latin Fathers; their 'Gallia Christiana,' in thirteen volumes folio, not yet completed; their 'Histoire Litteraire de la France,' which has been carried on from 1733 down to the present day; and an admirable compendious work, also continued down to the present time, under the title, 'L'Art de verifier les Dates des Faits Historiques,' have all of them proved valuable accessions to literature both sacred and profane. Such names as Mabillon and Montfaucon, both of whom belonged to the Congregation of St. Maur, are sufficient to show that among the monks of this order have been enrolled some men of distinguished talents and profound learning, men who by their laborious researches have thrown a flood of light upon the history and antiquities of the Christian church.

MAURI, an inferior order of supernatural beings, according to the belief of the South Sea Islanders. They were considered the most malignant of beings, exceedingly irritable and implacable. They were not confined to the skulls of departed warriors, or the images made for them, but were occasionally supposed to resort to the shells from the sea-shore, especially a beautiful kind of murex, called the *murex ramoces*. These shells were kept by the sorcerers, and the peculiar singing noise perceived on applying the valve to the ear, was imagined to proceed from the demon it contained.

MAURO URA, the red sash, a very sacred relic held in the highest estimation by the natives of Tahiti in the South Sea Islands. It is thus described by the late lamented missionary, John Williams: "This was a piece of network, about seven inches wide and six feet long, upon which the red feathers of the paroquet were neatly fastened. It was used at the inauguration of their greatest kings, just as the crown is with us, and the most honourable appellation which a chief could receive was, *Arii maro ura*, 'King of the Red Sash.' A new piece, about eighteen inches in length, was attached at the inauguration of every sovereign; to accomplish which several human victims were required. The first was for the *mau raa titi*, or the stretching it upon pegs in order to attach to it the new piece. Another was necessary for the *fatu raa*, or attaching the new portion; and a third for the *piu raa*, or twitching the sacred relic off the pegs. This not only invested the sash itself with a high measure of solemn importance, but also rendered the chiefs who wore it most noble in public estimation."

MAUSOLEUM, a name originally applied to the magnificent sepulchre erected by Artemisia to the memory of Mausolus, king of Caria; but now used to denote generally any splendid tomb. See Cemeteries, Tombs.

MAVORS. See Mars.

MAYA, a term used in Hinduism to denote the personification of Brahm's fruitless longing for some being other than his own. In the Vaidic period Maya meant no more than the desire of evolution. In its full development, however, the word always implies illusion, and hence all forms assumed by matter are held to be not only transient, but illusive and essentially non-existent. Dr. Duff explains *Maya* as the actuating principle or efficient cause of illusion;—the illusory energy. "It is *Maya*," says this able and learned missionary, "that delusively exhibits all the diversified appearances which compose what is ordinarily called the visible external universe. These have no exterior material basis or substantive form, neither have they any interior spiritual basis or substratum, either in the Universal Soul, or in the human soul before which they are displayed. In both these respects, they differ essentially from the subtile types or models of all things which Plato supposed to exist in the divine mind from all eternity,—and to which he gave the name of 'ideas, or intelligible forms,' because apprehended solely by the intellect. These Platonic ideas as not mere conceptions. They are real immutable beings, subsisting in the divine mind as their proper seat. They are unchangeable patterns or exemplars, which, by the power of God, issue forth from the fountain of his own essence,—and, becoming united with matter previously without any form, they impress their own form upon it, and so render visible and perceptible the whole range of individual sensible objects presented to us in the external universe. These forms, thus impressed on contingent matter, are exact *copies* of those that are invariable. But sensible things are perpetually changing. Their forms, consequently, cannot be the proper objects of contemplation and science to the enlightened and purified intellect. Hence, says Plato, they are the ideas, or intelligible forms, eternally and immutably subsisting in the divine mind, which alone can be the real objects contemplated by the expanded reason of man.

"Unlike, too, the 'ideas' of Malebranche; which, though contained only in the one great Omnipresent Mind, and perceived by other spirits therein, had yet corresponding external objects;—unlike the 'sensible species,' or phantasms, or shadowy films of Aristotle, which, though transformed by the active and passive intellect into intelligible species fit to be the objects of the understanding, were yet only resemblances or pictures of outward substances;—unlike the 'ideas' of Berkeley, which, though representing no material forms, were not mere states of the individual mind, but separate spiritual entities, wholly independent of it, and imperishable,—capable of

existing in finite minds, but reposing chiefly on the bosom of the infinite;—unlike any, or all of these, the 'ideas' or images of the Hindu theology float in utter vacancy,—challenging no separate or independent existence. They are mere illusive appearances presented by Maya,—having no 'species' in the human intellect; no 'substantial exemplars' in an external world; no 'intelligent forms' in the divine mind for their antitypes. Neither do they depend, in any degree, for their origin on any power or faculty of the soul itself. They spring from no anterior act of the soul—no more than the shadow in water is produced by an active power resident in the water. If you could suppose the water percipient, it would perceive the shadow in its own bosom, though wholly passive in the manifestation thereof; so, of the percipient soul. It does not originate any of the illusive appearances that flit before it. It is only the passive recipient as well as percipient of them. In your ignorance, you conclude that an image or shadow necessarily presupposes some counterpart substantial form. But know that it is the prerogative of Maya, the divine energy, to produce images and shadows without any corresponding reality,—to produce and exhibit, for example, the image of a sun, or the shadow of a tree, in the bosom of a limpid stream, though there be no luminary in the firmament, no tree on the verdant bank. And thus it is that Maya does produce images and forms, and exhibits them to the soul as before a mirror, though there be no counterpart realities. It is from the habit generated by ignorance that you talk of sensations and perceptions in the soul, as if these necessarily implied the existence of external objects as their exciting causes.

"It is true, say the Hindu theologians, that so long as the power of Maya is exerted, the soul is deceived into the belief of its own distinct individuality, as well as of the real existence of material phenomena. In other words, the soul—in consequence of the twofold operation of Maya, first, in subjecting it to ignorance of its real nature and origin, and secondly, in exposing it to illusive sensations and perceptions—cannot help being impressed with a conviction of its own separate identity, and the independent existence of external forms. And so long as this double belief, the compound result of ignorance and delusion, continues,—so long must the soul act, 'not according to its essential proper nature, but according to the unavoidable influences of the ignorance and illusive appearances to which it hath been exposed,'—or, in the words of the Shastra, 'so long must it be liable to virtue and vice, to anger and hate, and other passions and sensations,—to birth and death, and all the varied changes and miseries of this mortal state.'"

MAYITRI, a future Budha, who is destined to appear at the end of five thousand years from the death of Gotama Budha, and will continue for ages to be the teacher of the human race.

MEAT-OFFERING, a part of the appointed offerings of the ancient Hebrews. There were five kinds of meat-offerings, all of which are minutely described in Lev. ii. They were (1.) of fine flour unbaked. (2.) Of flour baked in a pan. (3.) Baked in a frying-pan. (4.) Baked in an oven. (5.) Of barley-meal without any oil or frankincense. The ingredients in general consisted of flour, barley-meal, or green ears of corn, oil, frankincense, and salt. The most ancient meat-offerings were those which were composed of fine flour unbaked. The offering of Cain is supposed to have been of this description. It was prepared in this way. A quantity of oil having been put into a vessel, some flour was mixed with it, and an additional quantity of oil was poured over it. The mixture was then put into the holy vessel, in which it was to be carried to the altar, and oil was poured upon it again, and a quantity of frankincense. The offering thus prepared was carried to the altar, where it was waved and salted, and part of it laid upon the fire. The rest was eaten by the priests. When the Hebrews had entered Canaan, where this meat-offering was appointed to accompany all the voluntary burnt-offerings of beasts, as well as the daily morning and evening sacrifice, a certain quantity of wine was substituted instead of frankincense. All the priests who attended on this occasion, received an equal share of the meat-offering; but the baked meat-offerings belonged to the priest alone who ministered at the altar. The unbaked meat-offering was called an offering made by fire, although by some writers it has been supposed to have been an expiatory sacrifice, because what remained was to be eaten by the priests.

The second species of meat-offering, which we have characterized as baked in a flat pan, consisted of fine flour unleavened, kneaded with oil, thus forming a cake which was divided, part of it being offered to God, and part given to the priests. In the case of the third species, which was baked in a frying-pan, the oil was not kneaded with the flour, but simply mixed with it, thus forming a moist cake, a part of which was separated from the rest by the priest, who burned it upon the altar before the other part was eaten. The fourth species, which was baked in an oven, consisted of two kinds, being either thick unleavened cakes, or thin like wafers. In thick cakes the flour and the oil were kneaded; but if they were thin, the oil was spread upon them in the form of the Greek *kappa*, before they were baked, or, as some suppose, after they came out of the oven.

No meat-offering laid upon the altar was allowed by the law of Moses to be leavened; nor was honey to be mingled with it, but simply a small portion of salt, that it might be seasoned. The meat-offerings were generally combined with other sacrifices, such as burnt-offerings or peace-offerings, but never with sin-offerings. The fifth species of meat-offering, which was presented alone, was either used in a case of extreme poverty, when the offerer was unable to

procure any other victim, or in the case of a wife suspected of unfaithfulness to her marriage vows. This, which was a humbler kind of meat offering, consisted of the tenth part of an ephah of barley-meal, without any oil or frankincense. It was substituted in the case of the poor for a sin-offering.

Meat-offerings were either public or private. The public meat-offerings were three in number: (1.) The twelve loaves of *shew-bread*, which were set before the Lord every Sabbath, and when removed were eaten by the priests. (2.) The two wave-loaves offered at *Pentecost*. (3.) The first-fruits of the harvest. (See HARVEST, FESTIVAL OF.) The meat-offerings for private persons included the daily meat-offering of the high-priest; the meat-offering of initiation, which every priest was appointed to bring when he entered upon his office; the poor man's meat-offering, which was accepted instead of a sin-offering; and the meat-offering of the suspected wife.

MEATS (DIFFERENCE OF). See ANIMALS (CLEAN AND UNCLEAN).

MECCA, the chief city of Arabia, and from time immemorial the sacred city of the Arabs. It has been alleged to have been built in the time of the patriarchs shortly after Hagar and her son had been dismissed from the house of Abraham. The Amalekites are said to have founded the city, and to have taken Ishmael and his mother under their protection. In a short time the Amalekites were expelled by the proper inhabitants of the place, and Ishmael, having married the daughter of the ruling prince, gave origin to the ancestors of the Arabs. Mecca is specially remarkable as containing the BEITULLAH (which see), or celebrated temple in which stands the KAABA (which see). The city is also particularly famous as having been the birth-place of *Mohammed*, the founder of the faith of *Islam*. Among the ancient Arabians it was the resort of pilgrims from all parts of the peninsula, and such was the importance attached to this rite of pilgrimage, that four months in every year were dedicated to the observance. Business was suspended, wars ceased, and multitudes, clad in the garb of pilgrims, repaired to the sacred city, went round the *Kaaba* seven times, in imitation of the angelic host, touched and kissed the sacred stone, drank and made ablutions at the well of *Zemzem*, in memory of Ishmael, and having performed these hallowed ceremonies, the pilgrims returned home to resume their wonted occupations. Mohammed, accustomed from his childhood to revere the pilgrimage, and to attach a special sacredness to any one who had performed it, adopted the ceremony as a part of his own system, specially commanding his followers to regard Mecca as holy ground, and to observe the pilgrimage as a sacred duty, if in their power to perform it. The city is thus described by Burckhardt: "Mecca is in a narrow, sandy valley, within hills of moderate elevation, barren, and wholly destitute of trees. Still it is more cheerful than most eastern cities, because the streets have purposely been made wide for the passage of the pilgrims, but the only open space is the sacred enclosure. It is strange that a city that exists only for pilgrims has no caravanserais to accommodate them. The far famed Kaaba, so called as being nearly a cube, towers above all the low, flat-roofed dwellings, though no more than forty feet high. From time immemorial a place of pilgrimage, its erection is traced up to Adam. The Deluge of course washed it away, and it is said to have been rebuilt by Abraham. Still the actual edifice has not the prestige of antiquity, for it has been renewed eight times, and as far as could be with the old materials, a reddish sandstone. Its unique appearance bears out the tradition that it has been scrupulously restored after the original design. The last was nearly washed away by a torrent which inundated the town, and the present was erected as late as 1624, by Amurath IV.; and indeed whatever dignity it derives from the enclosing arcade it owes to the piety of the Turkish Sultans. It was rebuilt while Mohammed was a private individual, and it is curious that he should have been the person chosen to lift the black stone into its place."

MECCA (PILGRIMAGE TO), a sacred ordinance of the *Mohammedan* religion, required to be observed at least once in a man's life, but only provided he has sufficient means to defray the expenses of the journey. It is expressly commanded in the *Koran*, and such was the importance which the Arabian prophet attached to the performance of this duty, that he declared a believer neglecting this pilgrimage, if it was in his power to undertake it, might as well die a Jew or a Christian. From all parts of the East, accordingly, thousands of Mohammedan devotees, having made all due preparation on the month *Du'lkaada*, set out on their journey to Mecca. When within a few stages of the sacred city, they assume the *Ihram* or sacred dress, consisting of one piece of cloth wrapped round the loins, and another thrown over the shoulders. Some are clothed in this fashion from the very commencement of their journey, but it is not imperatively required until the pilgrim approaches the city. He commences the ceremony with bathing and shaving the head. He then makes a prayer of two inclinations, asks a blessing on his undertaking, and ends with the *Lebik*, or a declaration of readiness to obey, which ought to be continually in his mouth during the performance of the pilgrimage. He must kill no animals, not even the smallest insect, otherwise he must expiate his sin by the sacrifice of a sheep. The head must be uncovered, unless in the case of old age or sickness. The pilgrims are of both sexes, the only ground of exemption from the *Hadj* being inability to undertake the journey, and it is declared by Moslem casuists, that even where a believer is incapable he must perform the duty by deputy, and pay all his expenses. To have accomplished the pilgrimage, and thus earned

the title of *Hadji*, is accounted one of the highest honours a man can attain in this world. For nearly a quarter of a century the pilgrimage was rendered impossible by the outrageous conduct of a heretical Mohammedan sect, called the CARMATHIANS (which see), who attacked the caravans, plundered the holy city, and carried off the black stone. It was again interrupted at a more recent period by the *Wahabees*, who destroyed the tomb of the prophet, and committed other acts of violence. Mohammed Ali, however, the energetic pacha of Egypt, reduced this rebellious tribe to subjection, and restored the pilgrimage, which had for a time been discontinued.

The numbers of pilgrims who annually resort to the sacred city has been variously estimated, some rating them at 30,000, and others as high as 100,000. Burckhardt calculated their amount when he was present at 70,000, and Lieutenant Burton at 50,000, the latter adding, that, in the following year, the number was reduced one half. The first act of the pilgrim when he finds himself within the gates of Mecca, is to visit the mosque, where he commences his sacred exercises. On entering, he prays with four *rakaats* to salute the mosque, and in gratitude for having reached the holy city. He then goes forward and touches, and if the crowd permits his coming near enough, he kisses the black stone. He then commences the circuit, which is repeated seven times, the first three rounds at a quick, and the other four at a more moderate pace, repeating all the while certain prayers, and at each circuit kissing both stones. Having completed the appointed circuits, he stands with outstretched arms and prays for the pardon of his sins; he then performs two *rakaats* at Abraham's station, and drinks of the well of *Zemzem*. "He is now conducted," borrowing the account of Burckhardt the traveller, "to a small ascent, called the hill of Safa, to take the *sai*, that is, a walk along a level street, six hundred paces long, to Merona, a stone platform. He has to walk quick, and for a short space to run, and during the course, which is also repeated seven times, he must pray aloud. He may now shave his head; but as the course is fatiguing, that ceremony is generally postponed. The course is in imitation of Hagar's running backward and forward. It is indispensable to visit, on the ninth day, Mount Arafat, or knowledge, so called because Adam and Eve are said to have met here, after their long separation, on their expulsion from Paradise. It is meritorious to perform this expedition of six hours on foot; some were engaged in reciting the Koran or prayers, while the worldly and impenitent quarrelled with their camel drivers. The hill was entirely covered, for in addition to the pilgrims, the inhabitants of Mecca and of Jidda consider it their duty to attend. At three in the afternoon the Kadhi took his stand, and read a sermon till sunset, at intervals stretching forth his hands to invoke the divine blessing on the immense multitude, who rent the air with shouting in return the *Lebik*, 'Here we are at thy disposal, O God! Some were crying and beating their breasts, and confessing themselves to be grievous sinners, in the style of an American camp-meeting, while others mocked them, or smoked with oriental gravity, and some to intoxication with forbidden hemp. The Kadhi's shutting his book was the signal for a general rush down the hill, as it is thought meritorious in pilgrims to quicken their pace. The tents had been previously packed up, and the caravan was ready to return. According to a tradition, there are 600,000 beings present, angels making up the deficiency of human attendants. The night was passed at an intermediate station, Mazdalifa, in prayer and reciting the Koran, and here a shorter sermon was read, between the dawn and sunrise. The multitude then returned to the valley of Mina, where each pilgrim throws, in three places, seven small pebbles, in imitation of Abraham, whom God is said to have instructed thus to drive away the devil, who endeavoured to interrupt his prayer, and to tempt him to disobey the command to sacrifice his son. This ceremony over, they slay their victims, and feast on them with their friends, giving what remains to the poor, but using no sacrificial rites, only saying, 'In the name of the merciful God!' and 'God is great!'" Burckhardt calculated that the pilgrims, on the occasion to which he refers, must have sacrificed 8,000 sheep and goats.

After spending two days more on the sacred spot, on each of which they repeat the throwing of the pebbles, they now prepare for closing the pilgrimage by shaving their heads, cutting their nails, and burying the hair and parings, after which they make a circuit of the *Kaaba* for the last time, and perform once more the hurried walk from the hill of Safa. The devotional spirit which the pilgrims display is often deeply touching, and amidst the thousands who are assembled every year in Mecca, there are numbers who have come in the full expectation of being cured of their diseases, and not a few who, feeling their end approaching, wish to die within sight of the *Beitullah*, or house of God, or to breathe out their last sigh on holy ground.

MECCA (TEMPLE OF). See BEITULLAH.

MEDIATOR, one who interposes between two parties who are at variance, with the view of effecting a reconciliation. In Sacred Scripture it is applied to the Lord Jesus Christ, who came in as a daysman or Mediator between sinful man and his offended Creator. Thus in 1 Tim. ii. 5, we are assured that "there is one God, and one mediator between God and men, the man Christ Jesus." No truth is more strikingly developed in all the various forms of Paganism, both ancient and modern, than this, that there is a settled conviction in the mind of man of the necessity of a Divine Mediator. In all ages, and in all nations, such an impression has invariably prevailed. The scriptural principle, that without shedding of blood there is no remission of sins, is a re

cognized principle of the religion of nature, as well as of revelation. The early prevalence of sacrifice, not only among the Hebrews, but among the Canaanites, and other heathen nations, showed in the plainest and the most convincing manner, that the universal belief of man has ever been, that it is only by the surrender of life that man can be again restored to the favour and friendship and fellowship of his God. "Whence then," says Mr. Faber, "could originate this universal practice of devoting the first-born either of man or beast, and of offering it up as a burnt-offering? Whence but from a deep and ancient consciousness of moral depravation? Whence but from some perverted tradition respecting the true Sacrifice, to be once offered for the sins of all mankind? In the oblation of the first-born originally instituted by God himself, and faithfully adhered to both by Jew and Gentile, we behold the death of Him who was the first-born of his virgin-mother, accurately, though obscurely exhibited. And in the constant use of fire, the invariable scriptural emblem of wrath and jealousy, we view the indignation of that God who is a consuming fire, averted from our guilty race, and poured upon the immaculate head of our great Intercessor and Mediator."

We find the idea of a Mediator pervading the most ancient forms of heathenism. Thus in the ancient religion of Persia, if *Ormuzd* and *Ahriman* are essentially at variance and struggling for the mastery, *Mithras* acts as Mediator between the two, defending man against *Ahriman* and his *devs*, who are ever seeking to injure and even destroy him. In the early religion of India, we find in the Rig-Veda, the myth of *Agni*, the mediator of the Aryans of the Indus. "He is the immortal among mortals, their companion, their cherished friend, their near kinsman, who seats himself beside their fires, and upon whom they found their hopes as upon a fire." Here then is a mediator God, who becomes man for the good of humanity, the friend of mankind, their king, their prophet, their life, their sacrificer, their intercessor. There was no period, indeed, in the history of the Indo-Aryan people, when altars were not reared and sacrifices offered. In the Brahmanic period, the notion of an external Mediator, who should manifest himself in human form, is conveyed in the *avatars* or incarnations of *Vishnu*. The saint of the Chinese, who forms the principal subject of one of the books of Confucius, involves the same idea, being a man who, by his humility, his charity, his moral perfection, has become a God. He was a Divine man, the mediator between heaven and earth, who offered himself in sacrifice to conquer evil and take away sin from the world. Numberless instances might be adduced from the religions both of ancient and of modern times, which clearly point to the notion of a Mediator, as deeply embedded in the human mind.

MEDAL (Miraculous), a medal which is extensively circulated among Romanists, both in Europe and America, as accomplishing wonderful cures. The origin of this medal is thus described by the Abbé Le Guillon, in a work devoted to the subject, which was published at Rome in 1835: "Toward the end of the year 1830, a well-born young female, a noviciate in one of those conservatories which are dedicated in Paris to the use of the poor and the sick, whilst in the midst of her fervour during her prayers, saw a picture representing the most Holy Virgin (as she is usually represented under the title of the Immaculate Conception), standing with open and extended arms: there issued from her hands rays of light like bundles, of a brightness which dazzled her: and amidst those bundles, or clusters of rays, she distinguished that some of the most remarkable fell upon a point of the globe which was under her eye. In an instant she heard a voice, which said, 'These rays are symbolical of the graces which Mary obtains for men, and this point of the globe on which they fall most copiously is France.' Around this picture she read the following invocation, written in letters of gold:—'O Mary, conceived without sin, pray for us who have recourse to you.' Some moments after, this painting turned round, and on the reverse she (the Estatica) distinguished the letter M, surmounted by a little cross, and below it the most sacred hearts of Mary and Jesus. After the young girl had well considered the whole, the voice said, 'A medal must be struck, and the persons who wear it, and who shall say with devotion the inscribed short prayer, shall enjoy the very special protection of the Mother of God.'"

This supernatural intimation accordingly was obeyed, and, under direction of the archbishop of Paris, a medal was struck, and a large supply was ready against the invasion of the cholera. The Abbé gives a full account of the cures which the medal had effected, and the wonders it had wrought, winding up the whole by the statement, "Finally, from all parts we hear the most consoling facts. Priests full of the spirit of the Lord tell us, that these medals are reviving religious feeling in cities as well as country places. Vicars-General, who enjoy a well-merited consideration, as well for their piety, and even distinguished bishops, inform us that 'they have reposed every confidence in these medals, and they regard them as a means of Providence for awakening the faith which has slept so long in this our age.'"

MEDINA, a town in Arabia, held in considerable veneration among the disciples of Islám, as being the burial-place of Mohammed. It occupies a far inferior place to Mecca in the estimation of the faithful. There is no obligation upon the pilgrims to visit Medina, and accordingly, few do so except the Turks in whose route it lies. The great mosque, which includes the prophet's tomb, is described as very splendid, being surrounded by numerous pillars of marble, jasper, and porphyry, on which letters of gold are inscribed in many places. The tomb itself

is plain, and on each side of it are the tombs of the two early Caliphs, Abubekr and Omar. Near this spot also repose the ashes of Mohammed's beloved daughter, Fatimah, and of many of his companions who are revered as saints. A visit to Medina is no doubt quite voluntary, but such a visit raises the reputation of a pilgrim.

MEDITRINA (Lat. *mederi*, to heal), a goddess worshipped by the ancient Romans, as presiding over the healing art. An annual festival was celebrated in her honour. See next article.

MEDITRINALIA, a festival observed by the ancient Romans, every year on the 11th of October, when for the first time the new wine was drunk, which was supposed to have a healing power, and therefore to be connected with the goddess Meditrina (which see).

MEDUSA, one of the Gorgons (which see).

MEGABYZI, described by Strabo as eunuch priests in the temple of *Artemis* at Ephesus.

MEGÆRA. See Eumenides.

MEGALESIA (Gr. *Megalê theos*, great goddess), a festival celebrated at Rome in ancient times, in honour of *Cybele*, the mother of the gods. It was observed annually in the month of April. The statue of the goddess was first introduced at Rome in B. C. 203, but the festival did not begin to be held until B. C. 191, at the completion and dedication of the temple in honour of Cybele. The Megalesia, consisting of games, feasting, and rejoicing, commenced on the 4th of April, and continued for six days. To such an extent, however, did some Roman families carry their luxury and extravagance on this occasion, that it was found to be necessary for the government to issue a public decree limiting the expenditure to a certain amount. The Megalesian differed from the Circensian games in being chiefly theatrical. The third day of the festival, indeed, was wholly devoted to scenic representations. At the games, which were presided over by the curule ædiles, slaves were not allowed to be present, and the magistrates were dressed in purple robes.

MEGALOCHEMI, the highest rank of monks, or the order of the Perfect in the Greek church.

MEGARA (School of), a school of philosophy in ancient Greece. It was founded about B. C. 400, by Euclid, who, while he had chiefly cultivated the logic of his master Socrates, had previously studied with the Eleatics, and imbibed their principal doctrines. He is said to have limited truth to identical propositions. The Megaric school held all existence to be included in the primitive unity, but considering the subject rather in a moral than in a metaphysical aspect, they maintained the absolute being to be the absolute good. But their speculations, characterized rather by acuteness and subtlety than accuracy of thinking, appear to have produced no perceptible influence on the mind of Greece.

MEGILLOTH, a division of the Hebrew Scriptures adopted by the Jews, and including the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther, which they term the five rolls or volumes. There is a Targum on the Megilloth, which, however, probably belongs to a late period, not earlier indeed than the sixth century. See Targum.

MEGMA, an assembly or council of Imáms or Doctors of the Law, among the Mohammedans.

MEHDIVIS, a Mohammedan sect in India, who take their name from believing their *Wali* or saint to have been the promised *Mehdi* or Mahdi (which see). This pretender, who claimed to be descended from *Hossein*, the son of *Ali*, was born at a small town near Benares, in the year of the Hegira 847, and declared himself at the black stone at Mecca about A. H. 900, to be the *Mahdi* or twelfth Imám, an expectation of whose appearance prevails among the Mohammedans all over the East. After his death, which took place in Khorasan A. H. 910, his followers dispersed without however surrendering their belief in the reappearance of their deceased leader as the long-expected *Mahdi*. This sect was subjected to a severe persecution by Aurungzebe. They are still found in small communities in various parts of India, as in Gujerat, the Deccan, and Sindh.

MEILICHIUS, a surname of *Zeus*, as the god that can be propitiated, under which name altars were reared to him in various towns of Greece. It was also a surname of *Dionysus*, under which he was worshipped in the island of Naxos. The term was applied, besides, to several deities, who were wont to be propitiated by sacrifices offered at night.

MEHRUN, the term used to denote the oil of Chrism (which see), in the Greek church.

MELÆNIS, a surname of *Aphroditê*, under which she was worshipped at Corinth.

MELANÆGIS, a surname of *Dionysus*, under which he was worshipped at Eleutheræ and at Athens.

MELANCTHONIANS. See Adiaphorists.

MELCARTHUS, a god anciently worshipped by the Tyrians, being, as the word signifies, Lord of the city. From Herodotus we learn, that his temple was built at the same time with the city, and was enriched with so many donations, and was so famous, that he went thither on purpose to see it.

MELCHISEDEK (The Order of), an order of priesthood mentioned by the Apostle Paul, in the Epistle to the Hebrews, as higher as well as more ancient than the order of the Aaronic priesthood under the Mosaic economy. Melchisedek appears to have been the only individual who held the office of high-priest by Divine appointment before the giving of the law. And in the statement of the apostle that Jesus Christ was "a priest for ever after the order of Melchisedek," may be perceived a beautiful propriety, for, unlike the Levitical priesthood, the sacred office was combined with regal authority in the case of Melchisedek, thus clearly pointing him out as a striking type of our High Priest, of whom it was pro

phesied by Zechariah, "He shall be a priest upon his throne;" and, besides, the priesthood of Melchisedek was more honourable, being instituted previous to, and independent of, the Mosaic economy, and one to which, as we learn from the reasoning of the apostle in Heb. vii., the Levitical priesthood was distinctly subordinate; for separated, as Melchisedek is declared to have been in point of descent from all around him, he is considered as receiving tithes from those who, though not yet born, were represented by their progenitor Abraham. "And," says the apostle, "as I may so say, Levi also who received tithes, paid tithes in Abraham;" thus distinctly admitting the superiority of the priesthood of Melchisedek to their own; and the reasoning in the subsequent verses displays to us still more clearly the striking propriety of our Lord's connection with this order in preference to that of Aaron. "For if," he argues, "perfection," or, in other words, the perfection of the whole Divine economy in regard to our world, "had been by the Levitical priesthood," under whom they received the law, in which they seemed to rest as the consummation of the whole scheme; if such had been the case, "what further need was there that another priest should rise after the order of Melchisedek and not after the order of Aaron." If the Divine purposes are fully accomplished in the law, why change the order of the priesthood, since such a change, as the apostle remarks, must bring along with it a "change also of the law." By this mode of reasoning we are not only taught that the whole of the Jewish economy has been abrogated by the gospel, but we are presented with a most interesting view of the priesthood of Christ. He was not called after the order of Aaron, for this simple reason, that he would have thereby formed a part of an imperfect and symbolical system, and thus the antitype would have been confounded with the type. And by his connection with the order of Melchisedek, our High Priest was identified with an economy independent of the temporary institutions of Moses, and, accordingly, it is said, "He was made not after the law of a carnal commandment, but after the power of an endless life." And though the law having accomplished its purposes was abrogated, and, of course, the institution of the priesthood destroyed, this man, being independent, not merely of death, by which the functions of individual priests were terminated, but being independent of the whole order of the Levitical priesthood, notwithstanding of its dissolution, "this man," it may well be said, "because he continueth ever hath an unchangeable priesthood." And in the very nature of his consecration was involved the everlasting durability of his priestly office, for the decree of appointment by Jehovah was couched in these words: Thou art a Priest for ever after the order of Melchisedek;" and being confirmed in this everlasting appointment by the oath of Him with whom there is no variableness neither shadow of change, we are brought to the comfortable and delightful conclusion that we have an everlasting and unchangeable High Priest, appointed of God as was Aaron, but called after the order of Melchisedek.

MELCHISEDEKIANS, a sect of Christians which arose in the second century, deriving their name from the fact that they held Melchisedek to be the power of God, and superior to Christ; and that he sustained the office of an intercessor for the angels in heaven as Christ for men on earth. This sect was afterwards revived in Egypt by the HIERACITES (which see), who maintained still further that Melchisedek was the Holy Ghost.

MELCHITE CHURCH, a name applied to the Greek-Catholic church, or to those Romanists in Asia who are attached to the rites and ceremonies of the Greek church. The American missionaries estimate the total number of the Melchites at between 30,000 and 40,000 souls, having 12 bishops and 180 priests. The term Melchites, which is derived from the Syriac word *melcha*, a king, was applied in the sixth century as a term of reproach by the *Jacobites* to the orthodox Greeks, implying that they were king-followers, or that it was imperial influence alone which led them to subscribe to the canons of the council of Chalcedon, condemning the Eutychian heresy. The name thus commenced in scorn has been appropriated to those converts to Rome who still observe the ceremonies of the Greek ritual. This community probably originated in the labours of the Jesuits at Aleppo, in the seventeenth century, who perceiving the unwillingness of their converts to conform to the Latin church, with their usual duplicity and cunning, persuaded the Pope to sanction a compromise, whereby the *Melchite church* should acknowledge the authority of Rome, but adhere to the liturgical rites and ceremonies of the Eastern church, renouncing, however, the characteristic dogma of the Greeks, that the procession of the Holy Spirit is from the Father only. In all other points they conform to the Eastern church. They keep firmly by the "old style," and regulate all their feasts and fasts by the Oriental calendar. In all their churches in Syria they conduct Divine service in the Arabic, which is the vernacular tongue. They receive the communion in both kinds, and use unleavened bread in the Lord's Supper. Their priests are permitted to marry before ordination; but their bishops must remain unmarried. No restriction is put upon the laity in the use of the Sacred Scriptures. Dr. Wilson, in his 'Lands of the Bible,' mentions them as "amongst the most liberal and intelligent native Christians in the East."

The adherents of the Melchite church are chiefly found at Aleppo and Damascus, particularly at the latter town, where the patriarch resides. Their cathedral at Damascus, which is remarkably splendid, is thus described by Mr. Graham in a letter to Dr Wilson: "The building inside is elegant, and on festival days, when brilliantly lighted up, the scene

is grand and imposing. The floor is beautifully variegated marble. The roof is ornate and lofty, is supported by a row of stately marble columns on either hand as you go in, and between these and the exterior walls are the female galleries. Seats there are none, save a few chairs around the walls and encircling the altar. Hundreds, I might almost say a thousand, silver lamps fill the house with insufferable brightness; while priests, clothed in rich Oriental costume, are walking in solemn procession, and filling the house with incense almost insufferably pleasing, and accomplishing the service before the altar and in the neighbouring recesses. The people, meantime, are not idle. There is no order. They go and come just as they please. Some are kneeling and beating their brows before the picture of a favourite saint; others are gazing on the Virgin and her infant, and muttering inarticulate prayers; some are squatting on the marble, crossing, and bowing, and adoring before a hirsute monk of the olden time; some are standing upward making awkward genuflections, and at intervals prostrating their foreheads on the stone floor; some are talking with one another; all are intent, each at his own business whatever it is, and all is done aloud or in a mumbling muttering voice. Quiet silent prayer is not known or practised in the East. The bells are ringing, the priests are reading the service with a loud voice, and with the rapidity of lightning the censers are waving to and fro, filling the house with odours; the people are kneeling, standing, sitting, muttering prayers, talking, prostrating, weeping, sighing, beating their breasts, making the common prayer (so called,)—a scene of sound and confusion without parallel, save in the synagogues of Safed and Tiberias."

There are two orders of monks among the Greek Catholics in Syria, and connected with the monastic establishments there are no fewer than 250 monks and 90 nuns, while the number of regular priests belonging to the body, in so far as Syria is concerned, does not exceed fifty-five. The people are more generally able to read than the other Christians, though the Greek Catholics have few schools of their own. Some years ago a college was founded for the sect, but the building having been destroyed during the Druze war, it has never been rebuilt. Dr. Wilson mentions having found a section of the Melchite church in Egypt also; and at Cairo, he tells us, he was introduced to their bishop, who is said to have under his superintendence about 4,000 souls.

In other parts of the East the Greek Catholics conform to the Romish church more completely than their brethren in Syria, and in public worship they use not the Greek, but the Latin ritual. At Constantinople there are 500 families belonging to this sect, chiefly the remains of Italian conquests in the East, and most of them emigrants from foreign countries. Unwilling to acknowledge the authority of the Armenian Catholic patriarch, who, by his firman, is head of all the Catholics, they made application to the Porte for permission to choose a head of their own. The petition was granted, and thus the Greek Catholics became an independent sect in Turkey, and chose a Mussulman as their deputy to communicate in their behalf with the Porte. Thus documents are issued in the name of the community called Latins; they follow the Roman rite; and Roman priests baptize, confess, and bury them, though they are recognized subjects of the Turkish government. They are independent both in civil and ecclesiastical affairs, being ruled civilly by a Mussulman, and ecclesiastically by an Italian bishop and vicar-apostolic sent from Rome to be their ruler in spiritual matters under the Pope.

MELETE, the name of one of the MUSES (which see).

MELETIANS AT ANTIOCH. Amid the violent dissensions caused throughout the East by the Arian controversy in the fourth century, the Church of Antioch was subjected for a long period to the most agitating trials. About A. D. 330, Eustathius, bishop of Antioch, had been deposed from his office by the *Eusebians*, a branch of the Anti-Nicene party, but a majority of the members of the church still adhered to him. A series of Arian bishops, however, succeeded the deposed prelate, and the Christians of Antioch were split into two parties, some separating themselves meanwhile from the church, and worshipping as a distinct community, under the name of EUSTATHIANS (which see), while others, though mainly agreeing in sentiment with the seceders, preferred submitting to the Arian bishops who were thrust upon them against their will. Athanasius, when passing through Antioch on his return from his second exile, acknowledged the Eustathians as, in his view, more consistent in their actings than the Arianizing party. On the translation of Eudoxius, A. D. 360, from the bishopric of Antioch to that of Constantinople, Meletius, then bishop of Sebaste in Armenia, was chosen as his successor. This man, who had risen to considerable fame, had been brought up in the communion of the Arians, and as one of their party, he had been appointed to the see of Sebaste, and now promoted to the see of Antioch, chiefly at the instigation of Acacius. Being naturally of a mild, amiable, and benevolent disposition, taking no part in the angry controversies which were carried on around him, but calmly and faithfully labouring in his ministerial work, the Arians and Arianizers of his day mistook his silent and gentle demeanour for an acquiescence in their heretical views. But Meletius was not long in undeceiving them. The circumstances in which he unexpectedly showed his entire sympathy with the orthodox party, are thus detailed by Dr. Newman in his 'Arians of the Fourth Century:' "On the new patriarch's arrival at Antioch, he was escorted by the court bishops, and his own clergy and laity, to the cathedral. Desirous of solemnising the occasion, the Emperor him-

self had condescended to give the text, on which the assembled prelates were to comment. It was the celebrated passage from the Proverbs, in which Origen has piously detected, and the Arians perversely stifled, the great article of our faith; 'the Lord hath created [possessed] Me in the beginning of His ways, before His works of old.' George of Laodicea, who, on the departure of Eunomius, had rejoined the Eusebians, opened the discussion with a dogmatic explanation of the words. Acacius followed with that ambiguity of language, which was the characteristic of his school. At length the patriarch arose, and to the surprise of the assembly, with a subdued manner, and in measured words, avoiding indeed the Nicene Homoousion, but accurately fixing the meaning of his expressions, confessed the true Catholic tenet, so long exiled from the throne and altars of Antioch. A scene followed, such as might be expected from the excitable temper of the Orientals. The congregation received his discourse with shouts of joy; when the Arian archdeacon of the church running up, placed his hand before his mouth to prevent his speaking; on which Meletius thrust out his hand in sight of the people, and raising first three fingers, and then one, symbolized the great truth which he was unable to utter. The consequences of this bold confession might be expected. Meletius was banished, and a fresh prelate appointed, Euzoius, the friend of Arius. But an important advantage resulted to the orthodox cause by this occurrence; the Catholics and heretics were no longer united in one communion, and the latter were thrown more into the position of schismatics, who had rejected their own bishop. Such was the state of things, when the death of Constantius occasioned the return of Meletius, and the convocation of the council of Alexandria, in which his case was considered."

Thus scarcely a month had elapsed after his entrance on the see of Antioch, when Meletius found himself deposed and in exile. Eustathius in the meantime had died, but his party suspecting Meletius of Arianism, from the character of the persons who had procured him his bishopric, remained aloof from him, and continued as a separate body under the presbyter Paulinus, who had officiated for some time as their pastor. Lucifer of Cagliari, who was sent to Antioch to heal the disputes, widened the breach among the orthodox by ordaining Paulinus as bishop of the Eustathians. Thus was laid the foundation of a schism of the most important kind, the Western and the Alexandrian churches declaring in favour of Paulinus, and the Oriental church chiefly in favour of Meletius. It had been the earnest desire of the Alexandrian council to combine the two sections of the orthodox party by uniting the Eustathians and the Meletians, but their wishes and their exertions were frustrated by the rash conduct of Lucifer, who afterwards gave rise to another schism, founding a separate party in the church, called the LUCIFERIANS (which see), which lasted about fifty years.

The Meletian schism continued for a long period. Athanasius and the Egyptian churches fraternized with the Eustathians, and all the more as Meletius refused to communicate with Athanasius. In this opposition to the Meletians, the Egyptian were joined by the Western churches and those of Cyprus. The Eastern Christians, on the contrary, adhered firmly to the Meletian party. Meletius presided at the second general council at Constantinople A. D. 381, and from his venerable age, as well as his consistent opposition for many years to the Arian heresy, he was selected by the Emperor Theodosius to consecrate Gregory of Nazianzen bishop of Constantinople. During the sittings of the council, Meletius died, and Chrysostom deeming this a favourable time for putting an end to the unseemly schism which had for many years rent in twain the orthodox party, successfully exerted his influence with the Egyptian and Western churches in favour of Flavian, the successor of Meletius, and thus terminated the Meletian schism.

MELETIANS IN EGYPT, the name of a party which existed in the Christian church in Egypt in the third and fourth centuries, and which was headed by Meletius, bishop of Lycopolis, in the Thebaid. The dispute which led to the formation of this schism had regard to the best mode of proceeding ecclesiastically in the case of those Christians who had fallen away during the Diocletian persecution. The subject had been already discussed under the Decian persecution, and Cyprian had laid down the principle (see LAPSED CHRISTIANS), that all who had in any way departed from the faith should be excluded from the fellowship of the church until peace was completely restored, and if up till that time they had manifested a spirit of sincere contrition, they should then, but not before, be delivered from church censure. Meletius, who had been thrown into prison for the cause of Christ, maintained among his fellow-prisoners the principles which had been previously taught by Cyprian; while Peter, bishop of Alexandria, pleaded for a more lenient course, particularly towards Christian slaves, who had been compelled by their masters to offer sacrifice instead of them. This latter prelate had for some special reasons abandoned his flock for a time, and Meletius having obtained his freedom from prison, exercised his authority in Egypt as the second metropolitan, in the absence of the bishop Peter, and travelling through the whole diocese of the Alexandrian patriarch, he ordained and excommunicated at pleasure. "He did not recognize," says Neander, "the official power of those to whose charge, as *Periodeutæ*, or visitors, the bishop Peter of Alexandria had committed the destitute communities. Their different views respecting the proper mode of treating those who had fallen, or who had become suspected of denying God in some way or other, was here, too, probably made a subject of discussion, or at least used as a pretext; since the

Meletians boasted of representing the pure church of the martyrs. Four Egyptian bishops, among the imprisoned confessors, declared themselves firmly against the arbitrary proceedings of Meletius, who, however, took no notice of this protestation. The bishop Peter of Alexandria issued a writing to the Alexandrian church, wherein he bade all avoid fellowship with him, until the matter could be more closely investigated in connection with other bishops; and at length he excluded him—probably after his own return—from the functions of the episcopal office, and from the fellowship of his church, as a disturber of the peace of the communities. Also, subsequently to the martyrdom of the bishop Peter, A. D. 311, and in the time of the bishop Alexander, under whom the Arian controversies broke out, this schism still continued to exist."

Epiphanius says, that when Meletius was delivered from prison, he was banished to the mines of Phænon in Arabia Petræa; and it would appear that even while thus labouring as a slave, he diffused his principles among his fellow-bondmen. He ordained bishops, presbyters, and deacons, and kept his followers a distinct body under the title of 'the Church of the Martyrs.' At length the council of Nice, A. D. 325, found itself necessitated to take into consideration the best mode of putting an end to the Meletian schism. The subject was fully discussed, and after careful deliberation, the council decided that Meletius should still be permitted to hold the title of bishop of Lycopolis, without, however, having power to ordain either in the city or the country. It was arranged, however, that the clergy who had been already ordained by Meletius should retain their offices, but should be regarded as inferior in rank to those who had received ordination at the hands of the bishop of Alexandria. Meletius died soon after the council of Nice, and his followers having after their leader's death refused to submit to the decrees of the council, were persecuted by the bishop of Alexandria. John Arcaph was chosen to succeed as leader of the sect, and under him the schism continued. But it was not very creditable to the Meletians, nor favourable to their reputation for orthodoxy, that they co-operated with the Arians in opposing Athanasius. This schism did not terminate before the fifth century. In the account we have given of the Meletian schism, we have chiefly followed the statements of Epiphanius, in preference to those of Athanasius, who was the avowed enemy both of Meletius and his party.

MELIBŒA, a surname of PERSEPHONE (which see).

MELICERTES. See PALÆMON.

MELINÆA, a surname of APHRODITE (which see).

MELISSA, a priestess of the Delphian *Apollo*. It was also a surname of *Artemis* as the goddess of the moon.

MELISSÆ, the nymphs who nursed the infant *Zeus*. The word came afterwards to be applied to priestesses in general, and more especially to those of *Demeter*.

MELITENIAN LEGION. See LEGION (THE THUNDERING).

MELITONIANS, a heretical Christian sect which arose in the early part of the fifth century, founded by a person named Melito, of whom all that has been ascertained is, that he taught the strange doctrine that God is corporeal, having a body like man, and this he founded on the statement of Sacred Scripture, that man was originally created in the image of God. See ANTHROPOMORPHITES.

MELLONA, a divinity among the ancient Romans, who was believed to be the protector of honey.

MELPOMENE, one of the nine MUSES (which see).

MELPOMENUS, a surname of *Dionysus* at Athens.

MEMORIA, a name given among the ancient Christians to a church built over the grave of a martyr, and intended to be a memorial of him.

MEMRA, a word often used by the Chaldee Paraphrasts on the Books of Moses. It denotes literally the Word, and is substituted instead of the sacred name of Jehovah, while they attribute to it all the attributes of the Deity. Some suppose that by the *Memra* they meant the Second Person of the Trinity, more especially as it was *Memra*, they tell us, who appeared to Abraham at Mamre, to Jacob at Bethel, and to Moses on Mount Sinai.

MEN, a god among the ancient Phrygians, who presided over the months.

MENÆON, a Service-Book in the *Greek church*, which contains the hymns and particular services for the saints, and for the festivals as they occur in the year according to the calendar. It includes also an account of the life and actions of each saint added to his particular office. The whole work consists of twelve volumes folio, being one volume for each month.

MENAGYRTÆ, a name applied to the AGYRTÆ (which see), or priests of the goddess *Cybele*, because every month (Gr. *men*,) they made their collections from the people.

MENANDRIANS, the followers in the first century of Menander, the disciple and successor, as was alleged, of Simon Magus. From the testimony of Irenæus, Justin Martyr, and Tertullian, we learn that Menander claimed to be one of the *Æons* sent from the upper world, or the Pleroma, to succour the souls which were enduring here in material bodies, and to enable them to bear up against the machinations and the violence of those demons by whom the world is governed. He promised to his followers that if baptized in his name, they would be incorruptible and immortal, and have the benefit of an immediate resurrection. Epiphanius says, that this heresy was so absurd that it never prevailed to any great extent

Its founder died A. D. 80, and nothing more was heard of his strange doctrines. See SIMONIANS.

MENDÆANS, or MENDAI IJAHI, disciples of John the Baptist, sometimes called also Christians of St. John, but better known in ecclesiastical history as *Hemero-Baptists*, or daily Baptists, from their frequent washings. In 1780, M. Norberg, a Swede, read to the Royal Society of Gottingen a memoir in reference to this sect, which was supplemented in the following year by some observations from M. Walch, tending to prove their identity with the disciples of John the Baptist. Their language approaches that of the Talmudical Jews, being evidently a dialect of the Chaldee or Syriac. There are found near Bussora, a city between Arabia and Persia, from 20,000 to 25,000 families belonging to this sect. On inquiry M. Norberg ascertained that there was a branch of the Mendæans still existing in Syria at El Merkab, about a day's journey east of Mount Libanus. They call themselves Galileans, and their number is said to amount to about 14,000. M. Norberg received an interesting account of this people from Germanus Conti, a Maronite of Mount Lebanon, who was deputy of his patriarch in Syria. We quote the words of Conti as taken from his own mouth by M. Norberg: "These Galileans formerly dwelt, in sufficient wealth and plenty, in that which is called the Holy Land; but about a century and a half ago, they quitted that country to settle in a tract of Libanus called Mercab. They claim *John the Baptist* as their founder, and seem to hold a middle station between Jews and Christians. The following are their rites. He who presides in sacred things, wears a vest and tiara both of camel's skin. They also take honey and locusts, alternately, sacramentally: which are distributed as consecrated elements to the worshippers present, and are sent to the absent, equally, as a religious rite: both these kinds of food being taken with the greatest reverence. The day on which this is done is held sacred. It is proper to abstain from worldly occupations, whether of business or of pleasure. A few words are allowed, but those pious: and if more, they relate to the same subject. So also, once a-month, they have an exhortation in their place of worship; and to this they flock with eagerness. The chief topic of this discourse is the 'Light of the World,' always introduced with sentences like those of the Evangelist, 'In the beginning was the Word, and the Word was with God, and the Word was God.' This they apply to *John*, and deny to Jesus, Messiah; whom they do not allow to be Son of God, but a prophet, and a follower of *John*. Their places of worship are void of all ornament. They contain neither pictures nor statues.

"Baptism, the rite of initiation, is performed in the open air, in a large vessel, a mat serving as a screen to the place, at the earliest dawn of day: the middle part of the day is proper to honey and locusts: and, at the close, at the time of divine worship, they light lamps and candles, and solemnly repeat these words: '*John*, whom we here worship as our father, (institutor) we beseech thee to be propitious to us; to protect us from every hostile power, and to enlighten our minds with the light of the true religion, as thou hast commanded us to light these luminaries.' After discharging this duty, whoever can proceeds to partake of the sacrament already described. Those also who are detained at home do the same; although the duty be done in private. Twice a-week, *i. e.* on Sunday and Thursday, this is never omitted. And the priest, whether standing at the altar, or going up into the pulpit, puts on his official clothing for the shoulders and the head. He also holds in his hand a staff; and delivers an exhortation beginning in the Galilean language, but proceeding in Arabic. Of their ancient language all, except the priests, and a few who have learned it, are extremely ignorant. But they can say prayers by memory, and can repeat certain passages from the sacred volume; during which time the doors are closed, and proper persons are placed at the entrance. During the whole time the utmost respect and silence is preserved: the head of the devout is inclined forwards, and the hands are folded together.

"Besides this, they also dedicate to *John* four festival days in a-year. On the first, which is his birth-day, they dress wheat, they eat grapes, nuts, honey, and locusts, with other things intermingled. And this, in large dishes filled to the brim, it is customary freely to offer, or to place before one another. Nor do they take any other food than this during this day. After this, the whole having been well prepared, having been sanctified by prayer, and having gone round the whole congregation (of which every person present takes part of this vegetable fare into his own dish, raising his head and singing) they all make a liberal donation to the priest.

"On that day, when *John* instituted his Baptism, they repeat this sacred ordinance. They proceed in a body to the water, and among them one who bears a standard; also, the priest, dressed in his camel's hair ornaments, holding a vessel of water in his hand (*hydria in manu est*) he sprinkles each person singly as he comes out of the river, saying, 'I renew your baptism in the name of our father and saviour *John*: who in this manner baptized the Jews in the Jordan, and saved them; he shall save you also. Last of all, he immerges himself in the water, for his own salvation. After this, the whole assembly resort to the place of worship, singing hymns, where they partake of honey and locusts, administered by the priest.

"And further, on the day on which John was decapitated, every one laments at the place of worship in these mournful terms: 'Our most excellent leader was on this day slain by command of Herod, and his cruelty!—well he deserves to be consumed (by fire). O God, hear us!'

"Finally, On that day when, as it is believed, John slew a dragon of wonderful size, which issued from

the Lake of Tiberias, and did much mischief, they practise a ceremony of leading their cattle and sheep in troops round the place of worship, with great joy. But the memory of this miracle is celebrated in Galilee by those who have ability and wealth sufficient; they resort to the spot barefooted; taking their sick with them, who hope to recover health by favour of their patron; and when arrived there, they lay them in the place of worship. This they do in their old residence, which is distant a day's journey from Mount Tabor."

De la Valla supposes that these Christians may possibly be the remains of the ancient Jews who received the baptism of John the Baptist. They allege, indeed, that from him they received their faith, their religious books, and their customs. But their religion seems to bear a later date, being evidently a compound of the Jewish, Christian, and Mohammedan systems, and the Arabian prophet is actually mentioned by name in some of their books. The chief of their sacred writings is called *Divan*, which, however, contains no history of the sect, but chiefly moral and spiritual treatises. M. Norberg, after an investigation of the subject for forty years, published five volumes quarto of their writings,—1815—1818.

MENDELSOHNIANS. See ANTI-TALMUDISTS, JEWS (MODERN).

MENDES, a deity worshipped among the ancient Egyptians in the town of Mendes, which was situated at the Mendesian mouth of the Nile. This god was worshipped under the emblem of a goat, which, according to Jablonski, denotes the generative power of nature, especially of the sun. There is no doubt, however, that the term Mendes was used to describe both the hieroglyphical goat and the holy city of Pan. The worship of *Mendes* was afterwards transferred from Northern to Southern Egypt, and the name of the deity was changed to MONT.

MENDICANT ORDERS. In the beginning of the thirteenth century, two men, in different places about the same time, conceived the idea of founding a new religious society on an entirely novel principle, which was, that all the members should subsist wholly upon alms. To establish this kind of communism, Francis of Assisi organized an institution of Mendicant friars in Italy under the name of FRANCISCANS (which see); and a short time afterwards Dominic, a native of Castile in Spain, formed another fraternity of the same kind in the south of France, which received the name of DOMINICANS (which see). Both these communities bound themselves to possess no property, either individually or in common, but to depend for their livelihood entirely upon begging, and never to acquire even in this way more than was sufficient for the supply of a single day. The see of Rome, at first, declined to countenance the movement, but it was so generally regarded with favour by the people, that in A. D. 1203, Innocent III., found himself obliged to sanction the society and rule of the Franciscans; and in A. D. 1216, his successor, Honorius III., confirmed the order of the Dominicans. These societies rapidly obtained extensive popularity. The Mendicant monks found ready access to all classes of society, even the humblest. They knocked at every door, entered every cottage, accommodated themselves to the manners and even the prejudices of the working classes. To extend their influence still more widely they adopted the plan of admitting the laity to a connection with their society under the name of *Tertiaries*, such persons being bound by no monastic vow, but simply pledged to promote, as far as possible, the interests of the order to which they had become attached, while they themselves were living in the world and engaged in their ordinary occupations. In the middle of the thirteenth century there was almost no place, certainly no province, in which the Dominicans and Franciscans had not their Tertiaries, and thus the Mendicants exceeded in influence all other monks.

The high estimation in which the new orders were held led to the increase of their numbers to such an enormous extent that all Europe swarmed with begging monks, and they became a burden, not only to the people, but to the church itself. It soon appeared to be absolutely necessary to check the enormous growth of these monastic establishments. Pope Gregory X., accordingly, in a council which he assembled at Lyons in 1272, decreed the suppression of all the religious orders which had sprung up since the days of Innocent III., and thus the "extravagant multitude of Mendicants," as Gregory described them, was reduced within narrow limits, including only the *Dominicans*, the *Franciscans*, the *Carmelites*, and the hermits of St. Augustine or *Augustinian Monks*. And the reason for this papal interference had become so strong as to force itself upon the attention even of the most careless observer. Their progress, both in numbers and influence, was not only rapid, but for a time wholly unimpeded. Young men, even of the higher classes of society, eagerly connected themselves with one or other of the Mendicant orders. They threatened, in fact, to overthrow the established constitution of the church and the fundamental rules of the universities. One seat of learning, however, that of Paris, at length set itself to resist the unreasonable encroachments of the Mendicants. Pope Alexander IV. issued several bulls deciding in their favour against the Parisian university, which, in its turn, was ably defended by William of St. Amour, who denounced the monks as precursors of Antichrist, as mock-saints and hypocrites, having no other aim than to bring the whole influence of the church under their control. A controversy now ensued, the cause of the Mendicants being supported by some of their most distinguished men, such as Bonaventura, Albertus Magnus, and Thomas Aquinas. The monks prevailed, and the work which

William of St. Amour wrote against them was condemned by Alexander IV. in 1255, while he himself was banished from France, but was afterwards brought back from exile under Clement IV. The contest on the subject of the Mendicant friars now passed away, but the university of Paris still maintained the same spirit of freedom which had long characterized its learned men.

Abuses of the most flagrant kind sprung up among the Mendicants, which attracted the notice even of their warmest admirers and friends. Thus Bonaventura, when appointed in 1256 general of his order, published a circular letter addressed to the presiding officers in the several provinces, calling upon them to do their utmost to remove the abuses which had crept in. Amid all the corruptions, however, which were gradually introduced into the Mendicant orders, the main idea on which they were founded, that of evangelical poverty, became so predominant in its influence, that multitudes of people refused to receive the sacrament at any other hands than those of the Mendicants. Thus the ordinary priests were completely superseded, and for three centuries the two chief orders professing the vow of poverty, the Dominicans and Franciscans, exercised absolute control both in church and state, filled the most distinguished offices ecclesiastical and civil, taught in the universities and churches with undisputed authority, and advanced the interests of the Papal government with the utmost zeal and success.

Notwithstanding the prestige which thus attached to the Mendicant monks, we find Nicholas of Clemangis, in his book on the Corruptions of the Church, composed in 1401, representing these very monks as the genuine successors of the Pharisees described in the gospels, who, under a show of holiness, concealed all manner of wickedness. They were ravening wolves, he says, in sheep's clothing, who put on, for outside show, severity of life, chastity, humility, holy simplicity, but in secret abandoned themselves to the choicest pleasures, to a dainty variety of luxurious enjoyments. Such was the character of the beggarly friars, who were overrunning every country of Europe in the thirteenth century, and found their way even into England, where they spread with alarming rapidity. Their progress was resisted, though with little success, by the university of Oxford and the parish priests, who saw their rights encroached upon by the spiritual labours of these monks. In this contest Archbishop Richard of Armagh distinguished himself by his freedom of thought. One of the first symptoms of the reforming spirit which displayed itself in England was hostility to the begging-monks. From the first, Wycliffe was their avowed enemy, and they, on the other hand, were the most zealous and the most influential organs of the Romish hierarchy. They were, beyond all question, the fiercest enemies of the intrepid English reformer. In the year 1376 they extracted from his lectures, writings, and sermons nineteen propositions, which they marked as heretical, and sent them to Rome that they might there be condemned. In the course of the following year, accordingly, Gregory XI. issued three bulls, declaring the nineteen propositions to be heretical, and some of them to be not only inconsistent with the Catholic faith, but subversive of public order. Thus, at the instigation of the Mendicant friars, the Pope called upon the king, the bishops, and the university of Oxford to proceed against Wycliffe, and had not the duke of Lancaster placed himself at the head of his protectors the reformer's career would have been brought to an immediate and violent termination. To the last he loudly protested against the Mendicant orders. As he lay on a sick-bed in 1379, they dispatched a deputation to admonish him in view of death to retract what he had said against them. Too weak to rise from his bed, Wycliffe caused his attendants to raise him up, and collecting his last energies, he addressed the monks in these words: "I shall not die, but live, and ever continue to expose the bad practices of the begging-monks." His valuable life was prolonged contrary to the expectations of his friends; and as time rolled onward he became more vehement every day in his opposition to the Mendicants. In a paper put forth in 1382 he declared that he could point out fifty heresies and more in their orders. He charged them with setting up ordinances of men above the commandments of the living God, following a mode of life which was wholly at variance with the example of Christ, abridging the liberty wherewith Christ had made his people free, and disturbing the regular parish priests in the exercise of their sacred calling.

Both the *Lollards* in England, and the *Hussites* in Bohemia, found the Mendicants to be their bitterest and most violent opponents. The monks themselves, however, in turn were viewed with the utmost suspicion and dislike, not only by the bishops and priests, but even by the pontiffs. This was more particularly the case with the *Dominicans* and *Franciscans*. The more rigid of the latter order, who were commonly called *Fratricelli*, revolted from the Pope and the Romish church, bringing down upon themselves the thunders of the Vatican. About the middle of the fifteenth century, Nicolaus V. violently persecuted them, and even committed many of them to the flames. Succeeding pontiffs followed the same course, but none of them more resolutely than Paul II., who punished numbers of the rebellious *Fratricelli* with imprisonment and exile. The two leading sects of the Mendicants abounded in every part of Europe, and by their arrogance and impudence, their superstition and cruelty, they alienated the minds of the people generally from them. They held the highest offices in the church, were ghostly confessors in the courts of all the kings and princes of Europe, filled the principal chairs in the universities and schools; and yet by their persecution of the learned and the good, for example, Erasmus, Reuchlin, and

others, by the promotion of their own interests at the expense of others, by their pride, insolence, and disgraceful conduct, these very Mendicant Orders, which had once occupied a high place in the estimation both of the church and the world, were mainly instrumental in driving multitudes to seek deliverance from the tyranny of Rome, and to demand the reformation of a corrupt and degraded hierarchy.

From the very first institution of their societies, the Mendicant Orders had carried on an unceasing warfare among themselves, and with other monastic institutions, particularly the Jesuits. No sooner had the Dominicans and Franciscans been deprived of their respective founders by death, than that most unseemly rivalry and contention commenced between them for precedence, which continued for centuries. This protracted warfare had been preceded by a thirty years' controversy between the Sorbonne and the Mendicants, which was only terminated by the interference of the Pope, ordering the university to concede all the demands of the monks. The Molinist controversy also between the Dominicans and the Jesuits, the keen dispute among the Franciscans about the original rule of St. Francis, and afterwards about the prophecies of Joachim, and last of all the fierce opposition of the Fratricelli to the power and authority of the Papal See, all show that Rome has had no worse enemies than the Mendicant Orders, which for a time she fondly nursed, until warmed into life and vigour, they have sought the ruin of their benefactor and friend. But amid all the wrongs which they have inflicted upon the Romish church, multitudes of these lazy mendicant friars are found begging in every Roman Catholic country, and claiming a character for sanctity founded on their rags and wretchedness. St. Francis was wont to call the begging of alms "the table of the Lord." At one time many of the cities of Europe were portioned out into four parts, the first being assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustinian monks. Luther himself, when he belonged to the last-mentioned order, was obliged to beg alms daily in the town of Erfurth. Though professing to adhere to their vow of poverty, the rapacity of the mendicant monks in many places excited general disgust. In the famous petition, called 'the Supplication of Beggars,' presented to Henry VIII., complaining of the encroachments of the mendicant friars, their revenues are stated at £43,333 per annum, besides their temporal goods; and the supplicants add, that "four hundred years past these friars had not one penny of this money." The same grasping avaricious spirit has characterized the Mendicant Orders down to the present day. Travellers in Romish countries generally, but more especially in Italy, are eloquent in their denunciations of these indolent, useless monks, who devote themselves to a life of mean and sordid dependence upon the industrious portion of the community.

MENE, a goddess in ancient Greece, who presided over the months.

MENELÆIA, a festival celebrated at Therapnæ in Laconia, in honour of Menelaus and Helena, both of whom were ranked among the gods by the Lacedemonians.

MENI, a word which occurs in Is. lxv. 11, "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number" (Meni). It has been regarded by many commentators as referring to a heathen god. Professor Jahn thinks it may mean fate or destiny, or perhaps may be identical with the god MANAH (which see), worshipped by the ancient Arabians. The term however means "number," as in the handwriting on the wall in Belshazzar's palace, and in this view some Jewish writers interpret the passage in Isaiah as implying, "you fill your mixed liquors for *Meni*," that is, you offer many cups of this delicious wine according to your number of guests.

MENNONITES, a sect of ANABAPTISTS (which see), originated in Holland in the sixteenth century by Menno Simonis. This individual, who became famous in his day, was born in 1505 at Witmarsum in Friesland. Having been educated for the church, he was ordained in his twenty-fourth year as a Romish priest. On one occasion while performing mass, he was seized with doubt whether the bread and wine even after consecration could be the real body and blood of Christ. At first he tried to dismiss the thought as a temptation of the devil, but it often recurred with increasing strength. He applied himself to the perusal of the New Testament, and in course of time his views completely changed, and he began to preach evangelical doctrines to the great edification of his hearers. His attention having been directed to the subject of infant baptism, he came to the conclusion, after much study and earnest prayer, that there is no direct warrant for such a practice in the Word of God. In 1536 he resigned his priestly office, and renounced all connection with the Church of Rome. Though Menno thus felt himself necessitated to abandon Romanism, he was not prepared to sympathize cordially with all those who like himself had lifted their protest against corruption and error. To his peaceful and conciliatory disposition it was deeply painful to witness the extravagancies into which too many of the Anabaptists had run. The disturbances of Munster particularly distressed him. Upon inquiry, however, he learned that multitudes of the Anabaptists themselves, while agreeing with their brethren in regard to their views of the doctrine of Scripture, refused to co-operate with them in those turbulent and insurrectionary practices which had no other effect than to bring disgrace upon the cause they espoused. A considerable number of godly and peaceable persons, accordingly, holding firmly the religious principles of the Anabaptists, urged earnestly upon Menno to become their teacher

At length he consented, and for many years he continued, amid many dangers and discouragements, much poverty and privation, faithfully to discharge the duties of this office. Animated by fervent zeal he laboured with unwearied activity in Friesland, Guelderland, Holland, and Germany, as far as Livonia, either planting and strengthening Anabaptist churches, or reducing them to order, until in 1561 he died at Oldesloe, in the duchy of Holstein.

The Mennonites had now become a large and flourishing sect. The warm piety, the indomitable energy, and the unbending integrity of their founder, commanded everywhere the highest respect, and by the combination in his own person of so many estimable qualities, he succeeded in gathering round him a numerous body of devout and consistent Christians drawn chiefly from among the more moderate Anabaptists. Those who still bear the name of Mennonites claim to be descended from a party of the Waldenses, who, driven by persecution, left Piedmont in the end of the twelfth century, and fled into Flanders, Holland, and Zealand. But the Mennonites, properly so called, can be traced no farther back than Menno Simonis in the sixteenth century, and while they undoubtedly sprung from the Anabaptists, they dissented in several important particulars from the general body bearing that name. They disowned all expectation of a kingdom of Jesus Christ to be set up in the world by violence and the destruction of civil authority. They disclaimed the expectation of another Pentecostal effusion of the Holy Spirit, by which the church would be restored to its original purity. They condemned the licentiousness of polygamy and divorce. They renounced all belief that the Holy Spirit would impart to believers in these latter days the extraordinary gifts which belonged to apostolic times. The common doctrines held by the Anabaptists were retained by the Mennonites, such as the unscriptural and invalid character of infant baptism, the doctrine of the Millennium or thousand years' reign of Christ before the end of the world, the inadmissibility of magistrates in the Christian church, and the unlawfulness of wars and oaths.

Towards the middle of the sixteenth century a controversy arose among the Mennonites on the subject of excommunication, a party having arisen among them, who maintained that all transgressors, even though penitent, should be at once expelled from the church without previous admonition, and in addition to this they held that the excommunicated ought to be deprived of all social intercourse with even their nearest and dearest relatives. The consequence of this dispute was, that the Mennonites were split into two sections, called respectively by the names of *die Feinen*, the Fine, and *die Groben*, the Coarse. The latter section inhabited chiefly a district in North Holland, called Waterland, and hence they were often called *Waterlanders*. They were also termed *Johannites*, from John de Ries, who, in 1580, was mainly instrumental in preparing a Confession of Faith, declaring the opinions of the body, though it was never admitted as an authoritative document. The severer sect, again, called the Fine, chiefly inhabited Flanders, and hence they received the name of *Flemings* or *Flandrians*. A dispute soon after arose among the Flandrians themselves, as to the offences which properly incurred excommunication, and in consequence two sects arose out of the Fine Mennonites, who were called respectively *Flandrians* and *Frie landers*. A third sect, who had chiefly come from Germany and settled in Holland and the Netherlands, received the name of *Germans*. In course of time, however, the greater number of the *Friesianders*, the *Flandrians*, and the *Germans* became merged in the *Waterlanders*, while only a very few remained as a separate body under the name of *Old Fleming Baptists*. Of these there are only three congregations still existing in Holland.

From their commencement, the sect properly called *Mennonites* were exposed to frequent persecution, and compelled to flee from one country to another. They were dispersed accordingly over different parts of Europe, particularly Russia, Prussia, and Poland, though their principal seat has always continued to be Holland. Many were obliged also, at an early period, to emigrate to America, where a considerable number of the body are still found.

The Mennonite Confessions of Faith which have appeared are far from exhibiting a unity of doctrine. Thus on the important article which regards the Person of Christ, the Confession of the United Flemish, Friesland, and other Mennonites, adopted A. D. 1632, exhibits no deviation from the sentiments of the orthodox churches; but in a 'Summary of Christian Doctrine,' published by the Rev. J. Gan, the Mennonite minister at Ryswick, we find an exhibition of undisguised Arianism in these words: "The incarnate Son of God is set forth to us as inferior to the Father, not only in his state of humiliation, but in that of his exaltation, and as subject to the Father. It must, however, be kept in view, that notwithstanding the incarnate Son of God is inferior to the Father, he is, nevertheless, according to the purposes of the Most High, partaker of glory with the Father, and an object of religious trust and confidence in like manner as the Father." Such a statement all too plainly shows, that a party, at least, of the Mennonites had sadly fallen away from the purity of their more ancient Confession of 1632. And not only do some appear to have held Arian views, but the 'Summary' contains also low Arminian views on the doctrine of justification. Thus "God is so well pleased with the perfect obedience of the sinless Saviour, that he will consider the anguish and pain to which the Saviour freely submitted, and particularly the death of the cross, as equivalent to the punishment the guilty had deserved; and, as the reward of the Saviour's merits, he will bestow upon those whom the Saviour acknowledges as his own, an abundant share of bliss here

after. This is the effect of God's previous mercy and love. The sufferings of the Saviour in no respect tended to move God to a favourable disposition towards mankind; but these sufferings were endured to show his holy aversion to sin, and to give to the world the strongest proofs of his mercy; and thus to inspire the penitent with a perfect confidence in him their heavenly Father. Christ died for all men in this sense; and that all men without exception might partake, upon conversion and faith, the salvation obtained by him. This salvation is universally and unrestrictedly offered in the preaching of the gospel: none are excluded but by their own fault. That which makes us partakers of the benefits of his death and sufferings is the union we have in his sufferings, his merits, and in his glory."

One of the distinguishing tenets of the Mennonites, as indeed of all the Anabaptists, has always been the denial of the validity of infant baptism. They delay the administration of the ordinance until children reach the age of eleven or twelve, when they usually perform it by pouring water upon the head of the person baptized. In some respects this sect resembled the Society of Friends. Thus they reckoned it unlawful to take oaths in any circumstances, or to bear arms. They held the doctrine of non-resistance to injury, and maintained that it is improper to engage in lawsuits, even to obtain deliverance from wrong. They considered it to be inconsistent with the Christian character to aspire after worldly dignity, or to accept of the office of a civil magistrate. Their views on these matters have undergone considerable modification.

The churches of the Dutch Mennonites are constituted on the Congregationalist model, acknowledging no other ecclesiastical authority than that of the ministers and deacons of each church. Most of their places of worship are endowed, but they accept no support from the State. The number of deacons in each church varies from six to twenty, according to the number of the members, and they are appointed sometimes for life, and sometimes for five or six years. There are also deaconesses in each church, whose duty it is to attend to the female poor. Divine service is conducted in the same way as in the Reformed churches, and in some cases a collection is made in the middle of the sermon, two bags being carried from pew to pew by the deacons, the one bag being for the poor, and the other for the expenses of public worship.

The Mennonites in Holland form one undivided Christian body, and associations of churches are held chiefly about the time of Easter at different places. In North Holland they were formerly convened every year, but their meetings are now held less frequently, and some of the churches decline all connection with the Associations. There is a Mennonite college at Amsterdam, in which some of their ministers are educated, while others have not enjoyed the privilege of a liberal education. The pastors are elected in some places by the members of the church, and in others by the elders and deacons Many of the churches have no pastors, but are supplied either by their own elders, or by the neighbouring ministers. Occasionally one minister supplies several churches.

The difference which exists both in doctrines and practices among the Mennonites are thus noticed by Mosheim: "The opinions and practices which divide the principal associations of Mennonites, if we admit those of less importance, are chiefly the following:—I. Menno denied that Christ received from the Virgin Mary that human body which he assumed; on the contrary, he supposed it was produced out of nothing in the womb of the immaculate Virgin, by the power of the Holy Ghost. This opinion the Fine Anabaptists or the old Flemings still hold tenaciously, but all the other associations have long since given it up. II. The more rigid Mennonites, after the example of their ancestors, regard as disciplinable offences, not only those wicked actions, which are manifest violations of the law of God, but likewise the slightest indications either of a latent inclination to sensuality, or of a mind disposed to levity and inclined to follow the customs of the world; as, for example, ornaments for the head, elegant clothing, rich and unnecessary furniture, and the like; and they think that all transgressors should be excommunicated forthwith and without a previous admonition, and that no allowance should be made for the weakness of human nature. But the other Mennonites hold that none but contemners of the divine law deserve excommunication, and they only when they pertinaciously disregard the admonitions of the church. III. The more rigid Mennonites hold that excommunicated persons are to be shunned as if they were pests, and are to be deprived of all social intercourse. Hence the ties of kindred must be severed, and the voice of nature must be unheeded. Between parents and their children, husbands and their wives, there must be no kind looks, no conversation, no manifestation of affection, and no kind offices, when the church has once pronounced them unworthy of her communion. But the more moderate think that the sanctity and the honour of the church are sufficiently consulted, if all particular intimacy with the excommunicated is avoided. IV The old Flemings maintain that the example of Christ, which has in this instance the force of a law, requires his disciples to wash the feet of their guests in token of their love; and for this reason, they have been called Podoniptæ [Feet-washers]. But others deny that this rite was enjoined by Christ."

Towards the middle of the seventeenth century, a party of Mennonites in Friesland obtained some celebrity under the name of *Œkewallists*, being so called from their leader, who taught not only that the strict discipline of Menno ought to be retained, but that there is some reason to hope for the salvation of

Judas and the others who laid violent hands on our Saviour. The errors here referred to are no longer held by any church or congregation among the Mennonites. The Waterlanders have in great measure renounced the rigid opinions of the early followers of Menno, and indeed scarcely differ either in opinion or practice from other Christians. They exist in two communities in Holland, called the *Frieslanders* and the *Waterlanders*. The Fleming Church in Amsterdam was split in 1661 into two parties, called from their respective leaders, *Galenists* and *Apostoolians*. Some years after, the Waterlander Church in Amsterdam united with the Galenists—a party which still exists, but refuses to take the name of Mennonites.

The whole body of Mennonites in Holland does not exceed 150 congregations. In Prussia they number about 14,000 persons, and live principally in the regions of the Lower Rhine. The Dutch Mennonites are chiefly Arminian in their theology, and some have degenerated into Socinianism, and even scepticism. A branch of the body exists in Alsace, mostly in the department of Les Vosges. A hamlet called Salm is exclusively inhabited by them. They are almost all employed in agriculture. They wear a peculiar dress, use neither buckles nor buttons, and let the beard grow. Unmarried women wear the hair loose, but married women gather up the hair and bind it round the head. They baptize youth at the age of eleven or twelve, not by pouring as the other Mennonites do, but by sprinkling. In Russia, there are a few Mennonite churches, numbering not more than 5,000 or 6,000 members in all.

MENNONITES IN AMERICA. Mennonite churches exist in considerable numbers in the United States. Many followers of Menno, on the invitation of William Penn, transported themselves and their families into the province of Pennsylvania as early as A. D. 1683. The emigrants of that year, and those who followed in 1698, belonging to the same body, settled in and about Germantown, where they erected a school and meeting-house in 1708. For some years after, a yearly supply of Mennonite emigrants landed on the shores of America, and before 1735 there were nearly 500 families settled in Lancaster county. The views of the sect were much misrepresented for a time by their Transatlantic brethren, but the prejudices which had been entertained against them were to a great extent allayed by the translation into English, and publication of the Mennonite Confession, which had been originally prepared in 1632 at Dort. This Confession is entirely free from the heretical views which have been generally attributed to their founder, as well as from those errors which were avowed at a later period in the Confession issued by Mr. Gan of Ryswick.

The Mennonites in America have three orders of church-officers—bishops, elders or ministers, and deacons. All of these are chosen by lot. Their pastors receive no salaries, nor remuneration of any kind for preaching the gospel.

The Mennonites have spread over a great portion of Pennsylvania, and throughout the United States generally, as well as in Canada. The congregations in Pennsylvania are divided into three general circuits, within each of which half-yearly conferences are held for the purpose of consulting together, and devising means to advance the prosperity of the entire body. A similar conference is held in Ohio, where the Mennonites are very numerous, being chiefly composed of foreign immigrants. The members of the congregations in Indiana are chiefly from Switzerland. The whole Mennonite population in the United States may probably amount to 120,000, but as they keep no records of membership, it is difficult to state the number of persons actually in communion with the body. It has been calculated, that in all America, they have about 240 ministers, 400 churches, and from 50,000 to 60,000 members.

MENNONITES (REFORMED) IN AMERICA, a new Society of *Mennonites* which arose in Lancaster county, Pennsylvania, in 1811. It arose in consequence of various individuals belonging to the body having become deeply impressed with the thought, that their brethren had fallen away from their original purity, and did not carry into effect the doctrines they had formerly taught and professed. At first the number who formed a plan of reforming the body was small, but it gradually increased, and after much deliberation and prayer, they chose John Herr as their first pastor. They published a Confession of their Faith, which, though more condensed than the Mennonite Confession of 1632, does not materially differ from it in doctrine, and maintains the same views as to baptism, the Lord's Supper, footwashing, excommunication, and other practical points. The chief difference between the Reformed and the other Mennonites, seems to be, that the former are more strict and rigid in resisting no evil whatever, in abstaining from oaths of any kind, in separating themselves from all excommunicated persons, and other practices on which Menno Simonis particularly insisted. Like the other Mennonites they do not deem themselves at liberty to keep an account of their members, both from a wish to avoid display or boasting, and also in order to avoid the sin and punishment of David in the matter of numbering the people. The Reformed Mennonites, however, are known to have congregations scattered over many parts of the United States and Canada.

MEN OF UNDERSTANDING. See HOMMES D'INTELLIGENCE.

MENOLOGION, the calendar of the Greek church.

MENS (Lat. mind), a deity worshipped by the ancient Romans as a personification of mind. She had a temple built to her honour on the capitol, and a festival which was celebrated on the 8th of June.

MEPHITIS, a goddess among the ancient Romans, who had a temple in the Esquilie, on a spot which it was considered dangerous to approach. Little is known concerning this divinity, though she may possibly have had some connexion with the mephitic exhalations which abound in some parts of the Roman States.

MERAGE, LEILAT AL (Arab. the night of the ascension), a night accounted sacred by the Mohammedans as being that on which the prophet made his journey to heaven. They commemorate this ascension on the 28th of the month *Regeb*.

MERARITES, a family of the Levites on whom devolved the duty of carrying the boards of the Tabernacle, and the bars, and pillars, and sockets belonging to it, as well as the pillars of the court, the sockets, pins, cords, and other utensils. This family, as well as the *Gershonites*, was under the care of Ithamar; and for their convenience they were allowed to have four waggons and eight oxen.

MERCAVA, one of the divisions of the Jewish CABBALA (which see). It treats of the knowledge of the Divine perfections, and of the celestial intelligences. Masters were not permitted to explain the *Mercava* to their scholars.

MERCURY, a god who presided over merchandise among the ancient Romans. A temple was erected to him near the Circus Maximus, and a festival was celebrated in his honour on the 25th of May, chiefly by merchants. In later times *Mercury* was identified with the Greek HERMES (which see). He was also the god of eloquence; hence the people of Lystra, as we read in Acts xiv. 12, supposed Paul to be Mercury in disguise.

MERCY (FRATERNITY OF), a Romish Society at Lisbon in Portugal, instituted for the purpose of saying masses for the faithful generally, but chiefly for its own members.

MERCY-SEAT, the covering of the ark of the covenant in the ritual ceremony of the Jews. It was made of pure gold, and was of the same length and breadth as the ark itself. At its two extremities were placed two cherubim, with their faces turned towards each other, and somewhat inclined towards the mercy-seat. It appears plain from several passages in the epistles of the Apostle Paul, that the mercy-seat was designed to be a typical representation of Jesus Christ as the grand medium of expiation for the sins of men, as well as the channel through which God holds communion and fellowship with all his believing people.

MERIA-PUJAH, an annual festival among the *Khonds* in Orissa, in which human sacrifices were offered until lately, when the barbarous practice was forbidden by the British government. The victims, which are called *merias*, consist of Hindus procured by purchase in the plains by the Panwas, a class of Hindu servitors, who were chiefly employed in supplying victims for their masters, the Khonds. The design of this cruel ceremony is to propitiate BURA-PENNOU (which see), their earth-god, and thus to secure a favourable harvest. The festival was celebrated at Goomsoor, and is thus described in a Madras paper in 1838: "When the appointed day arrives, the Khonds (inhabitants of the hill country) assemble from all parts of the country, dressed in their finery, some with bear-skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long winding feather of the jungle-cock waving on their heads. Thus decked out, they dance, leap, and revel, beating drums, and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon the Jani, or presiding priest, with the aid of his assistants, fastens the unfortunate victim to a strong post, firmly fixed into the ground, and then standing erect, the living sacrifice suffers the unutterable torture of having the flesh cut off from his bones in small pieces by the knives of the savage crowd who rush on him and contend with each other for a portion of the gory and quivering substance. Great value is attached to the first morsel thus severed from the victim's body, for it is supposed to possess superior virtues, and a proportionate eagerness is evinced to acquire it.

"Women are sacrificed as well as men. A female found her way into the collector's camp, at Patringia, with fetters on her limbs, who related that she had been sold by her brother!

"The Khonds are in the habit of sacrificing children annually at sowing time, in a most cruel manner, for the purpose of propitiating the demon of their worship, and of securing, as they suppose, a good harvest by the blood of their victims.

"In January, just before the turmeric shrub is planted, the Khonds make the sacrifice alluded to. They select as their victims, male children who are devoted from infancy to this purpose, and are sold to the chiefs of the different villages. When the ground is ready, the victim is led forth, bound to bamboos for the better security, and taken into the open plain. The cultivators assemble, and at the supposed auspicious moment, commence the dreadful carnage by hacking with knives the body of the truly pitiable creature; each cutting off a part as quickly as possible, and hastening with it to the field whose fertility is the object to be secured. The blood, in which the Khonds imagine the virtue of the spell to subsist, is then made, by pressure of the hand, to fall in drops upon the soil; and the flesh, not yet cold, is cast into the same ground. In hewing the body great care is taken not to touch a vital part, for should death occur before the blood is dropped on the field, the charm, according to the notions of the people, would be lost.

"Some of the Khonds, on being expostulated with, asked what else they could do, as they should have no crops if they neglected to perform this ceremony."

Through the combined efforts of the government agent, J. P. Frye, Esq., and the missionaries, great numbers of the *meria* victims have been rescued from

the sacrificial knife. In the Report of the General Baptist Missionary Society for 1849, it is stated that Mr. Frye had been instrumental in rescuing 106 victims from the horrid death to which they were doomed. In the same report the following interesting details are given: "The last full moon had been fixed upon for a very great sacrifice, in anticipation of the agent's arrival, (it is the time for sacrificing through the whole sacrificing country,) but he was happily in the midst of them twelve days before the appointed time, and the fearful waste of human life was mercifully prevented. The torture with which the revolting rite is performed in this part of the Khond country exceeds, if it be possible, the worst that has been heard of anywhere. The victim is surrounded by a crowd of half-intoxicated Khonds, and is dragged round some open space, when the savages, with loud shouts, rush on the victim, cutting the living flesh piece-meal from the bones, till nothing remains but the head and bowels, which are left untouched. Death has, by this time, released the unhappy victim from his torture; the head and bowels are then burnt, and the ashes mixed with grain. The efforts of the government to suppress the abhorred rites of human sacrifice and female infanticide among these barbarous people, and in these hills and jungles, are in a high degree creditable to its character. The revolting rites of sacrifice and female infanticide have prevailed from time immemorial in the impenetrable jungles and inaccessible hills of the Khond country. No one can tell where they originated, or compute the frightful waste they have occasioned, but it is estimated that, allowing these bloody rites to have prevailed from the commencement of the Christian era, as they were found to prevail when the district was discovered a few years since, on a moderate computation the awful aggregate would exceed three millions. We have thought, and talked, and prayed about the Khonds, and God has answered our supplications, though in a way we did not expect. Who can calculate the results of so many being brought under Christian influence?" The report of the same Society for 1853, mentions the baptism of fourteen of these rescued children, after giving evidence of sincere conversion to Christ; and it states also that during the year Col. Campbell, the government agent for the suppression of human sacrifices, had rescued 120 victims, and that the chiefs and headmen of the villages had signed an agreement to abandon the inhuman practice.

MERODACH, the name of a divinity worshipped by the ancient Babylonians. The prophet Jeremiah, when speaking of the destruction of Babylon, thus refers to this deity, "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." Nothing is known concerning the god *Merodach;* but we find his name mentioned in Scripture compounded with other words to form proper names, as Evil Merodach and Merodach-Baladan.

MERU, the old or mythic name among the Hindus of the Himalaya mountains, especially the most elevated parts of them, called the Dwalgiri. This was the world-mountain of the Hindu system of cosmogony, and the most sacred habitation of the gods. The physical universe, as it sprung from the Mundane Egg, was said to consist of three worlds—heaven above, the earth below, and the interambient ether. According to a minute division, the universe consists of fourteen worlds, seven inferior or descending below the world which we inhabit, and seven superior or ascending above it, our world being the first of the ascending series, and its habitable portion consisting of seven circular islands or continents, each surrounded by a different ocean. The central island, destined to be the abode of man, is called *Jambu-Dwip*, and from its centre shoots up the holy mountain *Meru*, rising to the height of several hundred thousand miles. This mountain, says Dr. Duff, is "in the form of an inverted pyramid, having its summit, which is two hundred times broader than the base, surmounted by three swelling cones,—the highest of these cones transpiercing upper vacancy with three golden peaks, on which are situate the favourite residences of the sacred Triad. At its base, like so many giant sentinels, stand four lofty hills, on each of which grows a mango tree several thousand miles in height,—bearing fruit delicious as nectar, and of the enormous size of many hundred cubits. From these mangoes, as they fall, flows a mighty river of perfumed juice; so communicative of its sweetness, that those who partake of it, exhale the odour from their persons all around to the distance of many leagues. There also grow rose apple trees, whose fruit is 'large as elephants,' and whose juice is so plentiful, as to form another mighty river, that converts the earth, over which it passes, into purest gold!"

The base of *Meru* was supposed to rest upon the abyss of the world-fountain; and regarding the mountain as the cradle of the world, the Hindus not only attached to it peculiar sanctity, but on the sides they excavated little *Merus*, and inscribed the inside with the hieroglyphical symbols of their faith and hopes. "It was their firm conviction," says Mr. Gross, "that a portion of the essential attributes of the true Godhead lay concealed in the bowels of this Oriental Alp, and that its profound chasms attested his presence and proclaimed his energy. This idea, apparently so extravagant, will cease to excite our surprise, if we steadily bear in mind that this mountain is the Hindu world-mountain; ay, the infinite mundane pillar, or Siva-pillar, in which the divinity of Siva was cosmogonically embodied, and from which the god went forth in the display of his omnipresence and power: as the sun, he rose and set on *Meru*, and during his reign above the horizon, he

was the south pole; while in his subterranean orbit, he represented or expressed the north pole of the Meru-world. Within the profound recesses of this mysterious and wonderful mountain, the gods prepared the life-drink, the *prima materia* or atomic germs of organic life. Pervaded and animated by an invisible, divine power, it was here that the embryo-world originated, which, when it was fully developed, revealed God in space as the *nature of things*."

When *Shiva* first appeared in the beginning of the Kali age, he had come down in a pillar of fire to settle a dispute among the gods upon the subject of precedence. To commemorate this event, the god converted his pillar of fire into the mountain of *Meru*, that it might be a symbol of his divine presence and protection. The Budhists, also, have transferred to their system the myth of *Meru*, which they hold, according to the doctrines of the *Puranas*, is in the centre of the earth, and under it they believe the *Asurs*, or giants of Budhism, reside, while the *Yakás* or demons dwell upon it. The Tamul nations of Ceylon believe, that, in the earliest wars of the gods, three of the peaks of *Meru* were thrown down, and driven to different parts of the world; one of them is Trincomalee, which became equally with Kailasa the abode of *Shiva*. The Hindu tradition is somewhat different. It alleges that at the marriage of *Shiva* and *Parvati*, all the gods were present, and the heavens were left empty. Seizing this opportunity, the god of the winds flew to *Meru*, broke the summit of the mountain, and hurled it into the sea, when it became the island of Lanká or Ceylon. The Budhists allege, that around and above the summit of *Meru* are the *déwa* and *brahma lókas*, the abode of those beings who, in their different states of existence, have attained a superior degree of merit.

MESATEUS, a surname of *Dionysus*, derived from the town Mesatis, where he was said to have been educated.

MESAULION. See ATRIUM.

MESCHIA AND MESCHIANEE, ancestors of the human race, according to the system of the ancient Persians. *Ahriman* and *Ormazd* were the primary principles of creation, and from the antagonism which the universe thus presented man was the only exception. *Ahriman*, the evil principle, had no other resource but to slay *Kaiomorts*, the primitive human being, who was at once man and woman. From the blood of *Kaiomorts*, when put to death, sprang, by means of transformations, *Meschia* and *Meschianee*, who were soon seduced by *Ahriman*, and became worshippers of the *Dews*, to whom they offered sacrifices. Thus was evil introduced into the world, and the conflict between the good and evil principles extended also to man.

MESONYCTION (Gr. *mesos*, middle, *nyx*, the night), the midnight service of the *Caloyers* or Greek monks, which occupies two hours.

MESSALIANS. See EUCHITES.

MESSAPEUS, a surname of *Zeus*, under which he was worshipped between Amyclæ and Mount Taygetus.

MESSIAH (Heb. the Anointed), an appellation given to our blessed Lord in the Old Testament Scriptures, answering to the Greek word CHRIST (which see) in the New. The advent of the Messiah was the frequent and almost favourite subject of ancient prophecy, and at the time of his appearance, a very general expectation prevailed throughout the world, that a remarkable Personage would soon appear in the East, whose coming would be a blessing to mankind generally. In several Pagan writers, accordingly, we find reference to such an individual. Thus Virgil, who lived about the commencement of the Christian era, addresses a poem to his patron, Pollio, who at that time held the office of consul, and in that poem he describes with some minuteness a child who was expected to be born during his consulate, and whose nativity would be an important era in the history of the world. The child was to be of heavenly descent, to bestow universal peace, and to command the whole world; he was to destroy the serpent, and to confer blessings even upon the brute creation. The general expectation to which we have referred, is very strikingly noticed by Suetonius and Tacitus. "An ancient and settled persuasion," says the former writer, "prevailed throughout the East, that the Fates had decreed that Judea about this period was to give birth to such as should attain universal empire;" and almost to the same effect Tacitus says:—"Many were persuaded that it was contained in the ancient books of the priests, that at this very time the East should prevail, and that some power should proceed from Judea and possess the dominion of the world."

While a vague expectation of an important Personage likely to appear, was thus entertained by the heathen, the Jews also fondly cherished the idea of a coming Deliverer, to rescue them from the oppression of the Idumean Herod and his Roman allies. Their views of the approaching Messiah were not a little coloured by the peculiar circumstances in which they were placed. This is ably pointed out by Neander in these words: "By the consciousness of the declining condition of the Theocracy, it is true, that the yearning after the promised epoch of its glorious restoration, and by the feeling of distress under the yoke of foreign and domestic tyrants, the longing after the Deliverer, after the appearance of Him from whom that glorious restoration was to come, the Messiah, had been aroused to greater activity. But the same grovelling sense which led to a misapprehension of the nature of the Theocracy generally, could not fail to lead also to a misapprehension of this idea, which forms the central point and mark towards which the whole Theocracy was aiming. From that worldly sense which was attached to the idea of the Theocracy, and that worldly turn of the religious spirit generally, could only result a secularizing also

of the idea of the Messiah. As the great mass of the people were bowed down by the sense of outward much more than of inward wretchedness, disgrace, and bondage, it was chiefly a deliverer from the former whom they expected and yearned after, in the Messiah. The inclination to the supernatural took here an altogether worldly shape; the supernatural, as it pictured itself to the imagination of the worldly heart, was but a fantastic imitation of the natural magnified to the monstrous. Thus the deluded Jews, destitute of a sense for the spiritual apprehension of divine things, expected a Messiah who would employ the miraculous power, with which he was divinely armed, in the service of their earthly lusts; who would free them from civil bondage, execute a severe retribution on the enemies of the Theocratic people, and make them masters of the world in a universal empire, whose glory it was their special delight to set forth in the fantastic images suggested by their sensuous desires."

When the Messiah actually appeared in the commencement of the last year of the reign of Herod the Great, the circumstances connected with his birth corresponded in a remarkable degree with the predictions of the Jewish prophets. Thus he belonged to the tribe of Judah, and was of the house of David. The prophet Micah had fixed upon Bethlehem as the place of the birth of the Messiah, and events over which his earthly parents had no control, led to the literal fulfilment of this specific prophecy. Daniel had pointed out the precise time when the Messiah should come, and when Jesus Christ appeared, the seventy prophetic weeks were approaching to their termination. The prophet Isaiah had foretold that Messiah should be born of a virgin, that he should be "despised and rejected of men, a man of sorrows, and acquainted with grief;" and to whom did these predictions apply, but to Jesus of Nazareth? "The correspondence," says Bishop M'Ilvaine, "between the several particulars related of the death of Christ, and the predictions scattered through the Bible, is extremely striking. The evangelists, in this respect, are but echoes of the prophets. I can give but a rapid sketch. These predictions include the treachery and awful end of Judas; the precise sum of money for which he betrayed his Master; and the use to which it was put. They specify not only the sufferings of Christ, but of what they should consist. That his back should be given to the smiters, his face to shame and spitting; that he should be put to death by a mode which would cause his hands and his feet to be pierced; that he should be wounded, bruised, and scourged; that, in his death, he should be numbered with transgressors, and in his sufferings, have gall and vinegar given him to drink; that his persecutors should laugh him to scorn, and shake their heads, reviling him, and saying: 'He trusted in the Lord that he would deliver him; let him deliver him.' Although it was the custom to break the bones of those who were crucified, and although the bones of the thieves crucified with him were broken, yet it was predicted that 'not a bone of him should be broken;' and moreover, that his garments should be divided, and lots cast for his vesture; that while he should 'make his grave with the wicked,' as he did in being buried like the wicked companions of his death, under the general leave for taking down their bodies from the cross—he should at the same time make his grave 'with the rich,' as was done when they buried him in the sepulchre of Joseph of Arimathea."

In Jesus Christ, and in Him alone, have all the Old Testament predictions concerning the Messiah been fulfilled to the very letter; so that all pretended Messiahs are convicted of imposture. Only one Messiah is spoken of throughout the whole Jewish Scriptures, from the first promise in Genesis to the closing predictions of Malachi. Nor have the prophets limited themselves to general statements, but they have descended to minute particulars, detailing with precision what the Messiah was to do and to suffer. In addition to the character of the incidents and events which compose the history of the life and death of the promised Messiah, they have also connected them with certain times and places, thus making it next to impossible that they could be imitated by a false Messiah. "It was requisite, for instance," as has been well remarked, "that the true Messiah should come into the world before the destruction of the second Temple, because he was to teach there. It was necessary that he should lay the foundations of the church in Jerusalem, because from Mount Sion it was to be diffused over the whole world. It was necessary that the Jews should reject him before their dispersion, because such dispersion was to be the punishment of their wilful blindness. Finally, it was necessary that the conversion of the Gentiles should be his work or that of his disciples, since it is by this visible mark that the prophets point him out. Now that the Temple is no more, Jerusalem is possessed by strangers, the Jews are dispersed, and the Gentiles are converted, it is clear that the Messiah is come; but it is not less manifest that no one else can repeat the proofs which he has given of his coming; and consequently, no one else can accomplish what the prophets foretold would be fulfilled by the Messiah."

Besides, it is plainly intimated in the Old Testament Scriptures, that when the Messiah should appear, the sacrifices and rites of the law of Moses would come to an end. Now, it is a well-known fact, that since the death of Christ, both sacrifice and oblation have ceased. That this is an actual reality no Jew can possibly deny, and he finds it impossible to give a satisfactory explanation, except on the supposition that the Messiah has already appeared. Many moderate Rabbis, accordingly, admit that the Messiah is come, but that on account of the sins of the Jews he lies concealed. Others issue an anathema

against every man who shall venture to calculate the date of his coming. Some Jewish writers allege, that a twofold Messiah is to be expected; one who shall appear in a state of poverty and suffering, and another who shall appear in grandeur and glory. The first, it is alleged, will proceed from the tribe of Ephraim, fight against Gog, and be slain by Armillus; the second will arise from the tribe of Judah and family of David, will conquer and kill Armillus, bring the first Messiah to life again, gather together all Israel, and rule over the whole world.

MESSIAHS (FALSE). The prominence which the Jews have always given to the notion of a Messiah, and the constant state of expectation in which they have professed to live, have given rise to many attempts at fraud and imposture, by individuals, who, from time to time, have assumed the title of Messiah, and have, in consequence, found numerous followers among the Jews. That such impostors would appear, our blessed Lord expressly predicted in these words, Matth. xxiv. 11, "Many false prophets shall arise, and shall deceive many." The first in time, as well as the most distinguished in power and influence, was BARCHOCHAB (which see), who, assisted by Rabbi *Akiba*, revolted against the Emperor Hadrian. In the fifth century, another false Messiah appeared in the island of Crete, who received the name of Moses Cretensis. This audacious impostor gave himself out as another Moses, who had come down from heaven to deliver the Jews, by leading them through the sea to the Promised Land. It is scarcely credible that such pretensions should have met with the slightest encouragement. Yet we are informed by the historian Socrates, that so great was the infatuation throughout the towns and villages of Crete, that multitudes followed in the train of this would-be deliverer. On an appointed time, Moses having collected his followers on the top of a rock, multitudes of the men, women, and children plunged headlong into the sea, expecting to be miraculously preserved. But as, of course, many perished in the waters, those who were still safe became aware that they had been the dupes of a flagrant imposture. Meanwhile, Moses found it convenient to secure his own safety by a hasty retreat, leaving his followers to wonder at their own credulity.

During the reign of the Emperor Justinian, in A. D. 530, a false Messiah arose in the person of Julianus, whom the Jews and Samaritans set up as their king. Justinian, however, having attacked the rebels, killed many of them, and taking their pretended Messiah prisoner, beheaded him. In the commencement of the seventh century, Mohammed appeared in Arabia, and finding the Jews a very powerful people in that country, he endeavoured to win them over to his side by professing to be their long-expected Messiah. As long as he had any hope of enlisting the Jews among his followers, he made the site of Jerusalem the spot to which they should turn in prayer; but when he despaired of receiving countenance or support from the Jews, he appointed the Kaaba to be the sacred place towards which the worshippers should ever look. When the Jews rejected him, he fell from his claims to be the Messiah, and declared himself to be the prophet of God sent to restore the only pure faith, that of Abraham, the father at once of their nation and of his own.

Another false Messiah appeared in Spain in the eighth century, under the name of Serenus, who attracted numerous followers, promising to conduct them to Palestine. The career of this impostor however, was speedily cut short, he and many of his followers having been put to death by the Saracens. After this no similar pretender appeared for a long period. At length, in the twelfth century, several false Messiahs successively arose in different countries. In A. D. 1137, one appeared in France, and at about the same time another in Persia. Both of them were successful in attracting crowds of ardent admirers, who, however, were speedily dispersed, and the impostors themselves slain. At Cordova in Spain, a Jewish enthusiast occasioned no small commotion in A. D. 1157, by claiming to be the Messiah; and in A. D. 1167, the Jews, in the kingdom of Fez, were visited with severe persecution, in consequence of the appearance of another individual who made similar pretensions, while, in the same year, an Arabian impostor attempted to support his claims to the Messiahship, by pretending to work miracles. Many were caught in the delusion and subjected to severe punishment. Soon after a false Messiah arose beyond the Euphrates, who founded his pretensions on the circumstance, that he was cured of a leprosy in a single night. In A. D. 1174, a magician and impostor, called David Almasser, arose in Persia, who alleged that he was the Messiah, and as a proof of it, he pretended that he could render himself invisible. Notwithstanding this power of escaping from the hands of his enemies, however, he was soon taken and put to death, and a heavy fine was laid upon the Persian Jews. Another of these false Christs made his appearance in Moravia in 1176, and his imposture being readily detected, he was slain. In 1199, a learned Jew came forward in Persia calling himself the Messiah. This impostor, who was called David el David, headed an army, but was taken and imprisoned, and having escaped he was afterwards arrested and beheaded. Maimonides mentions another Jew who made similar claims; but he enters into no details as to the history and doings of this pretender. It would appear that, in the course of the twelfth century, no fewer than ten false Messiahs arose and brought severe trials and persecutions upon the Jews in different parts of the world.

After this period several impostors from time to time appeared, who claimed to be the Messiah promised to the fathers, but they made little impression on the minds of their brethren the Jews. Thus a Jew, named Ismael Sophus, deceived a few persons

in Spain in 1497, but he soon perished, and his few followers were dispersed. Three years afterwards a German Jew, called Rabbi Lemlem, declared himself to be the forerunner of the Messiah, and promised his brethren that in the course of a year they should be transferred in a body to Palestine. The disappointment of his expectations in this matter effectually cured him of his delusion. In 1500, a Jew of Cologne alleged himself to be the Messiah; and the same claim was put forth by Rabbi Solomon Malcho, but his fraudulent pretensions were visited with capital punishment by Charles V., the king of Spain. In 1615, a false Messiah arose among the Portuguese Jews in Hindustan; and another appeared in the Low Countries in 1624, who made great pretensions, promising to destroy Rome, and to overthrow the kingdom of antichrist and the Turkish empire.

It is a remarkable fact in the history of the modern Jews, that there are calculated to have arisen since the dispersion no fewer than sixty-four false Messiahs. The most remarkable perhaps of the whole number was Sabbathai Sevi of Smyrna, who declared himself publicly A. D. 1648, to be Messiah of the house of David, who should soon deliver Israel from the dominion of Christians and Mussulmans. "The Messiah," he declared, "is at hand, and ere long will assume the turban and crown of the Sultan as the Cabbala has declared. Then, for some time he will disappear, to seek, in company with Moses, the ten tribes hidden beyond the river Sabbation, and to bring them back. Then, riding on a lion, descended from heaven, whose tongue is like a seven-headed serpent, he will enter Jerusalem in triumph, after having destroyed a multitude of his enemies by the breath of his mouth. Then will take place the descent of the Jerusalem from on high, adorned with gold and precious stones, in which Messiah himself will offer sacrifices; then shall happen the resurrection of the dead, with many other events which cannot now be revealed." The fame of the false Messiah of Smyrna spread rapidly throughout both Europe and Asia, so that the Jews unwittingly fulfilled the declaration of the true Messiah, John v. 43, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Sabbathai Sevi ended with embracing the faith of Islam, which he openly professed for ten years before his death. From this man arose a sect combining Cabbalistic Judaism with Mohammedanism, under the name of SABBATHAISTS (which see), who survived their founder more than a century; and from them sprung the CHASIDIM (which see) or saints.

The last false Messiah who attracted any considerable number of followers was Rabbi Mordecai, a German Jew, who first set forth his claims in 1682. For a time he succeeded in deluding many, but the fraud was soon detected, and he was under the necessity of escaping from Italy to Poland, where he was lost sight of, and his history from that period is unknown.

MESS JOHNS, a name given formerly in England to chaplains who resided in the houses of the wealthy.

METAGEITNIA, a festival celebrated at Melite by offering sacrifices to *Apollo*, and supposed to be kept in memorial of the emigration from Melite to Dionis.

METANGISMONITES. See HIERACITES.

METATRON, an angel frequently mentioned by the Rabbinical writers, and to whom they ascribe more illustrious prerogatives than to any others of the heavenly host. One Rabbi says, "The angel *Metatron* is the king of angels." Another alleges that this angel "ascends up to the throne of glory above nine hundred firmaments to carry up the prayers of the Israelites." He is supposed to have been the angel who conducted the Israelites through the wilderness. It has been alleged by some writers that the Rabbies must have regarded the *Metatron* as a divine and eternal subsistence, in essence and quality corresponding with what Christians understand by the second personality of the Godhead. Various Rabbies consider Enoch to have been *Metatron*, and one tells us, that when this ancient prophet was in the course of ascending to heaven, the various orders of angels "smelled the scent of him 5,380 miles off, and were somewhat displeased at the introduction or intrusion of a human being into their superior world, till God pacified them by explaining the cause of his translation."

METAWILAH, a heretical sect of Mohammedans, who maintain that the allegorical and not the literal meaning of the Koran is to regulate the opinions of the faithful. These Mohammedan allegorists are principally to be found in the district lying to the south and east of Tyre. Some of them are found also in the regions contiguous to the sources of the Jordan, and in Cœlo-Syria proper. Like the Persians they are *Schiites*, and recognize the supreme Imámate of *Ali*. Dr. Wilson tells us that they are nearly as scrupulously observant of the rites of caste in regard to cleanness and uncleanness as the Hindus.

METEMPSYCHOSIS. See TRANSMIGRATION.

METHODISTS, a name of considerable antiquity. It was applied in the first instance to a class of physicians who arose about a century before the Christian era, and were so-called because they introduced greater precision and order into the science of medicine. The word was not introduced, however, into ecclesiastical use until the seventeenth century, when it came to be applied to a class of Romanists, who sought to be more precise in their controversies with Protestants. In the same century, we find the term used to denote also certain Protestants who were more strict and regular in their general bearing. Dr. Calamy says, "They called them who stood up for God, Methodists."

For more than a century past the word Methodists is used to denote certain specific societies or denominations of Christians in Great Britain and America.

METHODIST (AFRICAN) EPISCOPAL CHURCH, IN AMERICA. This church is commonly known by the name of the Zion Wesley Methodist connection. The mother church of this denomination was founded in the city of New York in 1796. It arose in consequence of the coloured members connected with the Methodist Episcopal Church in New York feeling their privileges and usefulness diminished by the prejudices entertained against coloured people by the whites. After bearing for a time their degraded situation among their fellow-Christians, they resolved to have a separate meeting on an independent footing. Bishop Asbury gave his consent to the movement, and a temporary place of worship for the coloured people connected with the Methodists was speedily obtained, where the services were conducted statedly by three licensed preachers in the interval between the Sabbath services in the white Methodist Church. In this way they avoided all interference with the regular hours of worship among their brethren, while they enjoyed the privilege of a separate service of their own. At length in 1799, the number of coloured members had increased to such an extent, that they resolved after mature deliberation to form themselves into a separate and distinct religious body, under the name of the African Methodist Episcopal Church, though still under the government of the Methodist Episcopal Church. A place of worship was erected by them accordingly in New York by the name of the Zion Church.

The African Methodist Episcopal Church having been now established as a separate religious body, an agreement was formally entered into, whereby they were rendered distinct from the whites in their temporalities, but under the spiritual control of the white General Conference. Matters continued in this state for a number of years, and the coloured Methodists rapidly increased both in numbers and influence. At length, in 1820, the General Conference of the Methodist Episcopal Church passed a resolution, the effect of which would be, were it carried into effect, to give the preachers more power over the temporalities of the church. This resolution was received with great dissatisfaction by a large body of the white Methodists, and it was viewed with still greater alarm by the coloured Methodists, who felt convinced that it would prove a serious hindrance to their prosperity and success, by transferring their property into the hands of Methodist preachers in Conference. To protect themselves, accordingly, against this dreaded result, the coloured Methodists lost no time in withdrawing Zion church from the control of the white bishops and Conference.

Thus rendered entirely independent of their white brethren, the African Methodist Episcopal Church proceeded to make their own ecclesiastical arrangements. Not having ordained ministers among them to take pastoral charges, they elected elders to act in place of ministers. At the same time they appointed a committee to form rules of discipline drawn from those of the Methodist Episcopal Church. The body was now joined by several other churches, and on the 21st June 1821, the first Annual Conference of the African Methodist Episcopal Church was held in Zion church in New York. The number of ministers in attendance was twenty-two, and the number of members reported at the Conference was 1,426. At the next Conference elders were ordained by the laying on of hands. In 1838, the Conference elected the Rev. Christopher Rush to the office of permanent superintendent for four years; and the office has been continued ever since, the superintendent being elected every four years by the suffrage of the members of the General Conference.

The doctrines of this body of American Methodists are of a low Arminian character. Thus, in their authoritative statement of principles, they mention Christ as "having made full redemption for all men, on the condition of obedience to God." They say also, that "we produce good works as our duty to God; and then the merits of Christ are bestowed upon us." Among the sacraments they enumerate holy matrimony, placing it on the same footing with baptism and the Lord's Supper. They practise entire temperance, all use of spirituous liquors being prohibited, except in case of necessity. They bind themselves to avoid all traffic in slavery in any way.

The General Conference of the body, which meets every four years, is composed of all the travelling ministers of the connection. The Annual Conference consists of the travelling ministers of a district. There is an Annual Conference held in New York; another in Philadelphia; a third in Boston; and a fourth in Baltimore. There is also a Quarterly Conference, a Monthly Meeting of the trustees of each church, and a Leaders' Meeting, which meets monthly, and is composed of all the class leaders and class stewards.

The ecclesiastical functionaries of this church are, 1. The superintendent. 2. The elder. 3. Deacon. 4. The licensed preacher. 5. The exhorter. 6. The class leader. Besides these there are trustees and stewards, who are strictly temporal functionaries.

METHODIST (AFRICAN) EPISCOPAL CHURCH IN AMERICA. This church was founded in Philadelphia in 1816. Its organization was effected in a convention held for ecclesiastical purposes by a large number of coloured persons who had seceded from the Methodist Episcopal church, both in Philadelphia and Baltimore. Like the church described in the last article, this church had its origin in the oppression and ill-treatment which the coloured Methodists endured at the hands of their white brethren. For many years, indeed, they were subjected to a systematic persecution on the part of those who professed to be their fellow-Christians

At last a General Convention was held in Philadelphia, which was largely attended by coloured people from Baltimore and other places, and taking into consideration their grievances, they passed a resolution that the people of Philadelphia, Baltimore, and all other places, who should unite with them, should become one body under the name and style of the "African Methodist Episcopal Church."

As the separation of this church from the Methodist Episcopal Church involved no difference in doctrine or practice, the Convention held in Philadelphia in 1816, adopted the same doctrines, discipline, and general government as the church they had left. They differ only in a few not very important particulars. Thus they have no presiding elders, simply because they are not able to maintain them. Their local preachers, also, are eligible to membership in the Annual Conference, and as such are entitled to all the privileges of the itinerant members. The most important point of distinction, however, between the African Methodist Episcopal Church and the church from which it seceded, is, that their local preachers have a seat, voice, and vote in the General Conference, when sent there as delegates from the Annual Conferences to represent the lay members of the church. For every four hundred lay members there is one local preacher in the General Conference.

The first Annual Conference of the body was held at Baltimore in 1818, when the whole number of preachers in the connection was twenty-three, and the whole number of members was 6,778. In 1847 there were upwards of 300 preachers, seven Annual Conferences, and upwards of 20,000 members, extending over thirteen States.

METHODISTS (CALVINISTIC), a class of Methodists in England which derive their name from their profession of adherence to the Calvinistic views of Whitefield, as opposed to the Arminian views of Wesley. Both these eminent servants of Christ, animated with an earnest desire to revive the cause of true vital godliness in the land, laboured with unbroken harmony for several years in preaching the gospel, and labouring for the conversion of souls, both in Britain and America. It was not, indeed, until 1748, that the two great founders of Methodism separated from one another, thus dividing the Society of Methodists into two distinct communities. Mr. Whitefield had all along been known to entertain those opinions on the great doctrines of Christianity, which are usually termed, in their aggregate form, *Calvinism*; but Mr. John Wesley, in the course of his preaching tours, often avowed *Arminian* sentiments, and even boldly attacked the doctrine of election. For a time various attempts were made to reconcile their conflicting opinions, and bring about a complete agreement between the parties, but this was found to be impracticable, and an open rupture took place, Wesley steadily and skilfully constructing the elaborate system of Wesleyan Methodism, and Whitefield prosecuting his great work as an itinerant missionary of the cross, without the slightest desire to be the founder of a sect. Though separated from his former coadjutor in the evangelistic work, he continued to labour with the utmost ardour and assiduity, while thousands flocked to listen to his powerful ministrations, and he was thus the means of enlarging the congregations of many dissenting ministers, as well as evangelical clergymen in the Established Church. On one occasion he preached at Moorfields in the midst of the multitudes who were assembled there at the fair on Whit-Monday, and so manifestly did the Lord bless his labours, that he says in speaking of it, "We retired to the Tabernacle with my pockets full of notes from persons brought under concern, and read them amidst the praises and spiritual acclamations of thousands, who joined with the holy angels in rejoicing that so many sinners were snatched in such an unexpected, unlikely place and manner, out of the very jaws of the devil. This was the beginning of the Tabernacle Society."

In the winter of 1755, Mr. Whitefield was asked by some friends to preach regularly at a licensed chapel in Long Acre. He consented to preach twice a-week and to read prayers. Crowds attended, and the enemies of the truth were so enraged that they made systematic efforts to annoy and insult the preacher. In consequence of the difficulties thus thrown in his way, it was resolved by some of his friends and followers to build a place of worship sufficient to accommodate a large number of people, and where he might officiate without any likelihood of being disturbed in the proclamation of his Master's message. Tottenham Court Chapel, accordingly, was erected, and formally opened for public worship in November 1756. In addition to the two great chapels thus built in the metropolis by the followers of Whitefield, additional places of worship in the same connection have since been built in different towns throughout England, in many of which the English Church Service continues to be read.

After the apostolic labours of Mr. Whitefield had been brought to a close by his death in New England in 1769, the Calvinistic Methodists not being united into a sect, continued individually, or in separate congregations, to hold the opinions of their founder. It has been alleged by Dr. Haweis, that their numbers in 1800 amounted in the aggregate to as many as the Arminian Methodists. The congregations are formed on the Independent principle, each defraying its own expenses and managing its own concerns. The Tabernacle in Moorfields, and the Tottenham-court chapel, are managed by trustees; but their affairs are arranged on the Congregationalist plan. It is difficult indeed to distinguish the body generally from the Congregationalist Dissenters.

With the exception of the few separate congregations scattered throughout different towns in Eng-

land who hold the Calvinistic principles of Whitefield, his followers are found under two distinct denominations; the one called HUNTINGDON'S (COUNTESS OF) CONNEXION (which see), and the other the WELSH CALVINISTIC METHODISTS. See METHODISTS (WELSH CALVINISTIC).

METHODISTS (CAMP), a name given to those members of the Methodist body in the Western States of North America, particularly Kentucky, who towards the beginning of the present century adopted Camp-Meetings as a means of promoting revivals of religion. Dr. Miller of Princeton College states it as his opinion that these meetings began in the Presbyterian church; that they were first adopted from a kind of necessity in a country where houses for public worship were few and of small size, and of course altogether insufficient for receiving the great crowds which collected on particular occasions, and who were in a state of mind which prompted them to remain a number of days at the place of meeting. In such circumstances encampment in the open air seemed to be unavoidable. But what was begun from necessity was afterwards continued from choice; Camp-Meetings being found to furnish admirable means for the propagation of strong excitement. The Methodists in Kentucky adopted the practice from their Presbyterian brethren, and retained it for many years, thus giving rise to the name of Camp-Methodists. The meetings which gave origin to the name were often scenes of the most painful excitement. Persons were occasionally seen to fall to the ground as suddenly as if they had been pierced through the heart with a bullet or a sword; others when falling would utter a shriek and lie during hours still and silent; others would weep and moan mournfully. Throughout the United States, Camp-Meetings are far more rarely resorted to even in seasons of revival than they were in the early part of the present century.

METHODIST EPISCOPAL CHURCH IN AMERICA. Methodism may be considered as having arisen in America at as early a period as in England. Both the founders of Methodism, John Wesley and George Whitefield, laboured for a long time as clergymen of the Episcopal Church in Georgia. The first Methodist Society in America was established in New York in 1766. The circumstances which led to its original formation are deeply interesting. They are thus described by the Rev. Dr. Bangs: "A few pious emigrants from Ireland, who, previously to their removal, had been members of the Methodist society in their own country, landed in this city. Among their number was Mr. Philip Embury, a local preacher. Coming among strangers and finding no pious associates with whom they could confer, they came very near making shipwreck of faith and a good conscience.' In this state of religious declension they were found the next year on the arrival of another family from Ireland, among whom was a pious 'mother in Israel,' to whose zeal in the cause of God they were all indebted for the revival of the spirit of piety among them. Soon after her arrival she ascertained that those, who had preceded her, had so far departed from their 'first love,' as to be mingling in the frivolities and amusements of the world. The knowledge of this painful fact excited her indignation; and, with a zeal which deserves commemoration, she suddenly entered the room in which they were assembled, seized the pack of cards with which they were playing, and threw them into the fire. She then addressed herself to them in terms of expostulation, and turning to Mr. Embury, she said: 'You must preach to us, or we shall all go to hell together, and God will require our blood at your hands!' This pointed appeal had its intended effect, in awakening his attention to the peril of their condition. Yet, as if to excuse himself from the performance of an obvious duty, he tremblingly replied: 'I cannot preach, for I have neither a house nor congregation.' 'Preach in your own house first, and to our own company,' was the reply. Feeling the responsibility of his situation, and not being able any longer to resist the importunities of his reprover, he consented to comply with her request, and accordingly he preached his first sermon 'in his own hired house,' to five persons only. This, it is believed, was the first Methodist sermon ever preached in America.

"As they continued to assemble together for mutual edification, so their numbers were gradually increased, and they were comforted and strengthened by 'exhorting one another daily.' Notwithstanding the fewness of their number, and the secluded manner in which they held their meetings: they very soon began to attract attention, and they accordingly found that they must either procure a larger place, or preclude many from their meetings who were desirous to attend.

"This led them to rent a room of larger dimensions in the neighbourhood, the expense of which was paid by voluntary contributions. An event happened soon after they began to assemble in this place, which brought them into more public notice, and attracted a greater number of hearers. This was the arrival of Captain Webb, an officer of the British army, at that time stationed in Albany, in the State of New York. He had been brought to the knowledge of the truth, under the searching ministry of the Rev. John Wesley, in the city of Bristol, England, about the year 1765; and, though a military character, such was his thirst for the salvation of immortal souls, that he was constrained to declare unto them the loving kindness of God.

"His first appearance as a stranger among the 'little flock' in the city of New York, in his military costume, gave them some uneasiness, as they feared that he had come to 'spy out their liberties,' or to interrupt them in their solemn assemblies; but when they saw him kneel in prayer, and otherwise parti-

cipate with them in the worship of God, their fears were exchanged for joy, and on a farther acquaintance they found Captain Webb had 'partaken of like precious faith' with themselves. He was accordingly invited to preach. The novelty of his appearance in the badges of a military officer, excited no little surprise. This, together with the energy with which he spoke in the name of the Lord Jesus, drew many to the place of worship, and hence the room in which they now assembled, soon became too small to accommodate all who wished to assemble. But what greatly encouraged them was, that sinners were awakened and converted to God, and added to the little Society.

"To accommodate all who wished to hear, they next hired a rigging-loft in William Street, and fitted it up for a place of worship. Here they assembled for a considerable time, and were edified in faith and love, under the labours of Mr. Embury, who was occasionally assisted by Captain Webb.

"While the Society was thus going forward in their 'work of faith and labour of love' in New York, Captain Webb made excursions upon Long Island, and even went as far as Philadelphia, preaching wherever he could find an opening, the gospel of the Son of God; and success attended his labours, many being awakened to a sense of their sinfulness through his pointed ministry, and were brought to the 'knowledge of salvation by the remission of sins.' In consequence of the accession of numbers to the Society, and the continual increase of those who wished to hear the word, the rigging-loft became also too small, and they began to consult together on the propriety of building a house of worship.

"But in the accomplishment of this pious undertaking many difficulties were to be encountered. The members in the Society were yet but few in number, most of them of the poorer class, and, of course, had but a limited acquaintance and influence in the community. For some time they were in painful suspense. But while all were deliberating on the most suitable means to be adopted to accomplish an object so desirable, the elderly lady, whose pious zeal has been already mentioned, while earnestly engaged in prayer for direction in this important enterprise, received, with inexpressible sweetness and power, this answer, *I, the Lord, will do it.* At the same time a plan was suggested to her mind, which, on being submitted to the Society, was generally approved of, and finally adopted. They proceeded to issue a subscription paper, waited on the mayor of the city and other opulent citizens, to whom they explained their object, and received from them such liberal donations, that they succeeded in purchasing several lots in John Street, on which they erected a house of worship sixty feet in length, by forty-two in breadth, calling it, from respect to the venerable founder of Methodism, *Wesley Chapel.* This was the first meeting-house ever erected for a Methodist congregation in America; this was in the year 1768; and the first sermon was preached in it October 30, 1768, by Mr. Embury. This, therefore, may be considered as the beginning of Methodism in this country."

While this church was in course of being built, the members of the Methodist body in New York addressed a letter to Mr. Wesley, urging upon him to send from Europe a supply of preachers. Two were accordingly despatched to America, namely, Richard Boardman and Joseph Pilmore. These were the first regular itinerant preachers who crossed the Atlantic. On their arrival, Mr. Boardman was stationed in New York, and Mr. Pilmore in Philadelphia, from which cities they made occasional excursions into the surrounding country. About the same time, Mr. Robert Strawbridge, another local preacher from Ireland, emigrated to the United States, and settled in Frederick county, Maryland. The Methodist cause now made rapid progress, and in 1771 Mr. Wesley sent over from England Mr. Francis Asbury and Mr. Richard Wright to the help of their brethren in America. The arrival of these energetic and efficient labourers lent great additional impulse to the work. Mr. Asbury in particular, by itinerating through the country, and preaching in the cities, roused his fellow-labourers to greater earnestness and activity; and hence many new Methodist Societies were established in various parts of the country.

Thus the good work went on until the arrival of Mr. Rankin, who having been appointed to supersede Mr. Asbury as general superintendent, held the first Conference in Philadelphia on the 4th of July 1773, at which time there were ten travelling preachers, and 1,160 members in the various societies. At this Conference they adopted the Wesleyan plan of stationing the preachers, and taking minutes of their proceedings. Matters now went steadily forward, and a Methodist meeting-house was built in the city of Baltimore early in the year 1774. Year after year the Conference reported an increase to the number both of preachers and of members. Towards the commencement of the American war of independence, persecution arose against the Methodists throughout the States generally. The ostensible pretext for annoying them was that most of the preachers were from England, and that some of them had openly avowed their want of sympathy with the American movement, while Mr. Wesley the founder of Methodism had himself written against the American principles and measures. So violent in fact did the persecution become, that all the English preachers, except Mr. Asbury, returned to England before the end of the year 1777, and Mr. Asbury also was obliged to retire from public notice for nearly a whole year. Nor was the persecution confined to the native Englishmen; the native Americans also who had laboured as itinerant preachers among the Methodists were exposed to the most cruel treatment, and even imprisonment. But

amid all opposition the cause flourished, and at the Conference of 1783, when the war of the revolution had come to a close, the body consisted of 43 preachers, and 13,740 members.

The year 1784 was the commencement of a new era in the history of Methodism in America. The American colonies had declared themselves independent; and the Episcopal Church in America being thus entirely dissevered from that of England, Mr. Wesley felt that the difficulties of the case could only be met by a departure from the usual church order. He, therefore, though only a Presbyter of the Anglican Church, on his own responsibility in 1784 ordained Dr. Coke bishop or superintendent of his American Methodist Societies, and by this act gave them the character of an independent religious body, which has since borne the name of the Methodist Episcopal Church. At the same time, Mr. Wesley, who had already reached the advanced age of eighty, made an abridgment of the Common Prayer Book and the Thirty-Nine Articles, as a directory for the worship and doctrine of this new ecclesiastical Society.

Thus furnished with proper credentials, Dr. Coke, in company with Messrs. Whatcoat and Vasey, sailed for America; and on their arrival a Conference was held at Baltimore, in which the measures devised by Mr. Wesley were unanimously approved of; Dr. Coke acknowledged as superintendent; Mr. Asbury consecrated as joint superintendent; twelve of the preachers were consecrated as deacons and elders, and three others as deacons. At the same Conference Mr. Wesley's Abridgment of the Book of Common Prayer was adopted, and also twenty-five articles of religion which he had sent along with various other rules for the regulation of the ministers and members of the newly-formed church. Thus the Methodist Episcopal Church of America was fully organized.

The first General Conference of the body was held in the year 1792. It was composed of all the travelling elders in full connection, who were appointed to meet in Conference every four years, with power to devise rules for the regulation of the church. At this General Conference a secession took place, headed by James O'Kelly, a presiding elder in Virginia, because he was dissatisfied with the power which the bishop claimed of stationing the preachers, and pleaded for an appeal to the Conference. O'Kelly had influence enough to cause considerable disturbance in some parts of Virginia and North Carolina; but the excitement was only for a time, and his influence having gradually diminished, his party became scattered, and finally disappeared, while the Methodist Episcopal Church rapidly increased both in numbers and influence, having on its roll, soon after, 266 travelling preachers, and 65,980 church members. Circuits were now formed, and societies established throughout nearly every State and Territory in the Union, and also in Upper Canada.

The number of travelling elders was every year on the increase, and in the course of a short time the General Conference became so large that it was judged expedient to reduce the number. This was done by adopting the representative system. The first delegated Conference assembled in the city of New York in 1812, in which year an increase of members was reported to the amount of 10,700. This Conference was composed of one member for every five members of each annual conference. In 1819 the Missionary Society of the Methodist Episcopal Church was formed, its declared object being "to assist the several annual conferences to extend their missionary labours throughout the United States and elsewhere." This department of their work has been prosecuted with remarkable energy and success. It comprises missions to those who speak the English language in the destitute or new portions of the country; and also missions to foreigners who have settled together in various portions of the country, and in particular quarters of cities. In addition to these, there is an interesting mission to New Mexico. Of the various Domestic Missions of the Methodist Episcopal Church, those to the Germans are the most numerous and successful; but they have also missions to the Swedes, Danes, Norwegians, Welsh, and French, who have settled in the United States. Missions have also been established in Oregon and California, and with such success, that they have each of them been organized into a regular independent annual Conference.

The prosperity of this energetic Christian denomination in America has not however been unclouded. From time to time within her pale, individuals have arisen who have offered strong objections to the government, and some of the usages of the church, and finding that their views met with no general response, they have seceded and attempted to form separate communities. Besides the secession already referred to under O'Kelly, the most considerable of these secessions has been that which took place in 1830, and which led to the formation of the 'Methodist Protestant Church.'

Since 1847 the Methodist Episcopal Church in the United States has been divided into two almost equal parts, a Northern and a Southern. These have broken off all communion with one another, and have recently had a vexatious lawsuit about the division of the common property. The sole cause of the separation was slavery. The Methodists of the Northern and Western States are mostly abolitionists, and they refused to permit their brethren in the South to hold, buy, and sell slaves. A separation accordingly took place, and an independent Society was set up called the Methodist Episcopal Church, South.

The government of this Methodist body, as may be learned from its name, is strictly Episcopal; and in its general arrangements it almost entirely conforms to the rules laid down by Mr. Wesley for the Metho

dist Societies in England. "All the members are received into the church on a probation of six months; during which time they have ample opportunity to make themselves acquainted with all the doctrines and usages of the church; and the church has also an opportunity of becoming acquainted with the Christian experience and the general character of the probationers: at the end of the probation, if there is a mutual agreement between the probationers and the church, they are received into full connexion; but in case there is a disagreement, probationers can withdraw, or the church can drop them without the formality of a church trial.

"Whenever there is a sufficient number of persons in a place, who wish to unite with the Methodist Episcopal Church, it is customary for the preacher to form them into a class, and to appoint one of their number a leader, whose duty it is to take a special oversight of them, and to meet them once a-week for the purpose of religious instruction and improvement. Classes thus formed are united into a church, and the church is placed under the charge of a travelling preacher. The churches are situated on circuits or stations, and they are annually supplied by a preacher from the conference.

"On each circuit or station there is a quarterly conference, consisting of the presiding elder of the district, all the travelling and local preachers, exhorters, stewards, and leaders of the circuit or station, and none else. This conference possesses an appellate jurisdiction over the members of the church on the circuit or station, who may have appealed from the decisions of the church, and its decisions in all cases are final. It also attends to the general business of the church, both temporal and spiritual, which cannot so well be attended to by the members of the church in their more private capacity. It is properly a connecting link between the church and the annual conference, and all the business of the church with the annual conference is prepared and forwarded by this body.

"A number of circuits and stations form districts, over which an elder is appointed to preside. And a number of the districts form a conference, which meets annually for the transaction of its appropriate business. And then, again, delegates from these several annual conferences form a general conference, which meets once in four years.

"There are three orders of ministers recognised in the Methodist Episcopal church; bishops, elders, and deacons; and the duties pertaining to each are plainly defined in the Discipline." (See METHODISTS, WESLEYAN.)

According to the last census, the Methodist Episcopal denomination in the United States has 12,464 church edifices, with accommodation for 4,209,333 persons. Up to 1831 this church had no foreign missions except that to the North American Indians. That year, however, they commenced a mission to Liberia in Africa, and since that time they have established missions in Africa, China, and South America, besides recently making arrangements for new mission stations in Turkey and Hindustan. In the year 1813—the year before the division of the church—the number of foreign missionaries in connection with the body was about 60. After the division the Missionary Society of the Methodist Episcopal Church, South, was formed, its operations being conducted independently upon the same general principles as the original Society. In 1851 the Methodist Episcopal Church, in both its northern and southern divisions, had seventy-eight missionaries labouring in foreign parts.

It is remarkable to what an extent Methodism flourishes in the United States. In seventy years the whole body of Methodists in that country has grown from 13,000 to 1,200,000 members, besides the many hundreds that have died during that time. "The Methodist," says Dr. Schaff, "is one of the most numerous denominations in America, perhaps the most numerous, and in the state of Indiana it even controls the political elections. It has uncommon energy and activity, and enjoys an organization eminently fitted for great general enterprises, and systematic, successful co-operation. Its preachers have, in general, little or no scientific culture, but, on an average, a decided aptness for popular discourse and exhortation, and they often compensate by fidelity and self-denial for their want of deeper knowledge. They are particularly fitted for breaking the way in new regions, for aggressive missionary pioneer service, and for labouring among the lower classes of the people. Their zeal, however, is very frequently vitiated by impure motives of proselytism, and indulges in the boldest aggressions on other churches, thinking that it alone can really convert. Amongst the negroes, too, both free and slave, Methodism has most influence, and seems, with its emotional excitements, well adapted to their sanguine, excitable temperament. Formerly, appealing to the apostles and evangelists of the primitive church, it used to condemn learning and theology from principle, as dangerous to practical piety; and to boast, that its preachers had 'never rubbed their backs against the walls of a college,' and yet knew the better how to catch fish in the net of the kingdom of God. But in this respect a considerable change has been, for some years, going on. The Methodists are now beginning to establish colleges and seminaries, to publish scientific periodicals, and to follow the steps of the culture of the age. But it is a question whether they will not thus lose more in their peculiar character and influence with the masses than they will gain in the more cultivated circles." In 1853 there were enrolled in the Methodist Episcopal Church, South, 1,659 travelling preachers, 4,036 local preachers, and 529,394 members; while the same church, North, enrols 5,100 travelling preachers, 6,061 local preachers, and 732,637 members under seven bishops.

METHODIST (PRIMITIVE) CONNEXION, a

Society of Methodists which arose in England out of the revivals of religion which took place about the commencement of the present century among the workmen at the potteries in Staffordshire. One of the pious and worthy men with whom this denomination of Christians originated was William Clowes, who was himself engaged in the pottery business. Throughout his apprenticeship he seems to have pursued an unbroken career of sin and folly, not, however, without occasional misgivings, and inward strivings of the Spirit. In his twenty-fifth year he was brought under the saving influence of the truth as it is in Jesus; and this joyful event in his history was speedily followed by the conversion of his wife. The house of this humble pair now became the resort of the godly and devout among their neighbours. William became emphatically a man of prayer, and the peace of God flowed through his soul like a mighty river. "My soul feasted," he says, when speaking in his Journals of this period of his spiritual history, "on the hidden manna, and drank the wine of the kingdom. My soul rose in spiritual greatness, and I felt withal such a burning sympathy for souls, and saw their lost and perishing condition with such vividness, that I went into the streets among the licentious and profane, and addressed them in the name of the Lord. The rebels against God were struck with surprise and astonishment whilst I bore witness against them, and cleared my soul of their blood. Indeed, the fire of God's love became so hot in my soul, as frequently to constrain me to shout and praise aloud, as I went along the road. On one occasion I was praising my God aloud, as a happy inhabitant of the rock, (it was near midnight,) and a woman, who had formed the dreadful resolution to drown herself, was actually approaching the water-side for the purpose, when hearing me shouting glory to God, she was instantly arrested in her purpose. She reflected upon the rash and awful deed she was about to perpetrate; and said to herself, 'Oh what a wicked wretch am I, and what a happy man is he that shouts and praises God yonder!' This poor creature was, therefore, mercifully diverted from her intention, and returned home. My soul enjoyed such ecstasy, both night and day, that the time I spent in sleep was comparatively trifling, notwithstanding my daily labours and religious exercises were very great; for, after the toil of the day, I attended a meeting every evening, and usually laboured till my strength failed. My Sabbath labours were also unremitting. In the first place, there was the prayer-meeting at six o'clock in the morning; another followed at nine; preaching at eleven; band-meeting at one; preaching at two; visiting the sick at four; preaching again at six; afterwards a prayer-meeting at my own house,—besides reading the Scriptures, family and private prayer, and other occasional duties. In the midst of all this ponderous labour, I felt strong, active, and unspeakably happy in God."

The prayer-meetings which were held about this time at William Clowes' house were attended by great numbers of people, many of them under deep spiritual concern. The work of God now made rapid progress among the workpeople at Tunstall, Harriseahead, and the neighbourhood. At this period two other kindred spirits, Daniel Shubotham and Hugh Bourne, became frequent visitors at the house of William Clowes, for the purpose of conversing upon spiritual and divine things. Finding that the prayer-meetings were blessed to not a few, William and some of his praying friends resolved to make still further efforts to accomplish the conversion of sinners. With this view they "agreed that the person who should first address the throne of grace should believe for the particular blessing prayed for, and all the other praying labourers should respond Amen, and believe also; and if the blessing prayed for was not granted, still to persevere pleading for it, until it was bestowed. We conceived we were authorized and justified by the Scriptures in praying and believing for certain blessings, and receiving them in the act of believing; but that it could not answer any useful purpose in the exercise of praying to God, to ask perhaps for hundreds of blessings, and finally to go away without receiving any." As the result of this plan, "we began," says Clowes, "to see immediate good done in the name of the Lord, acting in accordance with those views of the word of God which it is calculated to inspire; for seldom a meeting took place but souls were saved and believers sanctified to God."

In addition to the prayer-meetings, a local preachers' meeting was also established for mutual improvement, and the discussion of theological subjects. This meeting was very profitable, serving as a school in which many preachers were trained for more enlarged spheres of usefulness than they occupied before. Clowes now became a class-leader at a place called Kidsgrove, where, through his instrumentality, many of the roughest colliers were brought to God. Hugh Bourne was also much prospered in his labours at Harriseahead, and one of his earliest converts, Daniel Shubotham, was eminently useful as a class-leader in the district. One of the most important moral results which followed, on the earnest exertions of these humble but devoted men, was the suppression, to a considerable extent, of Sabbath-breaking, which was a very prevalent vice in the Staffordshire potteries. An association was formed for this important object, and speedily a powerful check was put upon Sunday trading, and other violations of the Christian Sabbath. A tract-distributing Society was organized in the town of Burslem, which sent pious men, two and two, round both town and country, to deliver Bibles, Testaments, and Tracts, to all who would receive them, and afterwards to call again and exchange the tracts for fresh ones. On these occasions the tract distributors embraced the opportunity of conversing with the peo-

ple on the necessity of directing their thoughts to their spiritual concerns, generally concluding their visit with earnest prayer for the conversion of every inmate of the house. By such means a spirit of inquiry was excited, first prayer-meetings were established, then class-meetings, and subsequently preaching stations set up. Much opposition was offered, but the work of conversion went forward, promoted not a little by the arrival in the district of a remarkable individual named Lorenzo Dow, who preached with power and great success.

At this point in the history of the work of revival, it was resolved to hold a camp-meeting after the example of the American Methodists in Kentucky. Such a meeting, accordingly, was announced to take place on Sabbath, May 31, 1807, on Mow-hill, near the boundary-line which divides Cheshire from Staffordshire. This was the first camp-meeting ever held in England, and from its close bearing on the rise of Primitive Methodism, we quote an account of it as given by William Clowes, who was himself present: "The morning, a rainy one, was unfavourable. On my arrival about six o'clock, I found a small group of people assembled under a wall, singing. I immediately joined them, and several of us engaged in prayer. When we had concluded the singing and praying services, a Peter Bradburn preached, and an individual from Macclesfield followed. The people now began to be strongly affected, and we began another praying-service. During the progress of these labours the people continued increasing in large numbers, but as they came from various places to the hill, many did not know to what point they should make. At last a person named Taylor, from Tunstall, suggested that a flag, or something of the kind, should be hoisted as a guide and rallying point. Accordingly, E. Anderson, from Kilham, in Yorkshire, unfurled something like a flag, on a long pole, in a conspicuous and elevated position, which became the centre of attraction. It was about this time that I stood upon the stand to address the people. I began my address by giving the people a statement of my Christian experience, and an explanation of the motives which had influenced me to attend the meeting; then I followed with an exhortation for all immediately to look to the Lord by faith for a present salvation; and whilst I was warning sinners to flee from the wrath to come, Jones, from Burslem, a man in the crowd, cried out, 'That's right, Clowes, clear thy blood of them!' During this period of the meeting, the unction of the Holy Spirit rose with great power. Several appeared in distress; and the praying labourers engaged most zealously in pleading with the mourners. But this movement in the meeting did not stay the word of exhortation; it rather gave greater energy and effect. Accordingly, a second stand was fixed, and a person from Ireland gave an exhortation. When this individual had concluded, Edward Anderson, already referred to, followed; reading a part of his life and experience in verse, interspersed with sentences of exhortation. As the people still increased, a third stand was fixed, and in the afternoon, a fourth was erected; and all were occupied with preachers, preaching at the same time; at this period the weather was very fine, and the crowds of people immensely large. The first day's praying on Mow-hill then presented a most magnificent and sublime spectacle. Four preachers, simultaneously crying to sinners to flee from the wrath to come; thousands listening, affected with 'thoughts that breathed, and words that burn'd;' many in deep distress, and others pleading with Heaven in their behalf; some praising God aloud for the great things which were brought to pass, whilst others were rejoicing in the testimony they had received, that their sins, which were many, had been all forgiven. The camp-meeting continued full of glory and converting power. About four o'clock in the afternoon, the numbers of people were prodigiously large! but after this time many began to move off, and homewards; yet the power of the Highest continued with undiminished force and effect to the very last. Towards the conclusion, the services were principally carried on by praying companies, and at the close, which took place about half-past eight o'clock in the evening, several (six) souls were set at liberty. The glory that filled my soul on that day far exceeds my power to explain. Much of the good wrought at this great meeting remains; but the full amount of that good, eternity alone will develop to the myriads of the angelic and sainted inhabitants, who will everlastingly laud the eternal Majesty on account of the day's praying on Mow-hill!"

A second camp-meeting was held at the same place on the 19th of July; and a third at Norton on the 23d of August. The design of these two latter is described as having been to "counteract the effects resulting from the 'wakes' or annual parish feasts, at which much riot and sensuality usually took place; and at such seasons, not unfrequently, professors of religion were drawn from their steadfastness. To stay the torrent of evil, to preserve God's people, and to effect the conversion of sinners to God, were the ruling motives which influenced us in arranging these meetings."

All the persons who were mainly concerned in planning and conducting these camp-meetings were thus far connected with the Wesleyan Methodist Society, but their proceedings met with decided disapprobation from the Wesleyan preachers in the Burslem circuit, who after a time expelled them from their body, simply on the ground that they attended camp-meetings, which were alleged to be contrary to the Methodist discipline. This act was regarded as being in accordance with a minute passed by the Wesleyan Conference in 1807, which declared, "It is our judgment, that even supposing such meetings to be allowed in America, they are highly improper in England, and likely to be productive of

considerable mischief; we disclaim all connexion with them." William Clowes, thus driven out from the Wesleyan body, still continued along with his friends, to labour with unwearied energy in preaching, holding prayer-meetings, and other operations of a nature fitted to advance the spiritual good of men. The burden, however, of the camp-meetings which were held from time to time, chiefly rested upon H. and J. Bourne, and exposed them to much obloquy, besides involving them in various difficulties, and almost ruining them in their worldly circumstances.

The brethren carried on their classes and missionary labours with great zeal and success, but in separate and detached parties, without any particular bond of union or organization. On the 30th of May 1811, however, the work assumed, for the first time, a regular connexional aspect, for at that date quarterly society tickets were ordered to be printed, and given to the members of all the classes, and regular visitations of all the societies to take place. The introduction of tickets was followed by a regulation tending still more to unite the various Societies which had now become both numerous and wide-spread. Hitherto the whole expenses of the missionary and other operations had been borne by four individuals, but as these men were wholly dependent for their support upon the labour of their hands, it had now become necessary to devise some other means of raising money to meet the increasing expenses of the movement. The people generally were quite willing to assist, but had never been called upon to subscribe. A general meeting, accordingly, was held at Tunstall on the 26th of July 1811, when it was resolved that money should in future be regularly raised in the Societies to meet the expenditure of the Connexion. A preachers' plan about this time was formed, and preaching appointments regularly arranged. There were now on the list 2 travelling preachers; 15 local preachers; 200 members, and 17 preaching places.

Early in the following year a meeting was held at Tunstall, which is thus noticed in Hugh Bourne's Journal, "Thursday, February 13, 1812, we called a meeting, made plans for the next quarter, and made some other regulations; in particular, we took the name of the PRIMITIVE METHODIST CONNEXION." The reason assigned for taking this name is stated to have been, "because we wish to walk as closely as we can in the steps of John Wesley." An attempt was now made by the Wesleyan body in the Burslem circuit, to persuade the newly-formed Society to return to the Old Connexion, assigning as an inducement that it would be for the glory of God, and would spread more the kingdom of Christ in the world. The letter containing this invitation was taken into serious consideration, and the proposal was respectfully but firmly declined.

The *Primitive Methodist Connexion* was now organized as a separate and independent body of Christians. Arrangements were made for holding regular quarterly meetings for the management of their affairs. A code of rules was drawn up for the use of the Connexion at large, and having been submitted for approval to the Societies by the preachers, they were carefully revised according to the suggestions made and printed in their authorized form early in 1814. In this same year an important step in advance was made by the establishment of the office of Superintendent Preacher. The Connexion was now extending its labours over a wide extent of country, but particularly in Derbyshire, where it was joined by large numbers of the labouring population. At Belper, in that county, several prayer meetings were conducted with great success. Hugh Bourne tells us, that "when these very powerful meetings were closed, the praying people in returning home were accustomed to sing through the streets of Belper. "This circumstance," he says, "procured them the name of *Ranters;* and the name of *Ranter*, which first arose on this occasion, afterwards spread very extensively." It is very improper and utterly unchristian to apply opprobrious terms to any class of men who are seeking according to the light given them to advance the cause of Christ. The *Primitive Methodists* as a body, have ever shown themselves to be an earnest, laborious, self-denying class of men, whose efforts have doubtless been blessed in many cases to the conversion of souls.

The missionary labours of William Clowes now extended into Nottinghamshire, and thence into Leicestershire. The camp meetings, however, which in their commencement had been so successful, began about this time to decline in their influence and usefulness. Hugh Bourne, who had hitherto taken a special interest in this department of the work, carefully examined the matter to discover if possible the causes of this decline, and coming to the conclusion that too much importance was attached to preaching, and too little to praying, he resolved to take a hint on this point from the American Camp Meetings, and, accordingly, he arranged that each hour devoted to preaching, should be followed by an hour devoted to prayer, and that this practice should be continued throughout the whole day. This change restored in a great measure the former efficiency of the meetings, which were attended by thousands of people.

In 1819, the work extended into Yorkshire, and to carry forward operations in this quarter, William Clowes was stationed at Hull. At this time was introduced the system of dividing circuits into branches, which could easily, when judged proper, be formed into new circuits. And as the entire connexion was increasing rapidly, another important step was taken in advance by the institution of regular Annual Meetings, the first of which was held at Hull on the 2d of May 1820. These were appointed to consist of three delegates from each circuit, one of whom was to be a travelling preacher. The report of the

connexion now stood as follows:—8 circuits; 48 travelling preachers, 277 local preachers, and 7,842 members. At the Conference in 1821 several important resolutions were adopted. It was decided that a printing-press should be established for the connexion, and also a Book-room. The cause was now making such encouraging progress, that at the Conference in 1822 the number of members was reported to have risen to 25,218.

Mr. Clowes, by his ardent missionary zeal, had rendered the Hull circuit one of the most prosperous in the whole body, and having been so successful in Yorkshire, he extended his operations into Northumberland, and afterwards into Cumberland. In 1824, he proceeded to London, but the work went heavily and slowly on in the metropolis. He next proceeded by invitation into Cornwall, and after labouring there for a time, returned to the northern counties of England, where he was so prospered in his missionary efforts, that great numbers were enrolled as members of the Society, and not a few seemed to give evidence of having been savingly converted.

The doctrines of the Primitive Methodists are declared in their Deed Poll to be "those contained in the first four volumes of Wesley's Sermons, and certain Notes by him on the New Testament." In the leading articles of Christianity, therefore, they agree with the Wesleyan Methodists as set forth in their published standards. The characteristic doctrine, however, of Primitive Methodism, is, as one of the body alleges, "that of a full, free, and present salvation," and they believe in the doctrine of instantaneous conversions. In defending this doctrine, they argue that "sudden conversions are in accordance with Scripture. In the Acts of the Apostles, we find that ordinarily conversions were sudden under their ministry. The 3,000 conversions on the day of Pentecost all appear to have taken place during the sittings of one assembly; and all the subsequent outpourings of the Spirit with which the first age of Christianity was blessed seemed to have been characterized by conversions of this sort. Though Saul was three days seeking the Lord, yet the jailer of Philippi and all his house were converted in one *hour!* And we have reason to believe that such conversions were every day taking place under the ministry of the apostles. Not only the *example* of Scripture, but the general spirit and genius of the Bible are favourable to sudden conversion. The Bible calls upon men to repent *now!* It does not instruct them to adopt a course of action preparatory to their doing so, but allows of no delay. Its language is, 'Behold, *now* is the accepted time; behold, *now* is the day of salvation.' udden conversions are neither unphilosophical, unscriptural, nor unusual."

This body of Christians, at least the great majority of its preachers and members, is unfavourable to all national establishments of religion. They maintain the doctrine and follow the practice of infant baptism, but they reject the dogma of baptismal regeneration. One of the connexional rules is, "that the preachers and members use every prudential means to encourage Temperance Societies;" and another that "none of the preachers shall be allowed to make speeches at parliamentary elections, or at political meetings."

The condition on which members are admitted into the Society of the Primitive Methodists, is simply that the applicant is animated by "a desire to flee from the wrath to come." Three months' probation is required before full admission is granted into fellowship. Members can only be excluded from communion by a proved wilful immorality; or absence from class four weeks successively without assigning sufficient reason for such absence. The Connexion is composed of *classes*, one member of which is called the *Leader*, and usually another called the *assistant*. The members of each class have their names entered in a class-book; and further, each member holds Society ticket which is renewed quarterly. A member removing from one place to another is furnished with credentials. The lay-officers of the body are, the "Leader," corresponding to the "Elder" of the New Testament; and the "Society Steward," corresponding to the "Deacon." It is regarded as an indispensable qualification of a preacher among the Primitive Methodists, that he give satisfactory evidence of a scriptural conversion to God, and of a Divine call. In the induction of preachers to the ministerial office, there is no ceremony or laying on of hands as in the case of ordination in other churches. From the period of a preacher being "called out," he enters on a probation of four years after which, if successful, he is admitted into full connexion. The salary allowed to a preacher of the gospel is proverbially small, so that there is no temptation to any one to undertake the ministerial office from mere worldly motives.

The object of the Primitive Methodist Connexion is "to aid in extending the kingdom of Christ throughout the world by preaching the gospel in the open air, private houses, and public edifices, and by holding various religious services throughout its societies, congregations, circuits, branches, and missions." The constitution of the body is thus described by Mr. Church in his 'Sketches of Primitive Methodism:' "A number of societies or classes in different places form what is called a mission; or when self-supporting, a *circuit*. This generally includes a market town, and the circumjacent villages, to the extent of ten or twenty miles. Two, three, or more preachers, are annually appointed to a circuit; one of these is called the superintendent. This circuit is their sphere of labour for at least one year, and not exceeding three years; while the superintendent may probably remain five or six years in the same circuit. This constant change of preachers is an excellent rule. 'Some indeed, have imagined that this is a hindrance to the work of God; but

long experience in every part of the kingdom proves to the contrary.

"A number of circuits, from five to ten, more or fewer, according to circumstances, compose a district. The Primitive Methodist Connexion is divided into 14 districts. Each district has an annual meeting, preparatory to the Conference. It is attended by a travelling preacher, or a lay delegate from each of the circuits belonging to the district, and also by a delegate from the general or 'Connexional Committee.' 'The district meeting,' according to the Various Regulations of 1836, 'inquires respecting the conduct and success of each travelling preacher; and whether any trespass on the rules respecting preaching, or are negligent in ministerial family visiting, or in other duties, and notes the same on the minutes.'

"Six delegates from each district attend the Conference. 'They shall consist,' says the Deed Poll, 'of the travelling preachers, one-third; and the other two-thirds shall consist of those members who shall sustain each the office of local preacher, class-leader, or circuit steward.' The majority, therefore, is as two to one in favour of the people. Laws made at the Conference govern the Connexion. The Conference is the supreme church court. It also examines the number of members, finances, &c., and stations the preachers for the ensuing year."

Open-air worship is frequently practised by the Primitive Methodists. At the risk of imprisonment and persecution they "go out into the highways and hedges to compel souls to come in," and be saved. Love-feasts are observed from time to time, at which bread and water are distributed in token of Christian fellowship. Watch-nights also, after the manner of the vigils of the ancients, are held on the last night of the year; and on these occasions the services consist of prayer, praise, and exhortation by preachers. Silence is usually observed a few minutes before midnight, and until the new year has commenced, when the services are ended. Protracted meetings, which originated in America, were introduced into England by a Primitive Methodist preacher in 1838, and they have ever since been resorted to by the body generally, as a favourite means of bringing about a revival of religion. The ordinary worship of the Society is characterized by great liveliness and excitement, the people being accustomed to utter hearty responses with loud voices in the course of the devotional exercises. In not a few of their congregations instrumental music has been introduced, though others are much opposed to what they regard as an unwarranted innovation on the primitive simplicity of Christian worship.

The Primitive Methodists have from their first rise admitted of a practice which is unknown in other denominations, with the exception of the Friends, that of female preaching. It has been sometimes argued in defence of this practice, that it is not specifically condemned in Scripture, and has in many cases been blessed for the good of souls. But while in several circuits females are still employed occasionally as local or lay preachers, female preaching is greatly on the decline throughout the Connexion generally. In this and a few other particulars the Primitive Methodists differ from other churches, but with all their peculiarities, they are a body of simple-hearted and devoted Christians, whose predominant desire is to win souls to Christ.

The Primitive Methodist Magazine commenced in 1818. Subsequently it was edited by Hugh Bourne until 1843, when a new series was begun under the editorship of John Flesher, and under the present arrangement a new editor is appointed every five years. "Hitherto," says Mr. Church, referring to 1844, "the Connexion has been isolated in its missionary operations. Each circuit, which has been able, has employed a missionary, and, with few exceptions, has had to support him with its own resources. In the youth of the Connexion this plan appears to have been best adapted for the diffusion of its energies through the land; but growing events seem to demand a different state of things, and hence arrangements were made at the Conference to concentrate our missionary energies in part, that we may try, on a partial scale, whether the plan is not better suited to the altered condition of the Connexion. In April, two missionaries set out for America. During the same month an association of Sunday-scholars was formed to support a missionary to and at Adelaide, South Australia." The following year an association of Sunday-school teachers was formed to sustain a missionary in New Zealand. The Connexion now organized a foreign missionary Society, adopting Canada, New Zealand, and Australia, as their fields of labour. The total number of their foreign missionaries throughout the world is at present 40; of whom 22 are in Canada, 14 in Australia, and 4 in New Zealand. The whole number of members in their foreign stations is 3,363. From the General Minutes of the Annual Conference held in June 1857, we learn that the travelling preachers of the whole Connexion amount to 598, the local preachers to 10,205, and the members, including the Home and Foreign Missions, in connection with the British Conference, to 110,683. The Primitive Methodists have uniformly taken a very lively interest in the religious education of the young. Their Sabbath schools were reported at the last Annual Conference to be 1,692, with 25,403 teachers, and 139,486 scholars.

METHODIST PROTESTANT CHURCH IN AMERICA, a respectable body of seceders from the *Methodist Episcopal Church*, who formed themselves into a regularly organized church in 1830, the first General Convention of the body having been held in that year in the city of Baltimore, State of Maryland. It would appear that at an early period in the history of Methodism in America, exception was taken by not a few members of the body to a pecu-

liar feature in the government adopted by the Conference in 1784, which consisted exclusively of preachers. The obnoxious feature was that which secured to the itinerant ministers the entire exercise of the legislative, executive, and judicial powers of the church to the exclusion of all other classes of ministers, as well as the whole membership of the body. The spirit of dissatisfaction which so soon manifested itself, continued every year to gain ground, until at length, in 1820, the feelings of the Reforming party found vent in a periodical which was instituted, called the 'Wesleyan Repository.' Numerous petitions were now presented to the Conference from all quarters of the country, praying for a representation of both ministers and laymen in the rule-making department; but no change either in the principles or practical operations of the body could be obtained. At length, at the close of the Conference in 1824, a meeting of the reforming party was held in Baltimore, at which it was determined to publish a periodical pamphlet, entitled 'The Mutual Rights of the Ministers and Members of the Methodist Episcopal Church,' for the purpose, as was alleged, of giving the Methodist community a suitable opportunity to enter upon a calm and dispassionate discussion of the subjects in dispute. The meeting also determined to resolve itself into a Union Society, and recommended similar societies to be formed in all parts of the United States, in order to ascertain the number of persons in the Methodist Episcopal Church friendly to a change in her government. These steps exposed the reformers to much persecution and annoyance, but their views were adopted by a large body of zealous Methodists. The further history of the controversy, until the secession actually took place, is thus stated by the Rev. Thomas F. Norris: "Sometime during the spring of the year 1826, the Baltimore Union Society recommended state conventions to be held in the several States, for the exclusive purpose of making inquiry into the propriety of making *one united* petition to the approaching General Conference of 1828, praying for representation; and to elect delegates to meet in a General Convention for the purpose. Conventions were accordingly held, and delegates elected; in consequence of which, reformers, in different parts of the country, were made to feel the displeasure of men in power. In North Carolina, several members of the Granville Union Society were expelled for being members thereof. In the fall of 1827, eleven ministers were suspended, and finally expelled from the Methodist Episcopal Church in this church in Baltimore, and twenty-two laymen, for being members of the Union Society, and supporters of mutual rights. The members expelled, and others who saw fit to secede, organized under Mr. Wesley's general rules, taking the title of Associated Methodists.

"In November 1827, the General Convention assembled in Baltimore, composed of ministers and lay delegates, elected by the State Conventions and Union Societies. This Convention prepared a memorial to the General Conference of May 1828, praying that the government of the church might be made representative, and more in accordance with the mutual rights of the ministers and people. To this memorial the General Conference replied, in a circular, claiming for the itinerant ministers of their church an exclusive divine right to the same unlimited and unamenable power, which they had exercised over the whole church from the establishment of their government in 1784. Soon after the rise of the General Conference, several reformers in Cincinnati, Lynchburg, and other places, were expelled for being members of Union Societies and supporters of the mutual rights.

"The reformers, now perceiving that all hope of obtaining a change in the government of the church had vanished, withdrew, in considerable numbers, in different parts of the United States, and called another General Convention to assemble in Baltimore, November 12, 1828. This Convention drew up seventeen 'Articles of Association,' to serve as a provisional government for the Associated Methodist churches, until a constitution and book of discipline could be prepared by a subsequent Convention to be held in November 1830."

The first General Convention, accordingly, at which the Methodist Protestant Church was regularly organized, was held at Baltimore in 1830. The meeting commenced on the 2d of November, and continued in session till the 23d inclusive. It was attended by eighty-three ministerial, and a large number of lay representatives of about 5,000 members of the respective associated Methodists, a large majority of whom had already withdrawn from the Methodist Episcopal Church on account of her government and hostility to lay representation. In this important Convention, a form of constitution and discipline for the newly organized church was considered and approved. The principles on which the Secession proceeded are thus stated in the preamble and articles which precede the constitution: "We the representatives of the Associated Methodist churches in General Convention assembled, acknowledging the Lord Jesus Christ as the only head of the church, and the Word of God as the sufficient rule of faith and practice, in all things pertaining to godliness; and being fully persuaded, that the representative form of church government is the most scriptural, best suited to our condition, and most congenial with our views and feelings as fellow-citizens with the saints, and of the household of God; and whereas a written constitution, establishing the form of government, and securing to the ministers and members of the church their rights and privileges, is the best safeguard of Christian liberty: We, therefore, trusting in the protection of Almighty God, and acting in the name and by the authority of our constituents, do ordain and establish, and agree to be governed by

the following elementary principles and constitution:

"1. A Christian church is a society of believers in Jesus Christ, and is a divine institution.

"2. Christ is the only Head of the church; and the Word of God the only rule of faith and conduct.

"3. No person who loves the Lord Jesus Christ, and obeys the gospel of God, our Saviour, ought to be deprived of church membership.

"4. Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God, or the rights of his fellowmen.

"5. Church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchristian doctrines; or for the neglect of duties enjoined by the Word of God.

"6. The pastoral or ministerial office and duties are of divine appointment; and all elders in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

"7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great system of practical Christianity.

"8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

"9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil.

"10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members, to esteem ministers highly for their works' sake, and to render them a righteous compensation for their labours.

"11. The church ought to secure to all her official bodies the necessary authority for the purposes of good government; but she has no right to create any distinct or independent sovereignties."

Lay representation being adopted as an essential element in the constitution of the Methodist Protestant Church, its General Conference, which meets every seventh year, is composed of an equal number of ministers and laymen, being one minister and one layman for every thousand persons of its membership. The Annual Conferences consist of all the ordained itinerant ministers, and of one delegate from each circuit and station within the bounds of the district, for each of its itinerant ministers. The Quarterly Conferences are the immediate official meetings of the circuits and stations. The leaders' meeting, and, indeed, all the other arrangements, are similar to those of the church from which they seceded. The only difference between the two churches lies in government, the Methodist Episcopal Church rejecting lay representation, and adopting an unlimited episcopacy, while the Methodist Protestant Church admits lay representation, and a parity in the ministry.

METHODIST (REFORMED) CHURCH IN AMERICA. This body sprung out of a feeble secession which took place from the Methodist Episcopal Church in 1814. The original seceders amounted to no more than fourteen persons belonging to the towns of Whitingham and Readsborough, Vermont, who felt straitened in their religious rights and privileges under the Episcopal mode of church government. Having represented their grievances to the General Conference, and meeting with no favourable answer, they formally separated from the church, and on the 16th of January 1814 met in convention at Readsborough. At this Convention they formed themselves into a church under the name of the "Reformed Methodist Church," and appointed a Conference to be held on the following 5th of February, at which they adopted articles of religion and rules of church government.

The Reformed Methodists agree with the Methodist Episcopal Church in regard to the fundamental doctrines of the gospel. Their system of church government is essentially Congregational in its character, all power being considered as vested in the primary bodies, the churches. The leading men among the Reformed Methodists have generally maintained, that the same faith would produce the same effects it did in primitive times. They believe that the church has apostatized; that as all blessings given in answer to prayer are suspended upon the condition of faith, therefore, faith is the restoring principle. They dare not limit faith except by a "thus saith the Lord," and hence they believe that the sick are often restored to health in answer to their prayers. Another peculiar tenet which they maintain is, that it is possible for a believer to attain perfection in this world or complete sanctification of heart and life through faith in the atoning blood of the Lord Jesus Christ. They hold that the church of Christ is a spiritual body, and that members ought to be admitted into the church, not by subscribing certain doctrines, but by exhibiting clear evidence of the forgiveness of their sins, and the renewal of their heart. They are conscientiously opposed to war, both offensive and defensive, and also to slavery and slaveholding. An article has been added to their Discipline excluding all apologists for slavery from church membership.

Reformed Methodism was planted in Upper Canada in 1817 or 1818, and its introduction was signalized by a remarkable revival of religion. Both in Canada and the United States it has made steady progress; but it had no periodical organ until 1837, when the 'South Cortland Luminary' was started by

the New York Conference, in the first instance, and after a short time became the organ of the whole church. In 1839 this periodical changed its name to that of the 'Fayetteville Luminary.' In 1841 an association was formed between the Reformed Methodists, Society Methodists, and local bodies of Wesleyan Methodists, the object of which was harmoniously to co-operate, without, however, merging the various bodies into one church. By the terms of the association the name of the 'Luminary' was again changed to that of the 'Methodist Reformer,' which became the organ of the association, while the property of the periodical still belonged to the Reformed Methodists. After the organization of the Wesleyan Methodist Church in America in 1843, the subscription list of the 'Methodist Reformer,' by an arrangement on the association principle between the Reformed Methodists and the Wesleyans, was transferred to the periodical called the 'True Wesleyan,' published at Boston, Massachusetts, as a preliminary step to the union of the two bodies. Latterly the Reformed Methodists have become completely merged in the Wesleyan Methodist Church.

METHODIST SOCIETY IN AMERICA (THE). This body of Christians was first composed of a small body of seceders from the Methodist Episcopal Church in the city of New York in 1820. The point on which the Secession arose, was the circumstance of the ruling preacher, so called, insisting on receiving the money collected in the different churches under his charge, through stewards of his own appointment, instead of by the trustees appointed according to law, and in accordance with the practice of the church in all time previous. In addition to this objectionable practice, the Seceders dissented from certain resolutions passed by the New York Annual Conference of ministers, to petition the legislature for a law recognizing the peculiarities of the church discipline, by which the whole property of the church would have been placed under the supervision and control of the body of ministers, who, according to their discipline from the bishop downwards, are to take charge of the temporal and spiritual business of the church. Having left the Methodist Episcopal Church, the Seceders erected a new place of worship, and a congregation of about 300 members was organized under the Rev. William M. Stilwell, who withdrew from the travelling connexion, and became the pastor of this new church. The brief history of the Methodist Society is thus stated by Mr. Stilwell: "In the course of the three years following their first formation as a separate body, they had erected two other places of worship, and formed a discipline, in which the general principles, as taught by the Methodists, were recognized but in the government of the church there was a difference: 1. No bishop was allowed, but a president of each Annual Conference was chosen yearly, by ballot of the members thereof. 2. All ordained ministers, whether travelling or not, were allowed a seat in the Annual Conferences. 3. Two lay delegates from each Quarterly Conference could sit in the Annual Conference, with the ministers. 4. No rules or regulations for the church could be made unless a majority present were lay members. 5. A preacher could remain with a congregation as long as they agreed. 6. Class meetings, love feasts, &c., were to be attended; the leader of each class being chosen by the members. 7. The property of the Societies to be vested in trustees of their own choice, and the minister to have no oversight of the temporal affairs of the church. They prospered greatly for a few years, when some of the preachers and people, being desirous to have a more itinerant connexion, thought it best to unite with a body of Seceders from the Methodist Episcopal Church, who held a Convention in Baltimore, and took the name of Protestant Methodist Church: since which the Methodist Society have not sought to enlarge their body so much as to supply such congregations as may feel a disposition to enjoy a liberty, which the other bodies of dissenting Methodists, as well as the Methodist Episcopal Church, do not see fit to grant to the laity."

METHODISTS (ROMISH). This name was applied to certain Romish Controversialists in the seventeenth century, who arose in France, and attempted by ingenious sophistry to silence the Huguenots in argument. These Methodists are arranged by Mosheim under two classes. The first class attempted to foreclose the argument by demanding from the Protestants a direct proof of their doctrines, and calling upon them to adduce explicit declarations of the Holy Scripture. By this mode of conducting the argument, it was assumed at the very outset of the controversy, that the Church of Rome was an ancient church, and in possession of a system of doctrines which she had held unmolested for ages; and, therefore, the Protestants, being on this theory innovators in religion, the burden of proof lies upon them, and it behoves them to adduce not indirect and inferential, but direct and positive statements of the Bible in favour of their novel doctrines. To this class of Romish Methodists belonged Veron, Nihusius, and Peter and Adrian von Walenburg. The second class of Controversialists of this kind refused to encounter the Protestants, by arguing with them on the various points in detail, but they sought to overwhelm them by urging certain great principles or general arguments involving the whole subject. One of the most dexterous reasoners of this class was the celebrated Peter Nicole, the Jansenist, and the illustrious Cardinal Richelieu. The most distinguished, however, of all these Romish Methodists was Father Bossuet, the author of the 'Histoire des Variations des Eglises Protestantes,' who lays it down as a fundamental principle, that whatever church frequently modifies and changes its doctrines, has not the Holy Spirit. The ingenious author seems to have been

blinded to the important fact, that the weapon which he had so carefully forged against Protestantism bore with equal, if not more, effect against Romanism. This is very ably and conclusively shown in a work entitled 'Variations of Popery,' compiled as an answer to Bossuet by the late Rev. S. Edgar, one of the ministers of the Presbyterian Church in Ireland.

METHODISTS (Welsh Calvinistic). This large and efficient body of Methodists dates its origin from 1735. A gentleman of Trevecca in Brecknockshire, by name Howel Harris, had entered one of the colleges of Oxford with the view of taking holy orders in the Church of England. Disgusted with the immorality and unprincipled conduct which then prevailed at that seat of learning, he left it and returned home. His own mind being deeply impressed with a sense of divine things, he began to visit from house to house in his native parish, pressing home upon the people the necessity of attending without delay to the things which belonged to their eternal peace. Not confining his labours to household visitation, he commenced public preaching. Crowds flocked to hear him, and many individuals, as well as whole families, were spiritually awakened. He now established a school at Trevecca, which was largely attended, and where the young were carefully instructed in the great truths of the gospel. Feeling that his labours for the good of both old and young met with the most encouraging success, he proceeded to establish meetings for religious conversation in various places; and thus commenced those Private Societies which have ever formed a prominent feature in the arrangements of the *Welsh Calvinistic Methodists*. Mr. Harris now devoted much of his time to preaching, being engaged in this important work three, four, and even five times a day. And his labours were eminently successful, multitudes being awakened, and not a few savingly converted. A spirit of opposition now arose against this devoted man. "The magistrates threatened to punish him; the clergy preached against him; and the common rabble were generally prepared to disturb and to pelt him." In the midst of persecution, however, the cause continued to prosper, and in 1739, though he had laboured only four years, and that too single-handed and alone, he had established about 300 Societies in South Wales. The revival which had thus commenced among the Methodists attracted the attention of good men in all Christian denominations, and Mr. Harris's hands were eminently strengthened by the efficient assistance which he received from the Rev. Daniel Rowland of Llangeitho, Cardiganshire, whose popularity and eloquence attracted crowds from great distances to wait upon his ministrations. In a short time several pious ministers of the Establishment seceded and joined the Methodists. A considerable band of itinerant missionaries was now formed, who, with apostolic zeal, wandered from place to place throughout the principality, proclaiming the glad tidings of salvation through a Redeemer. A revival of a most refreshing kind now took place among the different religious denominations; and the new sect daily rose in popularity and influence, being joined in seven years from its commencement by no fewer than ten ministers of the Church of England.

The first chapel built by the Welsh Calvinistic Methodists was erected in 1747 at Builth in Brecknockshire. In the following year two others were built in Carmarthenshire. The cause made steady progress in South Wales; but it was much hindered in North Wales by the keen opposition to which its ministers and adherents were exposed. Shortly after this time Providence raised up one who was made an eminent instrument in advancing the spiritual interests of large masses of the Welsh population. We refer to that devoted servant of Christ, the Rev. Thomas Charles of Bala, Merionethshire, to whose exertions and influence the Societies of Calvinistic Methodists in North Wales are chiefly indebted for their organization and present flourishing condition. Though in his early days he had experienced occasional serious impressions, it was not until his eighteenth year that he was brought to a saving knowledge of the truth, through the powerful preaching of Mr. Rowland. His thoughts were now turned towards the ministry, and having passed through the usual preparatory studies, he entered upon a curacy, the salary of which was only forty-five, and was afterwards reduced to thirty pounds. The fervent piety and devotedness with which he discharged the duties of the ministerial office gave great offence to many of the careless and ungodly among the people. On this account he was under the necessity of removing from place to place, and at length, in 1784, he resolved to leave a church which was fettered with so many forms, and to enjoy the free air and the open fields of Methodism. The Welsh principality was at this time one vast moral wilderness, and although, by the labours of Harris, Rowland, and the other Methodist preachers, much good had been effected, the most lamentable ignorance and ungodliness still pervaded the great mass of the people. A Bible could scarcely be found in any of the cottages of the peasantry, and in some parishes very few persons were able to read it. Such was the state of the principality when Mr. Charles commenced his labours in connexion with the Calvinistic Methodists.

The manner in which this faithful and earnest minister of Christ entered upon the wide field of Christian effort which was thus opened up for him, showed the comprehensiveness of his mind, and his anxiety to overtake the spiritual destitution of the country in a systematic way. He inquired into the moral statistics of the entire principality, and set himself to devise a system of spiritual machinery suited to the peculiar condition and habits of the people. On a strict examination into the whole matter he resolved to establish "circulating schools," which might be transplanted from one place to another at the end of

a definite period, say nine or twelve months. Two serious difficulties, however, presented themselves, the want of money and the want of teachers. But Mr. Charles could not easily be deterred by any obstacles from carrying out his benevolent plans. He trained the first teachers himself, and went to England, where he succeeded in raising a considerable sum towards defraying the expenses of his project. The mode in which he managed to establish his circulating schools, and the benefits which accrued from them, he afterwards described thus: "In my travels through different parts of North Wales about twenty-three years ago, I perceived that the state of the poor of the country in general was so low as to religious knowledge, that in many parts not one person in twenty was capable of reading the Scriptures, and in some districts hardly an individual could be found who had received any instruction in reading. I found then and still do find daily proofs of the ignorance of the poor people who cannot read, and have never been catechetically instructed, even where constant preaching is not wanting. This discovery pained me beyond what I can express, and made me think seriously of some remedy, effectual and speedy, for the redress of this grievance. I accordingly proposed to a few friends to set a subscription on foot to pay the wages of a teacher, who was to be moved circuitously from one place to another; to instruct the poor in reading, and in the first principles of Christianity by catechising them. This work began in the year 1785. At first only one teacher was employed. As the funds increased, so in proportion the number of teachers was enlarged, till they amounted to twenty. Some of the first teachers I was obliged to instruct myself; and these afterwards instructed others sent to them to learn to be schoolmasters.

"The fruits of these circulating schools are our numerous Sunday Schools all over the country; for without the former, we could not have found teachers to carry on the latter. Although, through the present general prevalency of Sunday Schools, conducted by gratuitous teachers, the circulating schools are not so much wanted as formerly, yet I still find we cannot go on without some of them. There are yet many dark places in different parts of the country, where none are found able or willing to set up Sunday Schools. My only remedy therefore is, to send there the circulating schools, with a view of raising up by degrees Sunday Schools to succeed them, and to keep on the instruction after they are removed. Besides, I find it absolutely necessary that the circulating schools should occasionally revisit those places where the Sunday Schools are kept, to revive them and reanimate the teachers and people in the work of carrying them on; else, in time, they gradually decline in country places, where the children are scattered far from one another. So that now I constantly employ from six to ten teachers; and several more might be usefully employed did our finances enable us to engage an additional number."

The schools were soon highly appreciated by the people. Both parents and children in many cases eagerly availed themselves of the opportunity thus afforded of obtaining instruction. The Sunday Schools in particular proved a singular blessing to multitudes of children, and through them to their parents. At Bala in 1791, the Sunday Schools were made instrumental in giving rise to an awakening. Seasons of revival indeed were experienced in different parts of the country; and it is remarkable that there was something of a periodical character in many of these awakenings, for several of them occurred at the interval of seven years.

In 1799, a religious periodical entitled 'The Spiritual Treasury,' was started by Mr. Charles, which, as the people had now acquired a taste for reading, was intended to supply them with interesting and useful information, wholly of a religious nature. Hitherto there had been a lamentable scarcity of Bibles in North Wales in the vernacular language, and the desire of supplying this want led to the formation in 1804 of the British and Foreign Bible Society. No sooner was this invaluable institution organized, than it issued an edition of Welsh Bibles and Testaments, which were eagerly received throughout the Principality as a boon of the most precious kind. For several years longer, Mr. Charles continued to prosecute the work of a laborious minister and evangelist, but in 1814 his labours were brought to an end, and the country was called to mourn the loss of one of its greatest benefactors, one who had done more than almost any other man to advance the cause of the Redeemer in North Wales.

In the organization of the Welsh Calvinistic Methodist Society, Mr. Charles took an active and prominent part. At an Association held at Bala in 1790, he drew up certain Rules for conducting the Quarterly Meetings of the North Wales Association, consisting of the preachers and leaders; which Rules form the basis of the present system of church government of the whole Society. In 1801, 'Rules of Discipline' were first published, laying down the order and form of the church government and discipline. To these were added several regulations in 1811, which were framed chiefly with the view of rendering the denomination permanently independent, in its organization and ministry, of the Established Church.

In 1823 the Welsh Calvinistic Methodists adopted and published a Confession of Faith, which was unanimously agreed upon at the Associations of Aberystwith and Bala. The doctrines of this Confession are decidedly Calvinistic, and accord with the Thirty-Nine Articles and the Westminster Confession in all the essential points of Christian doctrine and practice. Their church government is neither Episcopalian on the one hand, nor Congregationalist on the other, but approaches somewhat to

the Presbyterian form. The private Societies are subordinate to the Monthly Meetings, and these again to the Quarterly Associations, at which the general business of the body is transacted. Their preachers itinerate from one place to another, and being rarely men of education, they are generally dependent on some secular employment for their subsistence.

In the course of the revivals which occurred so frequently in Wales during the last half of the eighteenth century, the practice seems to have been occasionally followed of "jumping, accompanied by loud expressions of praise, during the solemnization of public worship." (See JUMPERS.) This practice, however, has never been encouraged by the preachers of the Connexion, but is affirmed to be "a mere accident or non-essential of Welsh Calvinistic Methodism;" and it is now of rare occurrence, though the members of the Connexion have not given it a direct opposition. Of late years the Welsh Methodists have turned their attention towards the importance of an educated ministry. Accordingly in 1837 a college for the purpose of training theological students was established at Bala, and in 1842 another was established at Trevecca.

The ministers of the Connexion are selected by the private Societies, and reported to the Monthly Meetings, which examine them as to their qualifications, and permit them to commence on trial. A certain number only who must previously have been preachers for at least five years, are ordained to administer the sacraments, and this ordination takes place at the Quarterly Associations. The preachers are expected each to itinerate in a particular county; but generally once in the course of a year they undertake a missionary tour to different parts of Wales, when they preach twice every day, on each occasion at a different chapel. Their remuneration is derived from the monthly pence contributed by the members of each congregation; out of which fund a trifling sum is given to them after every sermon. Some have a stated stipend.

The number of chapels returned at the Census of 1851 as pertaining to the Welsh Calvinistic Methodist body, amounted to 828, containing accommodation for 211,951 persons. In 1853 the number in ministers was reported to be 207, and that of preachers 234, while the number of communicants was stated to be 58,577.

In 1840, this active and energetic body of Christians formed an association for sending missionaries to the heathen, and towards the end of that same year, a mission was commenced among one of the hill-tribes in the north-east part of Bengal. They have also a mission station in Brittany, south of France, the language of that country being a sister dialect of the Welsh; and they have besides a mission to the Jews. The operations of the Home Mission of this denomination are carried on among the English population inhabiting the borders between England and Wales. There are several Societies in England belonging to the Connexion, for instance, in London, Liverpool, Manchester, Bristol, Chester, Shrewsbury, whose worship, public and private, is performed in the Welsh language. There is also a small congregation among the Welsh miners in Lanarkshire in Scotland, who have the gospel preached to them in their own language. In some parts of Wales, and on the borders of England where the English language is most prevalent, worship is conducted in that tongue.

METHODIST (THE TRUE WESLEYAN) CHURCH IN AMERICA. This Methodist body was constituted at a convention held at Utica, New York, on the 31st May 1843. The convention was composed of ministers and laymen who were summoned to meet for the purpose of forming a Wesleyan Methodist Church free from bishops, intemperance, and slavery. After a lengthened and harmonious deliberation, a Discipline was drawn up, called "the Discipline of the Wesleyan Methodist Church in America," granting to all men their rights, and making them free and equal according to the Word of God, and the preamble of the Declaration of Independence of the United States. They also organized six annual Conferences, including the chief portions of the Northern and Eastern States. This church thus differed in several points from both the Episcopal and Protestant Methodist Churches. From the former, it differed in holding that all elders in the church of God are equal, and from the latter, in disowning all connection with slavery as it exists in America. The Articles of Faith maintained by this Christian denomination are in accordance with those held by orthodox churches generally. The six Conferences of which it consists, include about 300 ministers and preachers who itinerate, and upwards of 300 other ministers and preachers to whom stations have not been allotted, and about 20,000 communicants.

METHODISTS (WESLEYAN), a very large, energetic and influential body of Christians, originated by a great religious movement which commenced at the beginning of the second quarter of last century. John Wesley, the founder of Methodism in England, was born at Epworth in Lincolnshire in 1703, his father being rector of that parish. While yet a child he experienced a remarkable providential deliverance, having narrowly escaped from destruction in the flames of his father's house, which was on fire. This Divine interposition in his behalf made a deep impression on his mind, which seems never to have been effaced during life. The first rudiments of his education were received from his mother, who was the daughter of the Rev. Dr. Annesley, an eminent nonconforming minister; and it is highly probable that from this devoted Christian woman he imbibed those religious principles and feelings which throughout his whole life so eminently characterized him. At the age of eleven he was sent to Charter House

school in London, where he signalized himself above his fellows by diligence and progress in his studies. Being destined for the church, he proceeded, along with his brother Charles, to the University of Oxford. After prosecuting his studies with the most exemplary diligence and success, John Wesley was ordained a deacon in 1725, and in the following year, he was chosen Fellow of Lincoln College, and obtained priest's orders. After assisting his father at Epworth for a short time, he returned to Oxford in 1729. Here the two brothers first began to exhibit that earnestness in religion which was ever after so marked a feature in their character. Associating themselves with a few of their fellow-students who were like-minded, they held meetings for prayer and religious conversation. The marked propriety and strictness of their behaviour made them objects of ridicule and reproach among the irreligious and ungodly, who were accustomed to taunt them with being *Methodists*, a name which was meant to indicate that they were precise and scrupulously attentive to religious duties and exercises. Among those who shared with the Wesleys in this obloquy were James Hervey and George Whitfield, to whose afterlabours in their Master's cause, evangelical religion in England owes a deep debt of obligation.

John Wesley continued to reside at Oxford till the death of his father, which took place in 1735; and although his friends wished him to apply for the living at Epworth, which was in the gift of the chancellor, he declined to yield to their entreaties, however urgent. About this time an event occurred which opened up for him a wide sphere of usefulness in a distant land. A colony had just been founded by Governor Oglethorpe in Georgia, who, having concluded a treaty with the Creek Indians, was anxious to establish a mission among them. John and Charles Wesley were prevailed upon to undertake the management of the mission, and in October of the same year in which their father died, they left England for America. On reaching the colony they entered upon their missionary labours with much zeal, but unexpected obstacles were thrown in their way, and after spending two years in fruitless endeavours to carry the gospel to the Indians, they abandoned the mission and returned home in 1738. While resident in Georgia, however, John Wesley had become intimately acquainted with several settlers who belonged to the Moravian church, and in particular with David Nitschman, a bishop of that persuasion. The principles and practices of this interesting community attracted his special favour, and suggested doubtless to his mind many of those arrangements which he afterwards laid down for the regulation of the Methodist Societies.

The intercourse which John Wesley enjoyed with the Moravians in Georgia led to more serious impressions of divine things than he had ever before experienced. He tells us that one thing he had learned by his mission to the Indians, that he who had gone to America to convert others had never been converted himself. The anxiety which he now began to feel about his own personal state continued to agitate his mind throughout his voyage homeward; but through the instructions of Peter Böhler, a Moravian minister in London, he was enabled to exercise a simple faith in the merits and mediation of Jesus. He dated his conversion from the 24th of May 1738, and having obtained peace and joy in believing, he burned with ardent desire that others should become partakers of like precious faith. The momentary relief which he himself had obtained under the teaching of Böhler, led him to entertain the opinion which he afterwards delighted to proclaim of the possible instantaneousness of conversion—a doctrine which, as held by the followers of Wesley, only implies that they maintain the act of conversion to be sometimes, though not always, instantaneous.

John Wesley now sought access to the pulpits of some of the most evangelical ministers of the Establishment, and wherever he was permitted, he preached justification by faith in the Lord Jesus, which had now become his favourite doctrine. One after another, however, excluded him from their pulpits. Private meetings, accordingly, were forced upon him. About fifty persons agreed to meet once a-week in small companies or bands of from five to ten persons each for mutual conversation, with occasional love feasts. "The first rise of Methodism," says Wesley, "was in November 1729, when four of us met together at Oxford; the second was at Savannah in April 1736; the third at London on this day, May 1st, 1738."

A small society of earnest religious persons met in Fetter Lane, London, and of this little band Whitfield and the two Wesleys were members. To become still better acquainted with the rules and habits of the Moravian Brethren, John Wesley paid a visit to their settlement at Herrnhut in Germany. On his return to London, he and his followers were associated at Fetter Lane with the Moravians; but several Societies wholly composed of Methodists met in London, Bristol, and other places. Whitfield and Wesley now commenced outdoor preaching, and with the most wonderful success. Wherever they went crowds flocked to hear from their mouths the glad tidings of salvation through a Redeemer. In his diary, Wesley frequently mentions that thousands waited upon his ministry in the open fields, and although the service might commence amid annoyance and persecution, he generally succeeded ere long in subduing his audience to quietness and attention. Thus was Methodism at its first outset beset with difficulties and much opposition. But the great founder of the system was unwearied in his exertions to advance the good cause. For a time he took particular pleasure in co-operating with the Moravians, whose simplicity of faith and purity of life he had learned to admire. But

the more closely he examined the doctrines and precepts of the Brethren, his admiration diminished, and at length he became disgusted with their mysticism, their exclusiveness, and their tendency to Antinomianism. He therefore published a protest against their tenets and practices, and retired with his followers to the Foundry in Moorfields.

About the same time Wesley separated from Whitfield in consequence of a difference of opinion which arose between them on the subject of election. The Wesleys had for some time evinced a decided leaning towards Arminian views, while Whitfield entertained a strong partiality for Calvinistic sentiments. The contest was carried on with the utmost ardour, and even unseemly bitterness, on both sides, though not by the leaders in the controversy, at least by their subordinates. John Wesley was most unwilling that a rupture should take place, and to prevent such an unhappy result, he drew up certain statements in regard to the three disputed points, unconditional election, irresistible grace, and the final perseverance of the saints, hoping that both he and his opponents might still have it in their power to continue their united labours in the cause of Christ. The difference of opinion, however, was found to be such as to call for their friendly separation, which accordingly took place in 1740, without however diminishing the respect and esteem which Wesley and Whitfield entertained for each other.

Up to this period, the great founder of Wesleyan Methodism seems never to have contemplated the formation of a church or separate denomination of Christians. Strongly attached to the Church of England, he continued to minister within her pale as long as he was allowed to do so, and even when prevented from officiating in her pulpits, he recommended his followers to adhere to her doctrines and worship. In forming Societies, his primary wish seems to have been to gather together little bands of earnest Christian men, whose simple design was mutual edification. The Societies were at first accordingly separate and detached, with no other uniting bond than a common object or end. As they increased in number, however, certain regulations were framed for their guidance. These are regarded by the Wesleyan Methodists as binding upon the body to this day. In the preamble to the Rules, Mr. Wesley thus describes the origin of the Societies: "In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that I should spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together, which from thenceforward they did every week, viz., on Thursday in the evening. To these, and as many more as desired to join with them (for their number increased daily), I gave those advices from time to time which I judged most needful for them, and we always concluded our meetings with prayer suitable to their several necessities."

Methodism under Mr. Wesley now began to assume a regularly organized system. Money was collected; meeting-houses were built or rented in different places for the accommodation of the members of the United Society; and that each individual might be an object of careful instruction, the Societies were divided into classes of twelve persons, each class having its distinct superintendent or class-leader, whose duty is thus laid down. 1. To see each person in his class once a-week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort or exhort, as occasion may require; to receive what they are willing to give towards the poor, or towards the gospel. 2. To meet the minister and the stewards of the Society once a-week, in order to inform the minister of any that are sick, or of any that walk disorderly and will not be reproved; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed.

The only condition required of any person who wishes to be admitted into a Methodist Society, is, in the words of Wesley, "a desire to flee from the wrath to come; to be saved from their sins." Such a desire, wherever it truly exists, will of course manifest itself by its fruits, and accordingly those who in joining the Methodist Societies declare that they are animated by a desire for salvation, are expected to give evidence of it by the following traits of character and conduct:

"First, *by doing no harm;* by avoiding evil in every kind; especially that which is most generally practised, such as taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury; i. e. unlawful interest.

"Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.

"Doing to others as we would not they should do unto us.

"Doing what we know is not for the glory of God; as the putting on gold or costly apparel; the taking such diversions as cannot be used in the name of the Lord Jesus.

"The singing those songs, or reading those books, which do not tend to the knowledge or love of God; softness and needless self-indulgence; laying up treasure upon the earth; borrowing without a pro-

bability of paying, or taking up goods without a probability of paying for them.

"It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation,—

"Secondly, *by doing good*: by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and as far as possible, to all men; to their bodies, of the ability which God giveth; by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison; to their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that, 'We are not to do good, unless our hearts be free to it.'

"By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more, because the world will love its own, and them only; by all possible diligence and frugality, that the gospel be not blamed; by running with patience the race set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and off-scouring of the world, and looking that men should say all manner of evil of them falsely for the Lord's sake.

"It is expected of all who desire to continue in these Societies, that they should continue to evidence their desire of salvation,—

"Thirdly, *by attending on all the ordinances of God;* such are, the public worship of God; the ministry of the word, either read or expounded; the supper of the Lord; family and private prayer; searching the Scriptures; and fasting and abstinence."

Such were the general rules drawn up for the Methodist Societies by John and Charles Wesley. No formal creed was adopted, and persons of all denominations were welcome to join the body provided simply they were willing to conform to the regulations now stated. As yet it is quite plain that Wesley had no intention to form a separate sect. His whole feelings were in favour of the Church of England, and it would have afforded him peculiar satisfaction if the clergy of that church would have taken the members of the Methodist societies throughout the country under their spiritual oversight. The greatest coolness, however, was manifested on the part of the Established clergy towards Wesley and his followers. Hence the necessity arose for lay agency in order to secure the instruction and supervision of the converts. Pious and experienced men were accordingly selected to discharge this important duty. At first they were permitted only to expound the Scriptures in a plain familiar style; but in course of time lay preaching was reluctantly sanctioned. Thus there was sent forth a large staff of zealous men, who proclaimed the glad tidings of salvation with such energy and success, that many new converts were added to the ranks of Methodism. Several clergymen also connected themselves with the movement, who, along with Wesley and a large body of lay assistants, carried on a regular system of open-air preaching, which was attended everywhere by immense crowds of eager and attentive hearers.

The rapid growth of the Methodist Society called for some further steps towards union and system. By the invitation of the Wesleys, therefore, the leaders were invited to meet in London, and in June 1741 the first Conference was held. See CONFERENCE (WESLEYAN). Hitherto the preachers had carried on their operations simply under the direction of Mr. Wesley, but without any intercourse with one another. But by uniting them in Conference they were enabled to adopt a regular and systematic arrangement. At the first Conference only six persons were present, of whom five were clergymen of the Established Church. With this small Convention originated a thoroughly organized ecclesiastical structure, which has proved itself one of the most potent influences in the religious history of England. The Methodist movement was now reduced to order. The country was divided into circuits, each with its assistant or superintendent. All chapels were conveyed to lay trustees; travelling preachers were allowed a stated sum for support, and regulations were laid down for the guidance of the different officers of the Society; all, however, being under the undisputed control of John Wesley, Charles, his younger brother, having withdrawn from the active management of affairs in consequence of his disapproval of lay-preaching.

The Conference met regularly every year, and one improvement after another was introduced into the system of Methodism according as peculiar circumstances seemed to demand. One point Wesley kept in view in all his arrangements, to prevent if possible the separation of the Societies from the Church of England. It was with the utmost reluctance that he deviated even in the slightest degree from church order. Even when the numbers of his adherents were very large, and their preachers had obtained great influence over the people, the sacraments were received only in the parish churches. Many years elapsed before the sacraments were administered, or pastoral authority exercised by the Wesleyan preachers. This of itself is a sufficient indication how unwilling Mr. Wesley was to dissever his adherents from the Church of England, or to establish a separate and independent sect.

How rapidly the Methodists increased in number after the organization of the body, may be seen from the fact, that, in 1749, there were twenty circuits in England, two in Wales, two in Scotland, and seven in Ireland. In 1765 the circuits in England had increased to twenty-five, those in Scotland to four, and

those in Ireland to eight. Methodism had now become an important agency in reviving Christianity in England, and both in doctrine and discipline it had assumed a regular and consistent form, not by any preconcerted plan on the part of Mr. Wesley, but simply by the leadings of Providence. "Our venerable Founder," says the Conference of 1824, "kept one end only in view,—the diffusion of scriptural Christianity throughout the land, and the preservation of all who had believed, through grace, in the simplicity of the Gospel. This guiding principle he steadily followed; and to that he surrendered, cautiously, but faithfully, whatever, in his preconceived opinions, he discovered to be contrary to the indications of Him whose the work was, and to whom he had yielded himself up, implicitly, as his servant and instrument. In the further growth of the Societies, the same guidance of providential circumstances,—the same 'signs of the times,'—led to that full provision for the direction of the Societies, and for their being supplied with all the ordinances of the Christian Church, and to that more perfect pastoral care which the number of the members, and the vastness of the congregations, (collected not out of the spoils of other churches, but out of 'the world' which 'lieth in wickedness,') imperatively required. Less than this, the demands of piety and conscience would not allow; more than those interests required, has not been aimed at. The object has, at no time, been to make a sect, but to extend the Christianity of the Scriptures throughout the land; not to give currency to a mere system of opinions, but to bring men everywhere under the effectual influence of the 'truth which is according to godliness;' and, in the degree to which God should give his blessing to these efforts, to fold the gathered flock from danger, and to supply to it wholesome and sufficient pasture. These, beloved brethren, are the principles which lead us to God alone, who has made us 'a people who were not a people,'—and which constantly remind us of the purposes for which we were thus gathered in His name, and that our only business on earth is to show forth the praises of Him, 'who hath called us out of darkness into marvellous light.'"

The year 1784 constituted one of the most important eras in the history of Wesleyan Methodism. It was at this period that, in order to secure the stability and government of the connexion after his removal, Mr. Wesley got a "Deed of Declaration" drawn up and regularly enrolled in the High Court of Chancery, which established a legal description or definition of the term "Conference of the people called Methodists." Without this legal instrument the Conference would have become, at Wesley's death, a complete nonentity in the eye of law. But another event which, by its importance and manifold bearings, signalized the year 1784, was, that, in the course of it, Mr. Wesley, for the first time, assumed and exercised the power of ordination in the case of Dr. Coke, whom he appointed superintendent of the Methodist Societies in North America. In this act he was assisted by other ordained ministers; and in taking upon himself this power, though only a presbyter of the Church of England, he justified himself by an appeal to the exigencies of the case, many of his adherents in the southern provinces of North America being greatly distressed for want of ministers to administer the sacraments of baptism and the Lord's Supper according to the usages of the Church of England. On the same principle, in 1787, three of the English preachers were ordained for Scotland.

Happily for the interests of Wesleyan Methodism, its founder lived till he had reached the advanced age of eighty-seven, and thus enjoyed the high privilege of seeing the cause which he had originated fully consolidated, and in vigorous operation, exercising an influence over the religion of the English people second only to that of the National Establishment itself. Wesley's death, in 1791, necessarily produced a great alteration in the relations of the people and the Conference. Throughout his life he had acted as the arbiter between these two parties, and such was the respect, and even veneration in which he was held, that his decisions invariably commanded instant and cordial submission. The Conference naturally imagined that after his death the power and authority which he possessed might safely be exercised by them; but there being no one now to moderate or restrain its exercise, considerable dissension existed from 1792 to 1797, when at length certain rules, a portion of which were called "The Rules of Pacification," were agreed to by the Conference, placing some limitation upon the power of the preachers, and increasing that of the people.

The death of the founder of Methodism was deeply deplored by the whole connexion. It was felt by multitudes to be the loss of their spiritual father. He was the final arbiter in all disputes which arose throughout the body, and even the Conference itself had been wont to bow with implicit submission to his will. No wonder, therefore, that the removal of such a man,—a man so universally honoured, respected, and beloved,—should have been mourned as an almost irreparable loss. And all the more deeply was his departure regretted, that no sooner was he withdrawn from them than the most painful dissensions broke out among his followers. Difficulties began to arise as to the rights of trustees over the chapels, and over the appointment of ministers; and a question was now agitated for the first time as to the right of the laity to participate in the spiritual and secular government of the body. It had been the anxious desire of Wesley throughout his life, to obviate any chance of a collision between the Methodists and the Established Church. No such delicacy, however, was felt by his followers after his decease. The people urged upon the Conference their "right to hold public religious worship at such hours as were most convenient, without being restricted to the mere intervals of the hours appointed for service in the Established Church.'

And not only so, but the popular demands rose still higher. The members of the Methodist body were no longer contented with occupying the comparatively humble position of a Society, beyond which the ambition of their founder had never risen; they demanded that Methodism should be recognized as a church, ordaining ministers, dispensing sacraments, and administering discipline.

For several years the Methodist Societies were in a state of the utmost confusion and insubordination; and this was aggravated by an attempt, on the part of the travelling preachers, to exercise over the people the same power which Wesley had exercised during his life. Year after year the Conference had under their serious consideration the alarming state of matters in the body generally, and the necessity of discovering some efficient remedy. At length, in 1795, a Plan of Pacification was devised by the Conference, which, for a time at least, allayed the widespread discontent, by yielding to a certain extent to the demands of the people. Thus it was decided, that the ministerial office should no longer be limited in its duties to the preaching of the gospel, but should include also the dispensation of the sacraments, by those only, however, who were authorized by the Conference, and at such times and in such manner only as the Conference should appoint. In regard to the claims of the chapel trustees and the laity generally, the Plan of Pacification declared the absolute right of the Conference to appoint preachers, and the inability of the trustees to refuse their admission into the chapels. While thus resisting, to a certain extent, the demands of the trustees, the Conference formed a new court, for purposes of Discipline, consisting of all the preachers of the district and all the trustees, stewards, and leaders of the circuit; and before this court any accusation against a preacher could be laid, while it had power to suspend him from his office until next Conference, to whom the case must be referred.

The Plan of Pacification thus framed in 1795 continues in force among the Wesleyans down to the present day. The framework of Methodism was now set up, and the body thoroughly organized, though great numbers of its people still remained in communion with the Church of England. The following concise and comprehensive view of the entire system of Wesleyan Methodism is given by the Rev. R. Spence Hardy, in his 'Memorials of Jonas Sugden': "No one is regarded as a member of this church who does not meet in class. Each class consists of from twelve to twenty persons, who are under the care of a leader. They meet together every week to relate their spiritual exercises, and receive advices from the leader, commencing and concluding with singing and prayer, and, at the same time, a small sum is given towards the sustentation of the ministry. The class-meeting is regarded as the most precious and efficient of the arrangements peculiar to Methodism; its safeguard, its power, and its hope. The leaders of each Society meet together weekly, and then pay in the contributions they have received to their own steward. Another meeting is held quarterly, of local preachers, leaders, stewards, and trustees of chapels, from all the Societies in the circuit, when the Society-stewards hand over the contributions from the classes to the circuit-stewards, through whom the ministers receive their stipend. A circuit comprises the portion of country under the care of the same ministers who officiate alternately in all the chapels within its limits. They are assisted by local preachers, a useful and honourable class of men, who, without fee or earthly reward, preach the gospel on the Sabbath, but on the week-days follow a secular calling. They are more numerous than the ministers; there being at present in the Keighley circuit, three ministers and thirty-five local preachers. No minister can remain in the same circuit more than three years. Several circuits form a district, all the ministers and circuit-stewards of which meet together annually, for the transaction of business preparatory to the Conference; and the ministers, in a committee of their own, examine character, receive candidates for the ministry, and inquire into the spiritual state of each circuit, taking account of the number of members in Society. In England there are 439 circuits and 29 districts. The minister having charge of a circuit is called the superintendent; and of a district, the chairman. The highest ecclesiastical court is the Conference. It meets annually in one or other of the principal towns in England, and is attended by from three to five hundred ministers. At this time ministers are admitted and ordained; every minister's name in the whole connexion, in whatever part of the world resident, is read aloud, and relative to each the question is asked, if there be any objection to his character, and the representative of the district in which he lives must return an answer, founded on previous investigation, in each separate case; cases of discipline are examined; the ministers are appointed to the circuits in which they are to labour during the following year; each of the connexional Institutions and Societies passes under review; officers and committees are appointed; and all business is transacted that relates to the general interests of this branch of the Church of Christ. Previous to the sitting of the Conference, all matters connected with finance are arranged, in preparatory committees, composed of ministers and of the principal laymen in the Connexion. To the uninitiated stranger, Methodism may appear like a tissue of meaningless anomalies; but on a nearer acquaintance he would find that it is a wonderful system of nice adjustment and adaptation; in no other church is lay agency employed to the same extent, and yet in no other church are the ministers more independent of any influence that might deter them from the declaration of unwelcome truth, or the exercise of a godly discipline; and its efficiency is made manifest

in nearly every place in which its course is not obstructed by those who have previously rendered themselves amenable to the censure of its courts, or by the members of other churches who would seek to assimilate it to their own institutions."

Besides the Classes, to which the Wesleyan Methodists attach much importance as the very life of their system, there are also still smaller collections of four or five persons called "Bands," which were first established by Mr. Wesley in 1742. These little companies were instituted to afford an opportunity to the members of the Society of a more private and unrestrained confession to each other, in accordance with the Apostolic exhortation, "Confess your faults one to another." The persons forming each "band" are all of the same condition; either married women or single women, married men or single men. The rules of the "Bands" are (1.) That nothing spoken in the Society be spoken again; (2.) That every member submit to his minister in all indifferent things; (3.) That every member bring once a-week, all he can spare to a common stock. The four following questions are to be proposed to the members separately at every weekly meeting: 1. What known sins have you committed since our last meeting? 2. What temptations have you met with? 3. How were you delivered? 4. What have you thought, said, or done, of which you doubt whether it be a sin or not?

The classes attached to each Wesleyan chapel are termed as a whole, a "Society," which corresponds to a church or congregation in other denominations; and a number of Societies within a certain range are termed a "circuit." In each circuit there are two descriptions of preachers, regular and local. The regular are separated entirely to the work of the ministry, and are supported by the weekly and quarterly contributions of members in their classes, and the proceeds of what are called Quarterly Collections, made in every congregation once in three months. From one to four "itinerant preachers," as the regular ministers are called, are appointed for a term not exceeding three years in immediate succession to the same circuit. They are expected not to confine their ministry to one place, but to itinerate throughout the circuit. There are probably about 1,000 Wesleyan itinerant preachers in Great Britain. The local preachers follow a secular calling, and preach on the Sabbaths according to a plan which is laid down every quarter. The number of these local preachers is about 15,000.

The public worship of the Wesleyan body varies considerably in different places. In some, more especially of the larger chapels in London, and other large towns in England, the Liturgy of the Church of England is in regular use; while in many chapels the service is conducted wholly in an extemporary form. When the Liturgy is used, it is according to a revised form, which was prepared by Wesley for his adherents. The thirty-nine articles also of the Church of England are reduced in the hands of the Wesleyans to twenty-five. The rite of confirmation is not practised by the body, but many parents belonging to the Connexion send their children to be confirmed by an English bishop. The Lord's Supper is usually administered according to the rubric of the Church of England. Love Feasts are occasionally celebrated; and a solemn Watch-night or midnight meeting at the close of each year is regularly observed. There is also a practice observed in the beginning of the year, called the "renewing of the covenant," when the members of the Society dedicate themselves anew to the Lord. The hymn-book forms an important element in the worship of the Wesleyan Methodists, and where instrumental music is used in any of their chapels, the utmost care is taken that the congregation be encouraged to join with heart and voice in singing the praises of God. A quarterly fast is enjoined to be kept by each member of the Society.

No feature of Wesleyan Methodism has given rise to more frequent and more violent disputes than the exclusively clerical composition of the Conference. Towards the end of the last century, when a love of change and an impatience of restraint was so strongly engendered by the French Revolution, a class of people arose among the followers of Wesley, who enthusiastic for liberty, demanded that the laity should be represented in the Conference as well as the clergy. And this cry for popular rights was not only raised without, but also within the Conference, and under the leadership of Mr. Kilham a secession on this account took place in 1796. The question as to the admission of lay-delegates was carefully discussed at the next meeting of Conference, and after mature deliberation it was decided "that they cannot admit any but regular travelling preachers into their body, either in the Conference or in district meetings, and preserve the system of Methodism entire; particularly the itinerant plan which they are determined to support." This decided refusal on the part of the Conference to allow the introduction of the lay element into their body, gave rise to the formation of a new society of Methodists, commonly known by the name of *Kilhamites*, or as they styled themselves, the METHODIST (WESLEYAN) NEW CONNEXION (which see).

The agitation of the subject of lay delegation, and the secession which followed, led the Conference to grant several concessions, handing over a portion of the authority which they themselves had hitherto exercised in financial and other secular matters, to the quarterly and district meetings. The laity were also admitted to a share in the exercise of discipline both in the matter of the admission and the expulsion of members. In consequence of these concessions, harmony was restored, and for thirty years peace reigned throughout the whole of the original Connexion. Every year the Wesleyans increased in numbers, and grew in influence and political importance. In

several public questions they took an active interest, more especially in the suppression of the slave trade, and in the emancipation of the slaves.

In 1827 a controversy arose, which gave rise to much unseemly contention. The trustees of a chapel in Leeds being desirous of introducing an organ, made application to the District Meeting for permission to do so, which, however, was refused. Accordingly, the Trustees appealed to the Conference, who reversed the decision of the District Meeting, and granted the request. A discussion now commenced throughout the Society on the question, whether the Conference possessed the right of overruling the decision of a District Meeting. About the same time the question was revived and keenly discussed as to the power of preachers to expel members from the Society; and as this power was both claimed and exercised by the preachers, several thousand members left the Connexion.

A still more serious secession took place from the Wesleyan Methodists in 1835, giving rise to the *Wesleyan Methodist Association*. This additional rupture arose out of the case of Dr. Warren, who, in consequence of his active opposition to some measures adopted by Conference, was suspended by the Manchester District Meeting. Against this sentence he appealed to the Court of Chancery, which decided against him, and affirmed the power of the District Meeting to suspend, and declared that in the circumstances they had acted legally. The Conference, in a formal resolution, recorded their fervent gratitude to the Great Head of the Church for the gracious interpositions of his providence in this decree of the Court of Chancery, "securing to the preachers appointed by the Conference the inalienable occupation of our pulpits; recognising the pastoral supervision and authority of the Conference as the supreme tribunal of Methodism, through the medium of its district committees, and affording the ample security of British law to the general economy of Wesleyan Methodism."

Not even by this third secession was the inherent strength or vitality of Methodism to any considerable extent diminished. The year 1839 was celebrated as the centenary of the Society, and during the hundred years which had passed since its foundation, the number of regular chapels had risen to the large number of 3,000, in addition to the numerous preaching stations where no chapels had been built. The ministers of the Wesleyan body were reported in that year to amount to 1,019, the local preachers to about 4,000, and the members to 296,801. Such is the vigour and efficiency of this compact body of Christians, that on the occasion of celebrating their centenary, they contributed a sum amounting to £216,000, which was expended in the erection of the Theological Institutions, the Centenary Hall and Mission House in London, and the Centenary Chapel in Dublin; the purchase of a Missionary ship; the reduction of Chapel-debts to a large extent; the formation of the Education Fund for the extension of Day-schools, and of the Worn-out Ministers and Ministers' Widows Fund, with other important objects.

Amid all the rejoicings and congratulations of the jubilee year, however, new trials were preparing for Wesleyan Methodism. The idea very generally prevailed throughout the Societies that the legitimate influence which had once belonged to the Leaders' Meetings and the Quarterly Meetings was seriously abridged, and that the Conference, or rather a small party in the Conference, ruled with uncontrolled and despotic authority. The feelings of discontent and dissatisfaction which were entertained in many quarters, found vent in several tracts, which appeared at intervals between 1844 and 1848, under the name of the 'Fly Sheets." These tracts, which were published anonymously, were evidently the production either of a member of Conference, or at all events of one who was acquainted with all its proceedings; and their chief object seemed to be not a change in the constitution of the Wesleyan body, but a change in the mode of its administration. Such severe and even scurrilous attacks as were contained in the 'Fly Sheets,' were fitted only to produce irritation in the minds of those whose proceedings were so freely canvassed, and the Conference therefore proceeded to take steps for the discovery of the persons who had been implicated in the preparation and publication of the 'Fly Sheets.' To facilitate the discovery of the guilty parties, the question was put to each of the suspected parties, whether he was the author of the obnoxious tracts. Three of the brethren declined to reply to the question, and were in consequence expelled, while two other ministers were censured and degraded from the office of superintendent, but not expelled. These prompt and decisive measures appeared for a short time to restore order and quiet throughout the Societies; but in the course of two years more the Conference found it necessary to expel another minister for countenancing the "unrighteous agitation." The general prosperity of the body, however, was unimpaired by all that had happened, the members actually admitted having increased by 9,000 in the year 1850, while 20,000 more had been taken on trial.

A serious crisis now seemed to be rapidly approaching. The agitation which had so long been spreading secretly among the people, found vent in numerous memorials to the Conference, which were only answered by an avowal of the determination of that court to adhere to the true principles of Methodism. Four hundred delegates from the discontented parties throughout the kingdom held a meeting in London previous to the meeting of Conference, and when the supreme court assembled, petitions, with more than 50,000 signatures, were laid upon the table, praying for the redress of certain grievances, and the concession of certain rights. Finding that matters had

assumed an aspect so alarming, the Conference resolved to act with firmness, and, accordingly, with an unsparing hand, they cut off from all connexion with the Society every individual who had been in any way concerned in the meeting of delegates, and all even to the extent of whole classes and societies who had been accessory to those disturbances which were threatening the very existence of Methodism in England.

The Conference of 1851 conducted its proceedings in a spirit of undiminished firmness. The delegates again assembled and sought an interview with the supreme court, but were refused. Still a step in advance was gained, for several memorials having been presented from the disaffected, the Conference appointed a large committee of their number to "examine the suggestions contained in them, and to report on the same." The president was also authorized, if he saw fit, to invite a number of suitable laymen "to confer with them on the results to which they had attained." It was all the more necessary to adopt such conciliatory measures, the Connexion having lost in the course of the year the enormous number of 56,000 members by expulsion and secession.

With so large a body of members alienated from her communion in the course of a single year, the Wesleyan Methodist Church had now evidently reached a crisis in her history. But the Conference refused to be driven from the position they had taken up, and in their annual address they declared their determination "to hold the pastoral crook with steady and unfaltering hand." Firmness, however, did not avail to check the growing dissatisfaction. A large assembly of members and office-bearers of the Society was held at Birmingham in December 1851, to deliberate upon "the present disastrous state of Methodism;" and on this occasion a document was signed by more than 700 trustees, leaders, and local preachers, containing a detailed enumeration of the grievances which it was expected the Conference would take steps to redress. Yet the agitation, far from being repressed, was as violent as ever when the Conference met at Sheffield in 1852, determined, although in the course of two years the Societies had lost 77,000, still to preserve the spirit of resistance by which it had hitherto been animated. The Declarationists, who had now reached the large number of 2,000, presented a respectful petition to the Conference praying to be heard by deputation. This request was refused, and the irritation thereby excited was aggravated by the circumstance that the President, while he had invited 745 laymen to meet with the Committee of Conference, had carefully excluded from the number every individual whose name was attached to the Birmingham declaration. By the conjunct labours of the Committee, and the laymen thus selected to deliberate along with them, several alterations were made with the view of conciliating the agitators. But all was of no avail; the breach only became wider and wider as time rolled on. Another protest was issued in December 1852, denying "the right of itinerant ministers to excommunicate members without the sanction of the church or of its local officers: nor to depose officers without the sanction of their peers." "We cannot admit," it is added, "the right of either ministers, pastors, or others to select whom they please for special conference on matters upon which all are equally concerned. We cannot admit the right of any class of men to fetter all other classes in the church for the prevention of a free and honest expression of opinion on matters of church polity and discipline, put forth in a peaceable and godly manner." This protest, which was laid upon the table of the Conference at its meeting in 1853, was rejected, though the secession had been enlarged in the course of the previous year by the addition to its numbers of 10,000 Methodists.

The shock which the Wesleyan body has received of late years by the large secessions which have from time to time been thinning its ranks, shows the masculine strength and vigour of the Society, which after all continues to be one of the most powerful and influential religious denominations in England. The seceding bodies of Methodists are evidently disposed to maintain their position with firmness and perseverance; but none seem to push their distinctive principles to so great a length as the Wesleyan Reformers, a class of people which, though they have not assumed the form of a regular sect, hold opinions which are completely at variance with the fundamental principles of Wesleyan Methodism, as these are understood by the Conference. Thus they assert that the right of admitting members into the church, and excluding them from it, is vested only in the church-members, who are entitled to be present at all meetings in which the business of the church is transacted. They hold also that it belongs to the church to nominate and elect all office-bearers, and that the local courts should be independent of the Conference, and their decisions reckoned final. The Reformers still account themselves as Wesleyan Methodists, and instead of seceding from the Society and forming a new sect, they direct their whole efforts towards a complete change in the constitution of the original Connexion; and insist, as essential to the restoration of peace and harmony, that all preachers, officers, and members, who have been expelled in consequence of recent proceedings, should be restored. But although by the dissensions of late years Wesleyan Methodism is calculated to have lost 100,000 members, or one-third of the whole, the Conference and the remanent body maintain that the proceedings of Conference have been thoroughly in accordance with the constitution of the Society as laid down in the poll-deed, and besides, carry with them the warrant of Scripture. Such assumptions, of course, are strongly denied by the various seceding bodies, and the Conference is condemned as ex-

ercising a clerical despotism from which the mind of Wesley would have revolted, and which is thought at variance not only with special passages, but with the whole spirit and tenor of the Word of God.

The Wesleyan Methodist Society is rapidly repairing the losses it has sustained by the retirement and expulsion of so many of its members, the number at present in communion with the Society being, according to the latest accounts in Great Britain, 270,095, being an increase during the last year of 6,260. The number of ministers in Great Britain is reported on the same authority to be 1,295, and preachers on trial, 83. In Ireland the members are 19,287, the ministers, 107, and the preachers on trial, 18. "The Wesleyan missions were commenced in 1786, and were until 1813 confined chiefly to British North America and the West Indies. In the December of that year, however, Dr. Coke, accompanied by a band of young missionaries, embarked for India. Up to this period, Dr. Coke had mainly raised the funds needed to carry on the Methodist Missionary operations. The additional evangelistic enterprise now entered upon made new arrangements and exertions necessary. Various plans were suggested; but that which originated with the late Rev. George Morley and the Rev. Dr. Bunting, then stationed in Leeds, and sanctioned by several of the ministers in that town and neighbourhood, was adopted by the ensuing Conference. That scheme has been greatly owned of God. In 1814 the income of the Missionary fund was below £7,000; there were 70 Missionaries, and the number of members under their care was 18,747. Now, there are, according to the last returns, 114,528 accredited church-members, besides 6,922 on trial for membership, under the care of 632 Missionaries; and the income is £119,205 8s. 2d."

METHODIST (WESLEYAN) ASSOCIATION. The most frequent source of the dissensions which have agitated the Societies of the Wesleyan Methodists has involved the question, Where lies the power of expelling members from the body? Is it with the preachers solely? as the Conference affirms; or with preachers and class leaders jointly? as the movement party maintain. The controversies which have been raised upon this point have almost uniformly terminated in a secession. One of the most recent of these disputes led to the formation of the *Wesleyan Methodist Association*. In 1834 a discussion commenced as to the propriety of establishing a Theological Institution, and a minister, named Dr. Warren, having publicly expressed his disapproval of the measure, and published a pamphlet against it, was expelled from the Connexion by the District meeting at Leeds. Several parties who held and avowed similar sentiments were also cut off. Such summary proceedings, on the part of the local courts, led to a keen controversy throughout the Wesleyan Societies generally, affecting the government of the church. Matters had now assumed so threatening an aspect that the Conference in 1835 took action on the subject. They refused to yield the point which they had always maintained, that the ministers have the exclusive power of passing sentence on convicted members; but at the same time they deemed it expedient to introduce certain limitations which tended to modify the disciplinary authority which they held as essentially belonging to the pastoral office. The limiting clauses enacted at this time professed to guard accused members against unfair treatment. Thus it was enacted (1.) That the sentence should not be pronounced till a week after the trial. (2.) That in difficult cases the superintendent should consult the leaders and others. (3.) That cases of proposed expulsion should be brought before the weekly meeting of preachers; and (4.) That an appeal should be allowed by either party to a "minor district meeting," composed of five preachers, two selected by the superintendent, two by the accused, the fifth being universally the chairman of the district. Other conciliatory measures were also passed by the Conference, which, however, left the entire government of the Connexion, at least in all essential matters, exclusively in the hands of the ministers. The movement party, therefore, having failed to obtain the reforms they sought, seceded, and in 1835 became a separate and independent Methodist Society.

The Wesleyan Methodist Association differs from the original Connexion neither in doctrine nor worship, but solely in constitutional arrangements. The principal peculiarities are thus stated in their own published 'Regulations:' "The Annual Assembly (answering to the Old Wesleyan Conference) is distinguished by the introduction of the laity as representatives. It consists of such of the itinerant and local preachers, and other official or private members, as the circuits, societies, or churches in union with the Association (and contributing £50 to the support of the ministry) elect. The number of representatives is regulated by the number of constituents. Circuits with less than 500 members send one; those with more than 500 and less than 1,000 send two; and such as have more than 1,000 send three. The Annual Assembly admits persons on trial as preachers, examines them, receives them into full connexion, appoints them to their circuits, and excludes or censures them when necessary. It also directs the application of all General or Connexional Funds, and appoints a committee to represent it till the next Assembly. But it does not interfere with strictly local matters, for 'each circuit has the right and power to govern itself by its local courts, without any interference as to the management of its internal affairs.'"

It is a distinctive feature in the ecclesiastical government of the "Association," that in matters of discipline the laity are permitted to exercise more influence than in the original Wesleyan Connexion.

Accordingly, it is provided that "no member shall be expelled from the Association except by the direction of a majority of a leaders' society, or Circuit Quarterly Meeting." The Methodist Association has made rapid progress, and is now a large and increasing body. In 1857 there were in England ninety-three preachers. The members in England and Scotland were 20,873; in Wales, 250; in Ireland, 34; and on foreign stations, 1,185.

METHODIST (WESLEYAN) NEW CONNEXION. This large body of seceders from the Wesleyan Methodist Society owes its origin to the Rev. Alexander Kilham. This Methodist minister, who was a native of Epworth in Lincolnshire, the birthplace of the Wesleys, first rendered himself conspicuous by claiming the right of the people to meet for worship in church hours, and to receive the sacraments from their own ministers. In a pamphlet which he published under the name of the 'Progress of Liberty,' he advocated warmly the necessity of the laity being admitted to a share in the government of the church. The expression of such opinions rendered him obnoxious to the Conference, who, in 1796, expelled him from the Connexion. A large number of Wesleyan Methodists, amounting to 5,000, sympathized with the sentiments of Kilham, and his expulsion accordingly led, in 1797, to the formation of a separate body, called the New Connexion. The New agrees with the Old Connexion in doctrine, and in all its distinctive features. It has the same ecclesiastical machinery, including classes, circuits, districts, and the Conference. The chief difference between the two lies in the degree of power allowed in each communion to the laity. In the Original Connexion all authority is virtually vested in the preachers, who not only exclusively compose the Conference, but exercise the chief influence in the inferior courts. The New Connexion, on the contrary, admits in all its courts the influence of the laity, giving them a share along with the preachers in all matters of church government; candidates for membership must be admitted, not by the minister alone, but with the consent of the whole of the existing members; members cannot be expelled even on a charge of immorality, without the concurrence of a leaders' meeting; officers of the body, whether leaders, ministers, or stewards, are elected by the church and ministers conjointly; and both in District Meetings and the Annual Conference lay delegates to the same number as ministers are present, freely chosen by the members of Societies.

In 1847 the Jubilee of the New Connexion was celebrated, and in honour of the occasion a large sum of money was raised, which has to a great extent reduced the debt on their chapels, and thus removed a heavy incumbrance from their congregations. They have a Magazine published monthly, which has a circulation of several thousands; a 'Juvenile Instructor' for the use of the young, and a weekly newspaper called the 'Methodist Pilot,' which is the organ of the denomination. At the Conference of 1857 there were reported as being in England 10 districts, 52 circuits, and 4 missions, 112 preachers, and 19,247 members; and in Canada 57 circuit preachers, and 4,405 members. Both in England and Canada this denomination is steadily on the increase.

METHODIST (WESLEYAN) REFORMERS, a considerable party of Methodists, who, though they have not formally seceded from the Original Wesleyan Connexion, nor formed themselves into a separate sect, occupy the position of a party who have been expelled by Conference from the Society, yet protest against their expulsion as illegal, and demand the restoration of all preachers, officers, and members, who have thus been, in their view, contrary to law and justice excluded. The proceedings of Conference which led to the formation of this party, took place in 1849, several ministers having been in that year expelled in consequence of their real or supposed connexion with the publication of a series of pamphlets called 'Fly Sheets,' in which some points of Methodist procedure were discussed in strong and, as it was deemed, scurrilous language. See METHODISTS, (WESLEYAN.) The chief point on which the complaints of the Reformers who sympathize with the expelled ministers turns, refers to ministerial authority in matters of church discipline. On this point their opinions are at complete variance with those of the Conference. In 1852 they published a 'Declaration of Principles,' which is as follows:

"(1.) That 'the Church of Christ is the *whole body* of true believers.'

"(2.) That Christ is head over all things to His church, and His Word the only and sufficient rule both of its faith and practice.

"(3.) That no rules or regulations should be adopted but such as are in accordance with the Holy Scriptures, and have received the full concurrence of the church.

"(4.) That the admission of members into the church, the exercise of discipline upon them, and their exclusion from the church, are rights vested solely in the hands of church members, to be exercised by them, either directly or representatively; and that it is the right of members to be present at all meetings for the transaction of the general business of the church.

"(5.) That the nomination and election of all office-bearers is the inalienable right of the church.

"(6.) That, while desirous of maintaining the connexional principle, we hold that all local courts should be independent, and their decisions affecting internal economy final.

"(7.) That any restriction upon discussion and free interchange of opinions on matters affecting the interests of the church is an unwarranted interference with its liberties and with the rights of private judgment.

"(8.) That preachers of the Gospel are not 'lords over God's heritage,' for 'one is your master, even Christ, and all ye are brethren.'

"(9.) That the restoration of all preachers, officers, and members who had been expelled in consequence of the recent proceedings of the Conference is essential to the future peace and prosperity of the Connexion."

In accordance with these principles, they have set in operation a distinct machinery of Methodism, though still claiming to be considered not as a seceding body, but as Wesleyan Methodists who have been illegally excluded from the Society. The Census in 1851 reports 339 chapels as then in connection with the movement, but this gives a very imperfect idea of the real state of the Reforming party, which in its present state is calculated to include at least one-half of the 100,000 members which the Wesleyan Methodist Connexion has lost in consequence of the controversies which have successively agitated the denomination for many years past.

METHYMNÆUS, a surname of *Dionysus*, supposed to be derived from Methymna, which was rich in vines.

METONIC CYCLE. At the beginning of the Common Prayer Book of the English Church are several astronomical tables, most of them simply calculations of the day on which *Easter* will fall on any given year, as well as the moveable feasts which depend upon it. In the early Christian church, as we have already shown under the article EASTER (which see), disputes arose on this point between the Eastern and the Western Churches. The subject was brought under the consideration of the council of Nice in the fourth century, when they came to a decision on which the following rule was founded;—"Easter-day is always the first Sunday after the full moon, which happens upon or next after the twenty-first day of March; and if the full moon happens on a Sunday, Easter-day is the Sunday after." Proceeding on this rule, it is necessary in the first instance to discover the precise time of the full moon, and to calculate accordingly. This would be an easy matter if the solar and the lunar years were exactly of equal length, since in such a case Easter would always fall on the same day. But the lunar year being shorter than the solar by eleven days, Easter must for a course of years always fall at a different time in each successive year. Accordingly, the council of Nice adopted the *Metonic Cycle*, which enabled them to calculate these changes with tolerable accuracy. From the high value attached to this cycle, its numbers were usually written in letters of gold in the calendar, and hence it was called the Golden Number.

METROPOLITAN, the bishop who presides over the other bishops of a province. In the Latin Church it is used as synonymous with an *archbishop*. In England, the archbishops of Canterbury and York are both Metropolitans. In the Greek Church it is applied only to a bishop whose see is a civil metropolis. This, it is probable, was the earliest use of the word, those bishops being exclusively so termed who presided over the principal town of a district or province. The title was not in use before the council of Nice in the fourth century. What has been termed by ecclesiastical historians the Metropolitan Constitution, in all probability arose gradually in the Christian church. Proclaimed first by the Apostles in cities, Christianity was thence spread to the other provincial towns. Thus naturally the churches of a province came to constitute a whole, at the head of which stood the church of the metropolis, whose bishop would of course occupy an honorable place among the bishops of the province. The progress of the Metropolitan Constitution in the fourth century is thus detailed by Neander: "On the one hand, to the metropolitans was conceded the superintendence over all ecclesiastical affairs of the province to which their metropolis belonged; it was decided that they should convoke the assemblies of provincial bishops, and preside over their deliberations; but, on the other hand, their relation to the entire *collegium* of the provincial bishops, and to the individuals composing it, were also more strictly defined, so as to prevent any arbitrary extension of their power, and to establish on a secure footing the independence of all the other bishops in the exercise of their functions. For this reason, the provincial synods, which were bound to assemble twice in each year, as the highest ecclesiastical tribunal for the whole province, were to assist the metropolitans in determining all questions relating to the general affairs of the church; and without their participation, the former were to be held incompetent to undertake any business relating to these matters of general concern. Each bishop was to be independent in the administration of his own particular diocese, although he could be arraigned before the tribunal of the provincial synods for ecclesiastical or moral delinquencies. No choice of a bishop could possess validity without the concurrence of the metropolitan; he was to conduct the ordination; yet not alone, but with the assistance of at least *two* other bishops; and all the bishops of the province were to be present at the ordination of the metropolitan."

The rise of the authority of Metropolitans seems to have taken place without any distinct interference on the part of the church. The council of Nice was the first to give an express deliverance on the subject, particularly with reference to the Alexandrian church. The sixth canon of that council ran in these terms: "Let the ancient custom which has prevailed in Egypt, Libya, and Pentapolis, that the bishop of Alexandria should have authority over all these places, be still maintained, since this is the custom also with the Roman bishop. In like manner, at Antioch, and in the other provinces, the churches shall retain their ancient prerogatives." This canon refers evidently not to the ordinary per-

son of a Metropolitan, but to a peculiar dignity or rank which seems to have been awarded to Alexandria, along with Rome and Antioch, the three great capital cities of the Roman Empire—a rank which was afterwards recognized under the name of PATRIARCHS (which see). It is not improbable that the power of the Metropolitans would have become excessive had it not been checked by the rise of the patriarchal system, which, though its foundation was laid before the fourth century, was not fully developed until the middle of the fifth. The appointment of patriarchs gave to the Metropolitans a subordinate place. But what tended above all to weaken the Metropolitan constitution was the disorganization of the Roman Empire by the descent of the barbarous tribes upon Italy. This, of course, introduced confusion into the limits of Metropolitan provinces. Difficulties also arose to prevent the redistribution of ecclesiastical provinces, which had thus become necessary for the maintenance of the Metropolitan system. A revival, indeed, of the Metropolitan authority was attempted by Pepin and Carloman; and it took effect in France and Germany with certain limitations and restrictions. But this institution, though on a reformed footing, never took firm root in the new states; partly in consequence of the dominant power of the sovereign, and partly in course of time, because it was overshadowed by the rising power of the Pope. Thus the Metropolitans gradually lost their power over the diocesan bishops of their provinces, and became little more than their titular superiors. Many of the bishops, accordingly, were quite prepared to throw off their authority, more especially as they were frequently chargeable with an unjust interference in diocesan affairs. In such a state of matters, the principles of the false decretals were the more readily adopted, as these laid down the doctrine that it belonged to the Pope alone to take cognizance of affairs in which bishops were concerned.

The Metropolitan power now underwent a rapid decline; and ere long the Metropolitans were placed merely in the position of papal delegates, and only retained so far as they promoted the interests of the Roman see. "The popes often, at pleasure," says the Rev. J. E. Riddle, in his 'History of the Papacy,' "interfered with their ancient right of consecrating provincial bishops. As late as the eleventh century, this was regarded as the indefeasible right of Metropolitans, which could not be questioned or disturbed. Even Gregory VII., although he consecrated some provincial bishops under peculiar circumstances and as exceptional cases, made no attempt to invade the right of Metropolitans in this respect; so that, for example, when Robert entreated him to consecrate a new bishop of Malta, he wrote back word to him, that he must first show him that Malta did not belong to the Metropolitan province of Reggio, since in that case he would be unable to comply with his request, inasmuch as by so doing he would be infringing the right of the archbishop, and give inexcusable offence to all his brethren the bishops Under the successors of Paschal II., however, it became a common practice for bishops elect to run to Rome for consecration from different provinces; and the Popes now began to perform the ceremony without even offering an apology to the Metropolitan for so doing. The right of Metropolitans to consecrate provincial bishops was not denied; but as soon as it was maintained that the right belonged also to the Pope, 'from the fulness of his power,' it was, to a great extent, taken practically out of their hands. Some Metropolitans sought to indemnify themselves for their loss by exercising an immediate jurisdiction within the dioceses of their provincial bishops; but the bishops found themselves protected from this invasion by Rome; and such attempts at immediate jurisdiction were expressly prohibited by Innocent III."

MEVLEVIES, the most remarkable of the rigid orders of Mohammedan monks. A thousand and one days is the mystic number prescribed by the noviciate, and the candidate receives his preliminary training in the kitchen of the convent. During his noviciate he is called "the scullion," and he is presented by the head-cook to the abbot or superior for admission into the order. The cook assists at the ceremony of initiation, holding the head of the novice while the superior pronounces some verses over him; a prayer is then chanted, after which the chief or abbot places upon the head of the novice the cylindrical cap worn by the Mevlevies; the candidate then sits down beside the cook, while the superior pronounces a form of admission, enumerates the duties incumbent upon him in connection with the order, and recommends the new member to the prayers and wishes of his brethren.

The doctrines of this order of Moslem monks are chiefly those of the Persian SUFIS (which see). In accordance with their extravagant opinions they have adopted not only new, but even forbidden practices. Thus music and dancing were strictly prohibited by the Prophet; but the Mevlevies insisted that the exercise of these in a mystic sense was an acceptable form of devotion. The mystic dances of the Mevlevies differ from those of other orders of Mohammedan monks. They are thus described by Dr. Taylor in his History of Mohammedanism: "Nine, eleven, or thirteen of the fraternity squat down on sheep-skins in a circle; the floor of the dancing-room is circular, its design being manifestly borrowed from a tent. They remain for nearly an hour perfectly silent, with their eyes closed, as if absorbed in meditation. The president then invites his brethren to join in reciting the first chapter of the Koran, 'to the honour of God, his prophets, especially Mohammed, the saints, Mohammed's wives, disciples, and descendants, the martyrs, the Khaliphs, the founder of the order, &c.' Prayers are then recited in chorus, and afterwards the dance begins. All quitting their places at the same time, range themselves on the left of

their superior, and slowly advance towards him, with folded arms and downcast eyes. When the first of the Dervishes comes nearly opposite the president, he salutes, with a low bow, the tablet in the wall over his head, on which is engraved the name of the founder of the order; he then with two springs gets to the right side of the president, and having humbly saluted him, begins his dance. This consists in turning on the heel of the left foot, with closed eyes and extended arms, advancing slowly, and making as it were insensibly the round of the apartment. He is followed by the second and third Dervishes; after which all begin spinning on the foot, and moving round, taking care to keep at such a distance that they may not interfere with each other's motions. This fatiguing process continues two hours, interrupted only by two brief pauses, during which the Superior chants some short prayer. When the performance draws toward a close, the Superior joins in the dance, and the whole concludes with a prayer for the royal family, the clergy, the members of the order, and the faithful throughout the world."

The Mevlevies are the best endowed of all the orders of Moslem monks; yet they use only the coarsest fare and the plainest raiment, while they distribute their superabundant revenues to the poor. These Mevlevies or Maulavies are the *Dancing Dervishes* of Turkey, who date their origin from the early part of the thirteenth century. They chiefly consist of the higher class of Turks, and have a large monastery at Galata, and another at Teonium.

MEXICO (Religion of Ancient). Before the arrival of Columbus and the Spaniards in South America, Mexico formed the most powerful and populous, and with one doubtful exception, the most civilized empire of the western world. The traditions of the Toltecs, handed down by the Aztecs or Mexicans proper, inform us that they migrated from an unknown country called the primitive Tlapallan, about A. D. 544, and advancing southwards settled in Mexico about A. D. 648. The Mexicans proper, issuing from the far north, did not reach the borders of Anahuac till the beginning of the thirteenth century, and only fixed their habitation near the principal lake in 1325. At the beginning of the sixteenth century, just before the arrival of the Spaniards, the Aztec dominion reached across the continent from the Atlantic to the Pacific. In regard to the religion of the ancient Mexicans, the question has been raised, whether they were worshippers of many gods or of only one God. One thing is certain, that they had a general name for the Divine Being whom they termed *Teo-tl*. The kindred word *Teot* was used by the aboriginal population of Nicaragua to denote both the superior gods and also the Spaniards. That the *Teo-tl* of the Mexicans was the invisible, incorporeal Being, the Supreme Spirit, the Cause of causes, and the Father of all things, is plain from the fact that he was identified with the *Teo-tl* or sun-god. This one God of highest perfection and purity was only recognized by superior minds, but never worshipped by the great mass of the people. Hence Mr. Prescott remarks, "The idea of unity, of a being with whom volition is action, who has no need of inferior ministers to execute his purposes — was too simple or too vast for their understandings; and they sought relief as usual in the plurality of deities, who presided over the elements, the changes of the seasons, and the various occupations of man."

The chief divinities of the ancient Mexicans were thirteen in number, at the head of whom stands *Tezcatlipoca*, almost equal in rank with *Teo-tl*, the Supreme Being, and his name being interpreted "shining mirror," he is represented on the monuments, and in the paintings, as encircled by the disc of the sun. It is not improbable, indeed, that this deity was an impersonation of the generative powers of nature, and hence the Mexican legend represents him as united to the primitive goddess, and first woman *Chihuacohuatl*, who is always accompanied by a great serpent. The highest emblem of *Tezcatlipoca* was the sun, and annually, in the month of May, a human being, in the vigour of youth and of unblemished beauty, was offered up in sacrifice, and the heart of the victim still palpitating was plucked from his bosom, held up towards the sun, as if to propitiate him, and then thrown down before the image of the great divinity, while the people were engaged in solemn worship. The national divinity, however, of the Aztecs or Mexicans proper, was the terrible *Huitzilopochtli*, whose name Müller derives from *huitzilin*, a humming-bird, and *opochtli*, on the left; and in accordance with this name his gigantic image had always some feathers of the humming-bird on the left foot. This was the mighty warlike god who was recognized as the guardian of the country, which seems to have received the appellation *Mexico*, from one of his titles, *Mexitli*. His wife was called *Teoyamiqui*, from *miqui*, to die, and *teoyao*, divine war, because she conducted the souls of warriors, who died in defence of the gods, to the house of the sun, the Elysium of the Mexicans, where she transformed them into humming-birds. "The numerous altars of *Huitzilopochtli*," says Mr. Hardwick, in his 'Christ and other Masters,' "reeked continually with the blood of human hecatombs, and that in cities where, amid some cheering gleams of moral sensibility, the conquerors found no lack of goodly structures and of graceful ornaments, to indicate the progress made by the ferocious Aztec in the arts of social life. These desperate efforts to secure the favour of the gods by offering human victims were indeed by no means limited to ancient Mexico: for all the wild tribes of America had been wont from ages immemorial to sacrifice both children of their own and prisoners taken in their savage conflicts with some neighbouring people. Acting also on the rude belief, that such oblations would conduce to gratify the animal wants of their divinity, as well as to ap

pease his wrath, they had contracted the vile habit of feasting on the remnant of these human sacrifices, and at other times proceeded to indulge in the most brutish forms of cannibalism. But when the Aztec rule eventually prevailed in every part of Anahuac, the sacrificing of all foreign enemies became a still more solemn duty. We are told that 'the amount of victims immolated on its accursed altars would stagger the faith of the least scrupulous believer;' while cannibalism, that dark accompaniment of human sacrifice in almost every country, was in Mexico peculiarly rife, and from the partial efforts to disguise it, had become peculiarly revolting."

The enormous extent to which human sacrifices were offered to the national god, appears from the startling fact, that 136,000 human skulls were found by the companions of Cortés within the temple of *Huitzilopochtli*. Such was the importance attached to the favour and protection of this deity, that, in the migrations of the Aztec tribes, a wooden image of the god was carried on the shoulders of four priests.

The water-god of the ancient Mexicans was *Tlaloc*, on whose altars children were usually offered. To his wife, Chalchinenеje, all infants were presented immediately after birth for purification. One of the most important divinities, however, of the Aztec pantheon, was *Quetzalcoatl*, who appears, indeed, to have been worshipped at an earlier period by the *Toltecs*. His birth is said to have been miraculous, and he was destined to become the high-priest of Tula, the metropolis founded by the Toltecs when they passed into Mexico. Great were the benefits which he conferred upon the nation, constructing an equitable code of laws, reforming the calendar, instructing the people in the arts of peace, and setting his face against all war and bloodshed. This was the golden age of Anahuac, when all was prosperity, and comfort, and peace. But such a state of things was of short duration. The god *Tezcatlipoca* directed all his efforts towards undoing all that *Quetzalcoatl* had accomplished, and compelled him to quit the scene of his benevolent labours. On his departure he wandered towards Cholula, where, for some years, he carried out his plans for the civilization and improvement of the people. It was at this place that he was first worshipped as a god, a temple being dedicated to his honour. He appears to have been a personification of natural energies, and his symbols were the sparrow, the fire-stone, and the serpent. He was worshipped by all persons concerned in traffic. Forty days before the festival of the god, the merchants purchased a beautiful slave, who, during that time, represented the deity, and was obliged to assume an appearance of mirth, and to dance and rejoice while devotees worshipped him. On the last day they sacrificed him to *Quetzalcoatl*. At Cholula this deity was worshipped in a manner somewhat different, five boys and five girls being sacrificed to him before any martial expedition was entered upon. It appears from the monuments that the Mexicans exhibited their deities in temples under the symbols of serpents, tigers, and other fierce and destructive animals, which inspired the mind with gloomy and terrible ideas. They sprinkled their altars with human blood; sacrificed in the temples every captive taken in war, and employed various other means to appease the vengeance of their angry deities.

MEXITLI, one of the principal gods of the ancient Mexicans. See preceding article.

MEZUZZOTH, schedules for door-posts among the modern Jews. A *Mezuzza* is a piece of parchment on which are written, Deut. vi. 4—9, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates;" and xi. 13—20, "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit: and lest ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates." The parchment is rolled up with the ends of the lines inward, the Hebrew word *Shaddai* is inscribed on the outside, and the roll is put into a cane or a cylindrical tube of lead, in which a hole is cut, that the word *Shaddai* may appear. This tube is fastened to the door-post by a nail at each end. The fixing of it is preceded by the repetition of the following benediction: "Blessed art thou, O Lord our God, King of the universe! who hast sanctified us with thy precepts, and commanded us to fix the *Mezuzza*." The most minute injunc-