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**The New
Schaff-Herzog
Encyclopedia of
Religious
Knowledge, Vol.
XII: Trench -
Zwingli**

Philip Schaff



The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. XII: Trench - Zwingli

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Description: The *New Schaff-Herzog Encyclopedia of Religious Knowledge* is a well-known reference work for Christianity. This encyclopedia was originally an English adaptation of German theologian Johann Jakob Herzog's "*Realencyklopadie fur protestantische Theologie und Kirche*." The adaptation began under the leadership of Philip Schaff, but since then has seen the contributions of over 100 editors and 600 scholars. It is the most comprehensive, detailed, and significant encyclopedia for the Christian religion in the English language. It covers a wide range of topics, including church history, comparative religion, geography, doctrinal theology, archeology, and biblical studies. A powerful reference tool, the *New Schaff-Herzog Encyclopedia of Religious Knowledge* contains thousands of entries, which are concise but highly informative. Ideal for learning about unfamiliar terms and ideas, these volumes are an indispensable resource.

Tim Perrine

CCEL Staff Writer

Subjects: Christianity

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THE NEW
SCHAFF-HERZOG ENCYCLOPEDIA
OF
RELIGIOUS KNOWLEDGE

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VOLUME XII
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PREFACE

It is now eight years and a half since this encyclopedia was begun. Unbroken harmony has characterized my relations with the members of the staff, and I take this opportunity to return my heartfelt thanks for their devotion and interest, which have made each day's work a pleasure.

The following persons whose names are not elsewhere mentioned have contributed for longer or shorter periods their services as translators: EDWIN B. CHILTON, WILLIAM LLOYD BEVAN, Ph.D., ABRAM LIPSKY, the REV CHARLES ADAM MOHR, B.A., DANIEL LONGS PEAOCK, Mrs. L. DE QUESADA, and SIMON STRUNSKY, B.A.; and as assistant office editors: HUBERT EVANS, Ph.D., FREDERICK W. HUMPHREY, and CHARLES JOSEPH GILLEN.

Two persons have greatly helped us to correct errors into which, notwithstanding our care, we have fallen: BERNHARD PICK, Ph.D., D.D., for vols. i. and ii., and REV. MALBORNE W. GRAHAM, of Williams, Ohio, for all the volumes. The mistakes which these and others have pointed out have been frankly acknowledged in the succeeding volumes and corrected. It is to be hoped that other publishers of encyclopedias will pursue this plan, thus enabling the purchasers of the first editions of their works to be at least in part on a footing of equality with the purchasers of later editions.

In this connection I thank Mr. IANSON FURST, proof-reader for the Publishers Printing Company, whose skill and watchfulness have united to give the public the typographical accuracy which I believe these volumes can boast. Thanks are also due to PROFESSOR E. A. O. A. VON DOUSSCHRETT, of the University of Breslau, for his contributions to the accuracy and completeness with which the sketches of contemporary German theologians are furnished.

But my closing word must concern the REV. GEORGE WILLIAM GILMORE, the associate editor from the beginning to the end and the managing editor of the last six volumes. He brought to the work wide knowledge, especially in the two little-cultivated fields of comparative religion and bibliography. He has shared, however, in all the other departments of this encyclopedia as translator and collaborator. It is only truth to say that it is due largely to his devotion and remarkable intelligence and learning that the work is so worthy the confidence of the public.

SAMUEL MACAULEY JACKSON,
Editor-in-Chief.

FEBRUARY 14th, 1912.





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ALEXANDER, WILLIAM (I): d. in Dublin Sept. 12, 1911.

ANDER, C. F.: Became consistorial counselor in 1911.

CARPENTER, W. B.: Resigned bishopric of Ripon, 1911.

CLARKE, W. N.: d. at De Land, Fla., Jan. 14, 1912.

FRANKLIN, D. K.: d. at Columbus, O., Aug. 29, 1911.

HARD, G.: Resigned presidency of Ambrose College to take effect 1912.

JOHNSON, F. F.: Translated to become bishop consistorial of the diocese of Missouri.

KENDRICK, J. M.: d. at Los Angeles, Cal., Dec. 16, 1911.

MACARTHUR, R. S.: Retired from pastorate of Calvary Baptist Church, New York, 1911.

McCOOK, H. C.: d. at Devon, near Philadelphia, Oct. 31, 1911.

McGARREY, J. W.: d. at Lexington, Ky., Oct. 6, 1911.

MACKEY-SMITH, A.: d. at Philadelphia Oct. 16, 1911.

MASSIE, P.: d. at Copenhagen Aug. 7, 1911.

MORSEY, J.: Became Vice president of N. T. Synod at Mansfield College, Oxford, England.

ORTVI, S.: d. at Greifswald Sept. 23, 1911.

PATERSON, R. M.: d. at Philadelphia, Pa., Apr. 6, 1911.

SEWALL, J. S.: d. at Bangor, Me., Oct. 10, 1911.

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ADDENDA ET CORRIGENDA

Vol. I, p. 89, col. 1, line 28: Read "Edward VI." for "Edward I." p. 495, col. 1, line 7 from bottom: Read "Heredia" for "Ferdia".

Vol. III, p. 350, col. 1, line 29: Read "Erich-Mendach" for "Erich-Mendach"; p. 491, col. 1, bibliography, line 4 from bottom: Read "Nervia" for "Nervia".

Vol. V, p. 37, col. 1: In signature read "Hallenberg" for "Hallenberg"; p. 127, col. 1, line 27: Remove "(s.)"; p. 151, col. 1: In signature read "Hermann" for "Hermann"; p. 201, col. 1, line 13 from bottom: Read "Chranner" for "Framer"; p. 288, col. 1: Remove 1 from signature.

Vol. VII, p. 102, col. 2, line 8 from bottom: After "Lc." insert "with a total wealth of nearly a million dollars".

Vol. IX, p. 131, col. 1, line 29: Read "Felix" for "Felix"; p. 132, col. 1, line 9 from bottom: Read "1828-29" for "1828-29"; p. 188, col. 1, line 22: Read "M. Bristol" for "T. Bristol"; p. 206, col. 1, line 19 from bottom: Read "Balma" for "Balma"; p. 365, col. 1, bibliography: Remove the entry under T. Wright; p. 370, col. 1, line 21 from bottom: Read "1827-28" for "1828"; p. 401, col. 2, line 16: Read "W. H. Gray" for "W. Gray"; p. 402, col. 1, line 24 from bottom: Read "London" for "London".

Vol. X, p. 10, col. 2, signature: Read "O. E." for "D."; p. 130, col. 2, line 17 from bottom: Read "southern" for "southern"; p. 201, col. 2, line 26 from bottom: Read "Dreux" for "Dreux"; p. 424, col. 1, line 22 from bottom: Read "F. J. Jones" for "F. J. Jones"; p. 424, col. 1, line 22 from bottom: Read "Christology".

Vol. XI, p. 4, col. 1, line 30: Read "v. L. Klugge" for "F. C. Cook"; p. 31, col. 1, signature: Read "Bent" for "Theodor"; p. 32, col. 1, line 30 from bottom: Read "1887" for "1877"; p. 39, col. 2, line 30 from bottom: Read "Bent" for "Bent"; and line 28 from bottom: Read "1880" for "1890"; p. 52, col. 2, line 22-23 from bottom: Read "F. W. Myers" for "F. W. Myers"; p. 56, col. 2, line 15 from bottom: Read "1900" for "1890"; p. 78, col. 1, line 17 from bottom: Delete "Martialis" (a mistake for "M." meaning "magister"); p. 105, col. 2, line 9 from bottom: Read "Agamenon" for "Agamenon"; p. 165, col. 1, line 18 from bottom: Read "Lawrence" for "Lawrence"; p. 196, col. 2, line 23 from bottom: Read "H. van" for "I. van"; p. 204, col. 1, line 26: Read "Abel" for "Cain" and line 21 read "Cain" for "Abel"; p. 247, col. 2, line 23 from bottom: Read "Cathala" for "Cathala"; and last line: Read "on both sides" for "beyond"; p. 248, col. 1, line 16, etc. from bottom: For "If Cath . . . from a read "He refers Cath (verses 8-12) to David and associates it from the Arabian story (verses 26-27), perhaps because in line of . . . line 17: Read "700" for "700"; line 22 from bottom: Read "and names the people of the Mediterranean Sea (cf. verse 4)"; p. 248, col. 1, line 29 from bottom: Read "xvii" for "ix"; and line 23 from bottom: Read "Napala" for "Maravi"; col. 2, line 2: Read "Avalaha" for "Avalaha"; and line 47: Read "north" for "north"; p. 250, col. 1, line 5: Read "rpb" for "rpb"; col. 2, line 2: Read "required" for "fortified"; p. 261, col. 2, line 18 from bottom: Read "W. De" for "T. De"; p. 266, col. 1, line 49: Signature should read "P. W. Crandall"; p. 264, col. 1, line 17-18: Read "Fooks" for "Fooks"; "C. W." for "C. M."; and "Vatay" for "Zeta"; p. 430, col. 1, line 29 and 30 from bottom: Read "in Bavarian Franciscan, between Erfurt and Würzburg, in the circuit of Mainz"; p. 438, col. 1, line 21: Insert "between Erfurt and Würzburg" before "between Erfurt and Würzburg"; the words "Agamenon" and "Martialis" are the words from bottom: Read "How is" for "How"; p. 472, col. 2, line 22 from bottom: Read "Cullen" for "Cullen".





LIST OF ABBREVIATIONS

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A multi-column list of abbreviations for various academic works and journals, including O.S.B., O.T., Pagan, Pagan, P.P., P.P.A., P.P.E., P.P.F., P.P.G., P.P.H., P.P.I., P.P.J., P.P.K., P.P.L., P.P.M., P.P.N., P.P.O., P.P.P., P.P.Q., P.P.R., P.P.S., P.P.T., P.P.U., P.P.V., P.P.W., P.P.X., P.P.Y., P.P.Z., P.P.A.A., P.P.A.B., P.P.A.C., P.P.A.D., P.P.A.E., P.P.A.F., P.P.A.G., P.P.A.H., P.P.A.I., P.P.A.J., P.P.A.K., P.P.A.L., P.P.A.M., P.P.A.N., P.P.A.O., P.P.A.P., P.P.A.Q., P.P.A.R., P.P.A.S., P.P.A.T., P.P.A.U., P.P.A.V., P.P.A.W., P.P.A.X., P.P.A.Y., P.P.A.Z., P.P.A.A.A., P.P.A.A.B., P.P.A.A.C., P.P.A.A.D., P.P.A.A.E., P.P.A.A.F., P.P.A.A.G., P.P.A.A.H., P.P.A.A.I., P.P.A.A.J., P.P.A.A.K., P.P.A.A.L., P.P.A.A.M., P.P.A.A.N., P.P.A.A.O., P.P.A.A.P., P.P.A.A.Q., P.P.A.A.R., P.P.A.A.S., P.P.A.A.T., P.P.A.A.U., P.P.A.A.V., P.P.A.A.W., P.P.A.A.X., P.P.A.A.Y., P.P.A.A.Z., P.P.A.A.A.A., P.P.A.A.A.B., P.P.A.A.A.C., P.P.A.A.A.D., P.P.A.A.A.E., P.P.A.A.A.F., P.P.A.A.A.G., P.P.A.A.A.H., P.P.A.A.A.I., P.P.A.A.A.J., P.P.A.A.A.K., P.P.A.A.A.L., P.P.A.A.A.M., P.P.A.A.A.N., P.P.A.A.A.O., P.P.A.A.A.P., P.P.A.A.A.Q., P.P.A.A.A.R., P.P.A.A.A.S., P.P.A.A.A.T., P.P.A.A.A.U., P.P.A.A.A.V., P.P.A.A.A.W., P.P.A.A.A.X., P.P.A.A.A.Y., P.P.A.A.A.Z., P.P.A.A.A.A.A., P.P.A.A.A.A.B., P.P.A.A.A.A.C., P.P.A.A.A.A.D., P.P.A.A.A.A.E., P.P.A.A.A.A.F., P.P.A.A.A.A.G., P.P.A.A.A.A.H., P.P.A.A.A.A.I., P.P.A.A.A.A.J., P.P.A.A.A.A.K., P.P.A.A.A.A.L., P.P.A.A.A.A.M., P.P.A.A.A.A.N., P.P.A.A.A.A.O., P.P.A.A.A.A.P., P.P.A.A.A.A.Q., P.P.A.A.A.A.R., P.P.A.A.A.A.S., P.P.A.A.A.A.T., P.P.A.A.A.A.U., P.P.A.A.A.A.V., P.P.A.A.A.A.W., P.P.A.A.A.A.X., P.P.A.A.A.A.Y., P.P.A.A.A.A.Z., P.P.A.A.A.A.A.A., P.P.A.A.A.A.A.B., P.P.A.A.A.A.A.C., P.P.A.A.A.A.A.D., P.P.A.A.A.A.A.E., P.P.A.A.A.A.A.F., P.P.A.A.A.A.A.G., P.P.A.A.A.A.A.H., P.P.A.A.A.A.A.I., P.P.A.A.A.A.A.J., P.P.A.A.A.A.A.K., P.P.A.A.A.A.A.L., P.P.A.A.A.A.A.M., P.P.A.A.A.A.A.N., P.P.A.A.A.A.A.O., P.P.A.A.A.A.A.P., P.P.A.A.A.A.A.Q., P.P.A.A.A.A.A.R., P.P.A.A.A.A.A.S., P.P.A.A.A.A.A.T., P.P.A.A.A.A.A.U., P.P.A.A.A.A.A.V., P.P.A.A.A.A.A.W., P.P.A.A.A.A.A.X., P.P.A.A.A.A.A.Y., P.P.A.A.A.A.A.Z.

SYSTEM OF transliteration

A table defining the transliteration system for Hebrew characters. It lists characters like aleph, bet, gimel, etc., and their corresponding Latin letters or symbols (e.g., a, b, g, gh, etc.).

The vowels are transcribed by a, e, i, o, u, without attempt to indicate quantity or quality. Arable and other Semitic languages are transliterated according to the same system as Hebrew. Greek is written with Roman characters, the common equivalents being used.

KEY TO PRONUNCIATION

When the pronunciation is self-evident the titles are not respelled; when by mere division and accentuation it can be shown sufficiently clearly the titles have been divided into syllables, and the accented syllable indicated.

A table showing examples of syllabic division and pronunciation keys for Hebrew words. It lists words like 'as in sofa', 'as in arm', 'as in at', etc., and shows how they are divided into syllables and pronounced in German and French.

In accented syllables only, the unaccented syllable is approximated the sound of e over. The letter s, with a dot beneath it, indicates the sound of a soft sh. The letter sh with a dot below it indicates the sound of a soft s. In German and French names it approximates the sound of s in chose.





THE NEW SCHAFF-HERZOG
ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE

TRENCH, RICHARD CHEYNEY: Archbishop of Dublin, Church of Ireland; b. in Dublin, Ireland, Sept. 5 (7), 1807; d. in London Mar. 23, 1886. He studied at the schools of Trillick and Harrow, and at Trinity College, Cambridge (B.A., 1829; M.A., 1832; D.D., 1850); traveled in Spain, 1827; was ordained deacon, 1832; became curate to H. J. Ross at Huddell, Suffolk, 1833; at Colchester, 1834, then going to Italy; returning, he was ordained priest, 1835; became curate of Colchester, Hampshire, 1835; and of Alverstoke, 1841; became rector of Hildmote, Hants, 1844, examining chaplain to Bishop Willibrodus of Oxford, 1845; was Hulsean lecturer at Cambridge, 1845-50; professor of divinity at King's College, 1846-54; professor of exegesis of the New Testament, 1854-58; dean of Westminster, 1856-61; and archbishop of Dublin, 1861-84. He was a devoted and conservative High-churchman of the best type, but his theological writings were free from sectarian bias. He threw the weight of his influence against disestablishment. As a writer, he showed choice Biblical, patristic, and modern Anglo-German learning, original thought, and a reverential and truly Christian spirit. His ripest in philology equaled that in Biblical criticism. Outside of numerous individual and selected sermons, he was the author of *Notes on the Parables of our Lord* (London, 1841, and often); *Genesis: a Poem* (1842); *Exposition of the Sermon on the Mount* (—, from —, St. Augustine) (1844); *The Pilgrims of Holy Scripture for Unfolding the Spiritual Life of Man* (Hulsean Lectures for 1845; Cambridge, 1845); *Christ the Desire of all Nations, or the Transcendent Prophecies of Hosea* (Hulsean Lectures for 1846; 1846); *Notes on the Miracles of our Lord* (London, 1846, and often); *Sacred Latin Poetry* (1849); *On the Study of Words* (Five Lectures, 1853, and often); *On the Lessons in Proverbs* (Five Lectures, 1853, and often); *Synopsis of the New Testament* (Cambridge, 1854, and often); *Commentary on the Epistle to the Hebrews* (Five Lectures, 1855, and often); *Synopsis of the Acts* (Announcement —, in: London, 1851); *Studies in the Gospels* (1857); *Pharisee: his Life, Laws, and Morals* (1877); *Lectures on Medieval Church History* (1877); *Fauna* (ed., 2 vols., 1888); and edited *a Household Book of English Poetry* (1868). **BRUNNEN:** *Literary and Memorial of Archbishop Trench*, 3 vols., London, 1887; J. Brunner, *Archbishop Trench*, viii, 101-105.

TRENKLE, FRANZ SALES: German Roman Catholic; b. at Waldkirch (9 m. n.w. of Freiburg) Jan. 20, 1860. He was educated at the universities of Freiburg (1879-82) and Heidelberg (1884-85; D.D., Freiburg, 1890); became privat-docent at Freiburg for New-Testament exegesis, 1898; and associate professor of the same subject, 1894. He has written a novel, *Wille von Waldkirch* (under the pseudonym of Fritz Frei; Heidelberg, 1900); a commentary on James (Freiburg, 1896); and *Einführung in das Neue Testament* (1897).

TRENT, COUNCIL OF.
Origin, Session, and Attendance (p. 13).
Objects and General Results (p. 2).
The Canon and Decrees.

Publication of Decree (p. 6).
The Council of Trent, the sixteenth (or, according to another reckoning, the eighteenth) of the ecumenical councils recognized by the Roman Catholic Church, takes its name from the place where it was held, a city in the southern and Italian part of the Tyrol (75 m. n.w. of Venice), and lasted, with interruptions, from Dec. 13, 1545, to Dec. 4, 1563. From a doctrinal and disciplinary point of view, it was the most important council in the history of the Roman church, fixing her distinctive faith and practice in relation to the Protestant Evangelical churches. Its decrees were approved by the Vatican Council of 1870 (q.v.). In reply to the bull *Invincible* of Leo X. (1520) Luther had burned the document and appealed to a general council. From 1522 man diets joined in the appeal, and Charles V. seconded and pressed it as a means of settling the controversy started by the Reformation, or rather of reuniting the Church, and thus. In his bull *Eramus* (1609) and his reply to the University of Cologne (1603), setting aside the theory of the supremacy of general councils laid down by the Council of Constance (see *CONSTANCE*, CONCIL. OF), it was the papal policy to avoid councils and the free discussion they developed. Unable, however, to resist the urgency of Charles V., Paul III. (q.v.), after proposing Mantua as the place of meeting, convened the council as exclusively Roman at Trent (at that time a free city of the Holy Roman Empire under a prince-bishop), on Dec. 13, 1545; it was transferred to Bologna in Mar., 1547, from fear

Trent, Council of THE NEW SCHAFF-HERZOG 9

of the plague; indefinitely postponed, Sept. 17, 1549; reopened at Trent, May 1, 1551, by Pope Julius III.; broken up by the sudden victory of Elector Maurice of Saxony over the Emperor Charles V., and his march into Tyrol, Apr. 28, 1552; and reconvened by Pius IV. for the last time, Jan. 18, 1562, when it continued to its final adjournment, Dec. 4, 1563. It closed with 16 anathemas to all heretics, anathema, anathema. The history of the council is divided into three distinct periods, from 1545 to 1549, from 1551 to 1552, and from 1562 to 1563. The last was the most important. The number of attending members in the three periods varied considerably. It increased toward the close, but never reached the number of the first ecumenical council at Nicea (which had 318 members), nor of the last of the Vatican (which numbered 761). The decrees were signed by 263 members, including four papal legates, two cardinals, three patriarchs, twenty-five archbishops, 168 bishops, two-thirds of them being Italian. Lists of the signs are added to the best editions of the decrees. England was represented by Cardinal Reginald Pole, Richard Fale, bishop of Worcester, and after 1562 by Thomas Goldwell, bishop of St. Asaph; Ireland by three bishops, and Germany at no time by more than eight. The Italian and Spanish prelates were vastly preponderant in power and numbers. At the passage of the most important decrees not more than sixty prelates were present. The object of the council was twofold: (1) to codify the principles and doctrines of Protestantism, and to define the doctrines of the Roman Catholic Church on all disputed points. It is true the emperor intended it to be a strictly general or truly ecumenical council, at which the Protestants should have a fair hearing. He secured, during the council's second period, 1551-52, an invitation, twice given, to the Protestants to be present, and the council issued a letter of safe-conduct (thirteenth session) and offered them the right of discussion, but denied them a vote. Melancthon and Johann Brenz (q.v.), with some other German Lutheran, actually started in 1552 on the journey to Trent. Brenz offered a confession and Melancthon, who got no farther than Nuremberg, took with him the Latin statement known as the *Confessio Scaberrima*. But the refusal to give to the Protestants the right to vote and the consternation produced by the success of Marillon in his campaign against Charles V. in 1552 effectually put an end to Protestant cooperation. (2) To effect a reformation in discipline or administration. This object had been one of the causes calling forth the reformatory councils, and had been lightly touched upon by the Fifth Lateran under Julius II. and Leo X. The corrupt administration of the Church was one of the necessary causes of the Reformation. Twenty-five public sessions were held, but nearly half of them were spent in solemn formalities. The chief work was done in committees or congregations. The entire management was in the hands of the papal legates. The court of Rome, by diplomacy and intrigue, outwitted all the liberal

elements. The council abolished some crying abuses, and introduced or recommended disciplinary reforms affecting the sale of indulgences, the moral education of the clergy, the non-residence of bishops, and the solemn fulmination of censures and forbade the dual. These deliverances had a salutary influence on the church. But in regard to the department of doctrine, although liberal evangelical sentiments were uttered by some of the ablest members in favor of the superior authority of the Scriptures, and justification by faith, no concession whatever was made to Protestantism. The doctrinal decisions of the council are divided into decrees (*decreta*), which contain the positive statement of the Roman dogmas, and into short canons (*canones*), which condemn the dissenting Protestant views with the concluding "anathema sit." They are stated with great clearness, precision, and violence. The decree on justification betrays special ability and theological circumspection. The Protestant doctrine, however, are almost always exhibited in an exaggerated form, and mixed up with real heresies, which Protestants condemn as emphatically as the Church of Rome. The doctrinal acts are as follows: after reaffirming the Nicene-Constantinopolitan Creed (third session), the decree was passed (fourth session) closing the Apocrypha on a par with the other books of the canon and constituting church law. 1. The tradition with the Scriptures as a rule of Canon and of faith. The Vulgate translation was decreed. affirmed to be authoritative for the West of Scripture. Justification (*de iustificatione*) was declared to be offered upon the basis of faith and good works as opposed to the Protestant doctrine of faith alone, and faith was treated as a progressive work. The sacramental character of the seven sacraments was affirmed and the eucharist pronounced a veritable propitiatory sacrifice as well as a sacrament, in which the bread and wine were converted into the body and blood of Christ (thirteenth and twenty-second sessions). It is to be offered for dead and living alike and in giving to the apostles the command "do this in remembrance of me," Christ conferred upon them a sacerdotal power. The practice of withholding the cup from the laity was confirmed (twenty-fourth session) as one which the Church had commanded from of old for good and sufficient reasons; yet in certain cases the pope was made the supreme arbiter as to whether the rule should be strictly maintained. Ordination (twenty-third session) was given an indelible character. The priesthood of the New Testament takes the place of the Levitical priesthood. To the performance of its functions, the consent of the people is not necessary. In the decree on marriage (twenty-fourth session) the excellence of the celibate state was reaffirmed, concubinage condemned, and the validity of marriage made dependent upon its being performed before a priest and two witnesses. In the case of a divorce the right of the innocent party to marry again is denied so long as the guilty party is alive, even though the other have committed adultery. In the twenty-fifth and last session,





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lation, into tribal and magical fraternities. By cultic mysteries are meant the more advanced organizations which found place, e.g., in Greece and the Roman Empire and are best exemplified by the Eleusian, Dionysian (Bacchic), and Orphic celebrations. The reason for treating these together will be found from the discussion which follows to rest upon an actual genetic relationship and upon a real resemblance in aim, allowance being made for the difference in the grade of culture reached. The reason for discussing the subject at all is its fundamental importance not only in religion, but in society, these institutions having had much to do with molding the social, ethical, and religious life of the peoples among which they have existed.

The two issues in nature of the institutions here called tribal mysteries are (1) the ineffaceable distinction of sex, the female being almost universally regarded in primitive society as the inferior and therefore limited in natural privileges; and (2) the distinction, often made by age, of the boy from the man, the former being placed in society with the woman. Initiation marks the formal separation of the boy from social classification with women and from tutelage by them, together with release from the disciplines which that classification imposes and the assumption of the rights and duties of manhood, or, at any rate, the taking of the first steps toward that assumption. But among primitive peoples in probably most cases the distinction between man and boy not being regarded as erased by age alone, ceremonial must come to the aid of nature. An initiated male, even though aged, is classed with the women and rests under their tribal disciplines (A. W. Howitt, *Males of South-Eastern Australia*, p. 330, London, 1901).

It is quite in accordance with primitive logic that the ceremonial should have the two characteristics of secrecy and an ordeal. The change from boyhood to manhood involves the power to procreate, and before the mystery of new life the novice stands in awe. It is in his mind related with the power of spirits, therefore within the realm of religion; the favor of these spirits and the successful use of the powers of manhood depend upon a certain correctness of procedure, hence it comes within the domain also of primitive magic. In both of these regions there rule the ideas which under the Roman name are expressed as *secreta* and *propitium*, involving the participation in certain rites by definite classes and the exclusion from them of other classes. Because of the assumed inferiority of the women, on account of their natural disabilities as conceived by primitive logic, they and all who were classed with them could not participate in or even witness the ceremonial which began the transformation of the boy into the man. The adult males alone were possessed of knowledge of the means by which aspirants to adult male rights could attain these rights, or to express the idea in other words, could become members of the tribe in full standing, sharing in both of the spirits in the government and in such duties as fall to the man. Hence it was the initiated adult males and the candidates alone who might be present either to participate in or to

witness the initiation, and in many cases only the elders, those retired from such services as fighting and the like, conducted the ceremonies. Further, because the initiation marked the admission of the candidate to manhood with the responsibilities, the candidate must own the character of an ordeal which aimed to test his qualifications for the rank to which he aspired. Once more, because the successful passing of the ordeal involved ultimate eligibility to marriage, rites were performed looking to the married state, such as Circumcision (p. v) and sometimes cohabitation.

It follows directly from the foregoing that the tribe divided into two broad sections, the initiated (males) and the women and non-initiated (females).

3. **Development.** The former constitute what is meant of all intents and purposes a secret Tribal society. Secrecy is enforced by a series of taboos, the breach of which involves severe penalties. Thus over a wide area including Australia, the sight of a "bull-roarer" by a woman subjects her to death. The matter which is kept secret varies with the tribe, but may be described in general terms as the rites of initiation and the methods of performing them, including the masks, disguises of the performers, the dances, and the songs which constitute part of the ceremonies, as well as the traditional significance of them all. The broad division of tribal members into two classes gives place as social order advances into a more complex system which works out in three ways: (1) It may split up into sections in which there are various degrees with admission from one to another and raising its importance and prestige. The band distinction here is apparent; the number of degrees or other distinguishing characteristics varies with the tribe or people. The influence of the individual in the tribe generally depends upon his advancement through and status in the various grades. (2) On the other hand, the society may become intertribal, like the totem gens, and the occasion of initiation, often becoming stated, is an affair not of a single tribe alone, but of the initiation and members of the several tribes thus affiliated. The effect of this in the direction of social development will be seen at once. It is wholly natural that at such assemblies intertribal matters be discussed, occasions of dispute be talked over, and that causes that might lead to war, to say nothing of individual differences, may be so considered as to lead to complete pacification. At such times an intertribal peace prevails under penalty of death for its breach. The immediate consequences are a decided advance in social structure and ethical well-being. (3) The third method of development is into what may be described as the magical fraternity; the total re-

* A bull-roarer is a piece of wood carved in the shape of an elongated rhomboid or modification of this form, as to be held out by a string and swung rapidly around the head by the string, producing a peculiar and very penetrating sound. It was used by the totem and non-totem alike to induce the rain. The sound made by the instrument is often the signal that puberty rites are being or are about to be celebrated, and that the initiations are to be held, and out of sight. The exhibition of the bull-roarer is usually an invitation or a command to attend the ceremonies.

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which are often the reverse of good in their effects upon the social organization.

The initiations being of moment to the tribe, they are celebrated as occasions of festivity which appeal to every initiated member. The materials for the festivities are provided in part by the

4. **Social fathers** of the candidates, in part by the tribe itself. As nobles advance, the number of the initiated comes to be less than all the males of the tribe. In the case where centralization of power in the hands of the chief has not developed, where the government is rather by elders, the ideal fostered by the mysteries is strongly that of fidelity to the tribe as represented by the elders, who conduct the ceremonies in the presence of the initiate. Where centralization has occurred, a less democratic organization may arise, various secret societies may form, more or less limited in membership and with different demands for qualification on the part of aspirants to membership. In those cases the ceremonies may grow in complexity and impressiveness, and the religious element is often more stressed, so that these become largely the guardian of religion. In such a situation puberty ceremonies become more curtailed and do not carry with them membership in the societies. These more aristocratic organizations involve not universal obligation, as do the most primitive type, but special privileges, the obtaining of which requires not only the suffrage of members, but also no slight expenditure, which in turn secures such a degree of consideration in the tribe as seems quite commensurate with the difficulty and expense attendant. The performance of the rites still required at puberty devolves upon the higher grades in the societies, such of which grades has its own ceremony of initiation possibly performed at considerable intervals. Entrance into them, therefore, becomes a desideratum to the ambitious. Where this stage of civilization is reached, the separation of the boy from his parents may take place at as early an age as five years, and the course of instruction and service to the tribe may last till he is forty or till his father dies and he enters upon his inheritance. In the tribal societies the simplicity and naivete of primitive faith dies, and self-seeking enters in with an almost inevitable duplicity and deceit, advancing to extortion and governing by oppression and even murder, as in the interior of Africa. In cases not a few the tribal society becomes a means of perpetuating the power of the elders and of securing for them an easy support in their old age. Nominally, the conditions described in the preceding paragraphs tend to die out with progress in culture, the mysteries may come to be no secret, and the proscribed classes may obtain admission at any rate as witnesses. Among the North American Indians, who are in this stage, the institution of initiation has as its central feature the lonely puberty watch of the candidate, who under the stress of fasting and mental effort dreams of an animal or spirit which thus becomes his guardian genius. Still, the fraternities which are associated with this stage evidently often perpetuate the principal religious beliefs and ceremonies of earlier conditions.

With the belief in the virtue of magic inevitable among primitive peoples, it is not strange that magical fraternities should form about

5. **Magical** the rites of initiation, and that the Fraternities ceremonies should not seldom come to have association with the purpose of securing success in hunting and agriculture. One of the fundamental ideas of initiation is correction of one's status with respect to marriage (and therefore the obtaining of property). In primitive logic the step from this end to consideration of the means of living is a short one. Magical magic is resorted to for success in various undertakings, as in the buffalo dance of the Indians (I. Culin, *Report of Smithsonian Institution for 1885*, p. 309-311, Washington, 1886). And so deceased ancestors are supposed to have power for good or ill in the direction of increase of progeny and of the fruits of the chase and of toil, it is not strange that societies form around the cult of ancestors. In many societies the dead are regarded as members still active though unseen. Such organizations, in this way bound to the past yet actively interested in present welfare, become repositories of tradition, centers of secret ritual, and promoters of such rules poetic art as exists under such conditions. On the other hand, they may and do degenerate and become the centers of such practices now hostile to doctrine, especially in Africa, where the worst results of this species of demoralization are found. In short, the phenomena attending the initiation into the mysteries among primitive illustrate both the nobility and the baseness of humanity. They have contributed both to the uplift and to the degeneration of people and exhibit the lofty and worthy aspirations of man as well as his most lamentable failings.

In the most primitive conditions and when tribes are migratory, no exact location other than some place apart from the tribal camp is

6. **The** fixed for the ceremonies. In these "Men's" circumstances it is usual for the initiates and boys to camp apart from the place where the families are settled (and therefore the obtaining of property). For the time being, the rise are in a still more retired location, guarded from intrusion by the noise of the bull-roarer or other instrument, the sound of which indicates that the ceremonies are in progress. Where settled habitations are the rule, the separation of the sexes already referred to has brought about in many communities the establishment of the "men's house." This is usually the most conspicuous structure in the place, and admission to it is denied to the non-initiated, or at least to those not eligible to initiation. There their separation from the women commencing non-participation in family life. This house becomes the center and focus of the mysteries, and as development proceeds, societies and fraternities make it their home. With the multiplication of fraternities, there may be several of these houses in a community. This house serves the purpose also of council house, may answer the uses of the modern club, or may even become the center of defense in case of attack. Celebrations take place in or before it, and





to it means is brought which is of importance to the tribe. The area where the "men's house" is known to have existed within the modern period is essentially coincident with the regions inhabited by primitive peoples in Asia, Oceania, the New World, and rarely in Australia.

Inasmuch as the reason for the existence of the mystery is in general the induction of the pubescent youth into the rights and proper manner of performing the duties of manhood.

7. Methods there is involved preparation for marriage in certain ways deemed necessary. The particular methods depend upon the traditions, usages, and ideas of the tribe, group of tribes or people. The practices that prevail imply two salient ideas: (1) the ordeal, involving much of severe pain, physical and mental, and suffering that may and sometimes does terminate itself; while sometimes passing of the trial establishes the right of the candidate to admission to the ranks of warriors, or at least to such instruction as will fit him for that status; (2) instruction in the manner of performing the duties, religious and social, which the new position involves. Very often the ordeal involves mutilations which are permanent, and supposedly may serve the triple purpose of marks that prove the fact of initiation and the right to manhood's privileges, of testing the aspirant's courage and power to endure pain without complaint and even with indifference, and in the most common rite (that of circumcision) of fitting the candidate for the duties of marriage. At the time of initiation the boys are taken from the women and girls, occasionally assuming a particular garb indicative of their candidacy. They are conducted to the men's encampment or men's house (see above, § 6); in some cases the surrender of the boys by the women is the occasion of ceremonies that are dramatic and impressive, and emphasize the new status to which the boys aspire. After their separation the boys are instructed by precept and often by ceremonial, are told that they have passed from childhood and its ways, and that their place is henceforth with the men, from whom they are to receive the lessons in war or hunting or other duties which are to make them worthy members of society. The novice after initiation is supposed to be a new being. Quite generally his death and resurrection are dramatically represented. In the light of more developed institutions it is evident that this ceremonial is a crude way of expressing purification; the fundamental notion is not altogether foreign to the Platonic idea of "died to sin" (Rom. vi, 7). It is not impossible that under hypnotic influence the candidate actually believes that he has died and come again to life. The women either hold this belief or feign it. The candidate is clothed with fish, mud, powder, or gypsum, and the removal of this is symbolic of the casting off of that which had separated them from the full measure of manhood. Sometimes they are believed to pass away and to be reborn. Indeed, it is often starting to find the very areas of Christianity ascribed in the rites and beliefs and even the words of Australian or primitive American savages. The

period of seclusion varies from a few days to a year, often on security, even repulsive, ration. The fact of the new birth or resurrection is signalled by the reception of a new and (it may be) secret name (this feature continues in the novice mysteries; cf. also Rev. ii, 17 and often, for that book lays great emphasis upon the new name), and even by acquiring a new and mystic language. The initiates may pretend that they have lost all their former stock of knowledge. Over a large area, besides the mutilations already named, depilation, tattooing, poisoning, boring of nose, lip, or ear, loss of one or more teeth (generally incisors), scorching by fire, drinking of blood, or heavy fetters may serve as accompaniments. Especially is much made of the exhibition of certain paraphernalia, such as the instruments of noise and certain symbolic articles which vary in different surroundings, but may not be spoken of in mixed company. The instruction during the period of seclusion is in general, even among the rudest tribes, of a character which must stand by its sublimation those who suppose that with a high grade of civilization alone are developed the moralities, especially those which concern sex and property. Also

8. Educa- gather outside of what pertains to social everyday necessities (which in this Value type of society include besides the usual ways of obtaining food by hunting and fishing, as well as its preparation, also the art and methods of war), there is the education of the boys in conduct toward women which is not a whit lower than is involved by standards of sexual morality in "enlightened" lands. By inculcation of abster-

gation a restraint upon indulgence is achieved which more pretentious grades of culture accomplish only through the seclusion of women. And the task of self-control is made the more difficult because of the system of taboo and the restrictions imposed by the rules which complicate the ideas of relationship and prevent intermarriage between certain classes within the tribe. So the candidate receives instruction regarding the choice of a wife which may legally be made, and is charged to keep strictly within those lines. He is cautioned against promiscuity and immorality (though in a few regions the period of initiation is followed by a sort of orgy). He is taught the necessity of obedience to the elders, of fidelity to tribal obligations, is instructed in the geography of the tribal possessions and the necessity in the public interest of remaining within the tribal boundaries. The qualities of truthfulness, justice, honesty, generosity, kindness to the weak, filial regard, courage, good judgment are enjoined, while even the principle of espionage from the viewpoint of tribal advantage is emphasized. Fidelity to the tribe is urged through the impartation of its history and its relations with other tribes, and the native songs, myths and dances (having religious purport); the secrets and obligations of the system of totemism taboos are also communicated. Through the advice coming from the elders around the camp-fire after the daily labors are ended, the admiration and regard of the youth are won, the feeling of brotherhood is fostered, and a sobering effect is produced. So pronounced are these effects

that taken together they almost warrant the fiction of a new birth. This course of instruction may continue over a considerable period—among the Masai of Africa until the age of forty. And the ceremonial has further value in that it requires legitimate membership in the tribe, the children of illegitimate intercourse not being eligible. It involves also a degree of economical foresight in that the parent must have sufficient property to contribute to the least economy of the mystic. Those who are barred by disabilities are placed in an inferior position that the effects can hardly be appreciated by more advanced peoples. Loyalty to the elders and fellow tribesmen and self-reliance combine to the perpetuation of the mystic and the preservation of their secrets, while a useful tribal solidarity is not the least of the benefits. Qualities of real service in the way of character, and much that is superstitious and harmful, even base, are fostered by this institution.

Impartial study of tribal mysticisms, the mores, outlines of which are sketched in the preceding paragraphs, makes clear that the entire social, religious, and political economy of primitive life centers in them. They develop are responsible for the formation of character in youth; the ideas thus instilled control the domestic, social, and religious life of the adult. They are a strongly conservative force, based on a crude, empiric, yet often correct utilitarianism, which in many of its aspects is highly ethical. Individual and social morality are in the main their products. All this is true even on the crudest forms. The secret and magical formulas into which the primary mysticisms develop influence no less profoundly the three departments of human life and are potent in the evolution of the social organism. So that from a historical standpoint alone the subject is worthy of serious attention. When it comes to be seen that the Eleusian, Orphic, and other mysticisms which dominated so large a portion of Greek life, but elaborated and philosophized upon the central ideas of the primitive variety, the historical importance of these primitive forms becomes still more evident.

II. Cultic Mysteries.—The Eleusinia: The typical mysticisms of this sort are Greek. For a thorough appreciation of their importance and relations a prerequisite is knowledge of at least the broad outlines of Greek religious history.

1. Greek story as the study of the last decade of Hellas has revealed it. The knowledge of Greek religion common since the demonstration of Christianity is founded upon the pantheon of Homer and the mythology systematized by Hesiod. There were referred in the writings known as the Greek classics and are the substance on which the official cults were founded. The Homeric deities are Aphrodite, Apollo, Ares, Artemis, Athena, Hephaestus, Hera, Poseidon, and Zeus, "king and ruler of gods and men." But there are constant reminders, in the mention of other deities, even in the classics, that these Homeric gods were not all in whom the Greeks believed. Recent investigation has made it clear that in the folk-

religion, which had not the prestige of the state cults, these other deities had a large part. It is proved now that the numbers of the Homeric pantheon were invidious, not indigenous among the dark-haired pre-Homeric Greeks, and that they were the objects of worship of the "fair-haired" hosts that beleaguered Troy. Before them there had come in other cults which had in some cases persisted, and there were indigenous nature deities whose worship and sacrifices the invaders adopted or appropriated, these latter taking over the cults and the names of the older gods, even though the sacrifices and the mode of worship were sometimes incongruous and even inappropriate according to common Greek ideas (as when Zeus, a heaven god, in two cases received the sacrifice of a pig, which was appropriate only to a chthonic or earth-god). These earlier deities were for the most part chthonic, their centers were the produce of the earth, and to the worship of these peasants and country folk clung with a persistence that even the progress of temple, stately worship, and high art inspired by the new gods could not shake. As in India after the decline of Buddhism the native faiths forced a compromise with the philosophic faith of Brahmanism that resulted in Hinduism, so in Greece the control over the religion must have held by Cybele or Rhea, by Demeter, Persephone, or Ge, by Dionysus and Leto and Semele not only held firm, but in some cases forced recognition by the State. It was in connection with this group of deities, to whom must be added the prophetic Orphians, that the cultic mysticisms were observed. And that the mysticisms in which these deities were the foci of attention existed practically throughout the Greek world is unmistakably proved. During several centuries immediately preceding the Christian era they were syncretized or diluted or adulterated by later elements brought in from Asia Minor or Crete or Thracian, in all of which regions organic and primitive mysticisms seem to have been cultivated with an abandon that removed them but little if at all from average rites. But the distinction between the Greek cultic mysticism and the tribal mysticism is, in fact, that the former crystallizes about personal deities, and these deities are chthonic or concerned with the fruits of the earth (Lévy-Strauss, in *Contemporary Review*, 1880, I, 548-549). The deities that stand out in this relation are the "Great Mother" of Asia Minor, who takes form in Greece in, e.g., Demeter and Kore, and, among male gods, Dionysus, "lord of the grape and its blood-red juice."

It may be taken as proved, however, that the Greek mysticisms of the historical period are to be traced to clan celebrations probably

2. Origin of the same character as those deities of the period in the first part of this discussion. That the clan organization, if not upon a totemic basis at least with totemic accompaniments, existed in Greece in the prehistoric period and that it left observations which survived in the historic period are axiomatic for comparative religionists. And this clan organization implies the mystic initiation. The association of the clan mysticism with definite deities presents no difficulty. The development of ghosts into deities





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gods and of spirits into great deities are well-known phenomena; the centers of crystallization were furnished by foreign gods brought in with the earlier migrations. In such cases as the Eleusinian mysteries (which will be taken as the typical example here), the focus upon Demeter and Kore is explained by the elements of the myth itself—in the narrative of a period of unfruitfulness followed by a return of harvest attributed to the goddess. The adoption is precisely parallel to the adoption of Yahweh by Israel after the passage of the Red Sea and the defeat of the Amalekites. The early local character of the mysteries celebrated at Eleusis (12 m. w. of Athens) is attested by a large number of facts, the most prominent of which is the performance of the principal rite ("greater mysteries") at Eleusis while only the preliminary rites ("lesser mysteries") were performed at Athens. Moreover, this latter celebration was instituted almost certainly after the suppression of Eleusis in the seventh century b.c., and was clearly a political move to afford the seaman city a share in the popular observance and to foster local pride. Almost as decisive a proof is the hereditary transmission of the principal functions in the mysteries and the restriction of knowledge of the higher secrets to certain families of Eleusis, the Eumolpidae, Triptolemidai, and Diocleidae, and to those were given a hereditary semi-divine ancestry. Other indications of derivation from primitive puberty rites are the requirements of abstinence in the candidates, as well as (in early times) of local citizenship, and (in all times) of legitimacy of birth. Here also are to be placed the restriction among the sages of implements originally magical (as far as the reports of the poets are to be trusted), the early meaning of which was still quite a palpably secondary and more philosophical symbolism was read into them.

The facts adduced, and a number of others, warrant selection of the Eleusinian as illustrative and typical of this type of rite. Significant are not only the evident ancestry, and a tendency to ecstaticism, but also the extent in which they were held, not only a millennium of history, and the abiding secrecy which attend the proceedings. How highly they were regarded is witnessed by a series of testimonies. Thus Plutarch says (V, 3, 1): "There is nothing on which the blessing of God rests in so full measure as the rites of Eleusis and the Olympic games"; Pindar (ad. C. J. T. Mommsen, p. 476, Berlin, 1864) declares: "O happy one, who sees beneath the hollow earth having witnessed these [mysteries]! he indeed knows the issues of life"; Sophocles remarks (as cited by Fritsch, *Quaestiones adonesis*, III, 1): "These know the marks who have contemplated these mysteries; have descended to Hades; for those only will there be a future life if it happened, the others will find them making but suffering"; and the Homeric Hymn to Demeter (l. 497): "Happy be among mortal men who hath beheld these things! he that in uninitiate, and hath no lot in them, hath never equal lot in death beneath the murky gloom" (Andrew Lang, *Homeric Hymns*, p. 216, London, 1889). The history can be traced from Pindar and

the Homeric Hymn in the seventh century b.c. to 296 A.D.; the mysteries survived the edicts of the Christian emperors, but the monks who accompanied Alaric to Attica in 396 secured the destruction of the temples and buildings at Eleusis in which the mystic drama had its home. For the continuance of the secrecy there are in evidence not only the still dense ignorance respecting the ritual and the fact that what little is known is the result of patient gleanings from every available source covering a millennium of Greek and Roman literature (best gathered in C. A. Ledwick, *Apoplasmata*, Regensburg, 1839), but also the explicit testimony of Gregory Nazianzen: "Eleusis knows as well as the witness the secret of this spectacle (the drama), which is with reason kept as profound" ("Oratio XXXIX. On the Holy Lights," in *NPGF*, 2 ser., vii, 383).

The myth which lay at the base of the Eleusinian as celebrated in the historical period was that Kore, a. The Kore daughter of Demeter, was seized while gathering flowers and carried away by Hades, king of the lower world. Zeus, concurring at the deed, Demeter wandered disconsolate over the earth seeking knowledge of her daughter, and at last was told by Helios, who alone had seen the rays, what had been done; after nine days' wandering she arrived at Eleusis in the guise of an old woman, where she soothed herself by the sacred spring. She was kindly received by Colonus, king of the place, but declined retirement in the shade of wine, directing, however, preparation of the *kykeon*—a compound of nuts and water flavored with crushed mint, with which she broke her long fast. She became nurse to the infant son of Colonus, whom by daily nursing with milk and honey and nightly baths of fire she intended to make immortal. But the mother was suspicious, spied on the goddess, was terrified at sight of the flames, and, crying out, foiled the purpose of Demeter. The latter then revealed herself, directed a temple to be built in her honor, and in this took up her dwelling; she then inaugurated the mysteries, the conduct of which she imparted to the families of Eumolpidae, Triptolemidai, and Diocleidae, directing them ever to keep secret the knowledge imparted in the ceremonies from all but initiation (Anonibian, "Against the Heathens," in *AGAP*, v, 497; A. Lang, ut sup. pp. 209-210). Still she mourned her daughter, and in sympathy the earth refused its fruits, till the restriction of the use of men and discontinuation of offerings to the gods were threatened. Zeus then sent Hermes to the lower world to release Kore and have her brought back to earth. Hades had, however, prevailed upon the maiden to eat a pomegranate seed, and, having eaten, she was bound to return thither, though a season of dwelling upon earth was permitted. So maid and mother were reunited at Eleusis, and the mystery of dwelling upon earth for a parallel to this myth see *TAMARISK*, *PLANT*, I, 4; for the descent of life to the Sea and Sea Women, II, 17). Eumolpidae was accredited with the actual establishment of the ceremonies, and in his family remained the chief place in the conduct of the mystery. The natural objects in Eleusis made sacred by the visit of Demeter

Tribal and Cultic Mysteries THE NEW SCHAFF-HERZOG 10

were the hill where the shrine was erected, and the spring Callithero shaded by the olive-tree under which Demeter rested. Into the myth as related above there were gradually woven Dionysian and Orphic elements, which yet never obscured, as they did elsewhere, the local myth.

The myth is evidently etiological; a death may have been the occasion of the introduction of the Demeter and Kore elements that covered the more primitive notions of the earlier class rite. What Demeter and Kore elements that covered the more primitive notions of the earlier class rite. What Demeter and Kore elements that covered the more primitive notions of the earlier class rite. What Demeter and Kore elements that covered the more primitive notions of the earlier class rite. What Demeter and Kore elements that covered the more primitive notions of the earlier class rite.

6. Lesser the greater or real initiation; they Mysteries were sacred to Kore and Dionysos, while the greater were sacred to Demeter and Kore. The time of the lesser is doubtful, being either in the month Anthestasion (February-March), or in Epiphanias (March-April); the days were the twentieth to the twenty-first. The place was Agrai or Agrai, a suburb of Athens, near the spring Callithero, where was a temple to Demeter and Persephone (Kore). The memory of the purely supplementary origin of the lesser mysteries is preserved in the legend that they were instituted in honor of Herakles, who wished to be initiated, but could not as his visit to Athens did not coincide with the season of the observance; besides, one not a citizen could not take the greater initiation, and foreigners were allowed to take the lesser degree. The observance then became preliminary to the final ceremony. Little is known of the rite, though it is certain that the central thought, as of the greater, was purification, there being several marks of that kind of bath, bean, pomegranate, and apples, cereals, and initiation on the banks of the Illyrian River (cf. Daubigny, *Preparatio Evangelium*, III, 1, Eng. transl., i, 21, Oxford, 1903). The candidates received instruction from the mystagogue (preceptor for the occasion) in the social matters; this possibly included the Eleusinian version of the myth concerning the principal deities, and may have embraced the Iachno-Dionysian corruption. Certain the methods of purification were taught, also the dietary restrictions and taboos and the kind and order of sacrifices.

The greater mysteries were divided between Athens and Eleusis, which places were connected

by the "sacred way" along which processions passed, with intervals at frequent intervals which had significance for the celebration. The **6. Greater** was the month Boedromion, the **6. Greater** season of harvest for late fruits, but **6. Greater** concerning the exact dates and the differences among the authorities. For three of the dates there is epigraphic evidence which fixes the days for certain ceremonies. The actual opening of the celebration was preceded perhaps two months earlier by the proclamation of the sacred heralds announcing the solemn truce between warring states, in order that there would be participants (Carpus inscriptionum Aeginetiarum, III, 5) are the thirteenth, on which Athenians celebrated proceeded to Eleusis to escort the *kykeon*, which in procession were brought by prisoners to Athens on the fourteenth, and on the nineteenth were returned to Eleusis, where they were kept till the next year. The order of events was probably the following. On the fifteenth came the gathering (approach) of the mystes (those who had taken the lesser mystery) at the Stoa Publica in Athens, and the address (*prohorikos*) by the hierophant (the principal actor in the mysteries), while the herald warned away the defiled and profane, murderers, traitors, and the like, as well as non-Greeks (cf. the parody in Aristophanes' *Frogs*, 504). On the sixteenth was the essential and great purification known technically as *kykeon mystes*, "to the sea, re-nyctal," when the candidates proceeded to the sea-shore, each carrying the pig which was his sacrifice (the one usual to chthonic gods), and this with himself he purified by bathing. The seventeenth seems to have been the day when the arched-bow-sus offered at Athens the great solemn sacrifice to Demeter and Kore; the eighteenth was apparently devoted to private sacrifices, these two constituting the *Ephoria*, an accession of the fifth century. On the nineteenth the *kykeon* was returned to Eleusis. On the night of the nineteenth or early on the morning of the twentieth took place the great procession of the purified mystes, wearing mystic crowns and carrying torches (the torch is usually a bunch of unweeded ditches such as Kore had become), and the entire day was consumed and far into the night in traversing the sacred way, steps being made for sacrifice and worship at the numerous stations. This procession escorted also the mystic-crowned image of the young Iachnos (the Bacchus of the Eleusinian, son of Zeus and Demeter, identified also with Dionysos) attended by two priestesses who bore the basket (see *crab*) and *kykeon*, all to the accompaniment of the joyous cry *kykeon* ("O Iachnos"), songs, shading of eyebrows, blowing of trumpets, and dancing. This day had distinction as the real beginning of the mysteries—another of the many facts which mark the performances at Athens as secondary and additional.

The twentieth (or twenty-first; from this point the date is in uncertainty) was possibly the day of the offering of first-fruits to Demeter (C. F. W. Dittenberger, *Syllage inscriptionum Graecarum*,



p. 13, Leipzig, 1881), as well as of sacrifices to other deities, demigods, and the Charites. The two nights following were almost certainly the two nights of initiation and of the procession of the mystic drama, when the **Mythos** proper, mystic shared the mourning of Demeter and her subsequent joy, which the gods accompanied, according to the story, by the experience of the golden, and then, like her, broke their fast by drinking the kylix (see above, II, 1, f. 6), the chief moment of the festival. The two nights of the drama seem to represent two degrees of initiation, the second possibly taken after a year's interval, full initiation being known as *prote*, the term indicating evidently that they had seen and (according to the formula given by Clement of Alexandria) handled the *secreta*. The day following seems to have been a day of games, at which the prize was a measure of new barley, the first-fruit from the sacred field of Demeter sown by the Eleusinia closed with the return of the mystic to Athens in procession bearing the statue of *Prote*, the mystic and the spectators bandying jests, sometimes ribald and perhaps obscene (an addition probably after the admission of Dionysos to a share in the honors; certainly not original); and the pouring of two libations of water at the gate of Athens, most likely one to the East (the place of sunrise and the heavenly gods) and the other to the West (the place of sunset and of the entrance to the underworld). On the next day, the cerecense being closed, the Athenian senate met to hear the report of the officials concerning the celebration and to try offenders who had offered profanation. There are very clear indications that the celebration was in the latest period prolonged for two or three days, thus differing by that period the day of assembling of the senate.

The matters given in the preceding paragraphs constitute in the main the external only, and accord for the purification and sacrifice the not deal with the concerns which gave to the mystic his significance and their value.

B. Secrecy.—These external were not closed to any alien as spectators, women as well as men attending the processions and other rites. The secrecy began with the performance which followed the arrival of Iachos at Eleusis. The essential three consisted of four series of acts: initiation or purification, entrance or rise and sacrifice preliminary to initiation (both these open to the public as spectators); descent or initiation, and *prote* or sight of the sacred objects (these open for candidates and initiates). In the *prote* are doubtless included the viewing of the sacred drama and the sight and handling of the *secreta*. Scattered cryptic references indicate that the drama included starting transformations effected by sudden transitions from darkness to intense light, while the actors reproduced the scenes of the myth, especially the resurrection of Kore from the underworld and the actions of the other divinities in the myth. The keynotes of all the proceedings were

purification, consecration, and hope for the future both in this life and the next. Concerning the secret rites only a few details are known from incidental allusions in literature and from the excavations at Eleusis, the latter closing up much concerning the possibility of the *akroteria* or hall of initiation. It is a Christian Father, Clement of Alexandria ("Exhortation to the Heathen," chap. ii, in ANP, I, 173-177; cf. Harrison, *Prolegomena*, at sup., pp. 115, 150), who gives the "coken" (*kylix*) by which the initiate proved his adeptship: "I fasted, I drank the kylix, I took from the chest, I put into the basket and took from the basket into the chest"; or "I ate from the timber, I drank from the cymbal, I carried the berries, I passed beneath the papyrus." The meaning of the first two clauses in the first of these formulas is clear; the cryptic character of the rest is evident. But one can not doubt that certain articles were taken out of a chest, and for the time placed in a basket until all had been handled and then returned to the chest. Doubtless the *mythos* explained during the process the symbolical significance of the articles; but what these were is practically unknown. For while certain articles used in the mysteries are spoken of in the classics, in Clement of Alexandria, and in the earlier treatises on antiquities (such as Athenaeus, "Banquet," xi, 23-26) and dictionaries, in each case there is doubt whether they belonged to the Eleusinia or to some of the numerous mysteries of the Greek world. With the utmost probability one of the articles was an ear of barley. Another, the berries, is surely as certain, and while it has been explained as a winning ball, it is now known from inscriptions to have designated a composite cup (Harrison, *Prolegomena*, at sup., pp. 118-119)—a plaster with a number of little cups attached which held cereals, perhaps honey, and other materials, symbolic of the gifts of Demeter. Clement (at sup.) tabulates the articles taken from the chest as "sesame, cakes, pyramidal cakes, globular and flat cakes embossed all over, lumps of salt, and a serpent, pomegranates, lemons, rods, ivy leaves, . . . poppy seeds, . . . the unmentionable symbols of Thales' maxim; a basket, a sword, a woman's comb, which is a euphemism and mystic expression for the mullet." But Clement may have confused these articles with things that were employed in the mysteries of the great mother of Asia Minor.

The sacerdotal functionaries who conducted or took part were the *hierophantes* of the Eumolpidic family, who conducted the initiations and entered the sacred sayings in which the revelations were made. They were assisted by the *didaskoi*, who seem also to have been Eumolpidic. These grades seem to have included both sexes. Other officers were the *logographos*, *katrotophos* (*curator*) and *deuterios*, who officiated in the *kylix* procession. The *hierophantes* bore the flames (winnowing fan) or was it another name, and little more" explained by some as the article used in the *kylix* procession. The *katrotophos* purified with water the candidates, *pyrotophos* maintained the sacred fire. *Aerades* were secret *fratres*.

who trained the chorus of *Agonists* or *Agonistes*, women attended to the sacred furniture, and *plutarchus* cared for the divine statues. There were also *prophetes* (office unknown), initiated of the altar—children chosen by lot at Eleusis to perform expiatory or evertive rites. *Agonistes* offered the sacrifices, and the *protes*—*hetairos* supervised the whole. The sacerdotal families had in their hands the many affairs pertaining to the regulation of the mysteries, and controlled the civil status of members of the Eleusinia families. The rules of observance were probably written and kept for reference; this is known to have been the case at Phoenicia (Pausanias, VIII, xv. 1), where a stone *crypt* preserved them. While at Eleusis the mysteries were official and yearly, others said to be identical with them were observed elsewhere at greater intervals, e. g., at Colos every third year (Pausanias, II, xiv. 1), and at Phoenicia every second year (ib. VIII, xv. 1).

Of the great influence of the Eleusinia over the Greeks for a millennium there can be no doubt. The basis of this influence, in the face of

10. Secrecy.—The secrecy which covers the teaching of which almost nothing is known, can only be inferred. Greeks were in temperamental indolence. The "formula of confusion," some have called Clement's "token" (at sup.), is not a statement of belief, but an affirmation that certain actions have been performed. The essential, apart from the purification and sacrifice done in public, were symbolical; they consisted in certain articles, probably insignificant in themselves, and in such actions as taking those things from a chest and putting them back. So far as one can learn, there was no teaching of dogma. But the total impression left by the Eleusinia is that of solemnity. The implications of loneliness suggested by Clement are not confirmed by archeology. Demeter herself is an impressive figure—a leader mother, sorrowing for a daughter snatched from her by lawless whom she could reach only indirectly. In her sorrow the earth shared, as later it partook of her joy when her daughter was for a season restored to her. No fiercer or more chaste statue exists, and none more pathetic, than the seated mourning Demeter. And when in the myth Kore is given back to her, there is no hint of origin, only the boundless joy which spreads itself in the renewal of the boundless soil's gifts to man. That in the later and other forms of mystery, which Clement confused in his polemic, there were shameful features is true. But nothing that is known of the Eleusinia proper carries such a suggestion. Eleusis, the one expression of teaching that passed out through the veil of obscurity, is the hope so needed in Greek religion—that the future life was to be made happier because of participation in the mysteries. "Demeter . . . bestowed on us two precious gifts: the cultivation of the fruits of the earth . . . and the ceremony which brings to the initiated the sweetest consolation at death and the hope of eternity" (Theocritus, "Purgatory," cited by Philon, *Eleusis*, pp. 41-42, London, 1906). Cicero and others might be quoted to the same effect. Granting the truth of this, one great reason

for reverence for the Eleusinia is evident. Moreover, much as Christian pilgrims sought and believed they found the favor of God by visiting the Holy Land and traveling the roads trodden by the Savior's feet, so the mystic thought to secure the goddess's favor by visiting the scenes where she sorrowed and then found joy. Add to these the sense of moral and religious relief brought by the purifications of fasting and baptism, and little more of explanation is needed to justify from the standpoint of the old religions, the high estimation in which the Eleusinia were held throughout the Greek world and in the Roman.

11. Dionysian-Orphic Mysteries.—Of a very different type from the Eleusinia were the Dionysian-Orphic mysteries, which from the fifth century B.C. on invaded and permeated popular Greek religion.

1. Character.—The character of the god and of the rites of these mysteries furnish clues to the character of the man from whom these derived their name. *Chthonios* furnish clues to the character of the observance. Dionysos (*Chthonios*) was not in the Homeric pantheon, but he had the beginning of the sixth century he had sealed Olympus. He was of Thracian origin, in all probability the deity of the *fratres* (who gave their name to satyrs—Harrison, at sup., p. 279) or the *Beos*, a mountain tribe which had the reputation of being the worst of brigands, living on Mt. Haemus (Strabo, vii, 318, and Fragment 25), which yielded in religion or politics to no conqueror till Ninetes of Boreians (q.v.) at the end of the fourth century, was then for Christianity (Justinus of Nola, *Cursum*, cxxi.). The traditional origin of Dionysos from Thabos (as in the *Prolegomena* of Sophocles) is an attempt to give this foreign god, who had been received into the pantheon, a native origin. His late arrival in Greece is vouched in the prologue to the *Electra* of Euripides: "Now I come to Hellas, having taught all the world else my dance and my rite of mystery" (Harrison, at sup., p. 271). This statement involves the fact, which could be abundantly attested, that the Dionysian ceremonies had spread widely, partly in consequence of northern (Thracian) migration in two streams, one via Macedonia to the Greek peninsula, and the other into Asia Minor and thence east and south, having meanwhile assimilated much from the mysteries of the Great Mother for which Asia Minor was celebrated. The names and rites by which this god was known encyst the facts of his origin, his wanderings, and his nature. "Sabaoteos" bespeaks Thracian and Phrygian, and contains in itself the idea of sleep brought on by sabaotum, a fermented drink made of grain. "Dionysos" has a Thracian ring which suggests confused sounds, as the rumbling of thunder, or of the snuff, or of organic music—the noise of the rout. And this fits in with and is used in connection with the myth that Dionysos came uninvited to birth when his mother Semele (an earth deity) was smitten with the lightning of Zeus. He was also "Dendrites," the "tree-child"; and then specialized as deity of the grape and of wine. Similarly as "Dilyrambos" he suggests the leafy round made of honey. Many other titles might be cited to the same purport were these not sufficient to reveal his

...with a firm faith believe and profess all and every one of the things contained in this creed which the holy Roman Church maintains...

In the following ten articles the candidate accepts (1) all the conditions and ordinances of the Roman Catholic Church; (2) the interpretation put upon the Scriptures by that church...

...I do, at this present, freely profess and truly hold this true Catholic faith, without which no one can be saved...

Since that time the Roman Catholic Church has added two articles which enter into the profession...

...I do, at this present, freely profess and truly hold this true Catholic faith, without which no one can be saved...

...I do, at this present, freely profess and truly hold this true Catholic faith, without which no one can be saved...

BRUNSWICK: The present work of Dr. J. H. Schaff, D. D., is the first volume of a series of three volumes...

TRIEBS, FRANZ: German Roman Catholic; b. at Gross-Glogau (88 m. n.w. of Breslau) Nov. 7, 1864. He was educated at the universities of Bonn...

lax and Mosler (1883-87; D. D., Mosler, 1888), and after being a parish priest in Waddesburg (Silesia), Mendorf, Soltau, Schwedt, and Mielitz, 1888-95, resumed his studies at Bonn (1897-1900), being at the same time engaged in parochial work...

TRIGLAND, JACOBUS: Dutch Reformed; b. at Vianen (7 m. s.w. of Utrecht) July 22, 1582; d. at Leyden Apr. 5, 1654. Of Roman Catholic parentage, he was brought up by relatives at Gouda...

BRUNSWICK: The present work of Dr. J. H. Schaff, D. D., is the first volume of a series of three volumes...

against the Romanists, producing, *Christliche end vriedelike vermaninge* (2 parts, 1623); *De broed der goddeloofghed* (1625); and three treatises resulting from the discussions raised by the latter book...

TRINE IMMERSION: A threefold immersion, consisting in the dipping of the candidate in the water three times—first, in the name of the Father, second, in the name of the Son, and, third, in the name of the Holy Spirit...

Son and of the Holy Ghost" (Diagham, *Origenes*, XII, xi, 1-7; Jerome (5th century), concerning Eph. iv. 5, presents the same view regarding the three actions constituting one baptism...

John Wesley thought trine immersion was the apostolic practice (E. Moore's *LIFE of Wesley*, 1825, New York, 1824). Trine immersion was the only form of baptism in general use among the early churches...

RELIGIOUS ENCYCLOPEDIA

ford, 1820. Robert Robinson (History of Baptism, p. 148, London, 1790) makes this statement: "It is not true that dipping was exchanged for sprinkling by choice before the Reformation, for all after that period. Opinion, the ordinary baptism was trine immersion." Watson Booth, Martine, in DCA, I, 181, says: "Trine immersion, that is, three dipping the head while standing in the water, was all but the universal rule of the church in early times." Trine immersion is supported by the testimony of Basil, 370; Cyril of Jerusalem, 380; Ambrose, 390; Augustine, 430; Theodoret, 450; Alcuin, 773; and others of the Fathers. The churches in the East, where Christianity was first established, still retain the trine form in baptism. Rev. Dr. George Washburn, former president of Robert College in Constantinople, says (Didache, ed. Schaff, vi, sup. p. 43): "As to the baptism question, the orthodox authorities here declare that no oriental church not under Roman Catholic or Protestant influence knows any other baptism than trine immersion." On the same page, footnote, concerning the practice of the Russian Church, it is stated: "Baptism is always administered by dipping the infant or adult three times into the water." The whole Greek Church, numbering nearly one hundred millions, administers the sacrament of baptism only by trine immersion. It is also the practice of the Armenian church, numbering seven millions. Schaff says: "Trine immersion and immersion of the whole body was the general practice of the ancient Church (Greek, Latin, and eastern) to this day in all Eastern Churches and sects, and in the orthodox State Church of Russia." (Didache, vi, sup. p. 54).

TRINITARIANS. A Roman Catholic order (Order sanctissimum Trinitatis redemptionis captivorum, also called *Order captivorum*), the members being at first permitted to ride only on asses; and in France, Mauritius, from their chapel, St. Mathurin or St. Mathurin at Paris), founded, according to tradition, in 1198 by Jean de Matha, O. S. F., near Barcelona, 31 m. n.w. of Nice, June 23, 1167. 4. at Rome Dec. 17, 1219 and Felix de Valois (b. 1127; d. at Paris Jan. 30, 1212). The legendary account of their origin is not generally maintained by the earliest known documents. This is a privilege of Innocent III. of May, 1193, approving the reception of property at Corfeff, specially the house given by Countess Margaret of Burgundy and implying the existence of the order XII-2

before the legendary journey to Rome, 1198. It is questionable whether the original idea of working for the ransom of the captives was Jean's or Margaret's, but, from the words of this document, more probably the latter. A second document of Dec. 1198, from Innocent, shows that the pope had sent back Jean for recommendation from the bishop of Paris and the abbot of St. Victor. On Jean's return with those and a copy of the rule, the pope confirmed the order. A new privilege of protection was granted by Innocent, June 18, 1209. The rule of the Trinitarians requires the brothers to live in obedience to the "minister" of their house, and in celibacy and poverty. Each single house is to be occupied by three clerical and three lay brothers, controlled by "a minister"; the latter a priest chosen by the brothers and required to hold a chapter each Sunday. At the head of the entire order is the minister superior, who convokes the annual chapter on the octave of Whit Sunday and directs the discipline over the ministers inferior. A third of the income of the order is set apart for the liberation of prisoners. The first minister superior was Jean de Matha, who received from Innocent III. the church and hospital of San Tommaso in Formis, on the Colina Hill. A few years after the establishment of the Trinitarians, a female branch was founded in Spain, though it did not receive a definite constitution until 1256. In 1199 the first mission was sent to Tunis and 1186 redemptive engines were brought back in triumph to Corfeff. The order, which had increased chiefly in the Latin countries, was extended to England, Scotland, Ireland, and the East, and was reconfirmed by Honorius III. (1217), Clement IV. (1267), and Clement VII. (1523) and Innocent VIII. (1484). The Trinitarians did not escape suppression, and efforts at reform led to divisions. Of the branches the most important is that of the Disinherited Trinitarians, established in Spain and recognized as a distinct congregation by Clement VIII. in 1600, and extended to France and Italy. In 1609 Paul V. declared them a mendicant order, but until 1688 they were under the general of the main order. The Trinitarians in the fifteenth century, they had some 850 monasteries, while Pierre Halpout states for his time, the first half of the sixteenth century, that they still possessed about 250 in eleven provinces. According to O. Braunberger (Géographie des Monastères, p. 27, 1911) in 1633 forty-seven of the eighty-seven Spanish monasteries of the order were suppressed, a like fate having befallen the six Austrian houses in 1783-80. F. Delandiere shows 105 houses for France and the Netherlands, of which at the end of the eighteenth century there survived sixty-three, besides eleven in England, one in Ireland, and seven in Scotland. The United Trinitarians became extinct in 1864, while the disinherited branch has maintained itself till the present day in four settlements at Lyons (1603), including the parish churches of Santa Maria Formosa and San Onogino, besides other settlements in Spain, Austria, Austria, and elsewhere.

THE NEW SCHIAFF-HERZOG

The order devoted itself, for the time being, to the rescue and education of negro children and numbers 450. The female order never flourished, having only ten cloisters in their chief seat, Spain, toward the close of the eighteenth century. F. Dan (Histoire de l'Ordre, Paris, 1680) gave the number of rescue expeditions as 383, the number of released captives as 30,720. The correct figure, if they could be produced, would undoubtedly be much higher. (A. H. R.).

TRINITY, DOCTRINE OF THE.
I. The Biblical Doctrine.
Old Testament (1).
New Testament (1).
II. The Theological Doctrine.
The Eastern Church (1).
The Western Church (1).
Persecution (1).
Origines of the Biblical and Theological Terms (1).
Yveson Conception (1).
A Concluding View (4).

The doctrine of the divine Trinity is the summarized statement of the historical revelation of redemption for the Christian consciousness of God. It affirms that God is not only the ruler of the universe, but the Father of Christ, in whom he is perfectly revealed, and the source of a holy and blessed life which transforms nature and is realized in the Church. It constitutes the distinctive characteristic of Christianity as contrasted with Judaism and paganism and is a modification of Christian monotheism. In this religious thinking may step with a more distinctness of modes of divine revelation (economic Trinity); or proceed to the assumption of three divine essences (ontological or immanent Trinity). Since the Church has completed this advance from the economic to the immanent concept, the confession of the latter is also recognized as adequate to a full Christian belief.

which refer to permanent forms and media of divine revelation, as the Word of the Lord in Gen. i.; Ps. xxxiii. 6; Wisdom xvi. 12; xviii. 16-15; Eccles. viii. 25; wisdom in Prov. vi. 22 equaled the angel of the Lord in Gen. xxi. 11-12; Eccl. iii. 2, 4, 6; and Mat. iii. 1.

Even in the New Testament the doctrine of the Trinity is not mentioned, though it is deduced from a collocation of passages and from the New Testaments. The doctrine of the Trinity is concerned chiefly with the person of Christ; the primitive Christian view of the relationship of Jesus presupposed that he was close to, and, in some sense, belonged to, God, as the instrument for the realization of the divine theory. Even Jewish theology had regarded the Messiah as ideally pre-existent, or, more realistically, as reserved for the millennium, though without inquiring whether he was a creature or not. The early Church, in like manner, held Christ to be sent from heaven to earth (Gal. iv. 4). The monistic title of Son of God received the deeper meaning of intimate communion and love between Father and Son (according to the self-witness of Jesus, Matt. xi. 27), which was manifest on earth (John x. 30), but based on pre-mundane existence (Heb. viii. 32; II Cor. viii. 9; Phil. ii. 6 sqq.). Christ, as, therefore, set in the name of God since "in him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9), and since he is the image of God (I Cor. iv. 6), and "the brightness of his glory, and the express image of his person" (Heb. i. 3). The Logos is bearer of the original self-revelation of God and is God (John i. 1, 14, 18); the stem and assumed Christ is called God (John ix. 28; I John v. 20; possibly also Rom. ix. 5; Titus ii. 13); prayer is made to the stem Christ (Acts ix. 14; Rom. x. 12 sqq.; I Cor. i. 2); practically Christ is indwelt with God even to identification, though subordinated to the Father where a distinction seems (I Cor. ii. 8, xv. 28). Even with reference to the Johannian Logos there is no thought of an immanent process of divine life, the Logos being simply the mediator of God's revelation to the world (John i. 4, 16, xx. 31); and God, in relation to Christ, may be termed either "God" (John xvi. 3, xv. 17) or "Father" (I Cor. vii. 6). Of the Holy Ghost the New Testament says that he spoke through the prophets (I Pet. i. 21), and that he rested in his plenitude on Jesus, empowering him for his messianic work (Mark i. 10; John iii. 34); at his departure, the latter promised "another comforter" (John xiv. 16-17), who should uphold and perfect the communion between the disciples and their head (John xiv. 26, xvi. 13-14). A similar view is expressed by Paul (Rom. viii. 16; Gal. iv. 6); the Spirit is termed both the "Spirit of God" and the "Spirit of Christ" (Rom. viii. 9). Through this union with the person of Christ the Spirit arrives at a certain proportion of definite content and function (I Cor. xii. 1, 2; Jas. ii.); the risen Christ seems to be identified with the Holy Ghost (I Cor. iii. 17). The Holy Ghost is divine in origin and essentially one with God (I Cor. ii. 10), being the self-consciousness of God and re-

waiting the deep things in him, not, however, in a speculative sense. The Spirit internalizes the self-revelation of God revealed in Christ, imparting the new life of divine communion expressed again in moral fruits (Gal. v. 22-23). These operations of the Spirit are regarded as personal (Rom. viii. 16; Gal. iv. 6), and the Spirit himself is considered to be a person, who may be grieved by sinful acts (Eph. iv. 30). A similar concept underlies the Johannine terms "teaching," "reporting," and "de-claring," as applied to the personal Paraclete (John xiii. 26, xvi. 8, 13). Nevertheless, to interpret these passages as implying a person distinct from God and Christ, whose Spirit he is called, is not warranted. Of the more directly Trinitarian references, the Apostolic benediction (II Cor. xiii. 13) points to the threefold equality of the redemptive life, in which the unity of the purpose of salva-tion comes to view, historically brought about by the sending of the Son and the imparting of the Spirit (cf. Gal. iv. 4, 6). The distribution of gifts, administrations, and operations (I Cor. xii. 8-10) refers back again to one Spirit, one Lord, and one God. The baptismal command (Matt. xxviii. 19) distinctly points, beyond doubt, to the faith of the Christian community concerning God, revealed through the Father, Son, and Holy Ghost. The dogmatic assertion, however, that the singular "name" signifies the unitary divine being trans-ferred to revelation, and that the collocation of Father, Son, and Holy Ghost represents their com-plete coordination, is not permissible. The creed elaborated from this formula maintains neither unity nor coordination, and the New Testament does not go further than a trinity of revelation. The essential emphasis in this connection is on the middle position of the Son; this is also substantiated by the circumstance that Acts and the epistles of Paul recognize baptism in Christ as the widely prevalent custom (Acts i. 28, viii. 16, x. 48, xiv. 5; I Cor. i. 13; Rom. vi. 3; Gal. iii. 27).

11. The Orthodox Tradition: There is no reason to seek for sources or types of the doctrine of the Trinity outside of Christianity or of the Bible, though in the eighteenth century efforts were made to derive the Christian dogma from Plato, and later from Brahminism and Pantheism, or 1. The later still, from a Hellenistic triad. Eastern Even with the resemblance between the Christian Trinity and the pagan triads far greater than it is, there could be no serious question of borrowing. The develop-ment of the Christian doctrine of the Trinity is his-torically clear, and its motives are equally well known, being almost exclusively due to Christolog-ical speculation. The formulation of the dogma-lic character of the Christian revelation, a process which required the closest attention of the histo-ric Christ with the life and essence of God. At the same time, Christian faith could tolerate neither any menace to monotheism nor any lowering of the unity of the Redeemer to a mere function or transitory phenomenon of the Godhead. The Apo-stolic Fathers did not feel the relation of the Father and the Son to be a problem, since they either con-

sidered the Son simply as an instrument of the Father, or identified him with the Father and the Holy Ghost. The apologists, on the other hand, who adopted for their basis the concept of the Logos for the interpretation of the person of Jesus, were indeed able to assign the Logos to a place within the revealing activity of God without im-pairing their monotheism, but could not make sure the concentration of revelation in Christ or his specific relation to the Father. Tertullian, who first formulated the concept *trinitas*, conceived of a self-declaring or Father in the Son and the Holy Ghost for the purpose of revelation preceding revelation itself. Origen completed this phase of development by postulating the eternal independ-ence of the Logos with God. While, however, Origen considers the generation of the Son (of the universe as well as eternal act, thus making him a partaker of the same essence with the Father, he has no clear idea of the nature of the Holy Ghost. He has an idea that the spheres of the persons of the Trinity are concentric: the Father ruling the universe, the Son rational creatures, and the Holy Ghost the saints. The modalistic type of Monothel-icism (q.v.) identified the persons of the Father and the Son; while Sabellius (q.v.) held Father, Son, and Holy Ghost to be successive forms of revelation, or "persons" (*prosopa*) of the God-head, to which correspond three cosmic periods; namely, of creation and law, redemption, and com-munion. The advantage of this view was the co-ordination of the Son with the Father; its disad-vantage, the contraction of the religious interest in the permanent mediocrity of Christ, which forced the idea of the hypostasis. An Arius in-tensified the distinction between the Father and the Son into an antithesis between creator and created, and dignified the eternity of the Son. It became necessary to connect with the eternal personal independence of the Son the assertion of his perfect divinity in the sense of identity of substance with the Father (homonous). The result was an un-satisfactory statement in the Nicene Creed (see *CON-STANTINOPLE CREED*) and its argument in the theology of Athanasius (q.v.), the essential of which is ontological, to conserve the essential mediocrity of Christ. Even Athanasius did not uncon-sciously rank the Father and the Son equal; nor does he have a technical term for the persons of the Trinity. On the other hand, he prepared the way for the emergence of the Holy Spirit; for the Spirit, who imparts to man fellowship in the divine nature, must himself share in that nature. The doctrine of the Holy Ghost as thus developed needed only the opposition of the Pneumatomachy (see *MACROBONIUS ANTI VRS MACROBONIUS SACRY*) to be crystallized into the teaching of the Church at the Council of Constantinople in 381. By their distinc-tion between "monothelism," or "essence," and "hypostasis," related to each other as "essence" and "person," the Cappadocians created a means of expressing the relation of the Trinity of persons to the unity of essence. According to Gregory Nazian-zen (q.v.), the peculiar properties of the three persons were, respectively, "the state of being not begot-ten," "of being begotten," and "procession," though

the Father still remained the primal divine person, the "source of Godhead." In the interest of this unity the final dignification of the Eastern Church, John of Damascus, taught the interpenetration and mutual immanence of the three hypostases (*per-sonas*), though he clung to the superiority of the Father, from whom the Holy Ghost proceeded through the Son. Augustine (*De trinitate*, Eng. transl., *NPNF*, lat. ser., II), unlike the Greeks, taught that the unity was neither in Father, Son, nor Spirit; but in the divine being in which all three are like man-ifestations of the Godhead. The Apostle Paul, the Father, from whom the Holy Ghost proceeded through the Son. Augustine (*De trinitate*, Eng. transl., *NPNF*, lat. ser., II), unlike the Greeks, taught that the unity was neither in Father, Son, nor Spirit; but in the divine being in which all three are like man-ifestations of the Godhead. The Apostle Paul, the Father, from whom the Holy Ghost proceeded through the Son. Augustine's interest in resolving the pronouncements of personality in favor of simplicity of unity was his Neoplatonism. This view diverges from the older modalism in that it rests not upon a theory of succession but of eternal coexistence and of mutual immanence, as shown by his choice of illustrations. These were the sim-ilitude of memory, intelligence, and will, resulting themselves in self-consciousness; or, again, of the lover, the loved, and love. It follows from the equality of persons that the Holy Ghost is to be regarded as proceeding from the Son as well as the Father. This became possible such formulations as the Athanasian Creed (q.v.). The doctrine of the immanent Trinity, which with Athanasius was most intimately connected with the doctrine of salvation, had now become fully independent of historical revelation, a subject lost sight of to a mystical contemplative piety. During the Middle Ages the Augustinian formula prevailed either for mystical absorption or dialectic refinements, with-out inherent change. The charge of tritheism (Ire-naeus) or interchange of Substantium (Abo-el-hach) by the nature of the inherited problem, which demanded a delicate point between unity and difference. Richard of St. Victor (q.v.) en-deavored to develop Augustine's specializations, de-ducting the necessity of a divine self-differentiation from the concept of love. Perfect love requires an object, and in the case of God that object can be only a person equal to himself in eternity, power, and wisdom. But since there can not be two di-vine substances, the two divine persons must be one and the same substance. The highest love, however, can not be limited to these two, but must love to infinity through the wish that a third be loved as they love each other. Thus perfect love necessarily leads to the Trinity; and since God is absolute power, he can correspond fully to this requirement of the concept. Thomas Aquinas (q.v.), however seeking to remain in harmony with Augustine, deduced the generation of the Son from the immanent process of divine thought, and the procession of the Holy Ghost from the loving will, without reaching real personal distinctions. Duns Scotus (q.v.), though interested primarily in the later side of the problem, dared give only a very reserved expression to his tendency. The Reformers stood upon the ground of the

Church catholic. Protestant dogmatism, placing monotheism first, considers God a single divine being in whom three subjects, Father, Son, and Holy Ghost, share equally, each of the 3. Protes- three being termed a person. These entities, persons must not be considered other real parts of the Godhead or individuals of a class, since the divine nature exists entire and undivided in each, so that to each one of them must be ascribed all divine qualities. Each person, how-ever, has a distinctive hypostatic character, which has two features: one as regards its mode of being; and the other as regards its mode of revelation. The internal difference rests upon an immanent activity of the deity, and they refer not to the common action of the Godhead, but to the distinctive activities of the persons—the generation of the Son by the Father and the inspiration of the Holy Ghost by the Father and the Son. This generation differs from the creation of the world in that by the latter is established an essentially different exist-ence from the creator himself, whereas generation implies a person like the Father in essence. In view of these *opera ad intra* the three persons have distinct properties: the Father, "paternity"; the Son, "filiation"; and the Holy Ghost, "proce-sion." With this would seem to imply priority of the Son over the Holy Ghost, and of the Father over both, as a matter of fact the three persons are absolutely equal in virtue of the identity of their divine essence, and mutually condition each other. The priority of the Father relates only to "order of substance" not to being; it is merely logical, not real. The Father could not be the Father with-out the Son, nor could they both be the eternal principles of spirit and life without the procession of the Holy Ghost. In so far as the three persons can be conceived as possessing real distinctions and individualities, the inter-divine life must be re-garded as a continuous circle issuing from the Father, and returning to him through the Son and the Holy Ghost. As regards their mode of revela-tion, each of the three persons of the Trinity has specific activities: the Father, creation, preserva-tion, and government; the Son, redemption; and the Holy Ghost, sanctification. Unlike the *opera ad extra*, these functions (*opera ad extra*) are undivided activities of the deity and thus common to all three persons; for though a given function is held to be especially appropriate to the hypostatic character of a given person, the possession of the function in question is not denied the other persons. In this sense it may be said that power is especially char-acteristic of the Father, love of the Son, and wis-dom of the Holy Ghost. It must be borne in mind, however, that dogmatic theology does not offer these explanations as a natural progression of the matter, but it holds the Trinity rather to be a mys-tery. These statements must, therefore, be con-sidered rather as negative, preventing non-Chris-tian views, than as positive elucidations. Turning from these eschatological formulations to their Biblical basis, the essential difference are manifest: (1) The New Testament speaks of the essential unity of the Son with the Father, and regards the Holy Ghost as the indwelling of God

in the faithful. This religious idea of the presence of God in Son and Spirit is replaced in dogmatism by the identity of the essence of the

problems of cosmology. Schleiermacher (q.v.) demanded a reconstruction of the doctrine according to the biblical rather than the Athanasian point of view, while himself persisting in the presumption of an eternal and original division in the divine being. German theology was scarcely impressed with the negative Criticism of England and America, and produced various modern types. (1) The economic Trinity is exclusively adhered to by A. Schweitzer, K. A. Haase, and H. A. Laitini (q.v.), while G. Pöhlner (q.v.) assumes an ontological basis for the triad of revelation expressed in the divine qualities of power, wisdom, and love. (2) There is a return to the immanent Trinity, not by way of revelation or experience, but of speculation. Of the two types one holds that the divine self-consciousness needs for its fulfillment a distinction between the thinking subject, the object thought of, and their resolution in unity (A. Trueman, q.v.). The other (H. R. Frank (q.v.)) modifies this by detaching from personality subject, predicate, and their unity, referring an hypostasis in God, and from the Christian experience of God conditioning sense of faith, guiltlessness, and transference into the state of ecstasies. The second tendency argues, from God as love upon an adequate subject necessarily distinct from the world and of identical essence with God, the mutuality of this love coming to rest in a third person (E. Hartmann and J. Müller; q.v.). K. T. A. Laitini (q.v.) combines these two types and kindred theories on the scheme of love are worked out by J. A. Danner and W. Bopsch (q.v.). In these speculative theories, however, neither the identity of the divine subject and object, nor the mutuality of this love, give a third independent factor which can be construed as a hypostasis. The same criticism applies to the theory of Frank. (3) More definite meaning is given when that from which God is held to separate himself is regarded not as a being identical in essence with himself, but as the world (Ne-Hopflis, C. H. Weiss and A. E. Riedemann; q.v.), yet it is obvious that such a theory is antagonistic to the scheme of Christian soteriology. (4) Other theologians seek to return to subordinatist ideas, as K. F. A. Kahle (q.v.), who define the Son and the Holy Ghost as "God in the second and third sense of the name," and more suitably, Christian Theophilus (q.v.). (5) B. Reha (q.v.) came nearest a real revival of the doctrine, not so much by disavowing the idea of God absolute being, absolute spiritual nature, and absolute personality, as by his concepts of the head of the created world of spirit and of the Holy Ghost as the unity of thought and existence, a theory which contains elements of a system which would connect the conditions of religious and moral life with the eternal being of God. (6) J. C. R. Hofmann (q.v.) has attempted to combine the economic and the immanent Trinity, holding that the relation of the Father and the Son is intra-divine, though comprehensible to man only in the historical self-revelation on the basis of the Bible. Avoiding any attempt to penetrate into the pre-eminence existence of God, he claims to apprehend the historic relation of God to man in redemptive revelation as the sense time and space eternally

somewhat similar position is taken by M. Kahler (q.v.) who, while differing from the theistic activity of God a corresponding ontological condition of divine being upon that this be not employed in constructing intra-divine relations. The idea of the immanent Trinity is to serve only to impress the richness, sufficiency, and activity of the divine life. With A. Ritschl (q.v.), though not employing the word Trinity, had designated Christ and the Church as the eternal content of God's thought and loving will. H. Schulz (q.v.) saw, further, the eternal indwelling of God in Christ and the Church based upon the eternal unfolding of his being in Word and Spirit. Julius Kaizer (q.v.), finally, emphasizes that Trinitarian statements are matters of faith only in so far as they are based on the historic Christ and the historic communication of the Holy Spirit. Moreover, the economic and the immanent Trinity differ only in form, but in content they are congruent.

To speak of three persons in one (Gottsein) is to use an inadequate symbol. The ancient conception of person was elastic enough to admit a reconciliation after the distinction, but the modern idea of personality as a distinctly self-conscious, self-determining psychical unity would yield only a collective unity as well as extinguish the human self-consciousness of Christ or ascribe to him a double personality. Better is it to speak of three elements, or a threefold eternal determination of the divine being. No theory must impair the personality of the exalted Christ for Christian piety. In him divine grace takes human shape in history, and in union with the Father he remains the head of the Church. Likewise, God's holiness, transforming the earthly, abides in the historical form in the community of redemption, which joined in the Spirit with God through Christ, participates in eternal life. To avoid empty schematism and barren field of mystical contemplation, in the interest of vital reality, the immanent Trinity must never be isolated from the revealed. The religious value of the doctrine of the Trinity consists alone in expanding the history of revelation as the self-disclosure of the eternal God. The doctrine is a safeguard against false deistic representations of divine transcendence only when God's wisdom and love are viewed, not in an inaccessible self-revelation beyond, but as a world-immanent redeeming revelation. Against pantheism the great weapon is the strictly personal, ethical conception of God's loving will, of necessity referring to the historical revelation. Thus the order ever remains from the triad of revelation to unity and not vice versa, and the doctrine of the immanent Trinity can be no more than a limiting concept. (O. Kreyer.)

RELIGIOUS ENCYCLOPEDIA Trinity, Doctrine of the

scripta Confirmed by Trinitarian Protestantism, being taken from the Works of various Protestant theologians...

given in Rev. iv. 8 occur only in a fragment on a Coptic ostracum. In the West the Summary of Gelasius shows...

TRINITY, FESTIVAL OF THE. See TRINITY SUNDAY. TRINITY SUNDAY: The first Sunday after Pentecost. It was introduced into the calendar by Benedict XII. in 1365...

The age and the origin of the Greek trisagion are obscure, though legend tells that in the patriarchate of Probus (448-449) after four months of earthquakes...

TRIPOLIS. See PERUGIA, PRENESTINE, I, § 8. TRISAGION: The term applied in liturgy to the Sacrosanct Per anathema in Rev. vi. 8 "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory..."

At all events, the formula is older than the 4th century, and is certainly not Jewish in origin. It is found in all Oriental liturgies. The fact that it does not occur in the Clementine liturgy may be due either to age or to the circumstance that this liturgy is only for the consecration of bishops...

TRISTRAM

Tristram was the name of the hero of the novel 'The Last of the Mohicans' by James Fenimore Cooper. The text describes his adventures and his role in the story.

THE NEW SCHAFF-HERZOG

This section discusses the historical and theological context of the New Schaff-Herzog encyclopedia, particularly focusing on the doctrine of the Trinity and the relationship between the Father and the Son.

TRITHESM. See TRITHESMIC CONTROVERSY.

TRITHESMIC CONTROVERSY: A controversy of the sixth century which so complicated the three persons of the Trinity as to lose sight of the unity. Its history is closely connected with that of Aristotelianism in the Church...

was held to be a mystery, to be revered with silence and only to be analyzed so far as necessary to refute heresy, and because of a mistaken interest in monothelism in the fourth century...



to the three "hypostases" was God in essence and nature (one called Tetralia); and the Nicite who held that after the union of the nature in Christ there was no further difference. The trinitarian controversy may be assumed to have been terminated by the invasions of the Persians and Arabs into Egypt, the land which seems to have been its center.

The penetration of Aristotelianism into the West and the rise of scholasticism led to another trinitarian controversy though more restricted. The nominalist Roselinus (q.v.; see also Roselinus) declared that either the Father, Son, and Holy Ghost were *res res*, or that the Father and the Holy Ghost had become incarnate with the Son, the former being the more probable. In 1092 Roselinus was compelled, by a group held at Soissons, to recant; and when he repeated his views, Anselm of Canterbury refuted him in his *De deo trinitate et de incarnatione verbi contra Roselinum Roselinum*. In more recent times the Cartesian philosophy led some to trinitarian views, such as those of William Sharpeck (q.v.) and Pierre Payllat of Paris (d. 1709). Heinrich Nicolai of Danzig (d. 1669), the rationalist Anton Othman (d. 1829), and the Roman Catholic Anton Günther (d. 1852) were charged with teaching trinitarianism.

TRITHEMIUS, trit'-em-i-us, JOHANNES: German Benedictine; b. at Treves (1462 or 1463, according to Trinius Feb. 17, 1863). He was educated at the university of Cologne, Bonn, and Göttingen from 1483 to 1488 (in the school, Göttingen, 1881); was vicar at Mainz in 1489; became private-lecturer at Göttingen, 1491; associate professor at Bonn, 1502; professor of systematic theology at Heidelberg, 1504; and succeeded Pflüger as professor in 1508. He has written *Versuch und Offenbarung bei Johann Gerhard und Melchior Gessner* (1711); *Richard Röhle* (Freiburg, 1869); *Die wissenschaftliche Lage und ihre Aufhebungen an die Theologie* (Tübingen, 1907); *Die Abhandlung des Christentums und der Religionsgeschichte* (1922); *Politische Ethik und Christentum* (Göttingen, 1924); *Das Historische in Letzte Religionsphilosophie* (Gießen, 1924); *Psychologie und Ethik in der Religionswissenschaft* (Tübingen, 1925); *Die Bedeutung des Protestantismus für die Entwicklung der modernen Welt* (Münch, 1926). On *Trinitas* see *Staat und Kirche* (Tübingen, 1907); and contributed to *Geschichte der christlichen Religion, in Kultur der Gegenwart*, I, iv (Leipzig, 1909); also *Schülerjahre der Philosophie des Giordano Bruno* (Halle, 1910).

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who in 1508, made him head of the small abbey of the Irish monastery of St. James in the same city. Here, in retirement and study, Trithemius passed the remainder of his life. Comparatively few of the numerous writings of Trithemius, which were devoted to theology, history, and occultism (his studies in the latter gaining him the reputation of a magician), were published during his lifetime. To the latter category belong his *Steganographia, sive de rebus occultis scriptura* (written in 1508; Frankfurt, 1606 [see J. E. Bailey, *John Dee and the "Steganographia" of Trithemius*, London, 1879]); and *Polygraphice libri primus* (written in 1507; Oppenheim, 1818 [French transl., *Polygraphie, ou universelle écriture chiffrée*, Paris, 1611]). Of his theological writings the most important is the *Sermones et orationes ad monachos* (written in 1488; Strassburg, 1516). As a historian Trithemius gained wide fame during his lifetime, but he writes from a partisan point of view, and even invented sources, as "Heinrich's" *Liber octidocimus historiarum*, which he cited as an authority for the period from 449 to the reign of Chlodowich, or the Franks chieftain "Maginifid." These histories have no value except when treating of their author's own times. His theological writings were collected under the title *Johannes Trithemii Opera pia et spiritalia quaeque reperiri poterunt* (ed. J. Busius, Mainz, 1604) and in J. Busius' *Paraphrasen operum Joh. Trithemii, Johannis Trithemii, et Hincmari* (1605); his historical writings appeared as *Johannes Trithemii, . . . Opera historica* (ed. M. Freber, 2 parts, Frankfurt, 1604), while J. C. Schlegel edited the *Annales Historiarum* (St. Gall, 1690); and his letters formed the volume entitled *Johannes Trithemii, abbas Spontaneensis epistoliarum familiarium libri duo* (Hagenau, 1536).

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Trinius

THE NEW SCHAFF-HERZOG

Trinius alone has power to judge heretics, and accordingly disapproving the royal proceeding in the case of the Knights Templars (see TRINIANUS), and the second opposing the illegal seizure of the college of cardinals, an attitude still further emphasized in his *Contra adversarios et seminarios*. These thoughts are summed up in his *Summa de potestate ecclesiastica*, written about 1522 (Augsburg, 1473, etc.; 2d ed., Bonn, 1854), in which the doctrine of papal supremacy over emperor and prince is carried to its utmost extreme.

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1882; d. there Nov. 19, 1857. He studied theology at Göttingen, Bonn, Heidelberg, Frankfurt, and Leyden; became professor of oriental languages at the academy of Geneva, 1806; preacher there in 1809; and professor of theology in 1818. In 1818 he was sent with his colleague Giovanni Dodati to the Synod of Aost, as delegate of the viceregal company of Geneva ministers; and he there vindicated Calvin's theology against the Arminians. In 1822 he was army chaplain under Duke Hilarion of Rohan, during his final campaign in Valais. His works are: *Contes populaires ou la vie de Dieu et la gloire de Genève, mémoires écrits par occasion de P. Cotton, ministre, contre le P. de Genève* (Geneva, 1823); *De la laïcité ecclésiastique* (1828); *Contes populaires de Genève* (1838). He passed original (1858).

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RELIGIOUS ENCYCLOPEDIA

konstantin in Lower Carinthia in 1546. But in 1547 the storm broke over the Evangelicals, and Truber...
He became pastor at Kempen in 1552, and published the New Testament (Tübingen, 1557-77; 2d ed., 1823); Artionii ad delii (1557), a compendium of the Augsburg, Wittenberg, and Strass Confessions; Ordinationes ecclesiae, a church order (1564); Trithemii Psalterium (1567); and Catechesis a theologiae scholastica (Tübingen, 1570).
At the same time many of these works, including the New Testament, were translated into Croatian. In the mean time Carinthia had become so thoroughly Protestant that in 1600 Truber was recalled. In 1602 he removed to Laibach, but in December he and other Evangelicals were tried before the bishop, who, however, was himself confronted by a formal charge of immorality, which, for the time being, halted the proceedings against Truber. The latter's work of organization now went on unhindered. But when, on Apr. 28, 1604, the archbishop, visiting Laibach, attended mass at the cathedral, the noble of the estates attacked him to the door, but, turning, went to the Church of St. Elizabeth, where Truber was preaching. This gave opportunity to his adherents not only to secure the prohibition of the church-order which he was attempting to introduce, but also his perpetual banishment from Carinthia. Truber now became pastor at Laufen on the Neckar in Württemberg, 1605-06; and then at Derschingen until his death. For the progress of the Reformation and the Counter-Reformation in Carinthia see INFERA AUSTRIA, THE REFORMATION BY; also FERDINAND II. AND THE COUNTER-REFORMATION IN AUSTRIA, § 5. (C. W. B. S.)

points in 1034. The lay population, sometimes only the feudal nobility, was bound by oath to observe the rusticities agreed upon: Church buildings and their surroundings, also special classes of people like clergy and monks, at times also pilgrims, merchants, and women, but especially peasants working in the fields, were protected by statute against attacks arising from feuds.
This older movement for peace was followed by the "Truce of God" in the proper sense. Its characteristic in contrast with the older movements, was the fact that on definite days and at definite periods (the so-called binding days or periods), every feud was prohibited; the armistice, thus introduced, was traced back to the will of God. About 1040 the new institution began to take root in the whole of France. It pervaded also Burgundy, Flanders, southern Italy, Spain, and Germany, but did not attain popularity in England. While the scope of older times was dependent upon the number of people who had sworn to it, it became now, under the influence of the papacy, a general church law. The "binding periods" were originally from Saturday evening to Monday morning; but after 1040 they extended from Wednesday evening to Monday morning. It soon became customary to select not only special days of the week, but longer periods for times of peace; as, for instance, Lent and the period from Easter to Trinity Sunday; also the time from Advent to Epiphany. The prohibition of violence was usually ecclesiastical, but sometimes secular. After 1100 the practice, under other names having been introduced. In the canon of the Fourth Lateran Council (1215) no mention is made of it. (S. SCHWABER, IRRENEUM.)

True Reformed Church

made a pilgrimage to Italy. His day is Apr. 26. His remains were interred in 1516, and his basilica was rebuilt. His legendary life is preserved in three treatises: one of the sixth century (ed. F. J. Moos, Quellensammlung der Baslerischen Landesgeschichte, iv, 23; Oesterle, 1845; MOFF, Script. rer. Helv., iv, 352 seq.), a second by Abbot Eichenmüll early in the sixth century (ed. Moos, ut sup., pp. 25-26, Apr., iii, 424 seq.), and a third written in 1279 or 1280 (ed. A. S. Apr., iii, 424 seq.). (O. KELLER.)

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THE NEW SCHAFF-HERZOG

The fifty-fifth canon repeated the Eastern prohibition of fasting on the Saturdays in Lent; the sixty-seventh forbade the eating of blood or of sufficed animals; and the eighty-second prohibited the use of certain pictures of Christ as the Lamb of God, particularly those in which John the Baptist was also represented. Through the legate of Pope Sergius I. signed the canon of the synod, when Justinian demanded the signature of Sergius I, the latter refused and absolutely rejected the canon of the synod, because the authority of Rome was assumed. Yet a definite pronouncement of the church was never delivered. Hadrian I, in 755, spoke as if he approved them, but John VIII (872-882), while not specifically rejecting any canon, declined to approve any which were contrary to former canons, to papal decrees, or to good morals. The Greek Church, on the other hand, has always recognized the Trullan canon as the valid measure of an ecumenical council. (A. HATZEL.)

TRULIAN REFORMED CHURCH

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TRITHEMIUS

TRITHEMIUS, HERRY CLAY: Congregationalist; b. at Stonington, Conn., June 8, 1830; d. in West Philadelphia, Pa., Dec. 8, 1903. His education was chiefly private. He was in business from 1848 till 1858, when he became state missionary of the American Sunday School Union for Connecticut. On Sept. 10, 1862, he was ordained as a Congregational clergyman in order to go as chaplain to the Tenth Regiment Connecticut Volunteers, and was in the army service till Aug. 25, 1865 (promoter of war in South Carolina and Virginia, 1863). From 1865 till 1871 he was secretary for the New England department of the American Sunday School Union; was normal secretary of the society till 1875, when he came to his final position, the editorship of The Sunday School Times, published in Philadelphia, of which he subsequently became owner and which he brought to the first rank of excessive labors he broke down in the winter of 1880 and in Jan., 1881, went for rest and recreation to Egypt and Palestine. He had no linguistic talents for oriental or Biblical research, but he devoted much attention to archeology and wrote two volumes which display wide reading and have been well received. The first, Kadesh Barnea (New York, 1884), describes, justifies, and puts in its proper setting what has been accepted as the discovery of the true site of Kadesh Barnea at Gades, visited on Mar. 30, 1881. The second was The Israel Covenant (1883). The last was supplemented by The Israel Covenant (1890) and The Covenant of God (1899), both valuable. Considered how busy his life was, his authorship in the way of books was large, for, in addition to those men-

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timed, he wrote five biographies, Henry Ward Camp (*The Knolly Soldier*, Boston, 1853); Elliot Bowler Dutton (Hartford, 1861); John West Banton (*Falling in Harvest*, Philadelphia, 1867); Henry Hatch Manning (*The Captives Heart of the Army of the James*, Boston, 1869); and Henry Philmore Haven (*The Mad Experiment*, New York, 1880), and several books on his specialty of Sunday-school instruction, *The Sunday-school Concert* (Boston, 1861); *Teaching and Teachers* (Philadelphia, 1885); *The Sunday-school, its Origin, Mission, Methods and Administration* (Chas. Scribner, 1888); and *Principles and Practice* (1889).
 TRANSCENDENT: C. B. Howard, *The Life-Story of Henry Clay Trumbull*, Philadelphia, 1908.

TRUTH, TRUTHFULNESS.

- I. Theory of Religious Knowledge.
 - A. Aristotle (1).
 - B. Kant (2).
 - C. Hegel (3).
 - D. Schleiermacher (4).
 - E. Husserl (5).
 - F. Heidegger (6).
 - G. Heidegger (7).
 - H. Heidegger (8).
 - I. Heidegger (9).
 - J. Heidegger (10).
 - K. Heidegger (11).
 - L. Heidegger (12).
 - M. Heidegger (13).
 - N. Heidegger (14).
 - O. Heidegger (15).
 - P. Heidegger (16).
 - Q. Heidegger (17).
 - R. Heidegger (18).
 - S. Heidegger (19).
 - T. Heidegger (20).
 - U. Heidegger (21).
 - V. Heidegger (22).
 - W. Heidegger (23).
 - X. Heidegger (24).
 - Y. Heidegger (25).
 - Z. Heidegger (26).
 - AA. Heidegger (27).
 - AB. Heidegger (28).
 - AC. Heidegger (29).
 - AD. Heidegger (30).
 - AE. Heidegger (31).
 - AF. Heidegger (32).
 - AG. Heidegger (33).
 - AH. Heidegger (34).
 - AI. Heidegger (35).
 - AJ. Heidegger (36).
 - AK. Heidegger (37).
 - AL. Heidegger (38).
 - AM. Heidegger (39).
 - AN. Heidegger (40).
 - AO. Heidegger (41).
 - AP. Heidegger (42).
 - AQ. Heidegger (43).
 - AR. Heidegger (44).
 - AS. Heidegger (45).
 - AT. Heidegger (46).
 - AU. Heidegger (47).
 - AV. Heidegger (48).
 - AW. Heidegger (49).
 - AX. Heidegger (50).
 - AY. Heidegger (51).
 - AZ. Heidegger (52).
 - BA. Heidegger (53).
 - BB. Heidegger (54).
 - BC. Heidegger (55).
 - BD. Heidegger (56).
 - BE. Heidegger (57).
 - BF. Heidegger (58).
 - BG. Heidegger (59).
 - BH. Heidegger (60).
 - BI. Heidegger (61).
 - BJ. Heidegger (62).
 - BK. Heidegger (63).
 - BL. Heidegger (64).
 - BM. Heidegger (65).
 - BN. Heidegger (66).
 - BO. Heidegger (67).
 - BP. Heidegger (68).
 - BQ. Heidegger (69).
 - BR. Heidegger (70).
 - BS. Heidegger (71).
 - BT. Heidegger (72).
 - BU. Heidegger (73).
 - BV. Heidegger (74).
 - BW. Heidegger (75).
 - BX. Heidegger (76).
 - BY. Heidegger (77).
 - BZ. Heidegger (78).
 - CA. Heidegger (79).
 - CB. Heidegger (80).
 - CC. Heidegger (81).
 - CD. Heidegger (82).
 - CE. Heidegger (83).
 - CF. Heidegger (84).
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In a treatment consistent with the modern aesthetic position, truth and truthfulness or reality can no more be separated than "faith which is believed" and "faith which believes." Truthfulness presupposes a "will for truth." Such truth has become a possession that discloses itself to the entire man only as he fulfills certain conditions.

I. Theory of Religious Knowledge: For the naive consciousness human knowledge is the inner picture of outer reality. This postulate lies at the basis of all systems of identity of truth.

A. Aristotle thought and being. The view pre-eminently valued until the time of Kant, and, though not wholly erroneous, yet since Plato's ethics came more and more to be religious. Medieval logic, however, stood upon Aristotle, and how seriously it claimed to deal with experience is best shown in the fundamental conceptions of the universal and the particular.

But Kant until then was Aristotelian and the logic of the cognition of nature. There was scarcely the inception of a logic of history. Of the Greek foot-prints turned from nature and founded ethics, and Plato's ethics came more and more to be religious. Medieval logic, however, stood upon Aristotle, and how seriously it claimed to deal with experience is best shown in the fundamental conceptions of the universal and the particular.

But upon the point that truth was simply a picture of the real experientially, there was no disagreement; and historical, ethical, and religious knowledge was logically connected in form derived from the cognition of nature. To the truth that attained by the natural sciences was added, in Christian dogmatics, that given by supernatural revelation alone; and yet positively as revelation was preferred, it did not alter the con-

ception of truth as such. There has never been a more unitary universal philosophy than Scholasticism (q.v.), and yet this was but the scientific projection of naive knowing and popular faith. Even the peculiar products of the original knowledge of the mystic, derived by contemplation and reality were not too remote to be incorporated in the general world-view, under the ruling impression that truth was the image of reality and fundamentally one. The first to waver were the nominalists. William of Occam taught that the most important degree contained elements inconsistent with the principle of reason. His pupil, Robert Holcot, was the first to touch the "twofold sense," which the Lateran Council (1515) condemned, namely, that the same thing may be theologically false and philosophically true and vice versa. Luther was a nominalist, repudiated the Aristotelian logic in theology, adhered to the twofold sense, mysticism, and the Bible; he deserved to be recognized as the first theologian of experience, who from his own inner life and conduct arrived at a new conception of truth. Through Metaphysics, restrained by a new philological, critical edition of Aristotle, the medieval view again gained central place in Protestantism. Meanwhile, philosophy was diverted from dogmatism to become empiricism, sensationalism, or skepticism.

The mathematical physical science of Sir Isaac Newton had attained a degree of certainty, until recently unattainable and almost uncomparable. At this point, Kant sought the fundamentals of this shift, and found them by a critical analysis of human experience. He discovered

a critique that is a priori forms of time and space and the categories of the intellect were the tools whereby the reason reaches into and legislates upon the unbounded raw materials of sense, thus first making scientific sense-experience possible. Reason together with what it contributes, alone enforces itself upon sense phenomena, producing knowledge which it imparts strict conformity with law, necessity, and universality. In drawing attention to the universal relations that make knowledge possible, Kant removed knowledge from the things in themselves, which needs to an incommensurable extension, into the inner intuition of the active human spirit itself. He did not surrender it to the empirical individual; but, by logical critical deduction, he set forth pure reason as an inner structure of the human spirit-life, transcending every form of individuality and all empirical psychology, and possessing its own coherent laws as well as universal validity. Neither has pure philosophy ever claimed here; on the contrary only that mathematics and physical knowledge made possible. The old naive conception of truth with the indulgence of extravagant suppositions on the part of speculative philosophy had to be destroyed, in order, as he professed, to save faith; for to apply the instruments of pure reason to that which is not subject of experience (things) would lead to nihilism. The truth of the subjects outside of that experience must be apprehended by another way, that of faith. This way is by the course of the a priori moral law.

Founded upon the experience of the practical reason, the knowledge of freedom, immortality, and God (on the three postulates, see HATTEMAN, *Prolegomena*, or I., § 1, § 2) is more secure than if derived from the complex of outer experience. This meant the reestablishment of the will in philosophy, which in the Aristotelian metaphysics had become a mere attendant of the intellect (cf. Thomas Aquinas, in *SCHELLERMAN*, III., 2, § 1). In this truth of the practical reason, ethical truth obtained an impregnable security, and here Kant laid the basis. The doctrine of the twofold sense had become firmly established in principle and method, and notwithstanding recurring attacks, it prevails to this day in theology and philosophy.

Certainly there is only one truth; but it does not lend itself so readily to the convenient scheme of reality there and thought here. On the contrary, in different ways, by means of different

3. They rest powers, and in pursuit of differing historical interests, the human spirit avails itself of that accessible to it which proves to be truth. According to the ways pursued, truth is realized as knowledge of nature, of morality, of religion, or of art. A postulated generalization, like the popular German "positivism" of the day, affords no more than an abridgment of the kingdom of realization allotted to man. Thus, by this specialized interest, one side of the truth has come to light only recently, the truth of history. Just as the preparation of the materials of physical knowledge by Newton and his colleagues was necessary to render the critical analysis of Kant possible, so the theory of history, neglected from the time of Aristotle, had to await the preparatory historical research and grouping of material by Leopold von Ranke and his collaborators. Now, the distinction between the processes of knowledge of natural science and scientific history is actually unobscured as well as as inquiry as to their limits. The human spirit operates under the voluntary impulse toward historical research differently from its method toward the knowledge of natural science. In the latter the process is from the individual as a mere example of the many to the concept of multiplicity, and further to law amidst manifold phenomena. Starting out from the particular, yet essentially indifferent to particularity, the reason ascends by ever repeated and rarer abstractions to the ultimate universal and necessary. But in respect of historical research, the interest attaches to the individual as regards its particularity, singularity, and unity. To invade the mystery of the individual is the specific undertaking of history. This does not mean its isolation; for the experimenter in natural science isolates the individual in order to master its phenomena, but, for the historical investigator, the single individual possesses its unity only in its relations, as a social individual. The term individual is not used here to refer only to the single human being, the individual exchange medium, but also to the collective uniting, such as the State, the people, or the Church. The correctness of the process with reference to natural science is shown by the applied technical results. While this text is wait-

ing in the ether, yet in the sum total of scientific knowledge, historical science presents a conception of history which is equally fundamental as a comprehensive world-view with natural science. Natural science aims to grasp the rational in the universe; historical science, the irrational in the particular and singular in the world; both are essential to a knowledge of the whole.

This examination is of the utmost importance to theology as the science of religion; because at the present hour, the question of the verity of religion resolves itself into an inquiry into the truth of historical religion. In fact, religion and

4. Religion history at present constitutes the and ground themes of theology thereby

5. History— It is to create its master-work. Two reasons may be ascribed for the unrest manifested on this account in certain theological and lay circles: (1) The historical theology (from J. S. Semler down) has done its utmost work in advance of a clear theory of the relation of history and religion; but the problems of historical theology lie essentially more in the order of historical theory than in research; (2) The naive or traditional Christianity of many has not yet adapted itself to that advantage which devolves, with respect to the historical material, upon the reflective factor of appropriation by faith or personal conviction independently achieved. No longer is the truth that system of supernatural cognitions and opinions handed down by the theologians from generation to generation. Nor is it simply search for truth without rest or aim (Leasing). Just as for natural science there is in order a "will for natural science," so for religious truth there is requisite a "will for religious truth." The latter is undoubtedly at hand as idea, in general; but as reality it is present only in that receptive subject in which it has become reality. Religious truth is also the common historical property of the religious society, but only so far as experienced and adapted anew in the experience of the individuals. The scholasticism of Christianity no longer rests upon Aristotelian logic and Platonic mysticism, or ephemeris abstractions and the *via negativa*; but upon the fact that from the time of Jesus Christ there have been men continually who attributed absolute worth to Christianity and gave their life for it. There is no absoluteness on earth, but that of personal estimation and conviction. Religion demands no more than that men affirm: thou art true. God requires no more than that men shall fear, love, and trust him in all things. Christ asks no more than that men accept him as the way, the truth, and the life. The reality of the history of religion can be overcome only practically, each man working for himself and not by proxy in any other way. The only triumphant answer to the reality of universal religious history is its relation to the world, which is also its necessary complement for the theory of religious truth.

Under these circumstances error has won a different position in the religious system. There is not only tolerable, but also, on the average, necessary, dissonance in the harmony. Not every error is meant, but that of the sincerely working man,

called to Wilmunen, the residence of Philip IV., and there began a work of real significance in establishing the church of the Reformation in Walddeck. He was the leader and initiator of the various steps, introducing ecclesiastical instruction and producing an antiphony for the church service. Tryphonius was a man of marked piety and practical bent, was respected in the region as an authority in religious matters second only to Luther and Melancthon, and did no little service by his gifts for liturgy. He was a man of great earnestness and strong will, results in his fidelity to strict Lutheranism and in opposition to Roman Catholic or sectarian tendencies, so that the Walddeck church possessed always the character of a strictly Lutheran body. (VITROS SCRIPTURAE.)

Trithemius: V. Schultze, *Walddeckische Reformationsgeschichte*, Leipzig, 1905, et. 2nd. 1907, pp. 60-66.

TSCHACKERT, SEBASTIEN, PAUL MORITZ ROBERT: German Protestant; b. at Freystadt (22 m. n.w. of Glogau), Lower Silesia, Jan. 10, 1848; d. at Göttingen July 7, 1911. He studied at the universities of Breslau, Halle, and Göttingen, 1868-74 (lic.theol., Breslau, 1873; Ph.D., Leipzig, 1875); and in 1875 became privat-docent for historical theology at Breslau; associate professor of church history at Halle, 1877; full professor of the same subject at Königsberg, 1884, and after 1888 was professor of church history at Göttingen. In theology he belonged to the school of Tholuck and Julius Müller. Besides his work as associate editor of the *Zeitschrift der Gesellschaft für vaterländische Kirchengeschichte* and of the third, fourth and fourth editions of C. H. Kerst's *Lehrbuch der Kirchengeschichte* (in collaboration with G. N. Bonowitsch; Leipzig, 1899, 1906) and of *Das universelle Ausharperer Kerkentum* (1901), he wrote or edited *Anna Mariae in Bethlehem* (Gotha, 1876); *Pater von Ailli* (1877); *Die Päpste der Renaissance* (Hildesheim, 1879); *Die Missionen der römischen Kirche* (Gotha, 1880); *Verfall und Gekehrte*, welche der Missionen der römischen Kirche in Asien (Leipzig, 1886); *Johannes Bräunemann*, *Franciscus* (Gotha, 1887); *Georg von Polen*, *Biographien* (Leipzig, 1888); *Lebentage eines hessischen lichen Predigers und Scholien Martin Luthers* (1888); *Ursachen und Reformationsgeschichte der Heringshausen* (3 vols., 1890); *Paul Speratus von Hildesheim* (Halle, 1901); *Herzog Albrecht von Preussen* (Halle, 1904); *Unpolitische Briefe an die evangelischen Kirchenleitungen* (Göttingen, 1904); *Meinungen Johannes Rüd* (Strassburg, 1897); *Herzogin Elisabeth von Mecklenburg* (1899); *Antonia Christiana Leben und Schicksal* (Hannover, 1900); *Beziehungen der Antonia Christiana* (1900); *Stint und Kirche in Kempten* (Göttingen, 1901); *Methusalem*, *Grundlinien für die christlichen Missionen in deutschen Reich* (Munich, 1906); *Herzog Albrecht von Preussen als apostolisch bedingender geistlicher Landesvater der Reformationszeit* (Königsberg, 1909); and *Die Entwicklung der lutherischen und reformierten Kirchengemeinde seit dem vierzehnten bis zum neunzehnten Jahrhundert* (Göttingen, 1910).

TUDAL, SIO GOO AND MAOOG; and **TABLE** of the **VIETNAM**, 14.

TUCH, HIN, FRIEDRICH: German Lutheran; b. at Querslindung Dec. 17, 1806; d. at Leipzig Apr. 13, 1867. He was educated at the University of Halle (1823-29), where he became privat-docent in 1830 in the philosophical faculty, lecturing at first on Hebrew and other Semitic languages, and later on all subjects pertaining to the Old Testament. After being associate professor at Halle for a time, he was called, in 1841, to Leipzig in a similar capacity, becoming full professor two years later; in 1853 he became also canon of Zeitz. The chief work of Tuch was his *Konkordanz über die Genesis* (Halle, 1838), a book distinguished for its grammatical accuracy, wealth of information on the topography, flora, fauna, and customs of Palestine, and recognition of the historical kernel in the primitive records of Israel. The major portion of his writings, however, were brief programs and the like. These fall into two groups: linguistic and geographical. Among the former mention should be made of his *De Ethnologiae linguae sanctorum prophetarum quibusdam* (Leipzig, 1850); *De Ethnologiae linguae sanctorum prophetarum* (1850); as well as his *Evidenzbeweis sprachliche Ausdrücke* (1849), though his attempt to prove these Semitic inscriptions pure Arabic is now known to be erroneous. In the second category his most noteworthy contributions were: *De Nino* (1845), proving that Ninveh could have been situated only on the east bank of the Tigris; *Reise des Araber Ibrahim* (1850), and *Autonomen Martyr, seine Zeit und seine Pilgerfahrt nach Mekka* (1864), the first treatise of a Mohammedan traveler of the seventeenth century and the record of an Italian pilgrim of the latter century; and *Madrasa der heraufdunkelnde Pater* (1853), identifying Madras with the heap of ruins at the modern Sakhak. Attention should also be made to his *Die Himmelfahrt Jesu*, eine topographische Probe (1857), in which he sought to prove that Bethany was the place of the ascension; as well as his *Commentario de Mordochai in Ardenis* (Mek. 9. 8 (1853)), and his *Quaestiones de Floris Josephi Hirci Historico* (1859).

(VITROS SCRIPTURAE.)

TUCKER, V. NILES, in *NEW ENGLAND*, pp. 140-141.

TUCKER, BEVERLY DANDRIDGE: Protestant Episcopal minister; b. at Richmond, Va., Nov. 9, 1841. During the Civil War he served, despite his youth, on the Confederate side, and after the close of hostilities resumed his studies, being graduated from the Virginia Theological Seminary in 1873. He was ordained deacon in the same year and advanced to the priesthood in 1875, and from 1873 to 1882 was minister and rector in North Farnham Parish, Va. He was then rector of St. Paul's, Norfolk, Va., until 1906, when he was consecrated assistant bishop of southern Virginia.

TUCKER, FREDERICK ST. GEORGE DE LAUDON: See **STORR**, TUCKER.

TUCKER, WILLIAM JEWETT: Congregationalist; b. at Griswold, Conn., July 13, 1839. He was educated at Dartmouth (A.B., 1861), and, after

Tuckerman, Duchesneus

being a teacher for two years, entered Andover Theological Seminary (graduated 1865). He was pastor of Franklin Street Congregational Church, Manchester, N. H. (1866-73), pastor of Madison Square Presbyterian Church, New York (1873-79); professor of sacred rhetoric in Andover Theological Seminary (1879-83); and in 1883 was elected president of Dartmouth College, which position he resigned in 1898. At Boston he founded the social settlement called Andover House, and, in addition to assisting in editing *The Andover Review*, has written *The New Movement in Education: From Liberty to Unity* (Boston, 1892), and *Making and Unmaking of the Preacher* (Lyman Beecher lectures at Yale, 1899).

TUCKERMAN, JOSEPH: American Unitarian philanthropist; b. in Boston Jan. 18, 1778; d. at Havana Apr. 20, 1840. He was graduated from Harvard College, 1798; was pastor at Chelsea, Mass., 1801-28; in 1812 founded at Boston the first American society for the religious and moral improvement of women; in 1824 took charge of the "Ministry at Larp", a city mission organized by the Benevolent Fraternity of Churches in Boston; visited Europe to promote similar organizations; and on his return, in 1828, published *Principles and Results of the Ministry at Larp*. He has a permanent place in the front ranks of those who have promoted reform in philanthropic effort. His principal writings were collected under the title *The Education of the Poor* (Boston, 1875).

TUCKERMAN: His life was written by W. E. Chandler, Boston, 1841; and by Mary Carpenter, London, 1846.

TUCKREY, ANTHONY: b. at Kirton, Lincolnshire, Eng., Sept. 1529; d. Feb., 1670. He was educated at Emmanuel College, Cambridge, and took his master's degree in 1621, his D.D. in 1627. He became domestic chaplain to the earl of Lincoln, but after he was chosen fellow of his college, returned and was a very successful teacher. He then became assistant to John Cotton at Boston, and after Cotton's departure to New England, his successor. In 1643 he was appointed member of the Westminster Assembly of Divines for the county of Lincoln, and was one of the most active and influential members. After the death of Herbert Palmer, he was made chairman of the committee on the catechisms. He had a chief hand in the questions relating to the divine law in the *Larger Catechism*, and in the construction of the entire Shorter Catechism. While at London, he was minister of St. Michael's Church until 1648. He was made master of Emmanuel College, Cambridge, in 1648, vice-chancellor of the university in 1648, master of St. John's College in 1653, and regius professor of divinity of the university. He was one of the commissioners at the Bury, but failed to attend. He was censured for non-conformity. His controversy with Benjamin Whichcote is important as showing the trend of a new era in which, his pupil, out of the old era in Turkey, the teacher. These eight letters discuss the use of reason in religion, as well as differences among Christians, in a calm, dignified, and charitable spirit. They are models of Christian

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controversy. Turkey's Parliament Sermons and other occasional pieces were published during his lifetime; but his principal works are posthumous: *Perry Sermons* (New York, 1860); *London* (1870); *Practical Theology* (Amsterdam, 1879).

TUCKERMAN, D.M., vol. 236-238 (given references to works in this series).

TUDELA, BENJAMIN OF, SEE BENJAMIN OF TUDELA.

TUDESCHIS, NICOLAUS DE, SEE PANORRANTANUS.

TUEBINGEN BIBLE, SEE BIBLES, ANNOTATED; PRAPP, CHRISTOPHER MATTHEWS.

TUEBINGEN SCHOOL, NEW, SEE BATA, F. C.

TUEBINGEN, 17th-19th, SCHOOL, THE OLDER.

TUEBINGEN, 17th-19th, SCHOOL, THE OLDER. German Protestant school of theology, important in the Protestant theology of the eighteenth and nineteenth centuries through its concept of "Biblical supernaturalism;" owed its rise to Gustav Christian Storr (b. at Stuttgart Sept. 10, 1746; d. there Jan. 17, 1803). He was educated at Tübingen (1763-68), where Christian he long devoted himself exclusively to the study of the New Testament, and in 1769-71 made a tour of Germany, Holland, England, and France, studying and pursuing researches in the libraries of Leyden, Oxford, and Paris. Returning to Tübingen, he embodied his results in his *Observationes super Aeternitatem veritatis Scripturae* (1772) and *De doctrina de consensu Aeternitatis* (1775), the latter his inaugural address as associate professor of philosophy. He was transferred to the theological faculty, 1777, became fourth professor of theology, special superintendent, and city pastor, 1780; and full professor, second superintendent of the theological seminary, and third morning preacher, 1790, and he was constitutional councillor and chief court chaplain at Stuttgart, 1797-1803. Characterized by unusual acumen, power of combination, and unwearied energy, though lacking in imagination and speculative talent, he acquired a comprehensive education and profound learning. This was supported by a personality distinguished for simplicity and moral earnestness, tempered with a wise and humane humanity, commanding the esteem of friend and adversary alike. Nevertheless, his sermons (3 vols., Stuttgart, 1805-10) lack warmth and depth of feeling, being dry, prosaic, didactic, and almost wholly devoid of Bible passages. The attention which they commanded can be explained only by the reflection of his venerable and sincere personality. The accession of Storr to the faculty marked the beginning of a new epoch in the history of the theology of Tübingen. The Lutheran orthodoxy established there late in the sixteenth century had

retained unbroken away. The Church of Württemberg had remained true to its Biblical tradition, its essentially ironic position, and its doctrine desire to unite theological theory with of Sturm, practical religion, truth which it owed especially to the influence of Johann Brenz (q.v.). In the controversies of the sixteenth and seventeenth centuries the theologians of Tübingen had stood by the Formula of Concord, without relinquishing their Biblical-practical point of view. Early in the eighteenth century the chancellor of the university, J. W. Jäger (1722-26), in dependence on the method of Johann Cocceius (q.v.), sought to introduce a system of greater vitality, and his efforts were carried still further by C. M. Flatt (q.v.) and C. E. Weismann (q.v.). Flatt tending toward the school of Georg Calixtus (q.v.), and Weismann toward that of Spener and J. A. Bengel (q.v.). Nevertheless, neither the Bengel school nor the Wolfian philosophy could introduce a new phase of theology at Tübingen, though the former imparted its quiet Biblical stimulus. Meanwhile, in the second half of the eighteenth century, the Enlightenment (q.v.) began to assail all positive Christianity. It thus became necessary to gain a point of view which should retain the inalienable elements of the old truths while changing their form in adjustment with the new normative influences. Such was the task which Storr desired and sought to accomplish. Abandoning the orthodox substratum, he deemed it possible to lay a sure foundation for scientific theology and dogmatics on the sole authority of divine revelation as contained in the Bible, and attempted to derive the Christian truth from these sources, by means of grammatical and historical exegesis and through systematic logic. He aimed first to prove the authenticity and integrity of the New-Testament writings from historical criticism, and the credit of the authors from their relation to the events reported, from their characteristic points of view to be identified in the writings, and from the inevitable controlling influence of partisans and opponents. These authenticated Scriptures afforded as a result that upon Christ derives, in the highest sense, the authority of a divine ambassador, which was substantiated by his perfect ethical thought and conduct, but particularly the divine mission. From this authority follow in order, the truth of the doctrine, the authority of the apostles and the truth of their teaching, the inspiration of the apostolic writings, finally, the recognition and inspiration of the Old Testament, so far as the latter is attested by divinely accredited men. This position of Storr was distinguished from orthodoxy by his substitution of the authority of Jesus and his apostles for the inspiration of the Scriptures, by making the Scripture the sole source, even the text-book, of Christian teaching, and by his derivation of not only "human faith" but indirectly also "divine faith" from empirical historical deduction, while in doubt about attributing the virtue of proof to the "inspiration of the Holy Spirit." From the Enlightenment he differs sharply by the manner in which he employed historical and logical proofs in the service of the principle of authority. After the

establishment of the authority of Christ and the Bible, he needed no further internal proof of Christian truth from reason or experience. Claiming to deal also reasonably in receiving implicitly upon the attested authority of Scripture what reason is unable of itself to establish out of the nature of the case, Storr thus professes a merely formal principle of authority, the supernaturalism of the Christian truth, and a purely instrumental use of reason. This system was admirably carried out in his *Apologetische Theologie* of philosophen Kant's *de religione christiana* (Tübingen, 1783; Germ. transl., 1794), in which he maintained that he who refused to credit authorities that had shared the advantage of receiving special experience, merely because their teachings could not be deduced from the principles of unaided reason, deserted the point of view of true criticism. Such testimony on the contrary, should be seriously considered, just so soon as their moral efficacy was firmly established. With respect to the latter, the Christian historical faith indisputably possessed the valid, thank be to God, of pure reason. Storr also employed Kant's postulate of a necessary harmony between virtue and happiness to justify the New-Testament union of religion and morality.

For Storr there can be no occasion for the material influence of any philosophy whatsoever on the content of Christian doctrine. According to him, dogmatism and ethics had simply to combine the results of exegesis, but this was to result largely, as F. C. Baur pointed out, in an artificial congeries of passages from all parts of the Old and New Testaments, without regard to the genetic evolution of Biblical truth. For him there was no writing of the canon but only passages without discrimination of value, which is due to the fact that the principle of unity is not organic but formal authority. With reference to the doctrine of sin and grace, the result of his work seems to be a Semipelagian simplification and moderating of the dogma, satisfying neither deep religious nor scientific investigation and criticism. Thus he obtained faith from Storr's divinely prepared receptivity for doctrine; generating grace to an autonomous work of human moral relation, and regarded the Holy Ghost as a mere factor to aid and complete human action. On the statement he based the remission of punishment only on the passive election of Christ, accepting unquestionably the formal equivalence of the passion of Christ with the sin of the world, and deducing from his exaltation and the sanctification of his brethren. In his *Christology*, Storr, professing to be in accord with orthodoxy on the deity of Christ, but avoiding the *Communicatio idiomatum* (q.v.), and thus losing hold of the true incarnation of the Logos, perhaps unconsciously approximated a Socinian view of the person of Christ (see MONOTHEISM; also SOCIUS, FATHER, SOCIANISM). The dogmatic system of Storr set forth especially in his last important work, *Doctrinae Christianae pars theologiae speculative* (Tübingen, 1793; Germ. transl., enlarged by K. C. Flatt, Stuttgart, 1803), which

long enjoyed official recognition in Württemberg, in exegesis he combated the accommodation hypothesis represented by A. S. Reuter and A. Teller. His principal critical exegetical works are *Neue Apologie der Offenbarung Johannis* (Tübingen, 1763); *Zwei der evangelischen Geschichte und der Briefe Pauli* (1765), a keen and far-sighted study in relation with the Synoptic Gospels, by which, according to Storr, the original study of the Fourth Gospel was much advanced; and *Erläuterung des die Hebräer* (1780), containing a treatment of the purpose of the death of Jesus.

The school of Storr, in the narrower sense, was composed of J. F. Flatt, F. S. Stäudlin, and K. C. Flatt, all his immediate pupils and successors, and in part his successors in the theological faculty.

4. The last faculty, Johann Friedrich Flatt School (b. at Tübingen Feb. 20, 1759; d. there Nov. 24, 1821), educated at Tübingen, and appointed professor of philosophy in 1785, was an enthusiastic Kantian. Transferred to the theological faculty in 1792, he lectured principally on Christian ethics, and, besides, on New-Testament exegesis, apologetics, and practical theology, and, for a brief period, 1798, on dogmatics. From 1790 he edited the *Magazin für Dogmatik und Moral*. The *Vorlesungen über Christliche Moral* was published (Tübingen, 1823), as were his lectures on the Pauline Epistles (1820 seq.). Theological contributions were, *De Aetate Christi* (Göttingen, 1783), a prize treatise assigned by the University of Göttingen, at the direction of George II. of England; and *Rechnung zur christlichen Dogmatik und Moral* (Tübingen, 1792).

Friedrich Gottlieb Stäudlin (b. at Neustadt-on-the-Linde Feb. 17, 1767; d. at Stuttgart Nov. 12, 1820), educated at Tübingen (1783-86), succeeded Storr as professor of dogmatics (1788); and in 1803 as chief court chaplain and Stäudlin; consistorial councillor at Stuttgart, K. C. Flatt, when he was appointed director of the council for higher education in 1814.

As a theologian he was enlisted in the solution of the basic problems of apologetics and dogmatics, by the application of philosophy and exegesis. He sharply opposed the contemporary philosophy of religion set forth by Kant, Fichte, and Schelling; and finally came somewhat into accord with the theology of Schleiermacher. He was preeminently the distinctness of the older Tübingen school, but entirely lacking in the speculative power to grasp the organic unity from the point of view of a essence-idea. In his later official position his "categorical and distasteful" reclusiveness often caused offense, especially as reactor of the unpopular Württemberg liturgy of 1800, yet he was a man of the most rigid integrity, and far more stern to himself than to others. He was editor of Flatt's *Magazin* (1803-12), in which many of his apologetic and polemical articles appeared.—Karl Christian Flatt (b. at Stuttgart Aug. 18, 1777; d. Nov. 20, 1843), the younger brother of Johann Friedrich, was educated at Tübingen, after which he traveled extensively in Germany, residing for some time at Göttingen. During this period he devoted himself to

the Kantian philosophy, the results being set forth in his *Philosophisch-apologetische Untersuchungen über die Lehre von der Verknüpfung der Menschheit mit Gott* (2 parts, Göttingen and Stuttgart, 1797-98), in which he endeavored to show that the doctrine of the statement resulting from Kant's system, whereby the forgiveness of sins is determined by the degree of moral improvement, is not only not reasonable, but the only one based on the New Testament. This view he restated on becoming professor of theology at Tübingen in 1804, apparently on Storr's demand. In his lectures and in his publications later he became in all respects a pious adherent of the tendency represented by his teacher and by Storr. His views appeared in timely articles in Flatt's *Magazin*. With his call to Stuttgart as collegiate preacher and supreme consistorial councillor in 1812, and with his appointment as director of higher education in 1820 (this carrying with it the general superintendency of Ulm), his literary activity ceased.

These three theologians, following in the steps of Storr, endeavored to wrench from the philosophy of the period concessions in behalf of their own theory of revelation. For the nonrecognition of revelation, which they held to be the common foundation of higher truths, they never of appealed to the limits of human reason. School men, justifying faith in revelation by aligning its value for the furtherance of morality. This apologetic was inadequate to reveal to view the entire depth of the prevailing chaos, or to render justice to the self weight and independent peculiarity of Christian conviction. Their well-meant but not seldom acute offense was hampered in advance by their unavailing conception of God, and, as a consequence, the externality of their theory of revelation. Another impediment was the abstract relationship of their own method of demonstration with the leading motives of the very rationalistic mode of thought that they were opposing. Only one result could follow: the rationalizing of their own dogma with increasing measure. The Biblical criticism and exegesis of Storr's school, in like manner, was essentially that of their master, a struggle against the accommodation hypothesis, against the derivation of fundamental Christian truths from contemporary ideas, and against the attacks on the authenticity of the Gospels.

Less intimately connected with this school was Ernst Gottlieb Bengel (b. at Gavelstein, 23 m. w. w. of Stuttgart Nov. 3, 1709; d. at Tübingen Mar. 28, 1786), grandson of Bengel, the famous Johann Albrecht Bengel (q.v.). He became professor of theology at Tübingen, 1806; and prelate, 1820; and chiefly represented historical theology. Even more than the rest of the school, Bengel approximated Socinianism, a result due to the inner relationship of the dogmatic point of view, especially since the supernaturalistic apologetic, had, essential stress on the credibility of the Biblical authors and on the purely supernatural character of the revelation imparted through them. The practical rationalism of Socinianism, he sought to deepen and complement with the Kantian philosophy, the ethical basis of

which he had adopted more fully than the others of the school. Bengel's dogmatic system is therefore to be characterized by the so-called rationalism, II, 1 (3), recognizing in revelation a supernatural corroboration and representation in fact of rational truth as also a certain simplification. All this is best represented in the ten dissertations on the development of belief in immortality and the relation of revelation to it (cf. Opuscula academica, Hanburg, 1834; also *Index ad Bibliae vob. Offenbarung*, Tübingen, 1831). Characteristic also was his Platonism which led the divergence between Protestantism and Roman Catholicism regarding justification to be a mere logomachy while the concept of faith was transposed to that of moral improvement and change of disposition (*Arbeits für die Philosophie*, I, ii, 409, the journal preceding *Flatt's Magazin* in 1816; published by Bengel, 1816-20; renamed *Kreis der Gelehrten*, 1827). Obsolete in his position, Bengel stood at bay to every regressing philosophical influence, taking notice of Schleiermacher only by reproaching him with "mysticism and piousness" and suppressing the deviation of his junior colleague, G. F. Bockhammer (1776-1822). This dominating prominence he was able to maintain by the formal device of satisfying the rationalistic party, by disingenuously under the obvious attack upon rationalism, a virtual material compromise with it, and, on the other hand, the Biblical positive view was concealed by the overwriting supernaturalism. To this his imposing personality in the lecture-room and his commanding power at the head of the university added weight, so that upon his sudden death his position was deemed irreplaceable. Other theologians of Tübingen and Württemberg, principally J. C. F. Schell (d. 1853), and C. M. Klüber (d. 1850), with clearly representing the influence of the older Tübingen school, yet manifest such a diversification of its original views, specially as affected by the theology of Schleiermacher, that they can scarcely be rated with that school. After his disappearance, the school was again revived and continued, in a certain sense, by the independent Biblical theologian J. T. Beck (qv) and his followers. For the later Tübingen School see *Beats, Festschrift Christianus*, and *Trithemius, Christianus*.

(O. Kuss.)

TULCHIE, Mr. JOHN, Church of Scotland, divine and educator, b. at Dron, near Tibbermore (20 m. w. of Perth), from 1, 1821, d. at Torquay, England, Feb. 13, 1888. He was educated at St. Andrew's and Edinburgh; became parish minister at Dundee 1846, and at Kintina, Forfarshire, 1848, principal and examining professor of divinity in St. Mary's College, St. Andrew's University, 1854; and senior principal of the university, 1860. His theological standpoint was thus defined by himself: "Broad evangelist. The aim is to see all Christian truth first in its pure historical form—the mind of Christ, the thought of St. Paul, the teaching of St. James; then its living relation to the Christian consciousness—what man needs, what God gives. The historic method, rightly applied, is the primary key to all Christian truth, and the renovation of theology is through this method bringing all Christian ideas firmly into the light of consciousness." He studied theology in Germany in 1847-48 and 1863-64. He was especially attracted by Feuerbach, and much interested by the problems raised by the Tübingen school and the writings of F. C. Baur, and greatly attracted in late years by Dean Stanley's historical writings and Bishop Lightfoot's critical-historical essays. He was an ardent student of literature and philosophy, and his writings are highly prized. He first came into notice when in Dundee, by his frequent contributions in the Dundee *Advertiser*; but later by his elaborate articles in *The North-British Review*, *The British Quarterly*, and *Edinburgh Journal of Sacred Literature*. Two of his articles—one on *Carlyle's Life of Irving* (*North-British Review*, vol. iv, 1845), the other on *Bacon's Hypothesis* (the same, vol. xix, 1855)—attracted wide attention; and the latter so pleased Baron Bunsen that he generously erected his influence to prove Tulloch claim to the professorship in St. Mary's College. His appointment when barely thirty years old to this position, one of the most dignified and responsible connected with the Established Church of Scotland, was naturally a great surprise and occasion of unfavorable remark. But he soon proved his fitness for the office. In 1850 he was appointed one of the examiners of the Dick bequest, and so continued until his death. In 1858 he was deputed by the General Assembly of the Church to open the Scotch Presbyterian Church in Paris, and preached there during the summer. In 1859 he was appointed one of his Majesty's chaplains for Scotland, and often preached before the Queen at Coburg. In 1862 he became deputy clerk of the General Assembly, in 1873 clerk, and in 1878 elected moderator. As university head, preacher, essayist, historian, theologian, and in private life he was highly esteemed, his death was sincerely mourned, and his memory is still cherished.

Principal Tulloch's chief contributions to literature were: *Thames; the Witness of Reason and Nature to an all-wise and beneficent Creator* (Edinburgh, 1855); second Burnett prize essay; *Lessons of the Reformation*, *Luther*, *Calvin*, *Luther*, *Kant* (1859); enlarged ed., *Luther and Other Leaders of the Reformation*, 1888; *English Puritanism and its Leaders*, *Cromwell*, *Milton*, *Restoration* (1861); *The Christ of the Gospel and the Christ of Modern Criticism* (1864); *De Bonnet's Vie de Jésus*, *Eastern Philosophy and Christian Philosophy in England in the Seventeenth Century* (2 vols. 1872); *Paul* (1873); *The Christian Doctrine of Sin* (1877); *Modern Theoria in Philosophy and Religion* (1884); *Memoirs of Religious Thought in Britain during the Nineteenth Century* (1885); *National Religion in Theory and Fact* (1885); two volumes of sermons—*Some Facts of Religion and*

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TURKISH TURKISH THE NEW SCHAFF-HERZOG 88

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regime are liberty, equality, fraternity, and justice. The sultan was not at first disposed, but was made to accept the constitution—which recognizes the sovereignty of the dynasty of Osman, Mohammedanism as the religion of the State, and the sultan as caliph of Islam, but promises religious liberty, freedom of the press, freedom of speech, equal rights, and equal duties for all races and religions—secured by a parliament where all are equally represented and by a reformed judiciary. In 1909 an attempt was made to alter the constitution, but Abd-ul-Hamid was shown to have been concerned in the attempt and was deposed, and his brother, Mohammed V., was raised to the throne. This revolution in the work of the same Ottoman Turks as have ruled the empire for 600 years. They constitute about one-third of the population of the empire and hope that a strong and regenerated Turkey will restore their influence in the Mohammedan world. It remains to be seen how far it is possible to graft these Christian principles upon Mohammedanism and how far the Christian nationalities in the empire will consent to give up the special privileges which have been secured to them ever since the capture of Constantinople, and have served to protect their national churches from destruction. The Arabs, Albanians, Kurds, and other Mohammedan races have never loved the Turks, while the Christian races have always hoped and prayed for the speedy disappearance of the Turkish rule. In 1909 in Constantinople, officially recognized by the Porte, there were patriarchs of the Armenian, Armenian Catholic, Latin and Orthodox (Greek) churches, the exarchs of the Bulgarian church, the vicar of the Protestants, and the Imam Rabi of the Jews. They are appointed by the sultan and have considerable civil as well as ecclesiastical authority over their flocks. In these organizations political interests have often taken the place of the concerns of religion, and, except the Protestant and Catholic ones of these religious bodies have done anything since the Turkish conquest to propagate their faith. As these communities are protected by European powers it will be impossible for the Turks to deprive them of their privileges by force, and their political interests and aspirations will lead them to cling as far as possible to these separate organizations.

II. Protestant Missions: The Protestant Reformation in Europe was not without influence in Turkey, and some of the highest ecclesiastical of the Orthodox church were more or less in sympathy with it. But the people were too ignorant and too isolated to be reached by movement from without; and Protestantism was practically unknown to them until the establishment of Protestant missions in Turkey, nearly in the present century. These missions have been confined almost exclusively to the Jews and the Oriental Christians. Thirty-one societies are engaged, including the Church Missionary Society, the Society for the Propagation of the Gospel, the London Jews Society, the Established Church of Scotland, the United Free Church of Scotland, the Irish Presbyterian Mission, the Palestine Church Missionary Society, the British Syrian School Society, the

Lebanon Schools Committee, the Society for Promoting Female Education in the East. All of these are British organizations; and in addition to these there are several independent enterprises, mostly schools, conducted by the English. The American societies are the American Board of Commissioners for Foreign Missions, the Presbyterian Board of Missions, the Reformed Presbyterian Mission, the Christian (Catholic) Mission, the Society of Friends (American and English). There are also a number of publication societies, both English and American, which have agents in Turkey or work through the missionaries. The most important are the British and Foreign Bible Society, the American Bible Society, the American Tract Society, the London Religious Tract Society. The German missions are the Kaiserwerth Dispensary, the Kaiserwerth Mission, and the Jerusalem Verein. These societies employ about 400 missionaries and assistant missionaries, and about 1,500 native assistants. The whole number of Protestants in Turkey is estimated at 100,000, of whom about 25,000 are communicants.

First of these organizations stands the American Board of Commissioners for Foreign Missions, which originally represented the Presbyterian, Reformed (Dutch), and Congregational churches of America, but since 1870 only the last. The work of this board in Turkey was commenced in 1819, when two missionaries, Messrs. Fisk and

1. American Persons, were sent out to begin work at Jerusalem. This mission was never fairly established, but in 1821 the Syrian mission was commenced at Beirut. The Armenian mission was founded at Constantinople in 1831, and the Jewish mission in 1832, the Assyrian mission in 1840, and the Bulgarian in 1858. Several missionaries have at times been appointed to work among the Mohammedans, but without any permanent result. There was a time, after the Crimean war, when the government tolerated work for the Mohammedans and there were a few converts. But in 1865 this toleration ended, and for the last thirty years it has been impossible for a Moslem to abjure his faith and remain in the country. It remains to be seen how far the religious liberty now promised will be extended to Mohammedans. The board has now four distinct missions in Turkey—the European, Western, Central, and Eastern Turkey missions; and its work is chiefly among the Armenians, Bulgarians, and Greeks. The missionaries at first had no intention of establishing an independent Protestant church in Turkey, but sought rather to reform the existing Christian churches. The peculiar constitution of the Turkish empire, which not only gave civil power to the patriarchs, but treated as outlaws every person not belonging to some established church, together with the violent animosity of the ecclesiastics against Evangelical teaching, finally forced the missionaries to found a Protestant church, or, more properly, a Protestant civil community, which was recognized by the Porte in 1850, through the influence of England. In 1910 the American Board had in Turkey 334 male and female missionaries. They also supported, wholly or in part, 1,355 native pastors, preachers, teachers,

etc. They have 353 stations and sub-stations, with 16,031 communicants. They have 411 schools of all grades, with about 20,000 pupils in all. They have printed and circulated, since the establishment of the missions, over 1,000,000 books. There are seven colleges connected with the missions, the best—at Akab, Chirapok, Marowah, Marash, Taurus, Smyrna, and Constantinople—with 1,441 students. The colleges at Constantinople and Marash are for girls.

The mission to Syria was transferred by the American Board in 1870 to the Presbyterian Church, and reports the following statistics for 1910: missionaries, 38; native laborers, 194; churches, 99; communicants, 2,819; theological and high schools, 9; high schools for girls, 3; common schools, 91; printed from beginning, 23,398,410 books. The Reformed (Dutch) Church Mission, in America in 1894 adopted a mission which had been started as an independent work in Arabia, about the Persian Gulf. There are thirteen missionaries, and their object is to reach the Mohammedans with the Gospel of our Lord Jesus Christ. The missions to the Jews in Turkey are conducted by the London Jews Society, which has 5 stations, 1 missionary, 2 medical missionaries, 6 helpers, and 6 schools; the church of Scotland, which has 5 stations, 5 missionaries, 1 medical missionary, 9 helpers, and 6 schools; the Free Church of Scotland, which has 2 stations, 2 missionaries, 2 helpers, and 5 schools. In all there are four organized churches. It is supposed that the wives of the missionaries are not included in these statistics, as they are in those which precede them.

The British and Foreign Bible Society has eleven depots and depositories in Turkey, with a central agency at Constantinople. It now employs thirty-three colporteurs. It commenced work in Turkey in 1806. It has eleven Societies, issued the Bible in thirty-five languages, by the number of about 2,500,000 volumes.

The American Bible Society has a central agency at Beirut; but it operates through all the stations of the American missions. It now employs 60 colporteurs. It circulates the Bible in 29 languages and the total number of volumes circulated since 1828 is about 750,000. Both of these societies have worked in such close connection with the missionary societies, and have so generally depended upon the missionaries for their translations and for the work of publication, that it is impossible to say exactly how large a proportion of the volumes reported above is included in the statistics already given in connection with the missions. Up to 1868 the missionaries acted as agents of the American Bible Society. Robert College, founded 1863, at Constantinople, and the Syrian Protestant College at Beirut, are independent, endowed institutions, not connected with any missionary society; but they are the fruit of missionary work. Robert College has 45 professors and instructors, and 453 students. Its course of instruction is similar to that of the best American colleges. The Syrian Protestant College has a medical department and a commercial

school in addition to its college course, and was founded in 1866. It has 60 professors and instructors, and 700 students. These colleges are both American institutions, and in both the language of instruction is English. Their students represent almost all the languages, religions, and nationalities of the East.

Of late years most of the missions in Turkey have given prominence to medical work, and a number of hospitals have been established at

5. Results. The mission stations. The most important connected with American missions are at Beirut, Akab, Chirapok, Marowah, Van, and Bakuin, and there are dispensaries for medical aid at most of the stations. This work reaches all races and religions, and its influence is constantly increasing. The real influence of Protestant missions in Turkey can not be measured by any such statistics as those given above. It has been not only religious, but intellectual, social, and political. It has modified the character of the Oriental churches, and to some extent reformed them. It has carried Western ideas and Christian civilization into the darkest corners of the empire. Many English statesmen familiar with Turkish affairs have declared that American missions have accomplished more for the regeneration of the East than all other influences combined. Lord Stratford de Redcliffe and Lord Shaftesbury may be mentioned, among others, as having expressed this opinion.

II. Roman Catholic Missions: Neither the Roman Catholic authorities nor the French embassy at Constantinople are ready to furnish the statistics of Roman Catholic missions in Turkey; although an offer was made to publish what they might furnish, without note or comment. Without such statistics, only general statements can be made. All Roman Catholic missions in Turkey were, until recently, political agencies of the French Government, and as such received pecuniary aid and diplomatic support. In return for this they were expected to propagate and sustain French influence under all circumstances. The principal Roman Catholic organizations in Turkey are the Lazarists, Mechitarists, Franciscans, Dominicans, Capuchins, Carmelites, Jesuits, and various organizations of Sisters of Charity. For many years past they have made but little apparent progress in winning converts from other Christian churches, and they have not attempted to convert Mohammedans. For a time the Bulgarians, after their conversion to Christianity, inclined toward Rome; but they finally united with the Eastern Church; and only a small body of Paulicians are now Roman Catholics. Since the commencement of the conflict between the Bulgarians and the Greek Patriarch, great efforts have been made to win the Bulgarians over to Rome; and, since the expulsion of the religious orders from France, this mission has been largely reinvigorated, and French protection has been offered to converts, especially in Macedonia. The results have thus far been small. In Albania there is a strong Catholic element. Among the Greeks no progress has been made for fifty years. There is a rich and influential Armenian Catholic Church in Turkey, which during the eighteenth century suffered terrible per-

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secution; but this church has during the past few years been distracted by dissensions, growing out of an effort on the part of Rome to Latinize it. Several thousand families have gone back to the old American church.

Among the Arabic-speaking races, the Roman Catholics have won over many of the faithful. Several thousand families have gone back to the old American church. Among the Arabic-speaking races, the Roman Catholics have won over many of the faithful. Several thousand families have gone back to the old American church.

English, American, Scotch, and Irish, 2 vols. 8, 1860. H. H. Carter, *English America and America*, Am. Museum, 1881. J. M. N. Beardsley, *Eng. and Am. History*, Historical Department, Westminster, 1864. H. Harvey, *The British and the Americas*, New York, 1867. See W. H. Raymond, *Geographic Life in Turkey*, London, 1901. L. M. Green, *Turkish Life as It Was and as It Is*, London and New York, 1904. *Islam*, *Part of the Encyclopaedia Britannica*. *Islamic*, *Part of the Encyclopaedia Britannica*. *Islamic*, *Part of the Encyclopaedia Britannica*.

TURKISH: A medieval sect akin to the Boghards (q.v.), like whom they called themselves "the fellowship of poverty." The origin and meaning of the definite epithet "Turkisms" are obscure. They seem to have been especially numerous in Paris and the province of Languedoc during the reign of Charles V. (1364-80), while in 1460-65 they were in the vicinity of Lille. According to their tenets, which are known only from their opponents, "innate piety" was the sole religion duty. They carried their endeavor to imitate apostolic poverty to such an extent that they went almost naked. In their gatherings, which were secret, they are said to have laid aside all their garments to symbolic paradise, and it is also said that they held that those who had reached a certain stage of perfection could no longer sin, and might include sensual impulses without hesitation. The Inquisition proceeded unscrupulously against the Turkisms, and Gregory XI praised the king for his real against them, but they did not entirely disappear from France until the second half of the fifteenth century.

(SEE TURKISCHER MANN.)
Bibliography: J. Green, *Opus*, ed. Dr. P. Astruc, 1706. J. Harnack, *Zeit. f. d. Hist. Theol.*, 1708. F. Fretzsch, *Opus turkismus*, Copenhagen, 1710. *Journal de la Société de l'histoire de France*, 1810. H. C. Lea, *Medieval History*, *Journal of the History of Ideas*, 1904, 129, 158, 169. New York, 1904, *etc.*, at 147-148.

TURNER, ARTHUR HERSCFORD: Church of England bishop of Exeter; b. at Exeter (C. of Mass., Salisbury), Wiltshire, Aug. 24, 1802. He was educated at Keble College, Oxford (B.A., 1828), and was ordained to the priesthood in 1828. After being curate of Wootton Bassett (1828-30), Downton, Salisbury (1830-32), and St. Nicholas Cathedral, Newcastle-upon-Tyne (1832-36), he was a missionary in Korea (q.v.) from 1836 till 1840, when he was consecrated bishop of that country.

TURNER, FRANCIS: Church of England bishop; b. probably at Froham, Surrey, c. 1638; d. in London, Nov. 3, 1705. He was educated at Winchester and at New College, Oxford (B.A., 1659; M.A., 1663).

THE NEW SCHAFF-HERZOG

1863; B.D. and D.D., 1669; became rector of Thetford, Hertfordshire, 1664; fellow of St. John's College, Cambridge, 1666; probed for dissenting at St. Paul's, London, 1669; master of St. John's College, Cambridge, 1670, and vice-chancellor, 1678; rector of Great Hanley, Hertfordshire, 1683; dean of Windsor and bishop of Rochester, 1683; was translated to Ely, 1685; preached the sermon at the coronation of James II., Apr. 23, 1688; joined in the protest of the seven bishops against the king's declaration for liberty of conscience, 1688; refused the oath of allegiance to William and Mary and was suspended, 1689; and deprived, 1690; was arrested but discharged, 1696. He was a controversialist, and evaded a sharp rector from Andrew Marvell. Besides letters and occasional sermons, he wrote *Brief Memoirs of Nicholas Ferrer* (2d ed., London, 1857).

Bibliography: A. Wood, *Almanac*, ed. F. Rose, 1748, 1749, and *Fast*, vol. 1, 1766. London, 1813. T. Lodge, *Rev. of the Vicars*, 6, 1665. W. H. B. St. John, *Fast*, ed. 1688-1715, pp. 228, 245, 8, 8, 1688. *Fast*, ed. 1688-1715, pp. 228, 245, 8, 8, 1688.

TURNER, HENRY McNEAL: African Methodist Episcopal bishop; b. at Newbury Court House, R. C., Feb. 1, 1824. As a boy he lived in the cotton fields of his native state and learned to read and write by his own exertions, while as a servant in the Abbeville Court House, and later in a medical college at Baltimore, he widened his knowledge. In 1853 he was licensed as a preacher in the Methodist Episcopal Church South and traveled extensively in the southern states. In 1858 he became a member of the African Methodist Episcopal Church and soon joined the Missouri conference, in which he became an itinerant minister. In the fall of the same year he was transferred to the Baltimore conference, where he remained four years, during which he completed his education at Trinity College. In 1862-63 he was pastor of Israel Church, Washington, D. C., and during the Civil War was chaplain of the First Regiment of United States Colored Troops. At the close of the war, he was commissioned chaplain in the regular army and was detailed to the Freedmen's Bureau in Georgia. He returned to the ministry in 1866 and was active also in educational and political affairs. He was elected a member of the Georgia constitutional convention in 1867 and in the following year entered the legislature of the same state, where he remained two terms (1868-72). He was then appointed successively postmaster of Macon, Ga., in 1870, inspector of customs in 1871, and United States secret detective in 1872. In 1874 the general conference of his denomination elected him general manager of its publications, with his residence at Philadelphia, and in 1880 he was chosen bishop. He is an ardent advocate of the return of the negroes to Africa, where he holds that they should build up a nation of their own, and he has organized four annual conferences in Africa at Sierra Leone, Liberia, Transvaal, and South Africa. He has written *African Methodist Episcopal Church* (1871); and *Methodist Unity* (1890).

TURNER, SAMUEL HULSEBERT: Protestant Episcopal; b. in Philadelphia, Jan. 25, 1790; d. in

New York Dec. 31, 1861. He was graduated from the University of Pennsylvania, 1807; settled as pastor at Chestertown, Md., 1812; became professor of historic theology in the General Theological Seminary, New York, 1818, and from 1821 till his death was professor of biblical learning. He was a sound and able commentator. He translated, with Bishop Whittingham, *John's Introduction to the Old Testament* (New York, 1827), and Franke's *Introduction to Sacred Philology and Interpretation* (1834); wrote commentaries upon the Greek text of Hebrews (1852), Romans (1853), Ephesians (1856), Galatians (1856); prepared commentaries on the Book of Genesis (1841); *Biographical Notices of some of the most Distinguished Jewish Rabbis, and Translations of Portions of their Commentaries and Other Works* (1827); *Thoughts on the Origin, Character, and Interpretation of Scripture Prophecy* (1825); *Foundations of the Mosaic Law* (1830); *Scriptural Parables compared with Spiritual, or Gospel, and Acts illustrated by Parabolic References* (1830); *The Gospels according to the Ammonian Sections and the Tables of Eusebius* (1861).

Bibliography: *Autobiography of Samuel H. Turner*, New York, 1861.
TURNOW, tur-nov, PETER: Waldonian with Thebanic tendencies; b. at Tolkmint (50 m. s. w. of Speyer), probably about 1590; executed at Speyer probably in Apr., 1620. Of his early life nothing is known, but about 1615 he was in Prague. Henceforth his fortunes were closely connected with those of Johannes Trinitarius (q.v.), and somewhat later he apparently visited Greece. A few years before his death he was rector of a school in Speyer, where, together with Trinitarius, he began a series of attacks on the clergy of the city. He sought in vain to keep his friends from his own negotiations with Winsberg, Hildesheim, and Wimpfen, and the pair were involved in common ruin. Besides his attacks on the secular power of the clergy, Turnow is said to have held that general councils could err, that the Eucharist must be administered under both kinds, the priest teaching or acting to the contrary being deemed to eternal punishment at the last day.

(FRANCOIS COMTE.)
Bibliography: M. Flauchon, *Comptes rendus*, *France*, 1866. Cf. J. B. B. *Comptes rendus*, *France*, 1866. H. F. F. *Comptes rendus*, *France*, 1866. H. F. F. *Comptes rendus*, *France*, 1866. H. F. F. *Comptes rendus*, *France*, 1866. H. F. F. *Comptes rendus*, *France*, 1866.

TURKISH: A medieval sect akin to the Boghards (q.v.), like whom they called themselves "the fellowship of poverty." The origin and meaning of the definite epithet "Turkisms" are obscure. They seem to have been especially numerous in Paris and the province of Languedoc during the reign of Charles V. (1364-80), while in 1460-65 they were in the vicinity of Lille. According to their tenets, which are known only from their opponents, "innate piety" was the sole religion duty. They carried their endeavor to imitate apostolic poverty to such an extent that they went almost naked. In their gatherings, which were secret, they are said to have laid aside all their garments to symbolic paradise, and it is also said that they held that those who had reached a certain stage of perfection could no longer sin, and might include sensual impulses without hesitation. The Inquisition proceeded unscrupulously against the Turkisms, and Gregory XI praised the king for his real against them, but they did not entirely disappear from France until the second half of the fifteenth century.

(SEE TURKISCHER MANN.)
Bibliography: J. Green, *Opus*, ed. Dr. P. Astruc, 1706. J. Harnack, *Zeit. f. d. Hist. Theol.*, 1708. F. Fretzsch, *Opus turkismus*, Copenhagen, 1710. *Journal de la Société de l'histoire de France*, 1810. H. C. Lea, *Medieval History*, *Journal of the History of Ideas*, 1904, 129, 158, 169. New York, 1904, *etc.*, at 147-148.
TURNEBETA, JOHANNES DE: See TORNESBETA, JUAN DE.
TURRETTINI, tom-ahr'-tee (TURRETTI): A family of Geneva theologians, whose founder, Francesco Turrettini, left his native Locarno in 1574 and settled in Geneva in 1592.
1. Benedict: Son of Francesco; b. in Zurich 1588; d. at Geneva Mar. 4, 1621. He became pastor and professor of theology at Geneva in 1612. In 1620 he was a delegate to the national council of Alais, which introduced the results of the Synod of Dort into France. In the following year he was

on a successful mission to ask the Dutch States General and the Haemastatic cities for aid to put Geneva into a state of defense. Among his numerous writings the most important was his *Defensio de iudicio dei* (translations of de S. B. de J. de Geneve (3 vols., Geneva, 1618-20), written in answer to the Greater plenary of the Jansen Pieter Catoré (Paris, 1618).

8. François: Son of the preceding; b. at Geneva, Oct. 17, 1623; d. there Sept. 28, 1687. He was educated at Geneva, Leyden, Utrecht, Paris, Saumur, Montauban, and Nîmes. Returning to his native city, he was made pastor of the Italian church there in 1658, and professor of theology in 1652. He is especially known as a zealous opponent of the theology of Saumur (see ARNAUD, MOSES), as an earnest defender of the orthodox represented by the Synod of Dort, and as one of the authors of the Helvetic Consensus (v.). Among his writings, which are chiefly dogmatic in character, special mention should be made of his *Fundamentals theologice sententiae* (3 parts, Geneva, 1679-83). A complete new edition of his works with his life by B. Pietet was issued at Edinburgh (4 vols., 1847-48).

9. Jean Alphonse: Son of the preceding, and the most important member of the family; b. at Geneva, Aug. 24, 1771; d. there May 1, 1797. He was educated at Geneva and at Leyden. Destined to depart from his father's defense of rigid Calvinism, and to seek to reunite all Protestants on the basis of a few fundamental doctrines, leaving the church of Geneva from the domination of the Synod of Dort, he began his activity as an author with his *Protestantismus positivus sine theologiae-historiae de christiana theologiae positivae et de ecclesiae disciplinam* (Leyden, 1692) which was practically a refutation of Bossuet's *Historie des dogmes* (Geneva, 1719, Eng. transl., *A Discourse concerning Fundamental Articles in Religion*, London, 1720), a work inspired by the letter of Archbishop Wake already mentioned. From the preface it appears that Turretin had corresponded with Leibniz concerning Protestant union as early as 1707. The work includes a treatise on the fundamental articles of faith, prepared at the request of two Lutheran nobles first printed before the appearance of the *Notes*. Here the author maintains that only those are essential articles "whose knowledge and faith are necessary for obtaining the grace and salvation of God." Of these there are but few, only those which have been believed by all Christians at all times. He even asserts that the sole doctrine in question are obedience to the commands of God and faith in the promise of the Gospel; though he admits that the Apostles' Creed is the true norm and standard of fundamentals." His final conclusion is that God alone knows what beliefs are necessary to salvation, and he closes by declaring that union is impossible where there is lack of agreement concerning the basal truths of the Gospel, as between Protestants and Roman Catholics, but that such union should be effected where the divergences concern more accessories, as between Lutherans and Reformers.

deprived of their binding force upon the clergy, while a sort of symbolic authority was accorded only to Calvin's expositions. The government was evidently in sympathy with the result, though, in accord with eighteenth-century usage, it distanced the affair to be kept as quiet as possible. Turretin, however, was not content with the abolition of the Consensus in Geneva, but desired that it be abrogated throughout Switzerland. To this end he communicated with Archbishop Wake of Canterbury, whereupon the primates later followed by the king of England, wrote the Swiss cantons urging them to dispense with the Helvetic Consensus.

The abolition of this Consensus was closely connected with another interest which assumed an important place in Turretin's life—the union between the Lutherans and the Reformers. In 1707 he learned, through a Prussian deputy at Neuchâtel, that Frederick I, who was deeply interested in the union, desired to know the opinion of the church and academy of Geneva on the matter. On Aug. 22, 1707, the Compagnie gave the king the desired information in a letter prepared by Turretin, in which the utmost readiness for interdenominational union was expressed. Frederick showed his deep pleasure in a reply read by the Compagnie on July 1, in which he urged the Geneva Church to enter into negotiations with his clergy and theologians in the cause of union. Turretin himself was rewarded with a gold medal from the king and appointment to membership in the royal academy of Berlin.

The chief source for a knowledge of the theological tendency of Turretin is his *Valde notum pro modo de iudicio de rebus theologis iudicis et inculcanda sententia* (Geneva, 1719, Eng. transl., *A Discourse concerning Fundamental Articles in Religion*, London, 1720), a work inspired by the letter of Archbishop Wake already mentioned. From the preface it appears that Turretin had corresponded with Leibniz concerning Protestant union as early as 1707. The work includes a treatise on the fundamental articles of faith, prepared at the request of two Lutheran nobles first printed before the appearance of the *Notes*. Here the author maintains that only those are essential articles "whose knowledge and faith are necessary for obtaining the grace and salvation of God." Of these there are but few, only those which have been believed by all Christians at all times. He even asserts that the sole doctrine in question are obedience to the commands of God and faith in the promise of the Gospel; though he admits that the Apostles' Creed is the true norm and standard of fundamentals." His final conclusion is that God alone knows what beliefs are necessary to salvation, and he closes by declaring that union is impossible where there is lack of agreement concerning the basal truths of the Gospel, as between Protestants and Roman Catholics, but that such union should be effected where the divergences concern more accessories, as between Lutherans and Reformers.

Another work of importance for Turretin's theology was his *Copulatione de disputatione theologis*

Turretin was especially important for his part in the abolition in 1720 of the Helvetic Consensus of which his father had been one of the chief authors, but which was felt by the churches in Geneva, as well as in other parts of Switzerland. The struggle over this consensus in 1718, over the promise of a young clergyman named Vial to refrain from teaching contrary to the Consensus, a promise not agreeable to the strict minority which had the council of state control via inclusion in the Compagnie. The matter was further considered by the latter and recommendations made to the council of state, the general result of which was that the Compagnie, in its session of June 15, resolved to drop the formula of 1709, and to retain only the requirements of belief in the teaching of the prophets and apostles as contained in the Old and New Testaments and as summarized in the catechism. Thus not only the Helvetic Consensus, but the tenets of Dort and even the Second Helvetic Confession were

(3 vols., 1711-37), setting forth a modified orthodoxy and maintaining that many subjects of theological debate were really of minor importance. The work contains much material that entitles Turretin to an honorable place among Christian apologetes. His apologetic views, however, were more and more distorted and diluted with rationalism by the free "translations" of his work by J. Vernes, professor of history and belles lettres at Geneva, under the title *Précis de la morale de la religion chrétienne, tiré de la lettre de Mr. J. A. Turretin* (3 vols., Geneva, 1730-40), later liberally being carried still further in the second edition of the French version (1748-51, Eng. transl., *An Argument concerning the Christian Religion*, London, 1800).

In Geneva Turretin gradually became an ecclesiastical primar, and as such, for example, he introduced the custom of public confirmation. He received repeated requests from abroad for opinions and interventions, but the closing years of his life were deeply troubled by the disturbances in Geneva in 1734. After his death appeared his *Compendiosae theologiae-praelectiones et disputationes Genevenses Pauli ad Theophrastum* (Basel, 1739); his lectures on Rom. xi. (Geneva, 1741); and his treatise on Biblical exegesis (Berlin, 1766). His *Opera omnia* appeared at Leuwarden (3 vols., 1774-81).

BRUNSWICK: F. Turretin, *opus theologice de theologiae positivae*, Geneva, 1871; E. de Bolo, *Vie de François Turretin*, Geneva, 1871; G. Renou, *Francis Turretin*, Paris, 1900; J. Sponcer, *Acta synodica de Geneve*, 3 vols., Geneva, 1746; F. Schaller, *Notae ad J. A. Turretin*, Zürich, 1861; J. Gaspard, *Éloge de François de Genève*, vol. 1, Geneva, 1861; E. von Laugel, *Die theologische Schule Genevese im 17. Jahrhundert*, Basel, 1862; H. Beyer, *Catéchisme des deux confessions*, 3^e édition de Genève, Geneva, 1898; C. Borgmann, *L'Académie de Calvin, 1620-1740*, in: *Annales de la Société de la recherche de la vérité*, Zürich, 1900, 200-203.

TUTTLE, DANIEL SYLVESTER: Protestant Episcopal bishop; b. at Willsboro, N. Y., Jan. 26, 1827. He was educated at Columbia College (B.A., 1857); was a private tutor (1857-59); studied at General Theological Seminary, New York City (1859-60); was ordained deacon in 1862 and ordained priest in 1863; was minister (1862-63), and rector (1863-67) of Zion Church, Morris, N. Y.; was consecrated missionary bishop of Montana, Idaho, and Utah (1867) and took charge of the new diocese of Utah and Idaho (1868), changing in 1869 to the diocese of Missouri; over which he has since presided. In view of his age he has been presiding bishop of the Protestant Episcopal Church in the United States since 1903. In theology he terms himself a Prayer Book Churchman along the lines here advocated by Bishop Seabury and Bishop Hobart, and has written *Reminiscences of a Missionary Bishop* (New York, 1905).

BRUNSWICK: W. R. Perry, *The Episcopate in America*, p. 101, New York.

TUTTLE, HUDSON: Author and lecturer in the interest of spiritualism; b. at Berlin Heights, Ohio, Oct. 4, 1836; d. at Berlin Heights, Ohio, Dec. 14, 1910. He was self-educated, and was connected with the propaganda and journalism of

spiritualism throughout his life. Among his works are *Answers of Nature* (Boston, 1859; 2d ed., 2 vols., 1864; new ed., 1908); *Origin and Antiquity of Physical Man* (1865); *Corner of the Christ Idea in History* (1870); *Year-Book of Spiritualism: Record of its Facts, Science and Philosophy* (1871); in collaboration with J. M. Peckham; *Student in the Outlying Fields of Man and Ethics of Science* (1890); *Life in Two Spheres* (1892); *Evolution of the God and Christ Ideas* (Berlin Heights, O., 1907); and *Studies from beyond the Borderland* (1910).

TWELVE APOSTLES, TEACHING OF THE. See DINAICH.

TWELVE PATRIARCHS, TESTAMENT OF. See PATRIARCHAL, OLD TESTAMENT, III, 25.

TWESTEN, Tveeten, AUGUST DELEY CHRISTIAN: German Lutheran; b. at Glöckebach (27 m. n. w. of Hamburg) Apr. 11, 1759; d. at Berlin Jan. 8, 1876. He was educated at the universities of Rost (1808-10) and Berlin (1810-11), coming under the special influence of Schleiermacher. After teaching for a time at the Wendenbergs Gymnasium in Berlin, Twisten was appointed, in 1814, associate professor of philosophy and theology at Kiel, where, within a year, he assisted in establishing the *Kiel Blätter*. He lectured mainly with philosophy, systematic theology, and New Testament exegesis. In systematic theology he devoted himself first to philosophic theology, as well as to the theory of the Church and symbols, later turning to theological encyclopaedia, dogmatics, and ethics. His exegetical lectures covered the entire New Testament, while he also edited for his students *Die drei alttestamentlichen Symbole, die Apokryphische Kerkonion und die reprints confessions dogmatische* (Kiel, 1816). He liberally wrote as textbooks *Die Laufs, indoleander die Anaphis* (Stenwick, 1825), and *Grundriss der evangelischen Laufs* (Kiel, 1834). More important theologically was his *Vorlesungen über die Dogmatik der evangelischen Kirche nach dem Kompendium des . . . W. M. de Wette* (3 vols., Hamburg, 1836-37), designed in part to supplement the *Glückseligkeit* of Schleiermacher, but never completed. The point of view is essentially that of a middle way between the extremes of mere return to old principles and the rationalism of the period, the possibility of divergent interpretations being at the same time admitted. The sense of uncertainty which pervades the *Vorlesungen* did not, however, extend to his determination to establish his church on a firm foundation and to justify his independence, his views on those matters being expressed in his ironic rectorial address of Mar. 5, 1838, in celebration of the three-hundredth anniversary of the Augsburg Confession. Twisten's influence was greatly enhanced at Kiel after the call of Klaus Harms in 1816; for the two men supplemented each other, so that it was well said that Twisten converted his hearers and Harms baptized them. When Twisten was asked to become the successor of Schleiermacher at Berlin, he modestly declined, and it was only the insistence of Tennant and Johannes Schelle that over-

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Trithemius

same his modest relations, and in 1833 he became professor of dogmatics and New-Testament exegesis there. Here his task was to preserve the middle way between the Episcopalian and Methodist and the non-orthodox Episcopalian of Hengstenberg, both of whom found a kind of union in opposition to an undesired colleague. Having been both of sympathy and of antagonism with both Methodists and Hengstenberg, he yet remained essentially aloof from the trend of either, contenting himself with a clear presentation of his own convictions that recognized all that was good in his opponents, withdrawing approval only where there was evident lack of truthfulness or open denial of Evangelical principles. His ecclesiastical aims found noteworthy expression in the general synod of Berlin in 1846. Here, in the search for a basis for the Evangelical Church of Prussia which should meet the requirements of the times, it became necessary to establish a confession. Opposing the attempt to make a new formulation of the doctrine common to the Evangelical creeds, Twenton urged the retention of the old standards, though without erecting these classical documents of the Reformation into a judicial system. His principles were further exemplified in his attitude toward union, whose antithesis, he held, would lead neither to schism nor to heresy. The end of all efforts for union should be according to him, the association for mutual edification, of all Christians living in one place at the same time, a sharp distinction being drawn between the practical and the merely academic. This attitude of moderation was maintained by Twenton in his practical administration of ecclesiastical affairs.

In addition to the works already mentioned, Twenton edited F. Schlottermacher's *Grundriss der philosophischen Ethik* (Berlin, 1841) and I. Heister's *Compendium theoretico-anthropologicum* (1855), and wrote *Compendium criticae de Heresiis criticis quod inscribitur opus a. d. (Kiel, 1813); Metaphysicae Fluctus Critici* (1844); and *Zur Einleitung in Friedrich Daniel Ernst Schlottermacher* (1846).

TRITHEMIUS: The one Monogamy is C. F. G. Heubel, *Annal. Theol. Sem. Prag.* 1836, 1837; C. E. Cresson, *Geschichte der christl. Theologie* (Potsdam, 1872); P. Scherer and E. Curtze, *Wort der Geschichte* in *Dr. J. Twenton, Inst. in 1839*, *Die Ethik, Erv. Christl. Sem. Prag.* 1844, 1845.

TRICHSEL, JOSEPH HOPKINS: Congregationalist; b. at Southington, Conn. May 27, 1838. He was educated at Yale (B.A., 1859) and studied at Union Theological Seminary (1859-61) and Andover Theological Seminary (1861-63). He was chaplain in the Union Army during the Civil War, and since 1865 has been pastor of Asylum Hill Congregational Church, Hartford, Conn. He has written *John W. Winthrop* (New York, 1891) and has edited *Some Old Puritan Love Letters* (correspondence of John and Margaret Winthrop; 1893).

TWIN (DWIN, DEVIN): The early epistolary and Christian center of Armenia (129 m. s. of Tiflis, Russia). Its significance for church history lies in the facts that seven synods were held there.

and that it became the seat of the catholicos (c. 482) as a result of Persian attacks on Armenian Christians, who were driven from Edmudzan, the earlier and the present seat. Contemporary sources for Armenian history during the sixth century are inadequate and in some cases contradictory. The consequence is that many dates even of the most important events can not be accurately determined. The most probable date for the first synod of Twin is 504, under King Khosro (d. 531). Among the most eminent of the prelates present were Peter, bishop of Sis, and Nersenis, bishop of Taron. Besides authorizing Twin as the seat of the catholicos, the synod determined upon complete separation from the Greeks, involving rejection of the Chalcedonian symbol with its dogmatism and a reassertion of monophysitism; the celebration of the birth and baptism (spiritual birth) on the same day; and the addition of the clause in the Trisagion (q. v.), "Thou wast crucified for us," to the liturgy. The second synod of Twin (Dec. 14, 523) replaced the Armenian calendar and adopted July 11, 552, as the beginning of the Armenian era and the New Year's day of the new era. See ARMENIA; NERSANA.

A. H. NEWARK: **TRITHEMIUS**: The *Monogamy* under ANASTAS; and W. F. ADAMS, *The Greek and Roman Churches*, pp. 289 seq.; New York, 1906.

TRIBES, WILLIAM: Puritan divine; b. at Spoonham, Lanc., near Newbury (18 m. s.w. of Reading), England, c. 1578; d. in London July 20, 1646. He received his education at New College, Oxford (B.A., 1598; B.A., 1600; M.A., 1604; B.D., 1612; D.D., 1614); became chaplain to Elizabeth, eldest daughter of James I., on her marriage in 1613 to Elector-Palatine Frederick V., but was recalled after two months and made vicar of New-ton, and in 1620 of Newbury, where he remained although he received the offer of several preferments in the Church of England and of a professorship of divinity at Franeker, Friesland. He was a Calvinist of the supralapsarian school, learned and of a speculative genius. He was a member of the Westminster Assembly of which he was unanimously elected professor—a post for which he was temporarily unfitted. He was buried in Westminster Abbey, but by royal mandate his remains were dug up Sept. 14, 1661, and thrown with those of several other persons into a pit in St. Margaret's church-yard, which immediately adjoins the abbey. He distinguished himself by his writings against Arminianism, and his *Opera* appeared at Amsterdam (2 vols., 1650).

TRITHEMIUS: The principal source is G. Rehdiger's *Poetische Werke*, printed in Kempten by P. Schöner, London, 1667. Consult further *DWIN*, pp. 287-300, and the short notice in which *TRITHEMIUS* is mentioned.

TYANA, APOLLONIUS OF. See APOLLONIUS OF TYANA.

TYCHONIS. See TYCHONIS.

TYCHSEN, HIRSH (TYKA), OLUF GERHARD: German orientalist; b. at Tondern (106 m. s.w. of Helsingør) Dec. 14, 1794; d. at Rostock Dec. 20, 1818. He was educated at Altona; studied theology and oriental languages at Halle; became in

Tyerman

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1790 a member of the Kallenberg missionary institution for the conversion of Jews and Mohammedans, but proved very unsuccessful in his practical attempts, and was in 1790 appointed professor of oriental languages at Bittow, whence in 1798 he was removed to Rostock. He was an authority on Jewish learning and Semitic nomenclature, but lacked practical wisdom as appears from his controversies with Kennicott (*Tetragram. de vocali eodum. Heb. Vetus Test. MS. genuina. Bostock, 1772*), and with Kayser (*Die Unrichtigkeit der jüdischen Meinung mit abweichend und unanerkennung Buchstaben. Rostock, 1779*). The best he wrote is found in his *Biblische Nomenclatur* (6 vols., 1766-69), and *Introduction in rem summarum. Makabäerorum* (1784).

TYERMAN, A. T. HATTMAN, *Old Gerhard Tyerman, 2 vols.*, Boston, 1813-20.

TYERMAN, LEEK: Wesleyan; b. at Chomchester, Yorkshire, Feb. 25, 1820; d. in London Mar. 21, 1888. He was educated at the Embassy Wesleyan Methodist Theological Institution, near Manchester, 1843-45, and devoted himself to the ministry. His significance comes from his standard historical works dealing with the origins of Methodism, viz. *Life and Times of Rev. Samuel Wesley* (London, 1836); *Life and Times of Rev. John Wesley* (3 vols., 1870-71); *The Oxford Methodist* (1872); *Life of Rev. George Whitefield* (2 vols., 1878); *Wesley's Designated Successor: the Life, Letters, and Literary Labors of Rev. John W. Fletcher, Vicar of Madley* (1882).

TYLER, BENJAMIN BUSHROD: Disciple; b. at Deerport, Ill., Apr. 9, 1840. He was educated at Geneva College, Geneva, Ill., and held pastorate in his denomination at Charleston, Ill. (1864-69), Torr House, Ind. (1869-73), Franklin, Ky. (1873-1876), Louisville, Ky. (1876-83), and New York City (1883-1908). Since 1900 he has been pastor of the South Broadway Christian Church, Denver, Col. Since 1891 he has been a member of the editorial board of the St. Louis Christian Evangelist. He was also a member of the International Sunday School Lesson Committee in 1890-1908, and while in New York was a member of the committee on versions of the American Bible Society. He has written *History of the Disciples of Christ* (New York, 1884).

TYLER, BENNET: Congregational theologian; b. in Middlebury (then a part of Woodbury), Conn., July 10, 1783; d. at East Windsor, Conn., May 14, 1858. He was graduated at Yale College in 1804; spent a year as teacher in Wrentham, Conn.; studied theology with the Rev. Amos Hooker at Groton, Conn.; was licensed in 1806; began to preach in 1807 at South Britain, where he was ordained in 1808; became president of Dartmouth College in 1822; succeeded Dr. Payson as pastor of Second Congregational Church, Portland, Me., in 1829; was elected president of the Theological Institute of Connecticut, now Hartford Theological Seminary, in 1833 and inaugurated May 12, 1834, when the cornerstone of the new edifice was laid in East Windsor, Conn.; resigned this position July 16, 1837, and died suddenly at the home of his daughter. In

all these positions Dr. Tyler was successful; and though much of his public life was spent in theological controversy, his Christian character was recognized even by his opponents, while his friends testify as to his genial temper, unaffected candor, serene humility, and cheerful piety.

Dr. Tyler's name was conspicuous in connection with a theological controversy among the Congregationalists of Connecticut, which was occasioned by a discourse of Nathaniel Taylor (q. v.; *Concise of doctrine*, General Association, 1828), professor in the divinity school of Yale College. On a visit to Connecticut in 1829 (he was then pastor at Portland), Dr. Tyler began a correspondence with Dr. Taylor (who had been a classmate at Yale), which passed into a public discussion, containing for years, and finding its practical issue in the formation of the Pastoral Union of Connecticut (Sept. 10, 1831), and the establishment of the Theological Institute.

The germ of the controversy was the position, attributed to Dr. Taylor, "that no human being can become depraved but by his own act, and that the sinfulness of the race does not pertain to man's nature." In connection with this, regeneration was regarded as the act of man's own will or heart; and the primary cause of this right choice was found in self-love, or a desire for the greatest happiness. (Some of these positions have been delimited by Dr. Tyler and his friends.) He claimed to be in accord with the New England Calvinism, represented by the two Edwards, Bellamy, Hopkins, and Dwight. His position on the doctrine of original sin was not Augustinian; over against Dr. Taylor he asserted disparity of nature and the federal headship of Adam, but did not accept immediate imputation. He denied the self-determining power of the will, as the power of a contrary choice, and would not limit the definition of sin to voluntary transgression of known law. He accepted the distinction of Edwards between natural and moral ability, and denied most resolutely the "happiness theory." By discriminating between an unconditional and limited redemption, he sought to preserve the doctrine of individual election. Regeneration he regarded as "effected, not by moral union, or by the efficiency of any means whatsoever, but by the direct agency of the Holy Spirit, changing the moral disposition, and imparting a new spiritual life to the soul." The controversy, as was usual at that time, was carried on with speculative and dogmatic weapons, though both parties appealed to Scripture.

In later time Dr. Tyler became engaged in discussion with Dr. Bushnell, and his own orthodoxy was called in question before the Pastoral Union in 1856. From this charge he was almost unanimously exonerated.

Dr. Tyler contributed largely to the theological controversy above named; published many sermons and addresses, and contributed many articles to the religious periodicals of the day. Mention may be made of his *Hist. of the New Haven Theology* (Hartford, 1837); *Memoirs of Rev. Amos A. Phelps* (1844); *Treatise on the Sufferings of Christ* (New York, 1845); *Tracts on New England Revival*

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(1846): *Letters to Dr. Horace Bushnell* (1847-48), and the posthumous *Lectures on Theology*, with Henry by N. Gale (Boston, 1859). His style is forcible and clear, and his matter always manifests the old Puritan faith in a powerful, only deeper...

M. B. RINOLD.
Bibliography: See New English Translation, v. 1, and especially the Memoirs by A. G. S. Lewin, London, 1870; A. F. Dawson, *Crucianism in America*, pp. 112, 118, New York, 1947; W. Walker, *American Church History Series*, vol. 100-201, 206, New York, 1941; also, *Theological Library*, p. 626-636, New York, 1951; F. H. M. Lee, *New English Translation*, pp. 288-293, Chicago, 1937.

TYNNE, THOMAS VINCENT: English Baptist; b. at Westminster, London, Jan. 8, 1842. He was educated at Regent's Park College, London. He held Baptist pastorates at Berwick-on-Tweed (1865-1868), Accrington (1868-69), and Down Chapel, Clacton, London (1869-71). From 1871 until his retirement from active life in 1904 he was president and professor of theology in Rowden College, Leeds. He was Angus lecturer in Regent's Park College in 1903, and has written *The Mystery of God* (London, 1885), the essay on "Christian Theism" in *The Ancient Faith in Modern Light* (Edinburgh, 1897); *The Christian Idea of Atonement* (London, 1904); and *The Private Relationships of Christ* (1907).

TYNDAL, nicola, WILLIAM: biblical translator and martyr; b. most probably at North Nibley (12 m. n.e. of Gloucester), England, in 1484; d. at Vilvoorden (6 m. n.e. of Brussels), Belgium, Oct. 6, 1536. He was descended from an ancient North-umbrian family, well to school at Oxford, and afterwards to Magdalen Hall and Cambridge, and about 1520 became tutor in the family of Sir John Walsh at Little Bowden in Gloucestershire. He was a zealous, but the record of his education has not yet been verified. Having become attached to the doctrine of the Reformation, and devoted himself to the study of the Scriptures, the open avowal of his sentiments in the house of Walsh, his dispute with Roman Catholic dignitaries there, and especially his preaching, excited much opposition, and led to his removal to London (about Oct., 1523), where he began to preach, and made many friends among the laity, but none among ecclesiastics. He was hospitably entertained at the house of Sir Humphrey Monmouth, and also peculiarly aided by him and others in the accomplishment of his purpose to translate the Scriptures into the vernacular. Unable to do so in England, he set out for the continent (about May, 1524), and appears to have visited Hamburg and Wittenberg; but the place where he translated the New Testament, although conjectured to have been Wittenberg, can not be named with certainty. It is, however, certain that the printing of the New Testament in quarto was begun at Cologne in the summer of 1525, and completed at Worms, and that there was likewise printed an octavo edition, both before the end of that year. From an entry in Spalatin's diary, Aug. 11, 1526, it seems that the edition so translated at Worms about 1 year; but the notices of his connection with Hermann von dem Busche and the University of Marburg on utterly unwarranted conjectures, and

is being now an established fact that Hans Left never had a printing-press at Marburg, the colophon to Tyndal's translation of Genesis, and the title pages of several pamphlets purporting to have been printed by Left at Marburg, only deepen the seemingly impenetrable mystery which overlies the life of Tyndal during the interval between his departure from Worms and his final settlement at Antwerp. His literary activity during that interval was extraordinary. When he left England, his knowledge of Hebrew if he had any, was of the most rudimentary nature, and yet he mastered that difficult tongue so as to produce from the original an admirable translation of the entire Pentateuch* the Books of Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First Chronicles, contained in Matthew's Bible of 1537; and of the Book of Jonah, so excellent, indeed, that to this day his work is not only the basis of those portions of the Authorized Version, but constitutes nine-tenths of that translation, and very largely that of the Revised Version. His biblical translations appeared in the following order: New Testament, 1525-26; Pentateuch, 1527; Jonah, 1531. There is no general title of the Pentateuch; each book has its own title. In addition to those he produced the following works: His first original composition, *A Pathway into the Holy Scripture*, is really, a reprint, slightly altered, of his *Prologus* to the quarto edition of his New Testament, and had appeared in separate form before 1532; *The Parable of the Wild Men* (1537); and *The Goodness of a Christian Man* (1527-28). These several works drew out in 1529 Thomas More's *Dialogue*, etc. In 1530 appeared Tyndal's *Practices of Predestination*, and in 1531 his *Answer*, etc. to the *Dialogue*, his *Explication of the First Epistle of St. John*, and the famous *Prologue to Jonah*; in 1532, *An Exposition upon the I. V. Chapters of Matthew*; and in 1536, *A Brief Declaration of the Sacraments*, etc., which seems to be a posthumous publication. Joshua-Secund Chronica also was published after his death. All these works were written during those mysterious years, in places of concealment so secure and well chosen, that neither the ecclesiastical nor diplomatic emissaries of Wolsey and Henry VIII, charged to track him down, and seize the fugitive, were able to reach them, and they are even yet unknown. Impressed with the idea that the progress of the Reformation in England rendered it safe for him to leave his concealment, he settled at Antwerp in 1534, and combined the work of an evangelist with that of a translator of the Bible. Many through the instrumentality of one Philip, the agent either of Henry or of English ecclesiastics, or possibly of both, he arrested, imprisoned in the castle of Vilvoorden, tried, either for heresy or treason, or both, and executed; was first strangled,

* The only perfect copy is in the Groenlo Library of the British Museum, now in the Public Library, New York. In addition to the MSS. and C.V.V. we will list two other MSS. which have been supplied in London by H. Another copy these books General, is in the British College, Ghent, England, contains Genesis, sections of 1834, the other four books save of the volume of 1526.

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and then burnt to the prison yard, Oct. 6, 1536. His last words were, "Lord, open the King of England's eyes." Excepting the narrative of Foxe, which is very unsatisfactory, and the opportunist discovery of a letter written by Tyndal in prison, showing that he was shamefully neglected, and that he continued his literary labors to the last, no official records of his literary, arrest, trial, and martyrdom, have as yet been discovered. Indeed, less is known of Tyndal than of almost any of his contemporaries, and his history remains to be written. If the unknown and the mysterious events and events interest, no theme can exceed that attached to Tyndal. His life must have abounded in incident, variety, and adventure; and it culminated in tragedy. That his precious life might have been saved can not be doubted, and, although neither Cromwell nor Henry has been convicted of planning and executing his death, it is impossible to conceive them from original indifference and culpable neglect.

Tyndal's place in history has not yet been adequately recognized as a translator of the Scriptures, as an apostle of liberty, and as a chief promoter of the Reformation in England. In all these respects his influence has been singularly undervalued. The sweeping statement found in almost all histories, that Tyndal translated from the Vulgate and Luther, is most damaging to the reputation of the writers who make it; for, as a matter of fact, it is contrary to truth, since his translations are made directly from the original.

Correspondence with Prof. Julius Oeiser of Marburg (*Heidbook*, pp. 110-101) proves that Hans Left never had a printing-press in that town and that Tyndal had no connection with its university. The *Prolegomena* in Mombert's *Wilhelm Tyndal's Five Books of Moses* show conclusively that Tyndal's Pentateuch is a translation of the Hebrew original. The full titles of these works are given in the footnotes. As an apostle of liberty, he stands foremost among the writers of the period, whose heroic, fertile and invincible love of the truth were based with a force superior to royal and ecclesiastical injunctions; and the very names to which fanaticism and tyranny consigned his writings burnt them into the very hearts of the people, and made them powerful instruments in attaching and converting multitudes to the principles of the Reformation. It is not exaggeration to say that the noble sentiments of William Tyndal, uttered in pure, strong Saxon English, and steeped in the doctrines of the Gospel, gave shape to the views of the most conspicuous promoters of that grand movement, who, like himself, made their convictions with their blood. A movement commemorating the life and work of Tyndal has been erected on the Thames Embankment, London.

J. J. MOMBERT.

* J. J. Mombert, *Wilhelm Tyndal's Five Books of Moses and the Prologus, being a literal Report of the Edition of 1526, compared with Tyndal's Genesis of 1534, and the Prolegomena in a French Edition*, London, 1884. This book is out of nearly three English editions. The French had with various *Exempla Illustrata de Antiquitate et Reformatione* of the present Version, and *Comparata*, Paris, London, 1907.

heresy. Besides the treatise on the history of the English Bible given in II. 11, of this work, see also, II. 10, *Five, Six and Seven*, etc.; G. T. Townsend, *with a New Introduction*, London, 1824; *English Bible*, C. W. Wendell, *Reformational Studies*, 137-162, London, 1911; J. Brown, *Reformational Studies*, 7, pp. 301-321; *Journal*, London, 1839; H. Moberg, *English Bible*, pp. 11-12; London, 1916; W. H. G. Adam, *English Bible*, London, 1919; F. E. Cheney, *The Life of W. Tyndal*, London, 1881; G. S. March, *William Tyndal*, London, 1901; G. B. Smith, W. Tyndal and his Translation of the English Bible, London, 1913; *The New History of the English Bible*, London, 1917; *The New Story of the English Bible*, chap. III., Philadelphia, 1907; 202, pp. 414-418.

TYNG, STEPHEN HIGGINSON: Protestant Episcopal; b. at Newburyport, Mass., Mar. 1, 1800; d. at Irvington on the Hudson, Sept. 4, 1858. He graduated at Harvard College, Cambridge, Mass., 1817, was in business, 1817-17, studied theology, 1819-21; was rector at Georgetown, D. C., 1821-1823; in Queen Anne Parish, Prince George's County, Md., 1823-29; of St. Paul's, Philadelphia, 1829-1835; in the Church of the Epiphany, in the same city, 1835-45; of St. George's, New York City, 1845-78, when he retired as pastor emeritus. He was for years one of the leaders of the Low-church party in his denomination, and was famous for eloquence and Christian zeal. He was prominent in the organization of the American Church Missionary Society and the Evangelical Education Society, and was a ready and polished platform-speaker, much in demand. He edited for several years *The Episcopal Recorder* and *The Protestant Churchman*, and was the author of *Lectures on the Love and the Gospel* (Philadelphia, 1823); *Memoir of Ben. O. F. Bond* (Philadelphia, 1835); *Revolutions of England* (New York, 1847); *A Lamb from the Flock* (1852); *Christian Unity, a Series of Practical Meditations* (1855); *Followship with Christ* (1854); *The Rich Kissed, or the History of Faith* (1855); *Memoir of Ben. O. F. Bond* (1857); *The Captive Orphan, Esther, Queen of Persia* (1859); *Forty Years' Experience in Studying Schools* (1865); *The Progress-Book* illustrated by Scripture (8 vols., 1862-67); *The Child of Prayer; a Father's Memorial of G. A. Tapp* (1866); *The Journal of Moses* (1867); *The First Epistle* (1868); *The Shepherds* (1870); *The Office and Duty of a Christian Pastor* (1874); and several volumes of sermons.

Translations: C. H. Toy, *Revolutions of the Love and Faith of Stephen H. Tapp*, and *History of St. George's Church, N. Y.*, in the *Class of the Genealogy*, New York, 1910.

TYRRELL, rev'd, GEORGE HENRY: English Roman Catholic; b. at Dublin, Feb. 8, 1861; d. in London, July 15, 1909. He matriculated at Trinity College, Dublin, in 1878, but in the following year left the Anglican Church for the Roman Catholic, and in 1880 entered the Society of Jesus. He then studied philology at Rome (1882-83) and theology at St. Bonno's, Wales (1883-85), and speedily became known as one of the ablest Roman Catholic writers in England. From an ultramontane and scholastic position he gradually advanced to an attitude of distinct Modernism (q. v.); but though assimilated for his views on hell in 1900, he did not

come into serious conflict with his communion until 1906, when in his *Much-Abused Letter* (generally supposed to be the late St. George Nivsky) he denied that Roman Catholic theology is perfect and inerrant, and held that the visible Church is but a mutable organism subject to development and modification, he incurred the extreme displeasure of the ecclesiastical authorities. He had sought release from his obligations as a religious on the condemnation of the works of Lotze in 1904, and now, on his refusal to retract the above teachings, he was expelled from the seminary order in Feb., 1906. He was also forbidden to officiate in the archdiocese of Westmünster, and declined the proffered right to exercise priestly functions in the archdiocese of Mecklenburg on condition that he submit any future writings to the censor. When, finally, he sharply criticized the encyclical *Paschalii* in 1907, he incurred the minor excommunication. Theologically he described himself as "liberal Roman Catholic." His works, almost all of which have gone through repeated editions and been translated into German and French, are as follows: *Novae et Veterae* (London, 1897); *Herz-Schnur* (1898); *Eternal Religion* (1899); *Faith of the Millions* (2 vols., 1901); *Lessons* (1902); *Lessons* (1903); *Oil and Wine* (1907); *Through Suffering and Crucifixion* (1907); *A Much-Abused Letter* (1907); *Medievalism* (1908); and *Christianity at the Cross Roads* (1909).

TZSCHIRNER, *schirner*, **HEINRICH GOTT-LIEB**; German Lutheran; b. at Mittweida (20 m. S.W. of Chemnitz), Saxony, Nov. 18, 1778; d. at Leipzig Feb. 17, 1828. He was educated at the University of Leipzig (1796-99), and in 1800 became privat-docent at Wittenberg, where he was soon appointed adjunct of the philosophical faculty. Before long, however, the death of his father led him to exchange his academic position for that of deacon of his native town, where he found leisure, despite his parochial duties, for writing *Leben und Ende merkwürdiger Sünder* (Wittenberg, 1805); *Ueber den moralischen Indifferentismus* (Leipzig, 1805); and began a *Geschichte der Apologetik* (1805). Largely because of the latter work, he was recalled to Wittenberg in 1805 as professor of theology, thus having occasion to prepare his *De disputis hincina per religionem Christianam altera et altera* (Wittenberg, 1805) and *De virtute et obsequio inter se copulatis* (1805), the latter touching upon a theme more fully developed in his *Ueber die Verschiedenheit der Fugenden und Laster* (Leipzig, 1809). In his *De sacris publicis et ecclesiasticis veteris et novae legis* (Wittenberg, 1808), moreover, he issued a prelude to his intended history of Christian worship, which his academic duties forced him to relinquish. He lectured on natural theology, dogmatics, and homiletics, as well as on church history after 1806.

In 1809 Tzschirner was called to Leipzig as fourth professor of theology. His ability as a church historian was evinced by his preparation of the ninth and tenth volumes of J. M. Schott's *great Christianische Kirchengeschichte seit der Reformation* (Leipzig, 1810-12); while as a dogmatic and homiletic scholar he wrote *Beachtenswerthe Darstellung der dogmatischen Systeme, welche in der protestantischen Kirche gebrä-*

den werden (in *Memorialen*, I, 1810-11), and *Briefe vornehmlich durch Reinhard Göttschewitz* (1811), in which he sought to prove that the only middle way between rationalism and supernaturalism was an ethical and critical rationalism which held the rational concept of morality to be the supreme principle of Christianity, and criticized the Scriptures on the basis of this concept, retaining all connected with moral requirements, and rejecting all temporal elements derived from the later Jewish theology. In 1813 Tzschirner was for a short time chaplain in the Saxon army, after which he wrote *Ueber den Krieg, ein philosophischer Versuch* (1815). In the autumn of 1814 he was appointed archdeacon of Thamsakirche, Leipzig, and shortly afterward was made pastor of the same church and superintendent of the diocese of Leipzig (1815). In 1818 he was promoted to be second professor and canon of Meissen. Meanwhile the conditions of his country and his church had changed, and he was now obliged to combat not only unbelief and indifference, but the recrudescence of Roman Catholicism and Roman Catholic tendencies arising within the Protestant Church, and especially Pietism. While he planned a work on *Der Fall des Heidentums*, his interest in contemporary history led him to write *Die Sacke der Griechen, die ganze Europa* (1821). But the aims of the Roman Catholic hierarchy engaged his special attention, and he defended the Protestant cause in *Protestantismus und Katholicismus aus dem Standpunkte der Publicktheorie* (1821); *Die Rückkehr katholischer Christen zu Grundsätzen Baden zum unangenehm Christentum* (1822); *Die Gefahr einer deutschen Revolution* (1822); and *Zwei Briefe durch die fünfzig zu Dresden erschienen Schrift. Die neue katholische Lehre, verstanden* (1826). He also wrote four treatises on the relation of the Church to marriage, urging a revision of marriage laws, but rejecting civil marriage; while in his *Gedanken über die Ästhetik der Protestantischen Ästhetik* (1824) he advised the rejection of this unsatisfactory liturgy, urging its adoption was expressly recommended at the same time urging a thorough reform of public worship. Besides two collections of sermons (1812-1816), Tzschirner wrote *Grati et Romani scriptores per totam Christianam rem memorat* (1824-25); *De perpetua fidei Catholicorum et Evangelium Romanum dissentione* (1824); *De causa impedita in Proposita avarorum publicorum emendatione* (1827); and *De religione Christiana per philosophiam Graecorum propagata* (1827). After his death a number of his writings were edited by his friends: a selection of his sermons from 1817 to 1828 (3 vols., Leipzig, 1828); the first part of the uncompleted *Fall des Heidentums* (1829); the *Vorlesungen über die christliche Glaubenslehre* (1829); the academic program under the title *Protestantismus academice conditio* (1829); and the unfinished *Briefe eines Deutschen an Herrn Chateaubriand, de la Mémoires und Mémoires über Gegenstände der Religion und Politik* (1828). (E. M. Tschirner.)

BRUNNEN: H. G. Tzschirner, *Geschichte eines Lebens*, Leipzig, 1828; J. H. Göttschewitz, *Ueber* . . . H. G. Tzschirner, . . . *Leben und Lebenslauf*, in 1824; K. H. E. Fritze, *H. G. Tzschirner, über seine Lebens und Fortschritte*, in 1828; J. A. H. Wittmann, *Memoria H. G. Tzschirner*, in 1828; *AGS*, xxviii, 62 sqq.

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URBONITES, *ur-bō-nī-tēs*: A term applied to a party of Anabaptists in a certain phase of their development. Utho Phillips (Utho or Utho Phillips), b. at Leuwarden (70 m. n. e. of Amsterdam) near the beginning of the sixteenth century, had become a Roman Catholic priest some time before Melchior Hoffmann (q.v.) began his propagandism in the Netherlands (1529). With multitudes of others he was persuaded that Hoffmann was a divinely inspired prophet (c. 1531), and was ready to follow him blindly in his exposition of the Old Testament prophecies and the Apocalypse and to expect speedily deliverance from the trials and persecutions that were being inflicted by Catholics and Protestants on true believers. His faith in Hoffmann was considerably shaken by his failure to go forth from his Strasbourg prison in 1533, as he predicted he would, at the head of 144,000 militant believers who would set up Christ's kingdom on earth, and by his failure to keep his vow to live on bread and water until his liberation. When Jan Mathys, weary of waiting for the fulfillment of Hoffmann's promise, proclaimed himself the Elias that should usher in the messianic kingdom and ordered the cessation of baptism which Hoffmann had suspended for two years, Utho, who, with many others, had been awaiting Hoffmann's orders, received baptism. With his brother Dirk and Jan David Joris (q.v.), he soon came to distrust Mathys and his missionary program and urged the infuriated people to desert from his plan of setting up the kingdom of Christ by violence in Münster. In this he had the cooperation of Menno Simons (q.v.), who did not definitely become an Anabaptist until 1536. When Utho, Dirk, and others, after the fall of Münster (1535), saw multitudes that had been under the influence of Hoffmann and Mathys disillusioned and anxious to follow who Evangelicalism, they persuaded Menno to assume the leadership, and Utho ordained him, his brother Dirk, and David Joris, who had not yet manifested his pasticheist tendencies. During the short period from 1534 to 1536 the quiet, non-resistant Anabaptists that repudiated Mathys and the Münster kingdom might properly be called Uthonites. After Menno's leadership became established, the name Mennonites (q.v.) is more applicable to the same people. Utho afterwards apparently regretted the part he had taken in the organization of the Mennonite movement. When Menno came into recognized leadership, his intolerance of opposition in matters of doctrine and discipline, his violent denunciation of other Christian parties, and the strife that occurred among the churches of the connection proved distasteful to Utho, and he felt constrained to sever his relations with the Mennonites. Shortly before his death (1565) he wrote an interesting account of his life among the Anabaptists and of the circumstances that led him to break with the party. Whether he united with the Reformed when he left the Mennonites does not clearly appear from his narrative.

URBERTINO, *ur-bēr-tī-no*, OF CASALE: Italian Franciscan; b. at Casale-Montefiore (22 m. w. of Turin) 1299; d. about 1350. He entered the Franciscan order in 1273, and taught at various places in Italy, later in Paris (1298-98). After 1299 he devoted himself chiefly to propagating the views of Pierre Olivi, whose pupil he had been in the house of Santa Croce. After the death of Olivi Urbertino was recognized as the leader of the "spirituals," the strict party among the Franciscans which insisted upon the rigid rules of poverty (see Olivi, FRANCIS). On Oct. 1, 1317, he received permission from John XXII, to enter the Benedictine monastery of Gembloux, though it is doubtful whether he availed himself of this permission, as he was certainly living at Avignon during 1320-25. In 1325 he fled from Avignon to escape arrest in connection with the condemnation of the works of Olivi, and later he is said to have joined the Carthusians. Besides some minor works (in ALACO, II.) and a defense of Olivi (ALACO, II. 377 sq.) he wrote *Arbor vite crucifera* (Venice, 1485), a defense of Olivi's doctrine in the style of the mysticism of Bonaventura and the apocalypses of Joachim of Fiore. See FRANCIS, SAINT, OF ASSISI, III. 41-45.

URBONITIC: J. C. Hoob, *Christus von Christus und dem Menschen* (Frankfurt, 1900, J. J. von Palmers, German), pp. 1-104, 117-118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

with the Reformed and with Melancthon. He nowhere clearly expresses the realistic concept of the presence of Christ in the Eucharist, but confines the emphasis to the divine nature of Christ. Reformation gained increasing interest in the question of omnipresence in proportion as the doctrine of Transubstantiation (q.v.). How Augustine remained the prime authority, and Hugo of St. Victor (q.v.) held that "Christ is immutably in heaven, divinely everywhere." Peter Lombard and Thomas Aquinas (q.v.) followed John of Damascus (q.v.) in distinguishing between Christ as *in se* and *in se*, Christ being omnipresent in the former case in virtue of the unity of his person, but not in the latter as a conception of both natures. Thus the omnipresence of the body was rejected. According to the subgenius of Scotus (q.v.) the *Logos* is essentially the person of Christ; deity follows humanity everywhere, but not vice versa. Radbertus (q.v.) taught that in each case the body was created anew from the bread by a special miracle. Arno of Bredenberg (q.v.) taught "a special power of Christ of being bodily present wherever he wished," not exercised until after death, and in like manner Peter Lombard taught the presence in one place of the exalted body of Christ, omnipresence of his divinity, and multipresence of his sacramental body. This remained, in all essentials, the teaching of scholasticism. The difficult problem now arose of explaining how the circumscribed, external body of Christ, with its attributes of quantity and dimension, could replace the bread in the host. Albert the Great (see ALBERTUS MAGNUS), distinguished between a natural and a spiritual body, held that "the glorious body of Christ was present in the host" in the fashion of the spiritual body." This, however, combined with the substitution theory (see TRANSUBSTANTIATION, II. 4), rendered uncertain not only the epistemic but also the actuality of the body of Christ in the host. Bonaventura (q.v.) and Thomas Aquinas accordingly sought to prove "the divine quantity of Christ's body" in the host, and to unite that teaching with the theory later taught by William of Ockam (q.v.) as "definitive existence," namely "whenever anything is in place so that the whole is in the whole and in any part whatsoever." The theory of Bonaventura and Thomas Aquinas, however, was self-contradictory in that the portion present in the host was conceived as at once quantitative and non-quantitative. Ockam resolved this realistic doctrine of space and quantity critically. To him quantity was something substantial involving "circumscribed existence." "Definitive existence" (as *in se*) pertains only to non-quantitative things. The body of Christ in the host, therefore, he conceived as non-quantitative, thus returning to the original position of scholasticism, except that the theory of substitution was replaced by a sort of condensation hypothesis whereby, through divine omnipotence, a substance might be reduced to the mathematical non-extensibility of a point. But Ockam proceeded still further, dialectically postulating, at least, the possibility of the "replicative existence" (and thus of the

ubiquity) of the body of Christ. He accordingly taught, (1) the actual "replicative existence" of God; (2) the local presence of the body of Christ in heaven; (3) the non-quantitative, definitive presence in many places of the body of Christ in the host; and (4) the possibility of the ubiquity of this body in the universe.

On this dialectic staining of the doctrine of the ubiquity of the body of Christ Luther based his doctrine. Luther's original eucharistic theory was based entirely on opposition to the Roman Catholic *opus operatum*. The essential part of Luther's Eucharist was held to be the word, *Doctrina*, faith being the right disposition. Luther affirmed his belief in the real presence and transubstantiation in 1519, but within a year he had replaced the latter by the teaching of the consubstantiation of Ockam, postulating without any attempt at explanation, the substantial coexistence of the bread and the body of Christ in the Eucharist. When, however, Johann Carlstadt and Zwingli denied the real presence, Luther proceeded further than Ockam, and in *Wider die heiligenlichen Propheeten von den Römern und Galileern*, in reply to Carlstadt, he set forth the initial statement of the epistemological theory of the real presence, and the first intimations of the doctrine of ubiquity. Luther maintained that "the" "of the words of institution implied the presence of the body already in the unbroken bread. When Christ says, 'This is my body,' he takes the whole" (bread and body) "for the part" (body); this is the epistemology of Luther, later modified by Melancthon. Luther introduced his teaching on ubiquity in his *Sermon von Abwehnen des Leibes Christi* (Wittenberg, 1526), and developed it in his polemics against Zwingli and Ecolampadius, *Das erste Wort (das ist mein Leib) wider Zwingli* (1527), and *Reberentia von Abwehnen* (1528). Maintaining the real presence as an immutable article of faith established by the Scriptures, Luther sought with equal zeal to defend the doctrine of the true reality of the body as well as to dispel all gross materialism. He teaches that the body of Christ is exceptional and supernatural, different from ordinary human flesh and blood; that his flesh is born of the spirit, of a spiritual nature, and fit for spiritual food; and that the attributes of magnitude and extension do not apply to his body. Two deductions were then drawn: all things being present and permeable to Christ, he can enter and pass through them, being as energy without matter (as proved by the solid tomb and the closed door), and the entire body of Christ may be in the smallest atom, though each enumerated by it. This mode of "definitive existence" explains, however, only how it is possible for a corporeal being to be present in material substances without thinging itself or them. For an answer to the further problem, how the body of Christ can be present simultaneously in heaven and in the host in eucharistic celebrations of the Lord's Supper, recourse became necessary to the omnipotence of God, and Luther returns to the doctrine of the presence in an indefinite number of localities according to his will (Arno) taught by scholasticism. He continually emphasizes the ne-

essence of the belief that with God all things are possible, and that, therefore, the heavenly body of Christ is miraculously present in the host. Such is wrought by the creative word and the command of God. Although satisfied that "definitive existence" and presence in as many places as Christ would be sufficient to faith in view of the omnipotence of God, he brought still higher arguments to bear against his opponents, developing the one into "relative existence," and the other into omnipresence. This was done by the symbolic interpretation of the "right hand of God" and by the logical consequence of the Communicatio idiomatum. Definitive existence and omnipresence pertain through divine omnipotence, also to angels and demons. The body of Christ, however, possesses a far higher supernatural character, especially as he was at once God and man. Luther then affirmed that "the right hand of God" everywhere followed the divine omnipotence, and he declared that Christ's body was at the same time at the right hand of God and in the Eucharist by his syllabus: "The body of Christ is at the right hand of God; the right hand of God is everywhere; therefore the body of Christ is in the bread. The same conclusion he reaches also by his Christology, as is fully set forth in his larger Eucharistic. Accordingly, the two natures of Christ in one person demand the participation of the exalted humanity of Christ in the omnipotence of God. Luther now sought to complete his demonstration of ubiquity by developing the communicatio idiomatum from the premise of personal union. That the real presence in the host naturally follows relative existence is self-evident, but proved too manifestly for his opponents the unique sacramental presence, making it superfluous. To avert this line of argument, Luther distinguished, distinct from the ubiquitous presence was such only by the word of God, whereby he binds himself to the bread for the reception of the sacrament. This was a recourse to a particular act of the divine will or a retreat to a multiple presence subject to Christ's will. Luther's doctrine of ubiquity remains important only for Christology. There are, then, according to Luther, three demonstrable ways in which the humanity of Christ may anywhere be present: "circumscriptive or local existence" as it was on earth; "definitive existence," as it was during the resurrection through the sealed tombstone, and afterward through the closed door, and as it is also in the host; and "relative existence," as the humanity of Christ in virtue of its personal union with God and exaltation to his right hand, everywhere and nowhere, also in the communion substance, yet in itself inseparable and inactive (*orthophysic*). Luther did not restrict the body of Christ to the omnipotence of God to these three modes of being, but merely emphasized the way human thought can and must establish the doctrine in accordance with faith and the Bible. Though transcending reason, it is not contrary to it, yet here is primarily a matter of faith in the miracle of God in nature and grace.

Zwingle, on the grounds of humanistic and rationalistic criticism of ubiquity and the real presence, and opposed the communicatio idiomatum with the disparity of the mode of existence of the two natures, maintaining the presence of Christ to be circumscriptive and local in heaven.

3. The Calvin advanced to the doctrine that advanced the predilection of redemptive activity. Doctrines; apply also really to the human nature of Christ, but receded from the doctrine of ubiquity. He held that the redemptive power of the passion and intercession of Christ were really imparted through the symbol of bread and wine. The believer receives, not the substance, but "the communion of the body of Christ" (1 Cor. x. 16), mediated by the Holy Ghost. Melancthon at first adhered to Luther's concept of the real presence, but always remained skeptical regarding the doctrine of ubiquity. The real presence he desired to see established on mandatory, not magical, grounds. His loyalty to the doctrine is shown by his staunch defense at the Marburg Conference (1527), as well as in art. 10 of the Augsburg Confession (1530-31). But after his dialogue with Goclenianus he inclined more and more to restrict this presence to Christ as God. As early as 1535, in a letter to Johann Brenz, he adopted the figurative language of the "is" in the words of institution, and he finally came absolutely to deny the doctrine of ubiquity, coming to prefer the "communion of the body of Christ" as the membership of the faithful in the body of Christ, later emphasized by Calvin. His increasing hostility to ubiquity led to the local view of "the right hand of God"; and the eschatologic presence of Christ was to him his "power in the believing." Melancthon thus stood much closer to Calvin than to Luther. However favorable the prospects for Protestantism, they were definitely destroyed by the Stuttgart Synod (c. v.) in 1527, when the confession drawn up by Brenz and adopted, fastened the tenet of ubiquity as a symbol upon the church in Württemberg. The result was that in the latter polemics with Heinrich Bullinger and Peter Martin Vermigli (c. v.), Brenz in a series of writings erected on the basis of Luther's arguments an imposing Christological system. In his *De superioribus* (1562) he reaffirms the two natures in one person upon the broader basis of the incarnation of the Son of God, and consequently the deification of the Son of man. This is a double point of departure for the demonstration of ubiquity: "the personal union," and the "definitive existence." The first, which is indissoluble and effected by divine omnipotence, does not involve a mixture of humanity into deity nor a duplication of person; it is the immediate ground of the communicatio idiomatum, which is not an intermingling of specific properties in name only but in fact. To save the human nature from total obliteration Brenz drew a distinction between essential and separable, accidental qualities. Deity being without accidental properties, humanity is conspecific with a constant substance but with such accidents as suffering, mortality, and locality, which may be discarded and replaced by hyperphysical qualities as accidental accessories. Brenz's weakness consisted in reducing local existence to an accident or negligible quantity, when it was the fruit of his contention. As to the second basis,

the exaltation, Brenz argues the "assumption of humanity into deity," and the infinite domination of the latter. The incarnation is really deification, which transpired in story, when Christ raised to the right hand of God the full divine majesty, as the Lord of all creation. The human nature is only passively united with his power through the process of the hypostatic union. There is, therefore, a threefold ascension: at the instant of the incarnation, immediately after the resurrection, and, finally, a merely spectacular one. In the state of exaltation Christ lives, during his earthly period, a twofold existence: a divine-human in heaven dominated by his deity, and a human-divine on earth, dominated by his humanity. The "relative existence," by virtue of the exaltation at the incarnation, is the real state also of his humanity, only temporarily interrupted or rather attended by the "circumscriptive existence." The "institution," therefore, postulates only a figurative mode of existence of the man Christ; there was only a "consentment," not a real "mixture" of the functions, of the divine properties. Nevertheless, deity was, in an indefinable manner, involved in the process by the communicatio idiomatum. God, although impassible, so appropriated the suffering and death of Christ, or was affected by the same, through the hypostatic union, as though he himself suffered and died. But to take part in suffering and mortality and be impassible at once is a contradiction; not so also an indissoluble union in one person of deity and humanity, both dwelling in bliss and reigning over all the world, and at the same time suffering, dying, and rising again on earth; or, that the man Christ was at once heaven and earth. The communicatio proved inseparable of logical conclusion. On the other hand, the humanity was imperiled, inasmuch as the man Jesus, invisible by his exaltation, in his incarnation, was only in fact subject to his condemnation. With the proof of ubiquity, the real presence was also established for Brenz. The Marburg Conference (c. v.) of 1527 served to reveal the weakness of the Christology of Brenz, yet more established by Jakob Andrea (c. v.). The doctrine prevailed in Württemberg for the remainder of the century.

Martin Chemnitz (c. v.) sought vainly to mediate between the Swabian followers of Brenz and the Philipines of Wittenberg, who rejected ubiquity and the "scholastic disputations" over the real presence. His teachings, however, remained a mass of disparate elements of both factions (*De duabus naturis in Christo*, 1571). Like Melancthon, following Aristotle's dictum, "properties do not pass out of their subjects," he held properties to be essential, not accidental, and locality was, therefore, an essential, not accidental, property of human nature. The genus *manus* (see *CHRISTOLOGY*, VIII. 1) thus required was by degree restricted. Although conceding that human nature can appropriate divine properties only according to the finite human capacity, in the manner of a reinforcement, he is argued that in Christ this capacity was augmented by the "personal union" that the humanity possessed the divine attributes not in substance but efficient power. The humanity was

the automatic organ dynamically of the Logos; the humanity is permeated with deity, after the analogy of heat in the iron, by a process he termed *perichoresis*. In the humiliation, the Logos, though never wholly quiescent, retreated to a "consentment of function," and even to "in" human. Thus at the same time, a compensation was rendered for the doctrine of inherent ubiquity, which as an intrinsic possession of the humanity was positively declined, and then regarded as a sort of potential ubiquitous presence. This was in conflict with his other assertion of the hypostatic union according to which the humanity embracing all creatures is ever present in the Logos. Chemnitz loses himself, therefore, in distraction between an a priori ubiquity and an a posteriori potential omnipresence, and in conflict with his Aristotelian dictum as premise. The logical result of his theory was that the humanity of Jesus was at once essentially circumscripted and potentially omnipresent.

The Formula of Concord (c. v.) presented a loose and incongruous combination of the views of Luther and Brenz and those of Chemnitz. Directly, it may be said, the potential ubiquitous presence is taught by the admission of the views of Chemnitz (not mentioned therein). While the full possession of the divine majesty is ascribed to the human nature, as implied in omnipotence; and the "relative existence" never expressly asserted of the humanity. Indirectly it taught the essential ubiquity of the body of Christ, by the adoption of large citations from Luther's eschatologic writings, not excluding the statements on ubiquity and the "relative existence," particularly by falling back on Luther's idea of the "right hand of God" for a figure of the divine majesty. Moreover, the realistic communicatio idiomatum, as the basis of all Christology, was so carried through with strong emphasis on the integrity of the nature and their properties, the non-cooptivity of the divine nature for human properties, and the separation of the two states, that the moderated views of Brenz as promulgated by Andrea and the advanced Melancthonism of Chemnitz could both accept it.

The inconclusiveness of the Formula proved itself in the reservation entered by Chemnitz with his signature, and the mutual efforts to advance the doctrine of ubiquity to the front on the part of the two Swabians, Leonard Hutter (c. v.), who, following Chemnitz (and perhaps even Luther), maintained an inmanent universal presence of the humanity in the Logos, or a passive omnipresence. At the same time, he advanced beyond Chemnitz by raising the "internal presence," latent during Christ's humiliation, to an "external omnipresence" through his exaltation, alongside of which, however, was maintained the eschatologic special presence of the body of Christ in heaven, thus making permanent the dualism of the human existence of Christ which Luther and Brenz had restricted to his humiliation. Thus the doctrine of ubiquity had attained to recognition, and only its

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posed all efforts in that direction. He was likewise distressed by theological developments, but though he advocated freedom of research both in universities and in seminaries, and deprecated any direct influence of the Church in the selection of professors for the theological faculties, he felt that the new movements could work only destruction to the ancient faith and to the Lutheran confession. In 1884 and 1896 he defended the building of motherhouses for desecration, and abolished the differences between Roman Catholic sisterhoods and Lutheran deaconesses. His last weeks were devoted to the preparation of a Lutheran liturgy for Hanover which was unanimously accepted by the national synod, thus completing the organization of an independent Hanoverian church with the exception of a sacralism which is still a Germanic superstition. [? Unfinished.]

BIBLIOGRAPHY: Uthilas's literary activity was constant, even in his old age. Of the more important works mention may be made of: *Die Theologie und Exegetik des Johannes Evangelium*, Göttingen, 1844; *Die Paulinische Briefe*, 1851; *Christus und die Kirche*, 1854; *Die moderne Theologie des Jahres 1848*, Hannover, 1860; *Die neuen Theologischen Jahrbücher*, 1861; *Die Lehre des Christentums seit dem Heidentum*, Hildesheim, 1874; *Engl. Pred. Conferenzen*, Hildesheim, 1878; *Die christliche Ethik*, 1882; *Die christliche Ethik*, 1884; *Die christliche Ethik*, 1888; *Die christliche Ethik*, 1892; *Die christliche Ethik*, 1896; *Die christliche Ethik*, 1900; *Die christliche Ethik*, 1904; *Die christliche Ethik*, 1908; *Die christliche Ethik*, 1912; *Die christliche Ethik*, 1916; *Die christliche Ethik*, 1920; *Die christliche Ethik*, 1924; *Die christliche Ethik*, 1928; *Die christliche Ethik*, 1932; *Die christliche Ethik*, 1936; *Die christliche Ethik*, 1940; *Die christliche Ethik*, 1944; *Die christliche Ethik*, 1948; *Die christliche Ethik*, 1952; *Die christliche Ethik*, 1956; *Die christliche Ethik*, 1960; *Die christliche Ethik*, 1964; *Die christliche Ethik*, 1968; *Die christliche Ethik*, 1972; *Die christliche Ethik*, 1976; *Die christliche Ethik*, 1980; *Die christliche Ethik*, 1984; *Die christliche Ethik*, 1988; *Die christliche Ethik*, 1992; *Die christliche Ethik*, 1996; *Die christliche Ethik*, 2000; *Die christliche Ethik*, 2004; *Die christliche Ethik*, 2008; *Die christliche Ethik*, 2012; *Die christliche Ethik*, 2016; *Die christliche Ethik*, 2020; *Die christliche Ethik*, 2024.

at the age of thirty, and then officiated seven years in the land of the barbarians and thirty-three in Romania. He was well acquainted with Greek, since he was made a "reader", in which capacity he had not only to read the Scriptures during the service but in all probability also to translate and explain them to the Goths among his hearers. When about thirty years of age he was chosen to accompany a Gothic embassy to the imperial court, where he became acquainted with Eusebius of Nicomedia, who, with other bishops there assembled, consecrated him to the episcopate apparently at Antioch during the synod of May 22-Sept. 1, 341. But Uthilas could labor only a brief time as bishop of the Christians in the land of the Goths, for about seven years later the irreligious and antireligious judge of the Goths (apparently Athanarich, who termed himself almost contemptuously "judge"), inaugurated a persecution **2. Promis-** so severe that the survivors were forced to seek refuge in Roman territory. At **Missions** the request of Uthilas, Constantinian activities gave them shelter in the mountains near Nicopolis in lower Moesia, not far from the modern Plevena, and appointed Uthilas their "judge." It would seem that Uthilas now ranked only as a Chonopiscopus (q. v.), and it is known to have been present only at the synod held at Constantinople in Jan., 383, so that it would appear that the importance ascribed to him by Auxentius is exaggerated. Whether, in addition to his duties in the vicinity of Plevena, he found time to carry on missionary work among the Goths north of Danube is uncertain. According to Sozomen, during the reign of Valens, but before the persecution of 370-372, he looks out between the Gothic chieftains, Frithigern and Athanarich. The former defeated, fled to Roman territory, and, aided by the emperor, returned and proved victorious. In gratitude he adopted the faith of Valens, and constrained his subjects to do likewise, while Uthilas labored among the people of both Frithigern and Athanarich. But the latter would not tolerate the Christians, and in 370-372 persecuted them bitterly. After peace between Frithigern and Athanarich, Uthilas may well have carried on missionary work, though it would appear that he made no extensive journeys, but rather supported the cause from his mountain-seat Plevena. He seems to have remained associated with Frithigern, and when, in 376, the greater part of the Visigoths sought a home on the Roman soil, Uthilas is said by Sozomen (Hist. eccl. vi. 37) to have accompanied their embassy to the court and there to have advocated their cause. Whether he maintained these friendly relations with the newcomers when they became involved in strife with the Roman Empire is uncertain, but there is little doubt that, half-Roman by birth, and ardently Roman in religion and education, he took sides against the Goths. Before Rome had concluded peace with the Goths (Oct. 8, 382), however, Uthilas himself, through no fault of his own, had become involved in war with the latter; he had, in all probability, served in a political as well as in an ecclesiastical capacity, with whose bishops and churches he had been on the

UTILIAS, LEIBERRECHT. See FRANK CONSTITUTIONS IN GERMANY, § 1.

UTILIAS, ut'-s-las (ULPHILAS). Origin and Youth (I.). Promoted: Missionary Activities (2.). Youth (3.). Theology (4.). Works; Bible Translations (5.). Uthilas, bishop of the Visigoths and the author of practically the sole remains of the Gothic language, was born in the region of the lower Danube about 310, and died at Constantinople in 381. His name is variously given as Utilias by Sozomen, Gullis or Gullis by Isidore, Ulfphilas by Auxentius and Theodoret, Uthilas by Philostorgius and Theodorus, and Uthphilas by Philostorgius and Theodorus, all those representing the Gothic Wulfila, "Little Wolf." His grandparents came from the village of Sadagolthina, near Pannonia (probably situated on the River Haly) in western Cappadocia, and were among the Christians taken captive by the Goths when, in 264, they ravaged Cappadocia, Galatia, and Bithynia. In their papers concerning those Christian captives not only remained true to the faith, but also converted many of their captives and formed communities with at least some degree of organization. Uthilas himself seems to have been born of a Gothic father and a woman of Asia Minor, was a seif by origin, but a Christian from his very youth. According to Auxentius, he became bishop

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most friendly terms for more than a generation; and before the issue was decided, he had passed away. The name and progress of those events are wrapped in obscurity. From the year, ending with the death of Uthilas, it would appear that, shortly after the council of Aquileia, Uthilas and other bishops went to the imperial court, where, at their request, Theodorus promised to convene another synod for the settlement of the Arian controversy. This journey apparently took place in the autumn of 381 for the winter of 381-382, and somewhat later Uthilas was summoned by the emperor to return to Constantinople to take part in a disputation on the problems at issue, or, in other words, to attend the synod convened at Constantinople by Theodorus in June, 383. Bishops of every shade of doctrine had already assembled when Theodorus, patriarch of Constantinople, succeeded in preventing the open debate promulgated by the emperor, who, instead, required each of the theological factions to present its own creed. This done, Theodorus gave his approval to the Nicene formula, tore up the others, and sent the bishops to their homes. It would accordingly seem that Uthilas had reached the capital in June, 383, had fallen ill shortly afterward, and, though able to take part in the deliberations of his faction concerning the formulation of their creed, so that he himself drew up one for this purpose, had died before the imperial decision was received. According to Sozomen (Hist. eccl. ii. 41), Uthilas, as a pupil of the Cretan bishop Theophilus, was primarily an adherent of the Nicene Creed, becoming an Arian only at the synod held at Constantinople early in 360. This account is followed in the main by Sozomen (Hist. eccl. vi. 37), while Theodoret (Hist. eccl. iv. 37) makes the Arianism of Uthilas date from 376. The Arian Wrote on the other hand, represent him as a true Catholic throughout his life, and as the founder of some but orthodox communities among the Goths. The creed drawn up by Uthilas himself runs thus: "I, Uthilas, bishop and confessor, have ever thus believed, and in this sole true faith I pass unto the Lord: I believe that there is one only God, unbegotten and invisible; and in his only begotten Son, our Lord and God, creator and maker of every creature, not having his like. Therefore, God is one, who is also God of our God, and in one Holy Ghost, virtue illuminating and sanctifying. . . neither God nor Lord, but the [faithful] minister of Christ, not equal, but subject and obedient in all things to God the Father." Of the following lines of this creed only the words "through Christ, not by the Holy Ghost," as well as a few letters, have survived. It is clear, however, that Uthilas was unconscious of ever having changed his theological position, and the statements of Sozomen, Theodoret, and the Arian Wrote must, therefore, be rejected. On the other hand, the creed seems to contain no clue as to the anti-Nicene group in which Uthilas is to be reckoned. But the very fact that Uthilas avoids all reference to the essence shows that he was a ho-

mian. This is borne out by a number of other facts. Auxentius testifies that he "and the Son was like the Father. . . according to the divine Scriptures and traditions. . . he was one of the forty-six bishops who condemned and deposed Arian at Constantinople early in 360, his pupil Auxentius, his partisans Palladius of Babilonia, Scoumanius, Demophilus of Berea, and Maximianus, and his successor Selenus were all homolators, as was the entire Gothic church. It is true that the homolators first appeared as a distinct faction at a synod held at Sirinuis in 357, but the rapidly with which they became dominant along the lower Danube shows that their views had there long met favor, so that they were speedily adopted officially by the majority of the bishops. The homian rejection of every degree that could not be proved from the Bible won the hearty support of such a conservative and traditionalist as Uthilas, who, as Auxentius tells, regarded the Nicene Creed as a "devilish innovation," sided with the anti-Nicene party at Antioch in 341, and, when the Arian and homolators began to draw apart, joined the homolators, whose watchword was "according to the Scriptures." Hence he could follow not merely his own inclination, but the example of almost all the bishops and churches of the Danube region, where Arianism of this sort was so firmly entrenched that orthodoxy was forced to struggle with it until late in the fifth century. Auxentius reports that Uthilas "proved by sermons and treatises that there is a difference between the divinity of the Father and of the Son. He preached continually in the one and only Church of Christ in the Greek, Latin, and Gothic tongues, and he also left behind him a number of Works; of treatises and many interpretations of the Bible. . . of these some three languages." None Translation of those productions has survived except under the name of Uthilas, although it is not impossible that fragments may be included among the numerous remains of Arian (or rather, homian) literature that are still extant. A number of works—the fragments of a homian commentary on Luke (ed. A. Mai, Opus ordo, iii. 2, pp. 191-207; 10 vols., Rome, 1826-38) and of the Opus perfectum de Mathew, and the Gothic Slavonian sinologues *thairi Iohannem* ("Interpretation of the Gospel according to John"—have indeed been ascribed to him, but on insufficient basis. The sole fragment of Uthilas now extant is his incomplete confession of 383, and even this was probably written in Greek, not in Latin, as it now stands. The name of Uthilas is chiefly due, however, to two facts: his creation of a Gothic alphabet from modifications and adaptations of the Greek, Latin, and runic alphabets; and his Gothic translation of the Bible. Philostorgius and Sozomen exaggerate his services when they ascribe to him the absolute invention of this new script; but there is little doubt that he formed it expressly to commit to writing his version of the Bible. This was intended primarily for the liturgy, not for private devotion; and as there were then no dictionaries, he was obliged to translate the entire Bible. How far he was able to execute this plan is unknown. Philo-

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stergian states that he intentionally omitted I. II Samuel and I. II Kings because their warlike contents rendered them too stimulating for so martial a people as the Goths; but this is improbable, and simply means that these four books were still missing from the Gothic Bible in the second quarter of the fifth century.

Ulman was born in 1828 at Ebnethaus, near Heidelberg, Mar. 15, 1796; d. at Karlsruhe Jan. 12, 1865. He was educated at the university of Heidelberg (1813-15) and Tubingen (1815-16). After a year at visit at Kirchheim, near Heidelberg, he resumed his studies at Heidelberg in 1817, where he became president of theology 1818, associate professor 1821, and full professor 1823.

ULMANN, 60-mnn, KARL: German Protestant; b. at Ebnethaus, near Heidelberg, Mar. 15, 1796; d. at Karlsruhe Jan. 12, 1865. He was educated at the university of Heidelberg (1813-15) and Tubingen (1815-16). After a year at visit at Kirchheim, near Heidelberg, he resumed his studies at Heidelberg in 1817, where he became president of theology 1818, associate professor 1821, and full professor 1823.

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church of the day. The change of rulers in Baden in 1802 increased the prospects of actual reform, and when, in the following year, the Evangelical prelature became vacant, it was but natural that Ulman should be called to fill it. In 1803, accordingly, Ulman became prelate, or the representative of the Evangelical church in the upper chamber. His actual administrative power, however, was but slight, and his activity was hampered, rather than aided, when he was appointed director in 1806. The chief exertions of the new prelate were directed to the execution of the reforms proposed in the Durlach conference, and, accordingly, in 1805 the general synod was convened for the first time since 1843.

Ulman's activity was limited to the promotion of his countrymen in the various spheres of their life, and by the magnificence of his journeys, while his desire to obtain relief led him to journey, from which he brought back to Augsburg-Biblisheim remains of the soldiers of the Charles Legion (v. v.) from St. Maurice in Valais and the head of St. Abundus from Rome. His studies made pilgrimages to Rome (1810, 1854, 1871) and showed much favor to monachism, restoring monasteries and founding the nunnery of St. Stephen in Augsburg.

Ulrich, of St. Saint: Bishop of Augsburg; b. at Augsburg 890; d. there July 4, 973. He was of noble birth and received his education at the monastery of St. Gall, returning to his native city a short time before the death of Adalbero of Augsburg (Apr. 28, 899). There the bishop appointed him chamberlain, but on the death of his patron Ulrich left Augsburg. When Hlilth died, however, Ulrich was consecrated bishop of Augsburg in his stead (Dec. 28, 923). As a spiritual lord he fortified his see city, and remained loyal to Henry I, and Otto I. In 953, when the Magyars ravaged the land, Ulrich succeeded in holding Augsburg against them until Otto could arrive with his army, and by his victory on the Ledfeld (Aug. 10, 955) annihilated the Magyars for ever. He was now able to repair the ravages of war in his domains and to re-

habilit civil and religious order among his people. His bounty was equalled only by the devoutness of his private life and by the magnificence of his journeys, while his desire to obtain relief led him to journey, from which he brought back to Augsburg-Biblisheim remains of the soldiers of the Charles Legion (v. v.) from St. Maurice in Valais and the head of St. Abundus from Rome. His studies made pilgrimages to Rome (1810, 1854, 1871) and showed much favor to monachism, restoring monasteries and founding the nunnery of St. Stephen in Augsburg.

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ULTRAMONTANISM. Definition and Use of the Term (I). Early Foundations (I, 2). Effects on Research and Practice (I, 3). Effects on the People (I, 4).

A noteworthy definition of Ultramontaniam by F. X. Kraus (q.v.) runs as follows: "The distinct-ive marks of the ultramontaniam system are comprised in five points: (1) he is thus and an ultramontaniam who sees the center of the seat of the Church above that of the earth; (2) who conceives pope and Church interdependently; (3) who believes the kingdom of God is of this world, and that the power of the keys, as curialism affirmed it in the Middle Ages, also includes temporal jurisdiction over prince and people; (4) who supposes that religious conviction can be coerced through material power, or who may be reduced to submission by material power; (5) who finds himself always ready to sacrifice a clear command of his own conscience to the claim of an alien authority" (by F. X. Kraus, reproduced in E. Herzog's biography of Kraus, p. 100, Colmar, 1904). The term Ultramontaniam, as Italian name of learning during the later Middle Ages, was a term applied to students "from over the mountains," i.e., to Germans. And the same designation was used in Rome of the French cardinals, when sharp opposition had developed in connection with the election of Clement V. But the same expression was current in Germany during the time of Henry IV, with reference to the followers of Gregory VII, because they were interested "beyond the mountains"; while in France the name occurs with reference to those with central, not Gallican, aims. In the nineteenth century, the name became quite prevalent, at first in Munich as applied to the party of the older Gregorians; afterward in North Germany on occasion of the church strife at Cologne. The controversial question is inevitable, whether the ultramontaniam gives the adequate expression to the essence of Roman Catholicism which they profess to do. This question can be clearly resolved only through detailed historical examination.

A preliminary question arises as to how far into the past Ultramontaniam may be carried. As early as the Council of Trent (q.v.) some genuine ultramontaniam aims were set up in the form of papal assumptions; and if Ultramontaniam is to be traced to the sixth century, as the case of the sixth, fourth, and twenty-fifth centuries. It was not accidental that these results were won by a Jesuit, since this is the sequel to the transformation of Roman Catholicism from what it had been down to the middle of the sixteenth century, through the genius and activity of the Jesuit order. To be sure this new "Roman type" of Catholicism furnished nothing absolutely new; and, on another side, even without the direct cooperation of the Jesuits, a phase of papalism was imposed about the middle of the sixteenth century which can not be distinguished from Ultramontaniam as defined by Kraus. For instance, in the bull

Cum ex apostolice officio, promulgated by Paul IV, 1559, where "out of the fulness of apostolic authority" it is stated that "the pope, who is vice-gest of God and of Christ on earth, and has the supreme power over kingdoms and peoples, and judges all, can be judged by no one. . . . All hierarchs and all sovereigns and princes even to the emperor, the moment they fall into heresy or schism, are by that very fact, and without need of a particular judicial procedure, throughout and for ever forfeit of their position and its honors and revenues, and themselves and for ever unfit to be vested therewith" . . . (cf. Mirin, *Quadrin*, under no. 288). If this bull be combined with the bull *In causa Romae* (q.v.), there is a nearly integral congruence of the ultramontaniam papal principle. And for lack of this it exists in fact in the bull *Unan sanctorum* (q.v.) of the year 1902. What line at once ends in the Pontificate of Gregory VII, stands here compact, and papalism opens its highest such as a religious foundation: "We declare all human creatures to be subject to the Roman pontiff. . . . Such is the indispensable condition of salvation." In such terms Ultramontaniam is set up for a ruling principle alike in regard to the pope's political status, and in regard to the religious relationship of believing Roman Catholics toward the pope. Tron, J. Herppolcher, in *Anti-Jesuit* (Freiburg, 1870; cf. J. P. v. Schölin, *Abhandlungen*, pp. 311 seq.; Gieseler, 1867), has contended that this bull should not be regarded as infallible; and in *Kirchengeschichte*, pp. 209 seq., 211 seq. (Freiburg, 1866), he has brought forward every available argument to the end of sanctifying its importance in respect to this question. But this was all in vain; the third of the distinctive marks of Ultramontaniam enunciated by Kraus has its foundation in the bull of 1902; and therein lies even in modern times the tendency not to separate the two jurisdictions, but to treat temporal matters constantly according to the ecclesiastical system. On the former side, illustration is furnished by the *Encyclical* of 1864, and by the *Encyclical* of 1871, which introduced into the sphere of secular affairs, and became part of the belief of the faithful, priests and laymen. So that Innocent III. could say without encountering opposition: "The Lord committed not only the Church but the entire secular era to Peter's administration." In answer to the question whether this idea belongs exclusively to the Middle Ages or is of present application, the answer must be that it only in exceptional cases that such assumptions can still find actual enforcement. Yet even in more modern times the pope has often declared civil laws invalid, as in the case of the Austrian statute law of 1847, and the Prussian "Falk laws" or "May laws" of 1872-73, although these laws neither hindered

the laws, which were carried through the Prussian diet by the king, nor the public instruction in Prussia, transferred completely from the Church to the State.

1. Results by the conflict between empire and papacy. By degrees the ultramontaniam and laicist idea as to the superiority of the papacy the Church, was introduced into the sphere of secular affairs, and became part of the belief of the faithful, priests and laymen. So that Innocent III. could say without encountering opposition: "The Lord committed not only the Church but the entire secular era to Peter's administration." In answer to the question whether this idea belongs exclusively to the Middle Ages or is of present application, the answer must be that it only in exceptional cases that such assumptions can still find actual enforcement. Yet even in more modern times the pope has often declared civil laws invalid, as in the case of the Austrian statute law of 1847, and the Prussian "Falk laws" or "May laws" of 1872-73, although these laws neither hindered

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individual piety now had anything to do with dogma of the Church. Where, then, is the limit of "ecclesiastical interest"? The claim of power to release civil subjects from obedience to the civil government, for the sake of those interests, was still essentially maintained in 1860 by Pius VII. On the other side, the reaction of Ultramontaniam upon affairs within the Church came still earlier to light. The triumph of Gregorian ideas eliminated the ancient episcopal trend; and, together with the freedom of the bishops, they abolished what in the national churches. The pope came to be not only supreme, but sole lawgiver; he bore, as Boniface VIII expressed it: "all rights in the shrine of his breast" (book vi, cap. 1, *De Curia*, II, 2). It was only transiently, under stress of the times, that a sort of new episcopal regime took shape during the schism through the great reforming epoch; this novelty, however, was condemned and terminated by the Fifth Lateran Council. The Council of Trent still found extant potent expressions of the episcopal drift, but the Vatican Council stopped them once for all. Similarly the Gallican policy, and everything like "Josephism" or philosophic paternalism (see Joseph II), was ended forever. The sole reaction against such despotism within the Church is nowadays found among the Old Catholics (q.v.).

As concerning the expression set afoot by Ultramontaniam against freedom in scientific theology, the most important example is afforded by the history of German Roman Catholic theology.

4. Effects on science. In Döllinger's address of Sept. 4, 1868, before the Roman Catholic church and academic assembly in Munich (see *Theology*, Döllinger, *Joseph Joseph* [Leipzig, 1868], p. 6); the points were brought forward that the sixteenth century indicates a flourishing period for Roman Catholic theology, whereas with the seventeenth century in Spain, and with the eighteenth in France, decay set in; and that although still high ranks were incumbent upon Germany's theology, these could not be even approached if her freedom of movement were denied. When Döllinger said this, he did not surmise how soon this would be to come, that even in the following year, by terms of the *Syllabus errorum*, again in 1870 through the definition of papal infallibility, all freedom was to be taken away from the theologians. Even before that definition was pronounced, on July 19, 1870, Döllinger had discerned what in effect became the fate of Roman Catholic theology in consequence of the dogma. "So then," he says at the close of his *Pope and the Council* (London, 1899), "the newly coined article of faith must place and settle itself as foundation and cornerstone of the whole Roman Catholic doctrinal structure; the activity of the theologians must reduce itself to the secondary task of finding whether a papal utterance for a given doctrine is in accord with. . . . To what purpose any further freedom of science in the Bible, to what end the labored study of tradition, prohibited members of religious orders from teaching in the public schools, limited the episcopal powers over the clergy and clerical power over the laity, changing, in fact, the ecclesiastical law of the land.

If a single statement of the infallible pope has power to deminish the conscientious theological work of a generation!" As regards the more modern Catholic Biblical research, nobody will call attention, by way of refuting Döllinger, to the Commission in behalf of advancing Biblical Studies, organized by command of Pope Pius X., as though this were an instrument for advancing such studies. For that this is merely an instrument for shaking them appears from the *Motus proprio* "Præsentation" of Sept. 18, 1907 (*Osservatore Romano* of Nov. 21, 1907), as is elsewhere passed from "doctrines" hitherto announced in relation to weighty matters of Biblical introduction (Mosic composition of the Pentateuch [1903], historic integrity of John's Gospel [1907], authorship of the Book of Isaiah [1908]); but still far more comprehensive is the curb that was applied to more liberal, theologically technical verifications of results by the two pronouncements against the "Modernism" (see *Modernism*), namely, by the decree of the Congregation of Propaganda, *Lamentabili*, of July, 1907; and the papal encyclical, *Pascendi Dominice vestrae* (Eng. transl. in *Progressive Modernism*, pp. 149 seq., New York and London, 1908), of Sept. 8, 1907; that the matters involved do not turn on theoretical exercises of the Curia's clerical apparatus from the extremely sharp measures devised against all "Modernism." For it was principally against Roman Catholic scientific "publications" in those countries that the entire procedure was directed, although the first men to use his pen against these decrees was an English scholar, George Henry Tyrrell (q.v.); he wrote in the *London Times*, Sept. 30, Oct. 1, 1907. He was then followed by individual Italian sympathizers in the *Programme de Modernism* (Rome, 1907, Eng. transl., *Programme de Modernism*, New York and London, 1908), and in *Résumé des thèses* (Paris, 1907); but the main focus of the cause is to be sought in France. In Germany, where, during the spring of 1908, the *Internationale Proletariat* published a series of articles elucidating the importance of the foregoing decrees, the number of deliberate and steadfast moderates among the Roman Catholic theologians is exceedingly small.

If Ultramontaniam, therefore, has abolished the motions or aspirations of scientific freedom, the question still remains as to its effects upon the mass of Roman Catholics. In this connection,

5. Effects on the people, the scope of this examination embraces the traces that materializing and artificial claims of religion which inhere in Roman Catholicism, in so far as the devotional methods which for centuries past have been customary are employed to the end of increasing extended propagation and fostering of the ultramontaniam spirit. Some of these devotional methods and devices were set forth by Rensch, both old and newly invented ones, in his *Die Devotionalien* (*Handbuch und der Abhandlung* [Dorn, 1879]). These and numerous others are utilized by Ultramontaniam for the sake of advancing its political aims by exciting confessional passion. An advantage which for the fostering of the ultramontaniam spirit



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three of the writings of Willem Teelinck (q.v.), which appeared at Cassel in 1639. The Thursday meetings at Millheim, begun probably in 1621, lasted until 1740, making a deep impression on Tersteegen (q.v.), who helped revive them in 1750, after which they long continued, receiving fresh inspiration from Herberg about 1840. In Bremen De Haase and F. A. Lampe carried Under-Byck's ideals to victory. He likewise maintained lasting relations with the Hessian court.

The works of Under-Byck are: *Christus Broed onder den Toveren* or *Liedeken* (3 parts, Hann., 1679), an attempt to supply a system of exegesis; *Hilf mir, des he. Godes in den Gedenken wesen* (part I, Bremen, 1678; never completed), a detailed scheme of the plan of salvation in the form of questions and answers; *Wapenroed der Zinglingen* or *den ersten Buchstaben des vaders Christenheit* (Bremen, 1678), one of his two catechisms; *Der einfältige Christ durch seinen Glauben mit Christus vereinigt* (Dachau, 1700), his second catechism; and *Der seltzucker Adel-licht* and *sonst Thierliche clergiecht* (2 parts, Bremen, 1689), an attempt to solve intellectual doubts. (W. G. COCKREN.)
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UNDERWOOD, HORACE GRANT; Presby-
terian; b. in London July 19, 1859. He was educated at New York University (B.A., 1881) and at New Brunswick Theological Seminary. Since 1885 he has been a missionary in Korea, under the auspices of the Presbyterian Board of Foreign Missions, and since 1909 has been principal of the John D. Wells Training School and president of the Korean Religious Trust Society (both at Seoul), as well as chairman of the board of Bible translators at Seoul since 1893. He has likewise been professor of homiletics church government and discipline, etc. in the Presbyterian theological seminary at P'yong Yang, Korea, and in 1917 was Douma philosophical lecturer at New York University. His theological position is conservative, and he has written *English-Korean and Korean-English Dictionary* (Yokohama, 1887), *Korean Grammar* (1889), *Call of Korea* (New York, 1908), and *Religions of Eastern Asia* (1910).

UNGUILDFUL, UNGUITY: Words used in the English Bible versions and equivalent to the Gk. *anagaitos*, *anagaitos*, "to live unguilty"; II Pet. 1, 6; Luke 10, less frequently *anagaitos*, and yet more seldom *anagaitos*, which in turn are the translations in the Septuagint for the Hebrew *netzer*. The Hebrew word denotes in the first place only the innocent and unguilty in the moral sense. Every thing, however, morally evil, according to the Old-Testament conception as early as the Yehosafat narrative of the garden of Eden, is, in the final analysis, unguilty and unguilty in the moral sense. And thus all proceeding in Israel is continually represented as proceeding in unguilt. The contrast between righteousness and unguiltiness, moreover, becomes ever more marked in Israelitic and Jewish history until two classes of men are set op-

posite each other, of which the unguilty are designated, particularly in the Psalms, from the point of view of the spread (i.e., the strict observers of the law), as originators of trespass and violence toward men; and, in relation to God, as despising his word and rebelling against him. The word *anagaitos* also occurs frequently in the Old-Testament apocrypha, especially in the Book of Sirach; but in the New Testament it and kindred terms are relatively infrequent, because here unguiltiness comes more to the front religiously as the root and form of sin. Where they are used, they mean, for the most part, unguiltiness in the Old-Testament sense synonymously with sin in opposition to righteousness (Rom. 1, 18, iv, 5, v, 6, vi, 20; I Tim. 1, 9; Titus 1, 12; II Pet. 1, 6-8, 11, 7). In a sense somewhat modified by Christianity they refer to those who remain persistently impervious to the Gospel (I Pet. 1, 18); or to teachers of error (II Tim. 1, 16; Jude 4, 15). On the theoretical side unguiltiness issues into Aθε-ισμός (q.v.). F. SIEFFERT.

UNION, ROMAN CATHOLIC, II.
F. SIEFFERT.
Bibliography: H. Cresser, *Büchlein-Abhandlung Wortschatz der protestantischen Unionen*, Coblenz, 1856; The *Union*, ed. by Robinson and New York, 1866; *Die Union*, Abhandlung über die Unionen, Bonn, 1866; *Die Unionen*, Reg. exam., London, 1862; H. Ritschl, *Abhandlung über die Unionen*, Freiburg, 1867; G. Cresser, *Die christliche Lehre von der Union*, 168 Brev. Coblenz, 1867.

UNIFORMITY, ACTS OF: The name of several acts of Parliament establishing the worship and ritual of the Church of England. The first, passed Jan. 21, 1549, set forth the penalties for the neglect to use the Prayer Book of Edward VI., which were, for the second, loss of all benefices and for the first time for a year, and imprisonment for six months; for the second, loss of all benefices and imprisonment for one year; for the third, imprisonment for life. The second act was passed Apr. 6, 1552, and established the second Prayer Book. These acts were repealed under Queen Mary, in Oct., 1553. The third act, under Queen Elizabeth (passed, after a strong opposition, Apr. 28, 1559), established the new Prayer Book under penalties similar to those of Edward VI., subjected all who were absent from church without excuse to a fine of one shilling, and gave to the sovereign liberty to "ordain and publish such laws, statutes, orders, rites and ceremonies as may be most for the advancement of the church," etc. A fourth act, part of the systematic reversion of the Puritans known as the Clarendon Code, was passed May 19, 1662, and prescribed canonical ordination for all ministers, and enforced the new revision of the Prayer Book. It required all ministers to give their unguiltiness and consent to everything in the book, to read the Prayer Book service on some Sunday before the feast of St. Bartholomew (Aug. 24), and to swear "that it is not lawful, on any pretence whatsoever, to take up arms against the king." About 2,000 clergymen, some of them the most distinguished in England, unable to conform, were deprived of their livings. This act, the most far-reaching of all in its consequences, also formally disavowed the validity of all but episcopal ordinations, and marked the close of the efforts which had been going on ever since Elizabeth's accession to bring the

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Church of England into closer connection with the Reformed communion of the continent. The Act of Uniformity was made practically impervious, though not formally repealed, by the Act of Toleration (see TOLeration, Act of) under William and Mary, May 25, 1689.

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Union, Christian Social Union of the Churches

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us at once to the conflict we must engage in sooner or later with the unchristian and the unchristian Socialist.

The leaders of the earlier movement were chiefly Broad-churchmen, but the men who reconstituted it in the eighties were among the most practical and broad-minded of the new High-church school, such as Brooke Foss Westcott, late bishop of Durham, Charles Gore, the present bishop of Oxford, and Henry Scott Holland (q.v.). One of its main principles is that the personal responsibility of an individual Christian can never be put out of commission. It is not to be evaded, for example, by membership in a commercial company, either as a director or as a shareholder. One of its most characteristic objects is "to study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time."

The union comprised at the end of 1910 sixty branches, situated in fifty-three towns and having 9,850 members. Its affairs are managed by an executive comprising several clerical dignitaries and laymen, with the bishop of Oxford (Dr. Gore) as its president. The executive selects from time to time such social problems as the question of unemployment, of children's labor, or the poor-law system for the study and consideration of the branches. These, again, report upon the facts

which they ascertain, and the conclusions which they reach, to a meeting of delegates of the whole union held annually. In studying these subjects, the local bodies investigate the conditions actually obtaining in their own towns. The union seeks to promote its views not so much by direct correspondence as by influencing local authorities and institutions through members of its own who serve on those bodies, and by raising the tone of public opinion generally. It directly promotes, however, the practice of exclusive dealing with firms known to accord reasonable pay and conditions of employment to their staff, and it has published a "white list" of tailors for both sexes in London and elsewhere. In this it discharges the functions of the Consumers' League in the United States. Several branches have made tentative beginnings in the provision of establishments for the wage-earning class. The union maintains a library as a central bureau of information for the use of its members. From time to time it issues reports and pamphlets on such matters as commercial morality, trade-unionism, illicit commissions, investments, and practical socialism, besides others of a more directly religious character. Lastly, it brings out a quarterly periodical entitled *The Economic Review*, in which articles of considerable value, written by well-known authorities upon the subjects dealt with, frequently appear. C. H. F. LARRETTON.

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- 2. Historical Survey (13).
- 3. Present Position (13).
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- 5. Modern Period Through the Sixteenth Century (14).
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- 7. Anglican Position (15).
- 8. General Principles (15).
- 9. In the Anglican Episcopate (15).
- 10. The Lambeth Conference (15).
- 11. Episcopal and Protestant Separation (15).
- 12. The Anglican World Conference (15).
- 13. Functions of Union (15).
- 14. Present Union in Path and Order (15).
- 15. Anglican Position.—1. Historical Survey (15).

- 16. Episcopal Ordination and Party (15).
- 17. Unity in a National Church (15).
- 18. Trust in God and Christian Love (15).
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- 28. Present Position of Greek and Latin Churches (15).
- 29. Orthodox Catholic Church as a Subject-matter of Prayer (15).
- 30. Christ on the Eve of His Crucifixion (15).
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*An article from the Greek-Roman standpoint was arranged for but indefinitely delayed. It may appear later. Ede.

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Union, Christian Social Union of the Churches

this body God supplies ministers for the perfecting of the saints, the hastening of confessions in doctrine, and the organic increase of the body in love (Eph. iv. 11-16; of Rom. xii. 4-6; 1 Cor. x. 17, xii. 12-21). Nevertheless the schismatic spirit soon seeks to show itself, especially between Jew and Gentile Churches, and between local fociations at Corinth. The dissensions at Corinth led St. Paul sternly to condemn the division of Christians under rival leaderships (1 Cor. i. 10-17; II. 3-9), and to emphasize the necessity of a common speech and mind and of charity (1 Cor. i. 10, xii. 25). The quarrel between Jewish and Gentile Churches threatened to cause a lasting schism, and this led to a conference of apostles, elders, and missionaries at Jerusalem, the result being a clear mutual understanding among the leaders of the Church, and a determination to insist only upon essential things, and not to require uniformity in non-essentials (Acts xv. 1-35). Thus was established an apostolic precedent for dealing with rupture of Christian unity.

The schismatic spirit soon revived, however, at Corinth, and became the occasion of the "Epistle of Clement" written in behalf of the Roman Church about 95 A.D. (see *Commentary on Rom.*, [1] 3-4), in which it is declared that the ministry of the Church was arranged by the apostles with foreknowledge of the contentions that were to arise concerning the office of oversight (Eph. i. 10-17; II. 3-9), and the use of dissident factions is described as "detestable and unbloody rebellion" (1 Cor. i. 10). This teaching is echoed by Ignatius of Antioch (q.v.), about 110 A.D., in his well-known "Epistles." The imperative need of unity in the chief burden of his letters and it is made to depend upon loyalty to the bishop with his presbyters and deacons, who together constitute the marks of a true edifice (e.g. *Ad Trullianum*, iii.). He says in one representative passage: "If any man followeth one that maketh a schism, he doth not inherit the kingdom of God (*Ad Polycarpum*, iv.; cf. *Ad Philadelphenses*, iii.). The rise of Montanistic and Gnostic sectarism caused the obligation of Church unity to be emphasized by various writers (e.g. *Ignatius, Rome*, IV., xxxii. 1, 7; *Clement of Alexandria, Strom.*, VII., xvii. 107; *Discourses of Alexandria, in Enchiridion, III.*, ccd. vi. 45). Origen of Carthage (q.v.) wrote a treatise, *De unitate ecclesie*, in which he makes the episcopate the center of unity. The general sentiment of the apostles was registered in the Constantinopolitan Creed: "I believe . . . in one, holy, catholic, and apostolic Church." Various schisms arose, but the sentiment that schism is sinful prevailed throughout this period, and the main body of Christians, both East and West, with a few brief interruptions, succeeded in maintaining intercommunication and visible unity. Each local bishop was recognized as the center of unity within his jurisdiction, while the unity of the episcopate as large was secured by the development of provinces, each having its metropolitan, and of free metropolitanates, severally centering in Rome, Constantinople, Alexandria, Antioch, and Jerusalem. Political circumstances gave to Rome the foremost place, and to Constantinople, as new Rome, the second place.

Serious controversies were usually dealt with, however, by councils of bishops—provincial or general, according to necessity (see *COENONIA AND SYNODES*, [1] 123).

The claims which began to be made by the Roman see to the papacy present serious in the Middle Ages a chief cause of permanent schism between the East and West; although other causes she were operative. The division of the Roman Empire, coupled with the decline of civilization, caused mutual isolation, accentuated racial differences, and gave fertile ground to every period of schismology. Frequent quarrels took place between Rome and Constantinople, and matters reached a climax in 1054 A.D., when permanent schism began. The more prominent issues between the two Churches were (1) the claims of the pope; (2) the insertion by the West of the Filioque clause in the Nicene Creed (see *FILIOQUE CONTROVERSY*); and the use by the Westerns of unleavened bread in the Eucharist. Attempts at reunion were made at the councils of Lyons (1274) and Florence (1429), which grew out of the need which the Eastern Empire felt of assistance in its struggle with the Turks. The motive was worldly, and although at each council important concordats were adopted by representatives of both churches, the fanaticism of the Eastern monastic clergy and populace made them abortive. The schism remains unhealed.

The sixteenth century saw the Protestant revolt, out of which has grown the multiplicity of religious bodies which now divide Christian allegiance in the Western world. Its well-known cause need not be described, but it took two forms—the Lutheran and Reformed (Calvinist and Zwinglian) developed presbyterial and congregational ministries, while the Anglicans retained the threefold ministry, although rejecting papal jurisdiction over themselves, and the Swedenborgian an episcopate, but abandoned the diocese. All of the revolting bodies except the Anglicans rejected the sacerdotal character of the ministry, and with varying degrees of completeness abandoned the medieval sacramental doctrine of the Church, in order to remove what they regarded as barriers between individual souls and the partaking grace of God. This revolt had an inevitable tendency to deaden—in some direction to destroy—belief in the visible Church as the mystical body of Christ, and as organized by Christ to be united forever in a visible intercommunication by a common faith and ministry. Accordingly, the spirit of dissent grew rapidly; and in spite of efforts to stay the process, Western Christendom has become broken up into several hundred rival bodies.

Numerous attempts at reunion have since been made, but the world-wide aspects of the problem have not often been faced. Among these attempts the following are of chief historical importance: (1) The Conference of Marburg, 1529 (see *MARBURG CONFERENCE*); between Lutheran and Zwinglian theologians; an attempt to harmonize sacramental views, but defeated by the rigid position of Luther.

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(2) The Wittenberg Concord (see WITTEBERG, CONCORD) 1536, really Lutheran, but accepted with explanation by the Swiss, soon received shortly through the same cause. (3) The Flörens Articles 1538, adopted by a conference of Anglican and Lutheran theologians in England but nullified in the following year by the reactionary Six Articles of Henry VIII. (see SIX ARTICLES, Act or year). (4) The Conference of Regensburg, 1541 (see REGENSBURG, CONFERENCE) or, agreeing that salvation is through the merits of Christ, but blocked by Luther's refusal to compromise, and rejected by the Diet of Regensburg in 1546. (5) The Interims of Augsburg and Leipzig in 1548 (see INTERIMS), Charles V. making concessions to the Protestants in the former, and Melancthon conceding such Roman Catholic ritual, polity, and doctrine as admissible in the latter; but neither was adopted, and from the Leipzig Interim developed the adiaphoristic and synergistic controversies (1550-55, 1560-70; see ADIAPHORISM, also see ANABAPTISM, COOPERATION, SYNERGISM). (6) The Philippian movement (see PHILIPPAN) to unite Lutherans and Calvinists, resulting in the crypto-Calvinistic controversy (1552-54) and leading to the crystallization of Lutheranism in the Formula of Concord (q.v.) of 1577. (7) Negotiations with the East were undertaken in 1575 by certain Protestant theologians of Tübingen, who approached Zervinus II. (q.v.), patriarch of Constantinople; but both sides were soon convinced that the doctrinal and ecclesiastical cleavage between the two bodies was too great to permit union. Cyril Laska (q.v.), patriarch successively of Alexandria and Constantinople, came in touch with Reformed theologians in 1612, and drew up a confession in the interests of closer relations, which was published in 1609; but the only effect was to bring persecution upon him, and an orthodox creed of Petrus Mogilas (q.v.) of King, adopted by all Eastern patriarchs in 1648, accentuated the failure of Cyril's efforts. (8) Gung Calvinus (q.v.), professor at Hallestadt after 1614, founded a Lutheran school which minimized the divergence of Lutheranism from papal doctrine, and advocated union on a basis of return to the symbols and conciliar decisions of the first five centuries. An abortive conference held at Thorn in 1616, arranged by Wladislaw, king of Poland (see THORN, CONFERENCE) or, produced the synergistic controversy (see SYNERGISM) between the Catholics and the conservative Lutherans. Several travels of Cristoforo Rojas de Sutilos (q.v.), who sought to win Lutherans to the papal obedience (1676), were followed by negotiations for union (1691-94), in which Gerhard Meilanus and Gottfried Wilhelm Leibnitz (q.v.) represented the Protestants, and Spanish Jacques Bégonie Bossuet (q.v.) the Roman Catholics, while further correspondence. (9) A correspondence between Bossuet and Leibnitz (1699-1701) but without result. (10) A correspondence between Archbishop William Wake (q.v.) of Canterbury and certain Gallican theologians from 1710 was prompted by a desire of the Gallians to enlist the support of the English Church, through its return to the Roman

obedience, in their defence of national liberties; but Wake refused to entertain the idea of such return. (11) The English non-juror negotiations with the East (1716-25), given with some fulsome in T. Leathby's History of the Non-Jurors, London, 1862, the result, came to no result; but the correspondence throws light on the conditions to be reckoned in negotiations with Eastern Churches. (12) The Evangelical United Church of Prussia was constituted in 1817 by Frederick William III, through union of the Lutheran and Calvinists in one state Church (see UNION, ECCLESIASTICAL), but the union was only partially successful, and an old Lutheran reaction occurred, the dissidents in time obtaining partial reunion. The Old School and New School Presbyterians were united in 1809, and the Presbyterian Church in the U. S. A. united with the Cumberland Presbyterian Church in 1808. The Council of the United States was constituted in 1875 into the Presbyterian Church in Canada (see PRESBYTERIANISM, III, 2, 4, 12, 13). A union of Methodists in Canada in 1874 and 1881 constituted the Methodist Church of Canada (see METHODISM, IV, 10, 13), and a large proportion of the Lutherans in the United States are more or less closely affiliated with a General Council (see LUTHERANISM, III, 1-8). (13) The Bonn Homies Conference, held in 1874 and 1875, were attended by theologians of the Old Catholic, Eastern Orthodox, Anglican, Lutheran, and Reformed communions, and several propositions were agreed to, especially with regard to the Philip controversy. (14) The Pan-Anglican Movement for unity, initiated by the American House of Bishops in 1886, will be considered in the next part of this article. It may also be well to refer to several movements which, although not resulting in union, have shown the possibility of union movements in the strict sense of the phrase, throw light upon the problem. The United Movement (see ROMAN CATHOLICISM, II.) represent various admissions of Eastern Christians to the papal see, the Unitarian being given certain concessions, including marriage of the clergy. Members of various Protestant communions have formed alliances and federations, which leave these communions in possession of their denominational independence. They are not church unions, but are designed to reduce the evil effects of division, and to secure interdenominational cooperation on certain lines. Notable examples are the Evangelical Alliance (q.v.), founded in 1845, the Alliance of the Reformed Churches throughout the world holding the Presbyterian System, founded in 1875 (see ALLIANCE OF THE REFORMED CHURCHES), and the Federal Council of the Churches of Christ in America, organized in 1908, and including members of thirty-four denominations. [A movement for the union of Canadian Methodist, Presbyterian, and Congregationalists is at present in an advanced stage of progress. Minutes should be made of the efforts of Old Catholics to secure union with the Anglican and Oriental churches.]

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5. Anglican Platform The Anglican communion possesses important points of contact and sympathy with all types of Christianity, whether they are called Catholic or Protestant. Its position is really unique in this regard; and the work of Christian reunion seems to be providentially assigned to the Anglican churches. Accordingly, the problem of unity has loomed large in Anglican thought and effort. The Anglican realizes that an adequate movement for reunion must be world-wide in its scope—embracing both Catholics and Protestants within its ultimate reference; but he also perceives that positive elements of truth are included in the contentions of the different communions, elements which are vital to Christianity, and which may not be surrendered or driven into neglect even in the interests of unity. A union obtained by compromise in such matters can not, he believes, be either permanent or blessed. Love must be paramount, but a love which encourages men to act contrary to their deeper convictions is surely unchristian. The American Protestant Episcopal Church labors in the Anglican position and the advantages described above in relation to the problem of unity. Moreover, two circumstances have tended to accentuate these advantages: exemption from the hindrance to free action which comes from the fact that immigration has brought Churches almost every communion of Christendom into its immediate neighborhood. Accordingly, the problem of unity has assumed peculiar and increasing importance among the members of that church, and in the deliberations of its general conventions. Since 1853 various joint committees have been appointed and organized on church unity, and on ecclesiastical relations with various churches, and these committees have engaged in much fraternal negotiation, and have helped to remove certain mutual misunderstandings. In response to a memorial, the House of Bishops issued in 1886 its well-known Declaration on Unity, to which was appended an expression of "our desire and readiness . . . to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the nearest study of the conditions under which no problem a blessing might happily be brought to pass" (Journal of the General Convention of 1886, pp. 79-80). This declaration mentions four particulars—the so-called Quadrilateral (see FUNDAMENTAL DOCTRINES OF CHRISTIANITY, §4)—which have been widely understood to represent formal terms of unity as acceptance of which would suffice to secure union with the Episcopal Church, although, as a matter of fact, these particulars were given as leading instances of what the bishops declared to be "inherent parts" of "the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender." The document was eulogistic. The bishops neither did nor could (except with the concurrence of the House of Deputies) offer formal

terms of union; they simply declared what they believed to be fundamental principles, and left the discussion of terms to the future. In 1888 the Lambeth Conference (q.v.) of the bishops in communion with the see of Canterbury adopted a resolution in which the American "Quadrilateral" was embodied, as follows: "That in the opinion of this conference, the following principles lay a basis on which approach may be by God's blessing made toward Home Reunion: (A) The Holy Scriptures of the Old Testament and New Testament, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith. (B) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian Faith. (C) The two sacraments ordained by Christ himself—Baptism and the Supper of the Lord—administered with unfailing use of Christ's words of Institution, and of the elements ordained by him. (D) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nation and peoples called of God into the unity of his Church." The conference recommended brotherly endeavours "in order to consider what steps can be taken either toward corporate reunion, or toward such relations as may prepare the way for fuller organic unity hereafter." Thus the whole Anglican episcopate adopted the American platform (Lambeth Conference of 1887, 1888, and 1888, ed. R. T. Davison, London, 1888, pp. 280-281). The claim that the historic episcopate was "committed by Christ and his Apostles to the Church unto the end of the world" has been much debated. Modern scholars consider that the episcopate originated by organic development rather than by formal appointment *ab initio*; but the manner of its origin is immaterial, if its development was determined in result by the Holy Spirit, and if the continuance of the episcopate is by Christ's will. The conviction that it is his will one alone justifying making acceptance of the episcopate an essential condition of unity, and until non-episcopal bodies reach this conviction, they can not be expected to acknowledge that the historic episcopate is essential. In brief, an important difference of conviction must be removed before the "Quadrilateral" can become a generally accepted basis for the discussion of terms of unity. The negotiations which followed between our mission appointed by the Episcopal and Presbyterian Churches (1887-96) represent in their total lack of result what was inevitable. The Presbyterian committee took the opportunity to ground that no negotiations for union "has been" could be framed by it except on equal terms with regard to the ministry, and the Northern General Assembly of 1894 in conference terms suspended correspondence with the Episcopal commission until it might "be received by the acceptance by that [the Episcopal] Church of the doctrine of 'mutual recognition and reciprocity.'" This negative result accentuates the undeniable fact that, so long as certain existing differences touching faith and order continue, formal negotiations for unity between the bodies thus differing

will be abortive. Sincere Christians will not unite at the cost of convictions which they deem (whether rightly or not) to be vital. The problem of unity is inseparable from the problem of securing sufficient agreement concerning questions of faith and order for Christian communions to unite without sacrificing anything which they deem to be vital, and without sacrificing anything which they consider to be subversive of Christian principles. And yet the cause of unity is too vital, and too directly commended to our efforts by Christ, to be abandoned because formal negotiations for union are not yet practicable. The essentials of Christianity are too well attested, and too mighty in their practical and persuasive power, to be permanently obscured by the controversial issues and prejudices of our time. The work for unity must go on. Christ prayed for us, and destined that his followers should constitute one flock. God wills it, and what God wills he helps us to bring to pass by his Holy Spirit. Recent events mean simply that there must be further preparation; and formal schemes of unity must be deferred until efforts have been made to secure a better mutual understanding, and foster common growth into the larger mind of Christ. The only external procedure for promoting union which appears to be available consists of candid and loving conferences between leaders of different communions for the discussion of differences in faith and order.

The appointment of a joint commission for a world conference of the Episcopal Church at Cincinnati Oct. 19, 1910, was dictated by these considerations, and its significance can best be defined in the terms of the report and resolution which that convention accepted and unanimously adopted: ". . . We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, should be willing to come together for the consideration of questions of Faith and Order. . . . We would heed the call of the Spirit of God. . . . We would plead the cause of our fellow Christians. . . . convinced that our hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity. With grief for our divisions in the past, and for other faults of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginning of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resolution: Whereas, There is today a growing desire for the fulfillment of our Lord's Prayer that all his disciples may be one; that the world may believe that God has sent him; Resolved, . . . That a Joint Commission be appointed to bring about a conference for the consideration of questions

touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Savior be asked to unite with us in arranging for and conducting such a conference." Seven bishops, seven presbyters, and seven laymen were duly appointed to constitute this commission, and several members have since been added. The commission organized at once, and appointed a committee on plan and scope to which the executive business is largely given. The Rt. Rev. Charles F. Anderson, bishop of Chicago, is president of the commission; the Rev. William T. Manning, rector of Trinity Church, New York, is chairman of the committee on plan and scope; Mr. B. H. Gardner, 11 Pemberton Square, Boston, Mass., is secretary; and Mr. George Zablocki is treasurer. It is to be noticed that the commission is not authorized to retain in its hands the preparation for, and management of, the proposed conference for this is left to the representatives in general of the communions which consent to participate, and all are equally to share in the business. While the Cincinnati convention was sitting, the American Congregationalists and the Disciples were constituting similar commissions, and those are in cordial touch with the Episcopal commission. The Presbyterians have also welcomed the movement, and representatives of other bodies, including the Roman Catholic and Eastern Orthodox Churches, have shown interest. The undertaking will necessarily require several years for its achievement, but the signs are encouraging.

A **Principle of Unity.** These can be briefly stated. Unity is inseparable from some form of organic or organic unity. Whatever passing expediency may be adopted to reduce the evils of sectarian division, real union is vital to the fulfillment of our Lord's prayer, and of New Testament Christian teaching—a union that will restore full intercommunion between believers; that will eliminate rivalry between Christian ministers in their internal, religious, and sacramental functions, as well as in those external activities which existing federations seek to harmonize; and that will foster such world-wide harmony of working conditions as is needed for the growth of Christians in one mind and one faith. The New Testament, as has been stated, treats the Church not only as having one Lord, but as constituting one body, which is baptized in love. Corporate union should, therefore, be consciously kept in view as the ultimate aim of all efforts for Christian unity. This is not generally realized; and to bring Christians to see that it is so is an important part of present labor for unity. Nor can this unity be secured except on the basis of a common faith and order—that is, substantial agreement concerning matters which are deemed essential to Christianity and to the fulfillment of Christ's will. This agreement can only be obtained, as the bishops of the Protestant Episcopal Church say in their declaration of 1886, "by the return of all Christian Communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence." If any principles can constitute a common faith and order, they must

be these; and these surely constitute, as the bishops declared, "the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore inseparable from compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men." The Anglican Church consistently adheres to this standpoint. The whole meaning of its initiation of the movement for a world conference on faith and order is to help to bring about the mutual understanding, and the friendly cooperation in study, which is necessary for the growth of all Christians into one mind concerning what has been received from Christ. The impossibility of securing external uniformity in non-essentials, and the necessity that a truly Catholic religion should be practically adapted to the needs of every race, nation, and temperament, are obvious limitations to this unity. Parity of principle. True unity requires equality of principle, and not even in things not essentially vital. There must be visible harmony even in things of human ordering; so that Christians can feel at home in the Church wherever they go; and so that the divergence of use that remain shall not appear to represent a conflict of principle and ideal. The Supper of the Lord is the sacramental and working center of unity; and the general method should be at least as uniform, broadly speaking, as is consistent with the edification of diverse peoples and temperaments. The clarity of the Church's devotional life is most fully to be attained in the devotions and usages which supplement and fill out this central service. The theory question of parity of ministries ought not to be forced to the front until it is more ripe for settlement. In particular, mutual reciprocity in ministerial functions can not be pressed without impeding the earlier stages of growth toward unity. For Christians of different bodies to confer successfully is possible only by treating ministerial claims as a subject for discussion and study, rather than as a mutually accepted platform; and to treat the subject in this mutually non-committal way is entirely consistent with faithfulness to conviction on the part of all.

A. New Unity is to be Achieved. This is certainly not by mere human effort and wisdom, nor on lines which can with certainty be described beforehand; but by the working of the Holy Spirit, in manners known only to God, and in God's own time. The certainty that Christian unity, and therefore union, is God's will, and

1. Trust in assurance that the Holy Spirit is the God and Father of our Lord Jesus Christ. There is no doubt that the Holy Spirit is the God and Father of our Lord Jesus Christ, and that each laborer will not, in the long run, prove abortive. The most powerful human factor is love—love which is strong enough to bridge the gulfs that divide the Christian world, to overcome denominational pride, to foster patient courtesy and persistent study in the face of polemical weapons, and to enlighten our minds to distinguish

what is essential truth, and inseparable of compromise, from what is not. Another important human factor would appear to be modern ecumenicalism in religious investigation. In our day the results of Christian research in every land rapidly become common property. No doubt these results are often obscured and given perverted explanation from B. Broad rationalistic standpoints, but the power of truth to accredit itself, and to present itself, will against caricature, is to be counted on. Above all, the Holy Spirit can be reckoned upon, "whose enlightening grace will enable sincere truth-seekers everywhere to profit by common philanthropy, and to unite in a truly Christian standpoint for the attainment of increasing unity of faith. To doubt it is to doubt Providence. This also is a vital factor. Reason may indeed become possible sooner and more suddenly than was dreamed, but in any case it will come as precipitating and revealing results of such hidden growth, of workings that have gone on for generations. The point requiring emphasis is that unity can not be forced before God's moment; and that at that moment arrives, efforts to formulate the precise conditions and terms of unity must serve as a hindrance rather than a help to the cause of unity. Prayer—unremitting and habitual prayer for unity, and for the Christian growth and illumination which make for it—is absolutely indispensable. Prayer is necessary to afford the human conditions of the Spirit's work; to develop love, and to enable us all to grow in one. The following prayer is widely used in certain communions, and might well be used by all Christians: "O Lord Jesus Christ, who sittest unto Thine Apostles, Pass I leave with you. My peace I give unto you; regard not our sins, but the Faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will. Who liveth and reigneth God for ever and ever. Amen."

2. Anglo-Swedish Negotiations. After some preliminary unofficial negotiations in 1888 and 1897 between the Anglican and Swedish Churches, the archbishop of Canterbury, at the request of the Lambeth Conference in 1906, appointed a committee to inquire into the possibility of closer relations between the two communions, the initial basis being the fact that the Swedish Church, since of Lutheran communion, has preserved an episcopate. The report of this commission has declared that the accession of bishops has been maintained unbroken by the Church of Sweden, and that it has a true conception of the episcopal office. . . . That the office of priest is also rightly conceived as a divinely instituted instrument for the ministry of the Word and Sacraments, and that it has been in constant use throughout the whole history of the Church of Sweden. It is accordingly recommended that at the next Lambeth Conference (or at a meeting of English bishops) a resolution be adopted which, like that regarding the Old Catholics of Germany, Austria, and Switzerland (adopted in 1888), will permit "members of the National Church of Sweden, otherwise qualified to receive the Sacraments in their own Church," to be admitted to Holy



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Communion in the Anglican Church. It is also recommended that, in case Swedish churches are not available, the use of Anglican churches be permitted, with the consent of the diocesan, for marriages, burials, etc.; while Swedish ecclesiastics might profitably be permitted to give addresses occasionally in Anglican pulpits. It is the hope of the commission that there may ultimately be intercommunion between the two churches. On the other hand, it must not be forgotten that there are grave barriers still, even after Anglican acknowledgment of the validity of Swedish orders. Thus in Sweden the diaconate has been lost since the seventeenth century, and confirmation is administered (when administered at all) by the second order of the ministry, as in non-episcopal Lutheran bodies; while reference to the "Holy Catholic Church" has been expunged from the Credo. Though one may waive, as more than counterbalanced by other passages in the liturgy, the substitution in the ordinal from 1899 to 1894, of "preaching office" (*predikansord*) for "priestly office" (*prestensord*) (see Bishop G. M. Willman, in *The Living Church*, xliii, 18-19), there can be little doubt that, as has been semiofficially declared by Swedish Lutherans, the Swedish commission regards the episcopate as "a good external order which ought to be retained, but which is not essential to the life of the Church," while the Swedish Church itself is claimed as one of several "Lutheran Churches" (the alleged point of contact between the Anglican and Swedish Churches that both are Protestant may be due to the fact that both in Swedish mean only "Roman Catholic").

In the United States this movement has encountered little opposition on the part of the various Lutheran bodies, especially the American Synod, an intensely antiecumenical body (see Bishop Willman, in *The Living Church*, xiv, 165, 173, 201), to which the majority of Swedish immigrants historically first turn.

The outcome of the efforts for Anglo-Swedish intercommunion it would be premature to forecast.

II. Orthodox Catholic Position: One of the most promising signs of the times, in the present divided state of Christianity in Europe and America, is that this generation is witnessing the waning of active sectarian antagonism. The former constant strife of partisan polemics inseparable from denominational dissension which has hitherto existed and again incited writers pleading for Christian unity.

A. Recent church history has shown the mutual apathy of protest, recognition, and ultimate union of the several reformed communions.

B. Decline of protest, recognition, and ultimate union of the several reformed communions.

C. Decline of protest, recognition, and ultimate union of the several reformed communions.

D. Decline of protest, recognition, and ultimate union of the several reformed communions.

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F. Decline of protest, recognition, and ultimate union of the several reformed communions.

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H. Decline of protest, recognition, and ultimate union of the several reformed communions.

I. Decline of protest, recognition, and ultimate union of the several reformed communions.

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U. Decline of protest, recognition, and ultimate union of the several reformed communions.

V. Decline of protest, recognition, and ultimate union of the several reformed communions.

W. Decline of protest, recognition, and ultimate union of the several reformed communions.

X. Decline of protest, recognition, and ultimate union of the several reformed communions.

Y. Decline of protest, recognition, and ultimate union of the several reformed communions.

Z. Decline of protest, recognition, and ultimate union of the several reformed communions.

aided and uncompromising denominationalism was the common characteristic of American Christianity; but during this period a movement as significant as it was spontaneous, the gradual restoration of ritual, became evident, and has reached everywhere in the more and more general observance of the chief festivals and commemorations of the Western church year. That even various pietistically inclined leaders in the several reformed communions, whose Puritan forefathers had rejected and repudiated those same Christian symbols and sacred historic ceremonies, should strive so successfully to regain more and more of their ecclesiastical inheritance gives promise of the coming of a second great spiritual renaissance. This revival of ritual, with the restoration of the church year to its former vitalizing function in the parochial life of the people, could not fail to direct the attention of many ecumenical scholars to the renewed study of the faith, government, and worship of the primitive Catholic Church; while the re-examination of those ecumenical scholars of the sixteenth and seventeenth centuries has been facilitated during the present period by searching studies of recently discovered documents that both simplify and at times also successfully many perplexing ecclesiastical problems. One of the most revealing results of this recent reaction from post-Reformation prejudices and preferences is seen in the increasing consciousness of the defects and dangers of denominationalism, and there is also a general willingness on the part of these same separated communions to discuss ecumenically and to settle amicably the doctrinal differences which divide them, not only from each other, but also from their common mother, the Western or Latin Church, and from its elder sister, the Eastern or Greek Church.

The well-known "Quadripartita" of the Protestant Episcopal bishops of America, afterwards affirmed in 1885 without change by the Lambeth Conference (q.v.; see also above, I, 2, § 3), called forth many easy accusations, from various denominational positions, the desirability or the necessity of Christian union. This just Anglican proposal has been thus far seemingly unsuccessful, but it has certainly aided in directing the attention of the clergy and the laity, in both England and America, to the necessity for Christian unity.

A. The cooperation and eventual corporate Four First Union. In its other way out the Annual Church of Christ even again, during Principles. In the present period, and in the future, its all but insuperable spiritual influence over modern materialism, that significant symbol and dangerous defect of our complicated Western civilization. At the end of the first decade of the twentieth century, the memorable Edinburgh World Missionary Conference (1910) is evidence of the increasing interest in the searching historic study of the four ecumenical fundamentals of the "Quadripartita" since reexamined under the connected titles of "Faith and Order." Faith has always been defined to be essentially the narrative traditional teaching of Christ the Incarnate Logos,

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later recorded by the inspired writers of the four canonical Gospels. But this fundamental Christian faith includes necessarily also the inspired teaching contained in the canonical writings of the chosen apostles, which was later expanded logically, and developed consistently in the orthodox doctrinal declarations of the undivided Catholic Church, deduced continually as they were by word, from those same sacred Scriptures, and defined authoritatively in the accepted ecumenical and ecumenically binding dogmatic decrees, and also witnessed continually by the orthodox scholastic thought of the apostles in the traditional scholastic liturgy used by the faithful throughout the then known world. The searching analytical study of the apostolic age will reveal clearly how these four historic fundamentals of the primitive Church emerged one by one, and were slowly but consistently coordinated by the inevitable strife and schism of that formative missionary period into emerging divine principles for maintaining unity in the faith, sacraments, and order of the expanding Christian Church. Not was their divinely imparted influence less evident during the succeeding post-apostolic period, when their pervasive spiritual power, both of restraining doctrinal dissension and of controlling distinctive divisions, continued to stimulate and strengthen both the clergy and the faithful to resist resolutely all adverse attacks both from within and from without, until the separate parochial units of the primitive Christian Church, each with its presiding bishop and college of presbyters, became compact and confederated through their participation in, and support of, the successive councils of the undivided Catholic Church.

When the apostles began their appointed work of proclaiming the Gospel of the risen and ascended Christ, by baptizing all nations and teaching them to observe all his commandments (Matt. xxviii, 19), there is already evident the latent presence of those four divine fundamentals: the unwritten, traditional Gospel, the Confession of Faith, "that as the Christ, the Son of the Living God" (Matt. xvi, 16; Acts vii, 57); soon expanded into fuller and more definite creedal forms—the sacraments of the Church—baptism, the eucharist, and remission of sins, and the unorganized hierarchy contained complete in the apostolate (John xx, 19-23).

3. Develop—this necessarily including the ment of apostolic authority of declaring and Order in the defining, from time to time, all parts Primitive of that divinely revealed faith, imparted Church, in the plenary power to teach to bind, and to loose, conferred on them by Christ himself. That the apostolic Christian Church is seen to be constituted with every essential principle, element, and power second day by day for its continuous growth and consistent divine development before even the first line of the New Testament had been written, and before the first public proclamation of the Gospel by the twelve chosen witnesses of the resurrection of the ascended Christ. But even the various needs of the increasing number of believers required the appointment of the first deacons to assist the apostles in the care of converts (Acts vi, 3-6). Here is evidently, by divine

direction, both the institution of the diaconate, the lowest of the three orders in the primitive hierarchy, and the addition of ordination, conferred by the proper ordaining prayer with the imposition of hands on the clergy, to the apostolic sacraments of the Christian Church. Although the office of the deacon was at first restricted to the charitable work of the expanding Church, one of them, Philip, was impelled to preach the Gospel to the people of Samaria, whereas the apostles in Jerusalem, being that the people of Samaria had accepted the Gospel, sent Peter and John to lay their hands on them that they might also receive the gift of the Holy Ghost (Acts vii, 5-17), thereby adding confirmation to the primitive sacraments of the Church; while in the general epistle of James (v, 14) is recorded the apostolic rite or sacrament of unction of the sick. The recognition of the converted Paul, the divinely designated apostle to the Gentiles, who had already completed the three orders of the hierarchy by the ordination of elders or presbyters in every church (Acts xiv, 23), occurred at the first council of the Church in Jerusalem, in which the apostolic power of the keys was used in the context of the Judaizing ministers with Paul, whose authoritative teaching was confirmed unto all the churches (Acts xv, 1-29) by the apostolic decree of the apostles. This simple but divinely inspired decree was thenceforth to transform slowly and silently the expanding Judeo-Gentile Church into that homogeneous Christian Church which was later to carry the Gospel to the farthest boundaries of the known world.

In these historic accounts in the Acts and in the pastoral epistles of Paul are seen continually the emerging effects of the apostolic use of the four fundamentals of the undivided Church, the primitive Scriptures of the New Testament, the expanding Creed, the constant administration of the primitive Sacraments, and the presence everywhere of the organized hierarchy of three distinct orders.

A. Develop—the hierarchical apostolic, the sacraments of the bishops or presbyters (Acts xx, Doctrine 17, 20), and the local deacons, who were to 192, cared for the spiritual and temporal needs of the faithful in the several cities. Since, however, the preaching of that divinely revealed faith evoked from time to time the counter claims of notorious teaching by their error to attach followers to themselves, the apostolic witnesses were continually inspired to define more and more clearly the traditional teaching of Christ, until the simple creedal statement of Matt. xvi, 18 and Acts viii, 37 was already amplified in 1 Cor. xiii, 8 and 1 Tim. iii, 16 (also Heb. vi, 1-2). The expansion continues by tradition from teacher to teacher in the Christian hierarchy, as is evident from the writings of the post-apostolic witnesses Ignatius (Ad Trullanos, ix), Irenaeus (*Her.*, I, x, 1), Tertullian (*Adv. Praxean*, ii), Origen of Alexandria (*De principijs*), Gregory Thaumaturgus, Irenaeus the Martyr, and Eusebius of Caesarea (q.v.), until in 325 the orthodox Christian faith was formally defined in the first Nicene Creed, which was later enlarged, and officially accepted, through its individual bishops as the hierarchical successors of the



apostle, by the Catholic Church everywhere. From this time onward, the ecumenical councils of the undivided Church assembled again and again to declare and reaffirm the orthodox Christian creed; to define heresy and denounce error; to decide disputes relating to the hierarchy, ritual, and discipline; and to enact canons and decrees for the general government of the Church throughout the Roman Empire. From this time onward, the two halves of the expanding Christian Church, the Church of the East, and the Church of the West, were already acquiring unconsciously their later fixed characteristic forms. Both are originally Greek in language, and possess in common the same four apostolic fundamentals for the propagation of the Gospel, and for the pastoral care of the faithful.

The Eastern Church, influenced by an environment permeated with Alexandrian mysticism, and also by the philosophical problems of the Greeks, especially the origin of the material world, the existence and nature of the invisible creating deity, and the hidden source of evil, concentrated more and more consistently its theological teaching and more consistently its liturgical forms.

5. Growing on the foundation of the second question, and thereby eventually constituting a platform for the entire Church of all ages. Between the first part of the orthodox Catholic East and dogma of the ecumenical Christian West.

faith, Christology, by developing essentially and defining exactly the connected doctrines of the incarnation, the person of Christ, and the Trinity. The West, which was destined to become more and more different from its elder sister in the East through the influence of its own daughter, the Latin Church of North Africa, its own daughter, Tertullian, Cyprian, and Augustine (q.v.), influenced indirectly by the legalism of Latin life and civilization, developed unconsciously those distinctive Latin doctrines of superiority and the constitution of the Catholic Church which were to transform slowly and steadily the Greek Church of the West into the characteristic Latin Church ruled by the pope of Rome during the coming centuries of strife and struggle. To these directing influences must be added that potent political factor which has had such important consequences through the centuries to the present day. When the Roman Emperor Constantine the Great (q.v.) became the victorious ruler of the West, and also the undisputed ruler of the entire East, his powerful personality as the historic conqueror of the Nicene Council in 325, and the builder of the new capital of Constantinople in 325, could not fail to affect the ultimate destinies of both the eastern and western branches of that undivided Catholic Church which he now protected personally. While the existence of the successive bishops of Rome was obscured by the presence of the resident emperor, the ruler of the Roman Church was only one of the coequal heads of the confederated Christian communities constituting the Church of the West, and as long as Rome remained the imperial residence, the pope's ecclesiastical authority was historically subordinate to the prevailing secular power of the Roman emperor. Constantine's transfer of the center of all political authority from the old Rome of the Caesars to the new Rome of Constantinople, on the other hand, could not fail to result in the slow but steady increase of the ecclesiastical authority of the bishop of Rome, that spiritual ruler now no longer obscured by, and subordinate to, the departed emperor of the East and the West. From this time onward, the rapid rise of the bishop of Rome from the primacy over the city and over the suburban bishops to the primacy first over the other bishops of Italy, and then successively over all rival primates of the federated but independent Churches constituting the collective Church of the West is historical. The persistent influence of ancient imperial Rome, its traditions, its customs, and its laws all tended to impress, through the power of the bishops of Rome, the subordinate ecclesiastical relation to him of the primates of the several national churches in the West, in marked contrast with the coordinate apostolic equality of all the primates of the undivided national churches in the East. During the period of the councils, this papal authority of the bishops of Rome became more and more evident, for not only did the invasions of the barbarians from the north, and other favoring events of those troubled times, tend irresistibly toward the accomplishing of the ambitions of those successive rulers of the Roman Church, but their increasing ecclesiastical influence inspired the confident assertion of their primacy over the East as well.

6. The Final Pope Nicholas I. (q.v.). Although the Schism, two churches were later seemingly reconciled, the controversy was revived under the Patriarch Michael Cerularius (q.v.), 1054 a. d., and became final through the excommunication of Constantinople in 1204 by the Venetians, followed as it was by the intrusion of Latin bishops into the historic sees of the Eastern Church by Innocent III. (q.v.). All later attempts to reconcile the two historic halves of the one Catholic Church, as at the Council of Lyons (1272) and Council of Ferrara-Florence (1428-39), have finally failed; and Greek antagonism toward the Latin Church is now uncompromising than ever since the theory of the papal primacy has been expanded into its fullest possible form through the definite Vatican declarations in 1870, imposing on the entire Roman Church the doctrine of the universal episcopate of the pope, and his official infallibility when he declares or defines any question of faith or morals.

The Eastern Church, in the course of its doctrinal development of the conciliar orthodox Christology, suffered the loss of several disintegrating parts, most of

which, excepting that first African schism, have continued to exist unchanged either anterior to the present times. The Syrian, Coptic (including the Abyssinian), and the Armenian Churches, and the Antiochian, and the Ethiopian Churches, present those ancient countries, although they possess of their own a misconception of monotheism and the Chalcedonian canon (see Latin Canonization, IV), can not be considered, chiefly charged with the error of monophysitism (see Monophysitism).

All those primitive parts of the Christian Church in the East are in communion with each other, and the Syrian Church, which is now represented in the hierarchy of the Western patriarchates, has lately officially denied the impairment of its Christological error. The Greek-Bosnian Church, now numbering nearly 100,000 members, both by reason of its peculiar geographical position in Europe, and its rapid extension throughout the North American continent, seems destined to become more and more the mediating influence between the non-Roman divisions of the Western Church and the federated Orthodox Greek Churches of the East; just as the Syrian Church of Antioch already occupies a similar position toward those other primitive national churches which mutually recognize each other. The Russian Church-desires great praise, not only for its sturdy stand on the subject of the validity of Western sacraments, especially baptism by affusion, in opposition to those Eastern prelates who doubt or deny their spiritual efficacy, but even more for its earnest efforts to aid, in every way consistent with its traditional orthodox teaching, the future recognition of the non-Roman communions of the West, and their eventual coordinate confederation with the churches of the East, in which it is deservedly the dominating division. The Roman Church, by accepting the dogmatic decrees of the Vatican Council of 1870, compelled its many ultramontane controversialists to prove the asserted apostolic origin of the papal power, and the historical orthodoxy of its modern additions to its preceding contradictory interpretations of the traditional apostolic teaching of the undivided Catholic Church.

All these are, however, denounced as erroneous doctrine no less uncompromisingly by the several Orthodox Greek Synods than by the Old Catholic theologians of Europe and by the scholars of the Reformed Western communions. Furthermore, as a direct result of the Vatican decrees of 1870, there are to-day in almost every country of Europe, and also in Church as America, Catholic bishops independent of the Roman Church in both the Latin and the Syrian sacraments, presiding over ancient autonomous national Catholic Churches, thus offering equally valid sacraments and orders to all Christians of the Latin rite who are not consistently accept these and previous dogmatic Roman rulings which they regard as additions to the orthodox Catholic faith. The proposed theories of the union conference at Rome, in 1874, presided over by the great opponent of infallibility, J. J. I. von Dollinger (q.v.), and attended by the Old Cath-

olic leaders and theologians and by clerical and theological representatives from both the Roman and the Greek Churches, besides clergy from the Anglican communions and other reformed communions of the West, offering, as they do, an orthodox synthesis of the traditional Catholic teaching of the undivided Church, and also definite basis of doctrinal union in theological essentials of dogma, with consistent freedom in all related non-essentials, are a determining force in aiding the coming recognition and future coordinate confederation of all non-Roman communions of the West, both with each other, and with the national Orthodox Greek, Syrian, Coptic, and Armenian Churches of the East. These, however, as an orthodox summary of the fundamental Christian faith of the undivided Catholic Church, can not fail to serve a double purpose. On the one hand, they indicate by contrast in which particular dogmatic declarations the differing reformed confessions of faith are different in over or under statements, or are in essential error in their respective interpretations of the traditional apostolic teaching of the primitive Christian Church. On the other hand, they indicate, with more or less certainty, the elements of a common future creed which will ultimately be developed, defined, and accepted, through a coming ecumenical council of the entire Catholic Church, by all Christian communions both in the East and in the West. The restoration, by the reformed non-episcopal communions, of that primitive apostolic hierarchy of bishops, presbyters, and deacons, rejected and repudiated too hastily by their Puritan forefathers, is necessarily a step toward the recognition, not only by the several Orthodox Catholic bishops independent of the Roman Church in the western patriarchates, but also by the entire eastern episcopate, the Orthodox Roman and Greek churches, the Syrian, the Coptic, and the Armenian. The unexpected events of the present period forebode unmistakably the trend of the times. The continued disestablishment of the Roman Church in the Latin nations of Europe, aided by Modernism (q.v.), may result eventually either in fundamental reforms of its distinctive doctrines, especially the theory of the papacy; of ritual, especially the pretensions of the sacraments and the cult of the saints; or in polity, especially the enforced celibacy of the clergy and the suppression of the diocese; or in many, through the increasing loss of its political power, become eventually resolved into its former components, which were in the past separate and subordinate churches in the several divisions of the Western Empire, but which will be in the future independent and confederated national churches of the historic Western patriarchates, now including the American continent, in communion both with each other and with the confederated national churches of the Eastern patriarchates.

EVANGELICAL CHURCHES. III. Protestant Position: Since the Protestant Reformation repeated attempts have been made to bring about the reunion of the churches. The Reformers were not at first willingly separated from the Roman Church; and in England the Nonconformists left the Established Church only after the

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failure of their appeals for reform and a larger measure of liberty. Notwithstanding conflicting intolerance and denominational divisions, the history of church unity has always been hidden in the life of the Protestant Reformation. In the latter part of the sixteenth century an individual Roman though quiet attempt was made to Catholicism, reconcile the Protestant churches of Germany with the Roman Catholic Church, when a Roman Catholic bishop of moderate spirit, Cardinal Rojas de Siles (c. 1570) was commissioned by the Emperor Leopold to make all practical efforts for the peace of the Church in the empire, and this was sanctioned by Pope Innocent XI. This endeavor was carried on through his ceaseless efforts and through a protracted correspondence between the philosopher Gottfried Wilhelm Leibnitz (c. 1700) and some Protestant theologians and Jacques-Benigne Bossuet (c. 1700), the famous French orator, and others, until, after some thirty years, it came to nothing. The political conditions of Europe, as well as theological differences, foredoomed it to failure, and since then no real effort to reconcile Roman Catholicism and Protestantism has been possible, even though the idea of the one Church includes both.

In the sixteenth century the separation between the English Church and the Reformed churches on the continent was not so pronounced as it has since become, presbytery from the Reformed churches passing over to England being in several instances received without recantation and occasional intercommunication among the churches being also recognized. Two new bishops were appointed certain Scotch presbytery to officiate as priests, and at Anglican regularity of their previous ordination.

2. Attempts at Anglican regularity of their previous ordination. In the seventeenth century the line of division was sharply drawn in an age of civil and religious strife. Two confessions were set up, the presbyterial and the episcopal, each at that time claiming that its polity had explicit authority and rested by a certain divine right; and other separations have multiplied since. But in that age there were not wanting also men of more moderate views, such as John Hales (c. 1650) of Eton, Lord Falkland, and a succession of scholars known as the Cambridge Platonists (c. 1650), who in their tolerance and comprehension of diversities within the Church; and who supported the episcopal order not because they regarded it as possessed of superior authority by divine right, but because of its antiquity and approved utility. Richard Baxter (c. 1650), likewise, and other Presbyterian divines at the time of the Restoration pleaded for reforms and liberty within the Church, and only when their position had been set aside were they compelled in good conscience by the Act of Conformity (1662) to become Nonconformists. Many individual instances also might be adduced of ideas and projects for church unity, such as Archbishop Laud's (c. 1630) plan for synodical episcopacy, or the incessant labors of John Duns (c. 1630) and his fertile schemes for the reunion of all the churches of the continent and England.

Then all have failed, for the times were not ready for them, but they have not been in vain, and they remain for this twentieth century to bring to fruition. The times are favorable now as never before, and this fold, where so many have gone forth to now, is already ripe for the harvest. The idea of church unity has taken strong hold of the world demands it; political intolerance of Church and State no longer perpetuates strife, at least in the United States. Modern historical and Biblical criticism has set aside the claims of any church polity to exclusive divine authority and has left the historic episcopate to justify itself not only by its undoubtedly natural and early development in the primitive Church, but also by its fitness for administrative use and efficiency in possible adaptations to other church polities. A movement has already been started of far-reaching scope and much promise for some real church unity. The General Convention of the Protestant Episcopal Church, which was held in Cincinnati in Oct., 1910, appointed a commission to arrange for a world convention of all other Christian communions of evangelical faith upon questions of faith and order to consider their differences as well as their agreements as a first step toward unity (see above, A, 2, 1, 3). At the same time the National Council of the Congregational Churches, in session in Boston, appointed a committee to consider any overtures of this kind from the Protestant Episcopal Church. This movement is receiving assent and support from other denominations, and during several years of preparation and conference, which must necessarily intervene, the proposed world conference will be held. It will assume no powers of legislation, but the work aims at ultimate results of unity. The kind of unity has been briefly but not fully set forth in the statement of the Anglican Convention: "We must fix our eyes on the Church of the future, which it is to be achieved with all the previous things, both there and ours. We must constantly desire not compromise, but comprehension, not uniformity, but unity." This ideal involves something more than external union or federation in some good work—a union outside the churches rather than unity of the churches. It aims at a comprehensive unity, in which denominational and temperamental diversities may be recognized; an administrative unity, by which wasteful competitions may be avoided; and a dynamic unity, through which the force of the whole Christian Church may be brought to bear wherever its light and power are needed in the world.

Each unity will be organic in the sense of the Lord's words when he compared the relation of the disciples to himself and to one another to that of the branches and the vine, and according to the conception of the great missionary apostle when he described the Church as one body having many members.

NEWMAN SMITH.

IV. Roman Catholic Position. Church unity as understood by Roman Catholic theologians not merely an internal or spiritual union of Christian believers, but also as external or visible unity under

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one visible head. It is reducible to three points: unity of faith, government, and worship. The faithful are subject to one teaching and ruling authority, and partake of the same sacraments and forms of worship. Roman Catholics maintain that the Founder of Christianity willed the members of his Church to be united in the one faith or belief delivered in first instance to the apostles whom he sent to teach all nations. It was, furthermore, his intention that this doctrinal unity should be maintained in the Church of Faith, through all subsequent generations by the same authority, and particularly in the bishop of Rome, who is the center of all unity, and who, as the successor of Peter, inherits, in his official capacity, the prerogatives implied in the metaphor of the foundation rock (Matt. xvi, 18) and in other familiar passages of the New Testament. To this supreme and infallible teaching authority, which secures unity of belief, is united also, according to the will of the Founder, and vested likewise in the bishop and pope, supreme authority to rule the faithful in all things pertaining to salvation, where results unity of direction or government, and also unity of worship, since the latter flows logically from the other two. This central unity refers chiefly to the sacrifice of the mass and the use of the sacramental system. The faithful are united in the use of the same sacraments because they all accept the Church's teaching relative to their divine institution and efficacy. That the Roman Catholic Church possesses this threefold unity in a far greater degree than any other body of Christian believers can hardly be disputed, and it is scarcely less evident that it is due to the traditional recognition by Roman Catholics that the see of Rome is the one center of unity in the Christian world. Church union, therefore, from the Roman Catholic standpoint entails necessarily this unqualified recognition as one of the fundamental doctrinal principles concerning which no compromise is possible. Without acknowledgment of the supreme authority of the Roman see no unification with dissenting Christian communions can be seriously entertained. Historically, this principle was formulated as early as the second century by St. Irenaeus, who, though of Asiatic origin, asserts plainly by the primal rights of the Roman see "with which, because of its preeminence, all other churches must agree" (Herc. III, ii, 2).

Consistently with this principle, rejection of the teaching authority of the Roman see in doctrinal matters is ultimately construed as heresy, while revolt against her ruling authority constitutes schismatical schism. The traditional concept of the Church from the beginning of that of a great visible organization destined to be universal—a vast body of which Christ is the head. But a visible Church should have also a visible head, and, according to Roman Catholic belief, the prerogatives that this implies were bestowed by the Founder on Peter and his successors. In the controversy incidental to the heresies and schisms that marked the early con-

course of Christianity the dissenting bishops and their followers were constantly blamed by the orthodox Fathers for disrupting the unity of the Church, and when they defiantly withdrew or cast out, they were looked upon as schismatics.

2. Position towards dissent. Regarding the unity of the Church, the Roman position is that of a living tree, the Roman-Roman power, indeed, has been the constant attitude of the Roman Catholics. The Church in all subsequent ages toward seceding sects or nations. She sincerely deprecates the fact that Christendom is so hopelessly divided against itself, and in her liturgy she prays constantly for unity, continuing the prayer of her divine Founder that all his followers be one in him. But at the same time, this much-desired unity must be such as Christ himself would have it—a unity the conditions of which must be submitted to her as judge, since she believes herself to be the divinely appointed custodian of his doctrine, the authentic interpreter of his will. If she shows herself rigid and uncompromising, it is because she feels the heavy responsibility of her divine mission. She longs to gather the scattered elements of Christendom under her wings, but however precious and desirable church unity may be, she does not deem herself free to accept it under conditions which in her opinion entail a sacrifice of principle or betrayal of her sacred trust. In matters pertaining to ecclesiastical discipline outside the domain of faith and morals, she is willing to make all reasonable concessions to dissenting communions desiring to reenter the fold, but so regards the essential principles above stated she considers compromise to be impossible. That the efforts made in the past, notably in the oecumenical councils of Lyons (1274) and Florence (1439-40), to restore union with the Greek Church were not permanently successful is to be deplored, but Roman Catholics are confident that the impartial historians of those epochs will not make the Church of Rome responsible for the failure. The earnest desire and hope of the Church for Christian unity, as also the conditions under which she considers it possible of realization, are aptly and fully set forth by the late Pope Leo XIII in his encyclical letters "Praeclara Gratiarum Publicarum" on the Romanism of Christendom (June 20, 1894) and "Satis Cognitum" on Church Unity (June 20, 1896).

3. Supplement. The question of the union of churches involves three points: (1) union of those churches which acknowledge the historic episcopacy, as the Greek, Roman, Anglican and Protestant Episcopal, and Orthodox Catholic; (2) union of those churches which do not have the historic episcopacy, as the Unitarian, Baptist, and others; (3) ultimate union of these two great classes in one.

In the first class union is conditioned, first, by an adjustment between the Greek and the Roman churches by differences centering on the procession of the Holy Spirit from the Father and the Son, and the infallibility of the Church of Rome, and on the immaculate conception of the Virgin Mary. The question concerning the procession of the Holy Spirit may be solved either by the Roman Church returning to the earlier oecumenical position which

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do not teach the double procession, but which arose in the West in the ninth century, or by a re-interpretation of the procession of the Holy Spirit from the Father through the Son instead of from the Father and the Son, or the Greek and Roman churches may agree on a double mission of the Spirit from the Father and the Son, leaving the inter-Christian process undisturbed as in the Nicene Creed. The Greek Church would also have to come to an understanding with the Nestorians, Armenians, Jacobites, and Copts. Secondly, the Anglican Church and its daughters and the Old (Orthodox) Catholic bodies as well as the Greek will have to reconcile themselves to the supremacy of the pope and the dogma of the Immaculate Conception of Mary, unless, indeed, in both of these instances the Roman Church recedes from her unique position on these questions.

In churches of the second class, union is actually in process of realization. Since the great majority of these churches accept the first three positions of the "Quadrilateral," there is no fundamental impediment to their ultimately coming together. A union is therefore possible either by voluntary association for the promotion of particular interests, as Bible and Tract Societies, Young Men's and Young Women's Christian Associations, and world-wide missionary conferences, in which even the first class may heartily cooperate. There may also be federated union (which is indeed taking place) first among churches having the same general source and name, as Baptist, Methodist, Presbyterian, where the branches become reunited to the parent stock, or where the religious sympathies are closest and the common spirit and aims are more nearly identical. In case, however, the doctrinal differences prevent the sort of union contemplated in the "Quadrilateral," the basis would have to be broadened so as to include Jewish congregations, Unitarians, Universalists, and Independents, and this might be defined by the general religious aim and the conduct of life. To many persons the actual difficulties confronting this class of religious communities seems not unmanageable. This would require not necessarily uniformity of external organization, or abolition of denominations, but comprehension, each emphasizing the distinctive content of its faith. The problems presented by vested interests, as missionary societies, publishing-houses, and denominational colleges, is susceptible of satisfactory adjustment.

The union of the first and third classes offers a different problem. From the Anglican side a solution appeared in sight about 300 years ago. At that time:

The Church of England recognized its various work, unity or diversity, the validity of Presbyterian ordination, and held communion with Lutheran and Calvinistic Churches, as the Continent from the Reformation down to the Restoration in 1660, when the Ordinal was introduced in its present form.

Archbishop Cranmer, the greatest English theologian, called in his *Book of Homilies* a middle between the Lutheran and the Swiss Reformers, from Strasbourg to the chair of episcopate theory in Constance, and Peter Martyr a great Calvinist, in the same capacity, in the University of Oxford, and concluded them freely in the preparation of the Articles of Religion and the Book of Common Prayer. The Elizabethan bishops, who, during their exile under Queen Mary, had

sought refuge in Zurich, Basel, and Geneva, were likewise convinced of the essentiality of the episcopate and looked to the Swiss Reformers and preachers, and ultimately to Calvin's *Institutes* as the highest authority in the interpretation of Scripture, and the substance of Bucer's edition of the Greek Testament, his text and notes, a result of the Antiochian Version of King James. The *Institutes* showed an essential unity of views with the present protestant conception for Calvin as "the wisest man that ever the French Church did enjoy" (Psalter to the *Evangelical Policy*), and he expressly admitted an "extraordinary ordination and order" had not been found in the Bible to ordain; in case of such necessity, the ordinary institution of God had given commission, and had given power. And therefore we are not simply without scripture to urge a final descent of power from the Apostles for ordination, according to his own official ordination (*Geneva*, 1540, book viii. c. 11). From James I., who held the Presbyterian view, the doctrine, including their names (George Calleton, John Davanant, and Joseph Hall), to the Calvinistic Synod of Dort, who raised no question about the necessity of the episcopate for the being or the well-being of the Church (*Principles of the Synod of Dordrecht*, pp. 21-22, New York, 1810).

The open door indicated in the above citation being now closed, the situation involves a radical contention all along the line. The problem presented is that of those who affirm and those who deny the exclusive divine legitimacy of particular organization and orders of the ministry. On the one hand, the double claim is advanced, that those only are validly ordained ministers whose ordination rests on the basis of the historic episcopate, and that such a succession can be traced historically to its authentic source in the apostolic calling. On the other hand, it is maintained that valid ordination consists in the immediate and orderly setting apart of suitable persons to the Christian ministry in a manner agreeable to the spirit and aim of particular churches. If, then, union between these two exposed camps is to take place, it can be effected only by coming to an understanding on this vital issue; either the episcopally ordained will have to revise their position as to the historic basis of episcopacy, or broaden their interpretation of ordination to include those of non-episcopal communities who are consecrated according to the usage of their denomination, or else the non-episcopal ministers and churches will have to confess that their ordinations are invalid, and so seek from episcopal sources "apostolic" ordination. So far as those two views embody ultimate convictions, expectation that either party will surrender to the other appears to be utopian. The question of the existing parity of ministers is fundamental; it can not be postponed with the view of arriving at a different conclusion as result of further historical inquiry. At the same time one can not even imagine conditions in which non-episcopally ordained ministers will flourish and therefore nullify their ordination. Moreover, one does not see how a discussion is even conceivable between the two parties except on the basis of the equality of episcopal and non-episcopal orders, and this signifies that while there is something to adjust, there is nothing to adjudicate.

C. A. BECKWITH.

References: P. W. Merrett, *Catholic Colonies*, London, 1844; W. White, *Principles of Christian Union*, and *Down to the Front*, 1811; E. F. Paulus, *Churches' Divisions*, 2 vols. B. 1861-67; G. Williams, *The*

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October Church of the East in the 18th Century, a Conference between the Russian Patriarch and the Emperor... Union of the Churches, a plan for the restoration of the... Union of the Churches, a plan for the restoration of the... Union of the Churches, a plan for the restoration of the...

Union, Ecclesiastical, in Germany. Ecclesiastical Union before Union (1). Union, Ecclesiastical, in Germany. Ecclesiastical Union before Union (1). Union, Ecclesiastical, in Germany. Ecclesiastical Union before Union (1).

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the early nineteenth century. This new piety, however, had no sectarian bias, Lutheran, Reformed, and Roman Catholic feeling themselves essentially one. The two Protestant bodies considered themselves as belonging to the same church, external differences were felt to be undesirable, and the denominational spirit that a century earlier had been maintained for truth's sake, was now held blame-worthy, again for truth's sake. This was manifest in the domain of literature. In 1798 Winkler (Inspector at Halle) by his... The beginning was made in Nassau, where, at the suggestion of the government, a synod of thirty-eight clergy designated by the State convened at Hildesheim and Nassau, determined that the most fitting emblem of the united church was the Augsburg Confession... The beginning was made in Nassau, where, at the suggestion of the government, a synod of thirty-eight clergy designated by the State convened at Hildesheim and Nassau, determined that the most fitting emblem of the united church was the Augsburg Confession...

RELIGIOUS ENCYCLOPEDIA Union, Ecclesiastical

establishment of a new Evangelical Christian Church by the amalgamation of two hundred Protestant bodies. In the earliest order of Feb. 28, 1834, union abrogated nothing, and implied only a spirit of toleration which was unwilling to allow individual points of doctrine to form a barrier to external union.

has obviously failed to remove them, and, in the present condition of affairs, they seem destined to remain permanently. (A. HAYEK.)

The men who proposed and the churches that accepted union committed no wrong, because first beginning when those of different convictions were prevented from acting accordingly.

Without the constraint of ecclesiastical authority, they assert the dignity, worth, and spiritual capacity of human nature. Admittedly, however, they are convinced that the form of covenant proposed by the national conference in the United States is better than any other.

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character of love, and it is sought by growth through the exercise of the soul's highest powers, in which God communicates himself to man. Denying all dogmatic limitations of the Church, Uttarians seek to realize as the chief end of human activity and the purpose of God's universal dominion, a general brotherhood of good will. They devote themselves, therefore, to philanthropic activities and cherish faith in the progressive development of all men's highest possibilities.

Italian Ottarians (1833) and the Hungarian Anni (1838), and the progress was promoted by the accession to the throne of John Sigismund (1558) after years of exile spent at the Polish court and by the arrival of Blauidras from Poland as court physician. The chief leader of the movement was Franciszek David (c. 1560), who in 1566 had become head of the Lutheran church and college of the Magyar capital of Kolozsvár, and ten years later, when royal chaplain, adopted Uttarian doctrines. In 1668 David was made bishop of the avowed Uttarian churches which by act of the diet at Torda in that year obtained freedom of worship in common with Lutherans, Calvinists, and Catholics. Court favor ended with the advent to the throne of Stephen Báthory, a Roman Catholic, and the close of 1576 and 1577 restricted Uttarian spreads to Kolozsvár and Torda. Uttarian strength was indicated by the Synod of Torda in May, 1578, which comprised 322 delegates.

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ner, Isaac Watts, and Philip Doddridge (qq.v.). The first chapel with the Unitarian name was founded in Essex Street, London, in 1779 by Theophilus Lindsey (q.v.), who on the refusal of parliament (1772) to receive a petition for the relaxation of subscription to the Thirty-nine Articles (q.v.) had resigned his living in Caterick, Yorkshire. In his London Chapel he used Clarke's revision of the English liturgy. Lindsey was aided by the sympathy of Presbyterians, who had made their chapels built since 1688 free from dogmatic restrictions, and, seeking conformity with the Bible alone, had relinquished Calvinistic views and the doctrine of the Trinity. The decisive influence in this change was exercised by the eminent scientist, publicist, and theologian, Joseph Priestley (q.v.). As an avowed Socinian Priestley ministered to congregations in Leeds (1768-80) and Birmingham (1780-81). His expression of favor for the French Republic led to an attack by a Birmingham mob in 1791, who burned his chapel and destroyed his house, books, and scientific instruments. In 1794 he removed to Northumberland, Penn., where he organized a Unitarian church and where he died in 1804. His profile authority gave an impetus to the Unitarian cause. The successor of Priestley in Birmingham and of Lindsey in London (1792) was Thomas Belknap (q.v.), who sought to make "the simple and proper humanity of Christ" the acknowledged Unitarian view. Another notable leader was Isaac Carpenter (q.v.), preacher in Bristol. In 1813 the legal disabilities of Unitarians were removed and in 1825 the British and Foreign Unitarian Association was formed by a union of Presbyterian and Baptist churches to which were joined small Methodist groups like the "Christian Brethren." By the Dissenter Chapels Act of 1844 the possession of ancient endowments and chapels was secured. The national conference, a purely deliberative body, was founded in 1831. In 1891 there were 378 ministers, and 374 churches, of which 293 were in England. Theological instruction is given in Manchester College, Oxford, and the Home Missionary College at Manchester. The Hilbert Fund, instituted by Robert Hilbert, a Jamaica planter (died 1849), has promoted scholarly and established relations with the theological liberalism of the continent. To this foundation are due the famous Hilbert lectures (q.v.) and the *Hilbert Journal* (since Oct., 1902). With Unitarians began with the Arminian revolt from Calvinism of Jenkin Jones in Liverpool-Down in 1750. His successors adopted Unitarian views. There are thirty-four churches in South Wales and a college at Carmarthen. Irish Unitarianism began in 1770, when the presbytery of Antrim separated from the general synod in order to establish worship without subscription to creed. In 1830 the Remonstrant Synod of Ulster was formed on similar principles, and in 1835 an Association of Irish Non-Subscribing Presbyterians united these churches. There are seven churches, chiefly in the counties of Antrim and Down. In Scotland there are seven churches, the oldest (Edinburgh) dating from 1776. In America the avowal of Unitarian views began in 1765, when, at the persuasion of its pastor, James

Freeman (q.v.), King's Chapel, the oldest Episcopal church in Boston, omitted from the Book of Common Prayer all references to the Trinity, the Virgin, and to the deity of Christ. The chief element in origin of American Unitarianism, however, ever, was in the Congregationalist parishes of Eastern Massachusetts, where Arminian tendencies began before the middle of the eighteenth century. Aversion to ecclesiastical control and a strict adherence to Biblical teaching differentiated these churches from those responsive to the new Calvinism of the school of Jonathan Edwards (q.v.). While individuals criticized the doctrine of the Trinity, the topic was not debated in sermons and publications, and the growing liberalism directed itself mainly against the Calvinistic view of human nature. The division of Congregationalism came to pass through the efforts of Josiah Morse and others to organize the independent congregations into a denomination with a prescribed creed and a polity admitting close relations to the Presbyterian general assembly. This aggressive element founded the Andover Theological School (1808), secured the election of orthodox pastors in and near Boston, and began to refine the fellowship of pulpit exchanges with the liberals. His literary organ was *The Piousist* (1808-20). Liberalism controlled Harvard University, had eloquent preachers in Joseph Stevens, Dickinson, and William Ellery Channing (q.v.) and literary organs in the *Monthly Anthology* (1813 seq.) and the *Christian Diocesan* (1813 seq.). While Morse's plan to Presbyterianize church polity was rejected by his associates (1815), he provoked a crisis by a sensational exposure of the progress of Unitarianism and by summing the orthodox to separate from the liberals (1815). An spokesman of the latter group Channing made a sharp protest against the "system of exclusion and denunciation," but orthodox secession from liberal parishes began (about 1815-35) and new churches were founded with the avowed Unitarianism recognizing the breach as inevitable. Channing boldly challenged his opponents by his Baltimore sermon on "Unitarian Christianity" (1819) and his *Moral Arguments against Calvinism* (1820). In 1820 the first step to the association of liberals was taken by the beginning of the Every Street conference of ministers in Boston. The American Unitarian Association was formed in 1825 for the work of church extension, but for a long time was feebly supported, as the free congregations were averse to the building of a denomination. During the Civil War the experience of Unitarians with the concerted task of organizing and conducting the Sanitary Commission gave new vigor and enthusiasm to the work of the Unitarian Association and led to the first representative convention of the churches in New York, 1865, with the formation there of the National Conference of Unitarian and other Christian Churches. Suggestions of a creed were rejected, but many were dissatisfied with what they regarded as an implied creed in the name of the conference and the preamble of its constitution. This discontent became a distinction of eastern and western views. A Western Unitarian Conference has been founded in 1852 with

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very conservative utterances respecting the office of Jesus and the significance of miracles, but it had broadened its basis, and in 1875 redeclared "all who desire to work with it in advancing the kingdom of God." These differences were harmonized by the action of the national conference at Seneca Falls in 1844, which made its preamble declare: "these churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man." In 1910 there were 504 societies in the United States and Canada, and the ministers enlisted in the fellowship were 538. There are theological schools at Maryland, Penn. (founded 1844) and Berkeley, Cal. (founded 1904). Students are also trained in the Harvard Divinity School, founded in 1817 and maintained as a Unitarian institution to 1878, when it became the undenominational theological school of Harvard University. The latest phase of the Unitarian movement is the effort to increase cooperation among those in all lands "who are striving to unite pure religion and perfect liberty." The International Council organized for this purpose in Boston in 1900 has held congresses in London (1901), Amsterdam (1902), Geneva (1905), Boston (1907), and Berlin (1910). Unitarian religious thought has had successive phases. It began as a method of inquiry, the method of Socinians and Arminians. No truth **G. G. COLEMAN** was allowed prior validity to the Bible; thus the Bible was interpreted by reason, tradition, and conscience, and the results obtained from the Bible by this method were held as historic revelation. The pioneer in a movement beyond this position was Channing. Refusing to characterize man by the sin which deprived him of his true being as man, he found the essence of human nature in the moral principle of disinterested justice and benevolence, which is sovereign over the whole self. Religion and virtue are the mind itself, are human nature, and nothing else. Therefore, "we must start in religion from our own minds. In them is the fountain of all divine truth. An outward revelation is possible and intelligible only on the ground of conception and perception previously furnished by the soul itself." "We have facilities for the spiritual as truly as for the outward world." A further development of this view with a polemical against dependence on miracle and more Biblicalism reached Theodore Parker (q.v.) to inaugurate the more critical historical valuation of the Bible and to rescue the movement from the rationalism of Locke's school, while the more poetic and romantic transcendentalism of Emerson operated as a powerful stimulus to independent spiritual intuition and emancipation from convention and formula. All these leaders infused into the movement an ardor of spiritual communion with God, without reliance on law of sin, and at the same time an active passion for all philanthropic reforms. Others, among whom James Freeman Clarke (q.v.) was of greatest prominence, united the insistence on inner personal grounds for faith with more historic feeling for the Christian past. The most eminent philosopher of the Unitarian school was James Martineau (q.v.),

who, with glimmer of diction, speculative profundity, and intense ethical interest, elaborated a view of experience in which idealistic rationalism was blended with a refined spiritual mysticism. The most complete exposition of Unitarian theology in a form related to the traditional dogmatic is found in James Drummond's *Studies in Christian Doctrine* (London, 1908).

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UNITED AMERICAN FREEWILL BAPTISTS, COLORED.

See MISCELLANEOUS RESOURCES, BOSTON, 18.

UNITED BAPTISTS. See BAPTISTS, II., 4 (g).

UNITED BRETHREN IN CHRIST.

I. United Brethren in Christ (New Constitution). Origin (1).
 II. United Brethren in Christ (Old Constitution). A denomination of Evangelical Christian, Arminian in doctrine, founded by Philip William Otterbein (q.v.) in the latter part of the eighteenth century. Otterbein came to America in 1792 as a missionary of the German Reformed Church. His first charge was at Lancaster, Penn., where he experienced what he regarded as his first real change of heart, and his

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ministry thereforward assumed a deeply spiritual character. He began to hold frequent evangelistic services and instituted special prayer and exhortation meetings. In pursuing his evangelistic labors, he made numerous visits to places near and remote, often conducted largely attended open-air meetings, and invited to a hearty cooperation all spiritually-minded persons of whatever name or church. His labors resulted in the organization of numerous societies of converts, who, because of their warmer and more earnest spiritual life, frequently found it difficult to remain in harmonious connection with their parent churches. To supply these people with the ministrations of the word, Oberlin appointed or approved for them teachers, who visited them at irregular intervals, expounded to them the Gospel, and encouraged them to continue faithful in their religious life. As the work extended, it became necessary to devise a regular system of supply; and conferences of ministers, chiefly for this purpose, began to be held. Finally, in 1803, at one of these conferences, these scattered societies were organized into one body, and the name "United Brethren in Christ" was adopted as the official title of the denomination thus formed. Oberlin and Martin Boehm, a Moravian, were chosen bishops. The people thus organized spoke at that time almost exclusively the German language; at the present time that language is used by less than four per cent. of the congregation.

The government of the church is vested primarily in a general conference, holding quadrennial sessions. The power of the church is in its laity. The delegates are ministers and laymen in equal proportions, women being eligible since 1893, all chosen by popular vote. There are also lay conferences, whose powers are chiefly a general executive, which such pastoral aid and charge is entitled to one lay representative.

The bishops are elected by the general conference quadrennially, as are also the editors, publishing-house manager, and the several general boards with their executive officers. Ministers are appointed by their respective congregations, being renewable indefinitely. Preaching elders, elected by their respective conferences, have general supervision over districts or subdivisions of the annual conferences. A home, frontier, and foreign missionary society was organized in 1835; a woman's missionary board in 1873. The general conference of 1900 separated the home and foreign work, creating a board for each. The foreign missions of the church, begun in western Africa in 1855, have since extended to China, Japan, Porto Rico, and the Philippines. The number of missionaries in 1911 was 61, with 141 native preachers and teachers, with 55 in training for Christian work; communicants, 4,835; catechumens and adherents, 11,607. The aggregate funds contributed for the foreign work amounting over \$1,250,000; for the home work, \$1,800,000. A general Sunday-school board was organized by the general conference in 1905, and a church-extension society and a general education board in 1906. On questions of reform, such as tem-

perance and slavery, the historical attitude of the church has been that of strong radicalism, its position concerning slavery having prevented any considerable extension in the southern states before the war. The denomination has ten colleges and one theological seminary (at Dayton, O.) with over 3,000 students, 65 of whom are in the theological seminary. The total membership in 1911 was 292,316; there were 2,030 itinerant ministers and 475 local ministers; the number enrolled in Sunday-schools was over 800,000. The denomination is found chiefly in Pennsylvania, Maryland, northern Virginia, western New York, Ohio, Indiana, Illinois, Iowa, and Kansas, but extends westward in nearly parallel lines to the Pacific coast and in recent years has entered a number of the southern states. The publishing-house at Dayton, O., issues twenty-six weekly, monthly, semi-monthly, and quarterly periodicals, with an aggregate average circulation for the year ending Apr. 1, 1911, of 525,250 copies.

II. United Brethren in Christ, Old Constitution: The general conference of the United Brethren in Christ in 1880 took measures for revising the constitution of faith and amending the constitution of the church. A commission consisting of the six bishops and twenty-seven ministers and laymen was appointed to formulate the proposed changes and additions and submit them to popular vote. The result was overwhelmingly in favor of the several measures, and at the next general conference in 1889 this result was declared by the presiding bishops, with the announcement that thenceforth the conference would transact its business under the amended constitution and the revised confederation of faith. Fourteen delegates from one bishop and withdrew from the conference, and proceeded to hold the "General Conference of the United Brethren in Christ," elsewhere in the same city, electing general officers and boards, and transacting such other business as would pertain to a general conference. Under the claim that they with their followers were the true church of the United Brethren in Christ, they held that the rightful ownership of the property of the denomination belonged to them. Years of litigation followed, resulting finally in defeat in the courts. This organization had at its beginning a following of between 15,000 and 20,000. Its year-book shows a membership of 18,317, with 304 itinerant and 75 local ministers. The Sunday-school enrollment is 19,386 scholars. The church has three collegiate institutions, a home and foreign missionary society, and a woman's missionary board, with missions in West Africa. Its publishing-house is located at Huntington, Ind., and it issues a church weekly, a missionary monthly, Sunday-school literature, and other publications. The doctrinal standards and the general polity are essentially the same as those of the United Brethren in Christ.

D. BARNES.
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Hist. of the United Brethren in Christ, Dayton, 1895-99; E. L. Shaw, Handbook of the United Brethren in Christ, D. B. 1891; the Year-Book, an annual. Special plans are traced in: C. Neumann, Life and Journal, Hagerstown, Md., 1841; J. W. Miller, Life of Rev. Philip Schaff, New York, 1861; W. Miller, Life of Rev. Philip Schaff, New York, 1861; W. Miller, Life of Bishop J. J. Gunderman, B. 1861.

UNITED EVANGELICAL CHURCH: A religious body organized in Naperville, Ill., Nov. 30, 1894, with 55,000 members. Its constitution had been a part of the Evangelical Association (q. v.) and its separate organization was due to a "division brought about by an unwarranted assumption of power exercised by those in official position, in that they refused to submit to the findings of duly constituted trial conferences, assumed to expel ministers and members without trial, and refused to arbitrate the differences existing between the parties in the controversy." Its doctrine is similar to that of the Methodist Episcopal Church. Its conferences are general, annual, and quarterly. The annual conference are the most of authority. The general conference has only one power as are conferred upon it by the discipline. Bishops and presiding elders are eligible for two consecutive terms of four years. Laymen are fully represented in all the conferences. No member can be deprived of his rights without due process. Local church property is held for the benefit of the congregation.

The church embraces 10 annual conferences, 997 organized congregations, 727 ministers, 69,000 members, 911 Sunday-schools with an enrollment of 108,594. Its property has a value of about \$5,000,000. Its annual income is now over \$700,000. Three educational institutions are maintained: Allright College at Myerstown, Penn.; Western Union, at Le Mar, La., and Dallas, at Dallas, Tex. The publishing-house, located at Harrisburg, Penn., issues fourteen separate periodicals with a combined circulation of 147,032. Missionary operations are under the direction of the board of home and foreign missions. Auxiliary to the general board is the woman missionary society, with a membership of 6,065, and reports amounting to \$117,149.90, 1905. The receipts of the general board in 1905 were \$90,110.74, and its expenditures \$95,223.09. It maintains three mission stations in Hunan, China, located at Changsha, Shanghai, and Liling.

W. F. HEIL.
Bibliography: Consult the work mentioned in Brevintia, American, especially A. Wagner's Annals, and other periodicals of the denomination.

UNITED FREE CHURCH OF SCOTLAND. See PRESBYTERIAN, I, 2.

UNITED FREE CHURCHES. See METHODISTS, I, 7.

UNITED NORWEGIAN LUTHERAN CHURCH. See LUTHERANS, III, 6, 1, 2.

UNITED ORIGINAL SECESSION CHURCH OF SCOTLAND. See PRESBYTERIAN, I, 6.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA. See PRESBYTERIAN, VIII, 6.

UNITED SOCIETIES IN SCOTLAND. See PURITANS, James.

UNITED STATES OF AMERICA, RELIGIOUS HISTORY OF.

- I. Historical Review.
The Period of Settlement (I).
Description of Settlements (I).
The Problem of Immigration (I).
II. Separation of Church and State.
Ethics upon Religious Life (I).
Ethics upon Social Life (I).
III. Voluntary System of Church Support.
IV. Leading Denominations.
V. Theological Education.
VI. Denominations.

I. Historical Review: The religious history of North America opens with the landing of Columbus (1492), whose first act was to raise the banner of the cross and dedicate the period of new world to Christ and the Church. Settlement for more than 200 years, under the devoted hand of Spanish and French monks, the effort to convert the native Indians to the Roman Catholic faith continued, often with brilliant success, though frequently marred by religious intolerance and rivalry peculiar to the spirit of the age (see INDIANS OF NORTH AMERICA, Mission to; see also MEXICANS; and BRAZIL, Catholics). The Protestant era in America begins with the settlement of Virginia in 1607, followed in 1620 by the landing of the Pilgrims in Massachusetts Bay. From then on, America was, on an immensely larger scale, what Geneva was under Calvin, a refuge for persecuted Protestants of all lands. Puritans, Presbyterians, Quakers, Baptists, Huguenots, Salzburg Lutherans, Moravians, Lutherans, and Reformed refugees from the Palatinate, Mennonites, and others, emigrated thither in order to find a quiet place to practice their religion, and shrewd in their new home, predominantly a religious narrowness and a tolerance which spring not from indifference, but from bitter experience of unrighteous persecution. English Roman Catholics, also, who then were subjected to severe penalties in England, found in Maryland an asylum. These were joined by the Dutch Reformed in New York, and the English Episcopalians in Virginia, the two Carolinas, and Georgia, who, however, had not come for conscience' sake. Thus the American colonies were made up of almost all branches of European Christianity, mostly Protestants, with a small number of Roman Catholics. Of course these churches were all weak; but they were strong enough to produce a people able to defend themselves against the demands of Great Britain, and under the leadership of George Washington, by the aid of France, to carry on a successful war of seven years' duration, which issued in their complete independence of the British crown.

With the peace of 1783, or even with the declaration of independence in 1776, the colonial period of the country closed. The nation was thus separated into two distinct colonies, most of these loosely bound together, and numbered 1776, the scarcely three million inhabitants. The representatives of the free people, assembled in Philadelphia in 1787, set up a constitution, modeled, indeed, upon that of England, but further developed upon its principles. A sharp

line was drawn between Church and State. Upon this constitution they stood united as a compact nation, with a sovereign national government. At their head was a president, elected every four years. The happy issue of the war of independence compelled such churches as the Episcopal and the Methodist, which had formerly been united with the English bodies, to form separate organizations, on the basis of universal civil and religious liberty. Favored by the uncommon fertility of the soil, the exhaustless mineral wealth, numberless avenues of trade, and free institutions which afforded the fullest play to individual enterprise, and at the same time guaranteed complete security to person and property, the United States has ever since, but particularly during the last fifty years, advanced in a way unparalleled in history. The number of inhabitants has grown since 1800, when it was 5,000,000, until, according to the official census of 1910, it was 91,977,267, exclusive of Porto Rico and the Philippines. The number of states in the same period has increased (mostly by the organization of the Northwest Territory (1797), the Louisiana Purchase (1803), Florida (1820), and California and New Mexico (1848)), from thirteen to forty-eight; and besides these there is Alaska, as well as the District of Columbia (the seat of the national government).

Up to 1840 the total immigration, from all sources, had not exceeded half a million. Then began the flood. During the next 25 years, the United States received 4,000,000 foreigners, mostly from Germany, Ireland and Germany. Between 1855 and 1885 more than 7,000,000 were added to the foreign population. Their quality had not improved. The Irish and German cities were both increasing and threatening. One hundred and sixty American cities, each with a population of more than 25,000 and an aggregate population of 20,000,000, show 53.7 per cent, or more than one-half, foreign-born or of foreign parentage. In this sense it is true, as sometimes declared, that American cities are more foreign than America; all of which constitutes a serious religious problem. Yet hand in hand with the increase in the number of states and inhabitants go industry, wealth, and general culture. The United States has not had to struggle through 2,000 years, out of barbarism to civilization, as the countries of the old world have done. It fell heir to their progress, but with it has come the old world's evils. And the new world has also its troubles, arising from haste after wealth, from reckless speculation, and those misunderstandings between capital and labor which issue sometimes in blood. It is almost incredible how quickly the chaotic confusion of so many different peoples thrown together under one general government is reduced to order, how thoroughly the new dwellers are assimilated in one body politic. Thus it has come about that the type of American civilization is Anglo-Saxon, and the speech English.

The enormous increase of population adds proportionally to the field of labor and to the number-

ship of the different churches. America is the land of church erection, of formation of congregations, and of every conceivable ecclesiastical and religious experiment, in which there are not missing the elements of fanaticism, hypocrisy, and lying. It is the seed-plot of almost all branches of the Christian Church, and there is no check put upon their fullest development.

The religious life in the United States is in general like that of other lands, but it presents some peculiar features, which are stated in the following paragraphs.

II. Separation of Church and State: A distinction must be made between the general government and the individual states. The general government has been from the beginning limited to national affairs, and has nothing to do with the internal arrangements of the Government several states, and especially with any and all things relating to religion. The constitution, adopted under Washington in 1787, provides: "No religious test shall ever be required as a qualification to any office or public trust under the United States" (Art. vi, § 3). And even more emphatically speaks the first amendment, made by the first congress, 1789: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or depriving the government for a redress of grievances." In this way there was secured, on the one hand, the separation of the Church from the government, and, on the other, the free, unhindered exercise of religion in every way which does not endanger the State or public morals. The above-quoted articles are not only a declaration of independence of federal control, they are also a declaration of the independence of the Church from the civil power. They did not originate in indifference to religion, but, on the contrary, in no great a respect that their framers would separate religion permanently from the degrading influence of politics, and guarantee to the whole people in a solemn manner religious liberty with civil liberty. The two institutions, Church and State, were not set opposite each other as foes, but side by side as the two different pillars of the social life, in the conviction that each should restrict its jurisdiction to its own immediate concerns, because the attempt of one to rule the other was sure to issue disastrously. The power of the State is consequently, in the United States, reduced to narrower limits than in Europe, where it has control over the Church. The American status of the Church differs from the hierarchical patronage of the State by the Church, from the imperial and paternal patronage of the Church by the State, and also from the pre-Constantinian separation and protection of the Church by the heathen State; hence the United States presents a new phase in the history of the relation of the two powers.

This separation between Church and State is not to be understood as a separation of the nation from Christianity; for the State represents, in America, only the temporal interests of the people. The independent churches care for the religious and moral

interests, and the people are religious and Christian as a whole, and express their sentiments in different ways—by the voluntary support of the religious institutions, by benevolent organizations of every kind, by attendance upon church, and by regard for the military (who are not to come in dignity and influence) as a respect for the Sabbath, which is not equal elsewhere, except in Scotland (see *Sabbath, Observance of*); by constant and for home and foreign missions; by reverence for the Bible; by a steady stream of edifying books, tracts, and periodicals; and by public exercises. Congress nominates chaplains of different confessions naturally, and opens every sitting with prayer. The President appoints chaplains for the army and navy. Fast-days have been frequently observed in particular emergencies (see *Fast Days*); thus in 1849, during the cholera; in 1865, on the assassination of President Lincoln; and in 1881, on the death of President Garfield. Thanksgiving Day (q.v.) is yearly celebrated in November in all the states, on the proclamation of the president and the concurrent action of the different governors. Indeed, religion has all the more hold upon the American character because it is free from political control. No one is forced to make a religious profession; that is a matter of personal conviction and voluntary action.

As far as the individual states are concerned, Church and State are more separated; but this has not been the case from the beginning. Nor is the separation the consequence of independence of England. In some colonies it existed long before the date of that event; so it was (at least) of some in Maryland, founded in 1634 by the States. Roman Catholic Lord Baltimore, in Rhode Island, settled in 1639 by Baptists under Roger Williams (q.v.), and in Pennsylvania, which William Penn (q.v.) acquired in 1680 from the English crown in payment of a debt, making the region an asylum for his persecuted Quaker converts and all other Christian believers. Each of these three representatives of Christian tolerance adopted it, not in consequence of vague philosophical theories, still less out of religious indifference, but because of bitter experience of intolerance and of practical necessity. And this tolerance was limited to the different confessions of the Christian faith, and did not apply to infidels or blasphemers, who were excluded from civil rights. In the other and other colonies Church and State were from the beginning closely connected. In Massachusetts and the other New England colonies, except Rhode Island, the Congregational form of Puritanism was the state religion; and civil rights in imitation of Jewish theocratic principles, were dependent upon a certain religious adherence. Not only the Roman Church excluded, but, until the close of the seventeenth century, all Protestants who could not accept the established creed were dealt with as strictly by the Pilgrim fathers had themselves been by the bishops of Old England. Massachusetts banished the Baptist Roger Williams and other Baptists, and the followers of the Antinomian Anne

Hutchinson (see *ANTINOMIANISM AND ANTINOMIAN CONVENTIONS*, II, 2); the Quakers were tried, and condemned to public scourging, flogging, and banishment, and even (by a vote of twelve to eleven in the Boston Legislature) to the gallows (see *FAITHFUL SCOURG*, I, § 2). It should be remarked, however, that the Quakers in New England between 1635 and 1690 had acted fanatically. They had publicly denounced, in the churches and upon the streets, the civil and spiritual authorities. They thus provoked persecution and martyrdom by their impetuous zeal. Four such fanatics (one a woman), who had already been banished as Antinomians, obstinately refused to martyrdom, and were hanged in 1660. But the people were opposed even then to such treatment; and the authorities were obliged to defend their action in a published statement, in which they justified themselves by quotations from the Old Testament and by the English laws against the Roman Catholic Church. The Quakers were not even so treated in Rhode Island until the establishment of Pennsylvania. Gradually the bond between Church and State was in New England relaxed; but in Connecticut it was first broken in 1818, while in Massachusetts the last traces remained until 1833. In Virginia and other southern colonies the Church of England was the State Church, and all other denominations felt the pressure of the English laws against dissenters. Nevertheless, the latter increased, especially the Baptists, Presbyterians, Quakers, and later the Methodists; and it was from them that the first impulse in Virginia proceeded to separate Church and State. Even before the declaration of independence, the Presbyterians and Baptists presented petitions to the colonial legislatures to that intent. The measure found a defender in Thomas Jefferson, who in the interest of free-thinking, not out of any sympathy with the dissenters or out of love for Christianity, favored putting faith and civility upon the same political level. Through the exertions of the dissenters, the liberal Episcopates, and the unbelieving Jefferson, the principle of separation between Church and State was, in Dec. 1776, and more completely in 1779, 1783, and the following decade, carried through the Virginia legislature. Soon after the close of the War of Independence (1783), and the adoption of the national constitution by the several states, the connection between Church and State in Maryland, New York, and South Carolina, and the other colonies where the English Episcopal Church was the predominant State Church, was broken, and complete religious freedom proclaimed. Last of all, and only very gradually, did the New England states, where Puritanism was deeply rooted in the mass of the people, adopt the new order of things. Now the principle of entire separation is universally operative. Only among the Mormons (q.v.) in Utah are Church and State combined. But the Mormons are powerless to prevent other sects coming among them; more than 130 churches other than Mormon are found in the state, twenty-five of them in Salt Lake City.

III. Voluntary System of Church Support: There is in the United States no obligatory baptism or

confirmation. There are, on the contrary, thousands of grown persons who have not been baptized; but there are comparatively few who hold themselves entirely aloof from all church attendance and from all contributions for religious purposes. And the churches independent of State control are more particular as to the conduct and belief of their members than State churches are; so that the churches of America are more faithful to their avowed principles than the mother churches in Europe. The different churches are, almost without exception, dependent entirely upon voluntary subscriptions and contributions. The most prominent exceptions are Trinity Church (Episcopalian) and the Collegiate Church (Reformed Dutch), both in New York City, which have inherited property from the colonial period. But, speaking generally, the churches look to their members for the means to carry on their work and for support of their ministers. The theological seminaries are the foundations of churches or individuals. The minister's salary is paid by the parents or collections. Voluntary payments support Bibles, tracts, and other societies, and send out porters and missionaries in city and country. It is considered a general duty and privilege to support religion as a necessary and useful element of society. The average salary of ministers in the United States is about \$800; of theological professors, \$1,500. A few ministers in large cities receive from \$1,000 to \$15,000. The voluntary system has its drawbacks, especially in the new congregations (formed of immigrants who are accustomed to the European system of State support). But, on the other hand, it promotes liberality and individual enterprise; and the result is a yearly increase in the number of churches and ecclesiastical organizations of all sorts, while the old are maintained with vigor. On the average, it is said, each minister serves a thousand souls, but, of course, there is great disproportion. This free, self-regulated, and self-supported Christianity and church extension is one of the most characteristic features, and one of the greatest glories, of the United States, and constitutes a new leaf in church history, but it has its antecedents in the first three centuries and in the history of dissenters and free churches in Europe.

IV. Leading Denominations: For denominational history and statistics see the articles on the denominations in this work. Almost all American denominations are of European origin, but those which in Europe are divided by geographical and political boundaries are in the United States found thrown together. In England there are as many sects as in the United States; but all Christians outside the Church of England are classed together as dissenters. In America, there being no State Church, there can be no dissenters. Churches of many denominations are found in all the large cities. Thus in the city of New York, which has a population of 4,766,888, there are 1,670 congregations, of different nationalities and creeds, each of which has its church or regular place of meeting. This is one church to 2,850 of the population. Twenty-five years ago the ratio was one church to 2,413. The American denominations may be divided into three groups: (1) the Evangelical churches;

i. e., those which stand upon the principles of the Reformation theology, and accept the Bible as the sole guide of faith and life, and the confessions of the sixteenth or seventeenth centuries as a rule of public teaching. They embrace the great majority of the Christian population, and exert the strongest influence upon society. The Protestant Episcopal Church is the oldest, dating from 1607, the year of the settlement of Virginia; next come the Congregationalists, from the landing of the Pilgrims (1620); then the Reformed (Dutch), from 1628, the year of the formation of the first congregation in New York City. The first prominent Baptist in America was Roger Williams (q. v.), the founder of Rhode Island, 1636. The Quakers date from 1639; and the Methodists, from 1768. The German churches, in their organized state, date from the middle of the last century. Among them the Lutheran Church is by far the largest and most influential; then come the German Reformed, the Evangelical United, and the Moravian. A considerable number of Germans belong to the different branches of the Methodist Church, which also sends missionaries to Germany. (2) The Roman Catholic Church was a contrary age inconsiderable, but, through the enormous immigration, now outnumbered any single denomination. Yet it does not keep pace with the Roman Catholic migration, which is reported to form more than one-half of the total immigration to the United States. The emigration from Ireland is predominantly that from Germany largely, and that from southern Europe almost exclusively Roman Catholic. (3) A third class consists of those denominations which reject the doctrine of the immutability of creeds and the confessions of the Reformation churches, and strike out in new paths. Among these are the Unitarians, whose headquarters are in Boston and Cambridge, who are distinguished by high literary and social culture and active philanthropy; the Universalists, who teach as one of the three articles of their creed the ultimate restoration of all men to holiness and happiness; and the Swedenborgians, who believe in the divine mission of the great Swedish seer, and accept his revelations of the spirit-world.

V. Theological Education: This differs with the different denominations. It is carried on in Theological Seminaries (q. v.), endowed and supported by free gifts. Each denomination of importance has one or more, and in all there are 150. The facilities number from one to seventeen professors, and the number of students ranges from four to more than 300. The libraries (see THEOLOGICAL LIBRARIES) comprise from a few hundred to over 100,000 volumes. The course of instruction lasts three or four years. Greater stress is laid upon practical gifts and moral and religious character than upon the ministerial training-schools of State churches.

VI. Development: Something of the growth of American religious sentiment under the voluntary system may be seen in the fact that, while in the year 1800 Evangelical church-membership embraced one in fourteen of the population, in the year 1900 it included one in four. Evangelical communists

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increased three and one-half times faster than the population in 100 years (1800-1900), and the aid of the foreign flood. These figures take no note of the millions outside church-membership, old and young, especially the latter, who are brought under the healthful influence of religion to their home lives. An eminent authority estimates that fully 60,000,000 out of a population of 90,000,000 are either directly controlled or indirectly influenced in their daily lives by the churches of the land. The past twenty-five years especially have been marked not only by large growth and wide diffusion of religious sentiment among the people, but by a significant change of emphasis in the claims of religion itself. The time has been when theology and the creeds formulated therefrom were the sole, or at least the predominant, standard of religious faith and practice. Under the change referred to, theological standards have by no means been abandoned; but they have, so to speak, been supplanted by practical forms of religious effort, which has been given the significant term "Applied Christianity." This new point of view, or change of emphasis, is seen in the founding of chains of social welfare in theological seminaries; in the widespread increase of institutional and mission churches which add to the preaching of the Gospel a practical sympathy and care for the neglected and the unprivileged; in the opening of social settlements in the lower wards of the great cities, where concentrated men and women, living on the ground, by personal ministry seek to alleviate distress and elevate the social and spiritual condition of the masses; in the multiplication of Young Men's and Young Women's Christian Associations, ministering to the physical, intellectual, social, and spiritual needs of their members and furnishing a refuge from the temptations of city and town; in the multiplied temperance societies and anti-alcohol leagues, "raging continents," and of late most successful war in many states against intemperance and vice; and in institutes of social service, which seek to train the religious sentiment of the people into forms of religious service for the general betterment of society. All these forms of effort are the legitimate development of the religious life of the people, and they enjoy the cordial sympathy of the churches. If they are more numerous and active than they were fifty years ago it is because the need of them has grown with the growth of the population, and, especially, because the massing of foreign elements in great cities has awakened in the churches a lively sense of peril.

One of the most significant developments of applied Christianity is seen in the disposition of the churches to ally themselves with the struggles of the working classes against the tyranny of capital. For many years, and unconsciously on their part, the churches had allowed barriers to grow up between themselves and the laboring masses. Not that sympathy was wanting, but that it seemed to lack the means of adequate expression. It is today one of the most hopeful signs of the times that the leading ecclesiastical bodies of the United States, under a quickened sense of Christian brotherhood, not only pass resolutions of sympathy with the

working classes, but invite the leaders of labor to plead their cause before the great national councils and conferences of these bodies, and in several instances employ secretaries of labor to cooperate with their working brethren for the betterment of their condition. (PETER SCHAEFFER), J. B. CLARK.

VII. Statistics: The figures in the following tables have been compiled chiefly from the year-book

CHURCH STATISTICS IN THE UNITED STATES.

Table with columns: Denominations, Ministers, Churches, Members. Lists various denominations such as Adventists, Baptist, Catholic, Episcopal, etc., with corresponding statistics.

Source: M. Bliss.

RELIGIOUS ENCYCLOPEDIA United States Unit of the Brethren

and other denominational authorities for 1911, and from the United States Census Report on Religious Bodies, 1906. It will be noted that no figures are given for members of Jewish congregations. The Census Report gave 101,437 heads of families, but that represented less than two-thirds of the synagogues, 33 per cent of the 1,709 organizations falling to give any such figures at all, and there is no substantial base even for an estimate. For the membership of the Roman Catholic Church, the figures for population given in the Official Directory were taken and 15 per cent deducted to allow for children under nine years of age according to an agreement between the United States Census Bureau and the Church authorities. It should be remembered that the total of membership represents solely the registered membership of the various religious organizations. It makes no account of Protestant children under sixteen years of age, of Roman Catholic children under nine years of age. It is exclusive of the entire Jewish population and of the great number of persons identified with Protestant churches, as attendants on their services and contributing to their support, but who are not enrolled in their membership.

Biography: The article in this work on the various denominations and religious societies, and the Brethren under them: The American Church History Series, 13 vols. New York, 1910-17, especially vols. 1 and 1011. The History of the Church, 10, 1901-1902; United States Census, Religious Bodies, Religious Bodies, 1906, Washington, D. C., 1910; R. B. Hays, Brethren in the United States of America, Glasgow, 1841; J. P. Hollinger, Census Directory, Washington, 1906; F. Phillips, 1907; W. H. Allen, Brethren, History of the Church of America, New York, 1907; R. J. Gifford, Collection and the American Brethren, vol. 1, Ridley Park, Pa., 1907; W. H. Allen, Fellowship of Brethren, Historical Record of American Brethren, Washington, D. C., 1910; F. J. Schertz, Religion in New York, 1789-1840, New York, 1910; James A. Ballist, Some Memory Days of the Church in America, Milwaukee, 1911.

UNITED ZION'S CHILDREN. See RIVER BRETHREN.

UNITY OF THE BRETHREN (UNITAS FRATRUM).

- I. History. Antecedents (1-3). Designation as Brethren (4-5). Organization under Zinzendorf (6-8).

- II. German Brethren Towns. III. Organization, Ministry, Ritual, and Liturgy. IV. Doctrine. V. Esoterism of the Church. Schools (1-3). Missions (1-3). Other Aspects (1-3). VI. Statistics.

"Unity of the Brethren" (*Unitas Fratrum*) is the proper designation of what is generally called the Moravian Church. I. History: This church, which must not be confounded with the United Brethren in Christ (q. v.), is a reformation, in a new form, of the Bohemian Brethren (q. v.). At the beginning of Luther's Reformation, the Brethren numbered 1. About 400 parishes and 300,000 members. Here, were using their own hymns and catechism, and employing two priests of the Roman Catholic and Evangelical Churches. In spite of frequent persecutions on the part of the Roman Catholic and Evangelical Churches, their number and growth in influence, until they obtained legal recognition (1609). One of the ends for which they labored was a closer fellowship among Protestants. They succeeded in effecting an alliance, based on the Consensus Sandominiensis, among those of Poland (1570). This alliance, however, bore no abiding fruit. The Counter-Reformation, inaugurated by Ferdinand II., overthrew the Brethren as a visible organization in Bohemia and Moravia (1627); but they continued in Poland and Hungary to the end of the seventeenth century. At the same time there was preserved in their original seats a "hidden seed," which kept up, as far as possible, the tenets and usages of the fathers, held religious services in secret, and prayed for a resurrection of the church. Such prayers were heard. In 1722 two Moravians, led by Christian David, "the servant of the Lord," fled from Moravia, and, by invitation of Count Zinzendorf (q. v.), settled on his domains of Berthelsdorf in Saxony. About 300 Brethren, in the course of the next seven years, emigrated from Moravia and Bo-

hemia to the same place. They built a town called Herrnhut (q. v.), and were joined by a number of other Protestants from various parts of 2. Begin. Germany. This settlement became the chief center of the renewed Brethren's Herrnhut church. In addition to the fact that its nucleus consisted of descendants of the Bohemian Brethren, such a renewal was brought about by the adoption of the leading features of their constitution; by the introduction of their discipline, as set forth in the Ratio Disciplinae of Anna Comenius, and of much of their liturgy as found in their German hymnals; by appropriating their doctrinal tendency in so far as held fast to essentials, but not to bind the conscience with respect to non-essentials; and finally, by the transfer of their episcopate, which had been carefully continued in the hope of a resurrection. On Mar. 13, 1735, David Nitschmann was consecrated the first bishop of the Moravian Church by Bishop Daniel Ernst Jablonsky, with the concurrence of Christian Sikorsky, these two being the survivors of the old synods. The resurrection of the Brethren's Church was, however, not accomplished according to work with a prearranged plan; nor was Herrnhut built with such an end in view. The renewal was the work of God, who gradually led both the Moravian refugees and Zinzendorf to recognize his divine will. When Zinzendorf permitted the Brethren to settle on his estate, he knew little or nothing of the aims of their fathers; and the projects which he had formed for the extension of God's kingdom looked in a different direction. It was only after these projects had failed, that he was made to see that Herrnhut, to use his own words, constituted "the parish to which he had from all eternity been

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ordained." By that time, however, there was gathered a body of Christians, not exclusively descended from the Bohemian fathers, but representing a union of survivors of the almost extinct church of the Bohemian-Moravian Brethren with representatives of German Protestants. In the very nature of the case, therefore, a new and different development began. It was shaped by Zinzendorf. He had, indeed, declared that he would do all in his power to fulfill those hopes of a renewal of the Brethren's church which were cherished in the heart of the aged Bishop Anton under Comenius; but at the same time he had adopted Spenner's idea in its deepest import, of establishing outside as outside. This idea he carried out to extremes of which its originator had never thought. On the one hand, the Brethren were to constitute an independent church; and yet, on the other, they were not to interfere with the State Church, but to set forth within the same a union of believers representing the old Brethren, the Lutherans, and the Reformed elements, in one *Unitas Fratrum*. They were to serve as all within the various confessional ecclesiastical bodies, but were to refrain from seeking to make proselytes for their church. Inner fellowship with the Brethren should neither involve nor demand separation from any existing Evangelical body. Accordingly, he did not allow the Brethren to expand as they had expanded in their original seats; but exclusive Moravian towns were founded, where no one but a member owned real estate, and the church controlled, not only their spiritual concerns, but also their industrial pursuits. In such towns a high type of piety was developed. A missionary spirit was fostered, which sent messengers of the Gospel to all parts of the heathen world, and found fields at home, through the so-called "Diapora," on the continent of Europe, and through domestic missions, in Great Britain and America. In their boarding-schools thousands of young people not connected with the Moravian Church received an excellent Christian education; and, during the long and dreary period of rationalism, vital faith in the essentials of the Gospel was cherished in such a manner that positive influences went forth from these centers wholly out of proportion to the paucity of the numbers of those identified with these settlements in the narrowest sense. At the same time there occasionally appeared a self-satisfied spirit, which, on the one hand, looked upon the Moravians as "a peculiar people," in a manner unjustifiable and beyond the warrant of holy writ, and on the other took acceptance with God for granted, as belonging of necessity to all the members of a church; in which the State was preeminently the central figure of theology and of practical religion, and his name literally constituted a household word. For a brief period (1745-49), known as "the time of strife," and to a few of the settlements, a far greater evil manifested itself. Factions broke out among ministers and people. It did not lead them into gross sin, but gave rise to the most extravagant conceptions, especially as regarded the atonement in general, and Christ's wounded side in

particular; to excessive puritan and objectionable phraseology and hymns; and to religious services of reprehensible character. For such lessons Zinzendorf unwittingly furnished occasion by the faithful and unwarranted way in which, from his inclination to hyperbole and paradox, he expressed the believer's joy and the love which the pardoned sinner bears to the Savior. But, when he and his coadjutors began to realize the magnitude of the evil they currently labored to bring back the erring ones to the sober faith and reverent love taught by the Scriptures. Such efforts were crowned with success, and the entire restoration of the church to spiritual health formed the best answer to the many attacks made upon it at that time and for a long period afterward, in part by earnest theologians, who taught the very same things as those the Brethren were aiming to promote, and in part by acrimonious enemies. Zinzendorf was consecrated a bishop in 1737, and during his lifetime practically stood at the head of the church, although he had many assistants; and synods, in which his influence was all-potent, were often held. After his death, the synods assumed their proper position, and the executive administration was vested in elective 4. Develop- boards. The polity which he had introduced kept the *Unitas Fratrum* Brethren numerically small, but it was gradually established in Saxony, Prussia, Mecklenburg, Denmark, Sweden, Switzerland, and Russia. In all these countries, except Switzerland, the exclusive system was introduced; on the part of their governments liberal concessions were granted. In the course of time the exclusive system was abolished, even on the continent of Europe, where it had originally been rendered necessary by the operation of ecclesiastical laws—at least in part. There are now twenty-four congregations on the continent of Europe. In Great Britain, the Moravians established themselves in 1738, chiefly through the efforts of Peter Bohler, who became God's instrument in leading John Wesley to a knowledge of the truth. In 1749 they were acknowledged by an act of parliament as "an ancient Episcopal Church." Four exclusive settlements were originally founded; but the rest of their churches, forty in number, never introduced the German polity. Here, too, the peculiarities of the old system have been practically abolished in the former settlements. Georgia was the colony in which the Moravians began their work in North America (1735); but they soon relinquished that field, and came to Pennsylvania (1740), where they built Bethlehem, Nazareth, and Lehigh, in which three towns the exclusive system was introduced. Subsequently they established, on the same plan, Hope in New Jersey (which enterprise proved a failure), and Salem in North Carolina. Their other churches were free from the trammels of this polity, which was totally relinquished in 1841. During the century in which it continued, it necessarily kept the church small in the United States of America also; since its relinquishment, the Moravians have increased rapidly, and during the last twenty years have doubled their membership. The number of their churches is thirty-one.

boutside seven congregations in Alberta, Canada, commenced in 1890 as a result of migrations from Russia.

II. German Moravian Towns: Although the exclusive system on the continent of Europe has been abolished, certain features of the former arrangements have been maintained. The membership "according to degrees of age, sex, and station in life," is divided into classes, called "choirs" (from choir). At the head of each choir stands an elder, or, in the case of a female class, a deaconess, charged with its spiritual interests. Special religious services are held, and an annual day of covenanting and praise is observed. Such classes or choirs are maintained in other Moravian churches also. Every settlement has a brother's, a sister's, and a widow's house, which provide at moderate charges a modest home for the inmates, who are bound by no vows and are free to come and go at will. A sister's house is inhabited by unmarried women who maintain themselves by work suited to their sex; and a brother's house by unmarried men who carry on various trades. There are two superintendents for each house, one looking after the religious concerns of the inmates, the other managing the temporal affairs. Religious services for all the inhabitants are held every evening in the church.

III. Constitution, Ministry, Ritual, and Usage:

(1) In 1857 and again in 1869 the entire constitution of the Unitas Fratrum was remodelled. It embraces four provinces, the German, the British, and two American. They are administratively independent and together constitute one organic whole in regard to doctrine, fundamental principles of discipline and ritual, and foreign missionary work. There is a general and a provincial government. A general synod meets annually at Herrnhut, and is constituted of delegates from all provinces, as also from the foreign mission-lands. Each province has also its provincial synod, which elects its executive board, known as a provincial elders' conference. These four executive boards together with the mission-board jointly constitute the so-called directing board of the unity, a court of appeal and of supreme reference and counsel during the intervals between sessions of the general synod. The mission-board is elected by the general synod, to which it is responsible, and consists of five members, three of whom must be elected by and as such represent the chief national societies into the membership of the Moravian Church, viz., the German, the British, and the American branches. (2) The ministry consists of bishops, presbyters, and deacons. Unordained assistants, whether men or women, are formally constituted apostles. The Moravian episcopacy is not diocesan, but represents the entire Unitas Fratrum. In the bishop is vested ecclesiastical power of ordaining. They constitute a body whose duty it is to look to the welfare, and maintain the integrity of the Unitas Fratrum in all its parts, and especially to bear in their hearts in unceasing prayer before God; and although they are not an official committee with the government, they are, as a rule, elected to the governing boards. (3) The ritual is liturgical in character. A Mass is used every Sunday morning. Special services

at which offices of worship are used, distinguished the festivals of the ecclesiastical year, certain "memorial days" in the history of the Moravian Church, and the annual days of covenanting of the choir. The hymnology is rich, and churches made very fully developed. Some of the best-known Moravian hymnologists are Haindampf, Constant Ziesendorf, Spangenberg, Louisa von Hayn, Gregor, Janus Montenegro (q. v.), J. W. Fiedler, John Cramer (q. v.), Ludolf Schilleit, Benjamin La Trobe, John Swetnam, Garve, and Albertini. Love feasts, in imitation of the supper of apostolic times, are celebrated. The postlenten, or foot-washing, was formerly practiced within limited circles, but was abrogated in 1818. At one time the lot was employed in the appointment of all ministers, and marriages were contracted in the same way. Its use has been abolished; its employment with regard to the marriages of members was done away with in 1818.

IV. Doctrine: The Moravian Church does not set forth its doctrine in a formal confession of faith, as was done by its Bohemian fathers; but the cardinal points are found in its catechism, in its *Book of Morning Litany* (Schaff, *Credo*, iii, 799), and in its "Synodical Resolutions," or notes of sessions drawn up by the general synod. The Holy Scriptures of the Old and New Testament, venerated as God's Word, containing all the truths that declare the will of God for man's salvation, are held to be the only rule of faith and practice. The following truths are held to be clearly attested by Holy Scripture, and as such essential: the doctrine of the total depravity of human nature, the love of God the Father, the real Godhead and real humanity of Jesus Christ, our reconciliation to God and our justification by faith through the sacrifice of Jesus Christ, the Holy Ghost and his operations, good works as the fruit of the Spirit, the fellowship of believers, the second coming of the Lord, and the resurrection of the dead unto life or unto condemnation. On the other hand, Moravians hold that "it is not our business to determine what Scripture has left undetermined, or to contend about mysteries impossible to be grasped by man's reason" (A. G. Spangenberg, *Exposition of Christian Doctrine*, London, 1784; II, First, General-synod, Gotha, 1863; *idem*, *Zusatzlehre Theologie*, 3 vols., Gotha, 1869-71).

V. Enterprises of the Church: There are in the four provinces 25 boarding-schools for young people not connected with the Moravian Church, at which about 2,000 pupils of both sexes are annually educated. In 24 day-schools between 2,000 and 3,000 scholars are also under the influence of the church. Besides these are three colleges and theological seminaries.

Although three Protestant missions existed prior to the Moravian missionary work, such enterprises were all undertaken in connection with the planting of colonies. The Moravians were the first Protestants who went among the heathen nations with no other purpose in view than that of saving souls. In 1722 Leonard Dober and David Nitschmann (q. v.) inaugurated on the island of St. Thomas that work to which

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church still chiefly derives itself, which God has wonderfully blessed. As various times missions in the service of which amounts of money were respect and many lives sacrificed, but which eventually proved unsuccess—were undertaken in the following countries: Lapland (1724-36), shores of the Arctic Ocean (1727-30), Caylon (1738-41), Algiers (1740), Guinea (1742-4) and (1757-70), Fennia (1747-50), Egypt (1752-83), East India (1759-96), and the Calcutta territory (1759-1829). In 1800 the mission among the Eskimos of Greenland commenced in 1758, was transferred to the care of the State Church of Denmark, there being no more professional laborers in this region. The field of the present day embraces the following mission provinces: Labrador (1771), Alaska (1885), Indian of North America (1734), St. Thomas and St. John (1752), St. Cruz (1725), Jamaica (1724), Antigua (1726), St. Kitts (1719), Barbados (1755), Tobago (1790, renewed 1877), Trinidad (1800), Santo Domingo (1807), Demerara (1855, renewed 1878), Nicaragua (1848), Surinam (1743), South Africa Western Province (1776, renewed 1792), South Africa Eastern Province (1828), German East Africa (1891), Australia (1850), and West Hindia (1853). The annual cost of this extensive work is about \$500,000. This amount is made up by the contributions of the members of the church, by gifts from friends of the cause, by grants from missionary societies in the home provinces, by the interest of funded legacies, and by the missions themselves through the voluntary donations and the profits of trade. The London Association in aid of the Missions of the United Brethren, founded in 1817, is composed of members of various churches, not of Moravians, and contributes about \$80,000 a year. The Brethren's Society for the Furtherance of the Gospel among the Heathen, founded in England in 1741, works for the support of the mission in Labrador and owns a missionary vessel, which has now been annually sailing to that inhospitable coast for 141 years without ever wholly failing in its mission. A similar society in Bethlehem, Penn., the Society for the Propagation of the Gospel among the Heathen, founded in 1787, undertakes the support of the mission among the Indians of Alaska and of that among the Indians of Southern California. The converts are divided into four classes—new people (or applicants for religious instruction), candidates for baptism, baptized adults, and communicants. According to the latest statistics, the missions comprise 309 stations and 1,213 preaching-places. There are two theological seminaries for the training of native ministers in the field itself; 5 normal schools with about 90 scholars, 347 day-schools with 30,524 pupils, 578 teachers, and 238 monitors; 142 Sunday-schools with 257 pupils and 1,353 teachers; 407 missionaries, male and female; 102 native ministers and wives of ministers; 2,134 native assistants; and 102,943 converts, in the case of the mission.

The Bohemian mission work was begun in 1876. At first it advanced very slowly, on account of the restrictions imposed by the Austrian laws. In 1880 these restrictions were removed, and the Unitas Fratrum was legally acknowledged by that same government at whose hands it received its death-blow in the Counter-Reformation. This mission embraces 5 chief stations, with about 25 chapels. Three chaplains are employed, 12 laymen, and 200 converts. **3. Other missions in progress, and the moravian agencies.** In 1881 the Moravians took charge of a hospital previously established for leprosy. This institution is supported by contributions from the three provinces and the gifts of friends. The inmates number between 50 and 60. The Dispensary (from *dispensare*, in I Pet. i. 1) work is carried on by the German province, and has for its object the evangelization of the state churches on the continent of Europe, without depriving them of their members. Evangelists itinerate through the various countries of Germany, Switzerland, France, Denmark, Norway, and Sweden, and through Poland, Livonia, Estonia, and other parts of Russia, visiting, preaching, and organizing "societies." This mission embraces 54 central stations, 61 laborers, and about 75,000 society members. **VI. Statistics:** The home provinces report 411 bishops, presbyters, deacons, and unordained assistants, male and female, in various departments of church work, including teachers; 62,791 souls. Foreign and Bohemian missions report 198 bishops, presbyters, and deacons; 60 unordained assistants; 254 female assistants; 2,134 native assistants; 101,810 souls. The Unitas Fratrum therefore numbers in all 888 bishops, presbyters and deacons, and other appointed workers, or with native ministers, 3,007 workers, and 146,001 souls, and has, besides, about 75,000 souls in its European stations. (C. de SCHWENITZER) J. TAYLOR HAMILTON. **BIBLIOGRAPHY:** D. CROSE, *Atlas and New Discoveries*, Berlin, 1772; *Rep. Travels, Ancient and Modern* 1788 of the Brethren, London, 1798; the German continued by Hegner, 3 parts, Berlin and Götting, 1791-1812; J. G. CROSE, *Account from the Hist. of the Unitas Fratrum*, St. 1800; J. B. HOLMES, *Hist. of the Protestant Church of the United States*, 2 vols., St. 1853, section 70, 120; H. H. BISHOP, *Historical Sketch of the Church and Missions of the United Brethren*, Bethlehem, 1843; J. LABAREE, *Presented Sketch of the Church of the United Brethren*, Beth, 1800; L. C. HANCOCK, *Historical Sketch of the Brethren's Missions*, 2 vols., St. 1851-54; I. V. BISHOP, *Hist. of the Moravian in North Carolina*, Beth, 1802; J. HENRY, *Sketches of Moravian Life and Character*, Philadelphia, A. B. 1803; W. C. REES, *Memories of the American Church*, Philadelphia, 1810; H. H. BISHOP, *Historical Sketch of the Unitas Fratrum*, St. 1853; *idem*, *Mission Manual*, 2d ed., by J. T. Hamilton, St. 1851; *Schickel, Die Geschichte der missionarischen Brethren*, 1855; E. W. GREGOR, *Sketches of the American Church during the 168 and 169 Centuries*, St. 1800; *idem*, *Hist. of the Moravian Mission*, St. 1801; *idem*, *Thirty Years of Pioneer Missions*, Enterprise in Upper-Land, Bethlehem, Pa., 1811; H. CROSE, *Hist. of the Unitas Fratrum in N. C.*, the *Unitas Fratrum or Moravian Church*, 1827-1860, New York, 1860; J. M. LAYMAN, *Hist. of Bethlehem, Pa.*, 1858; 108 text with an appendix, 2,134 native assistants, and 102,943 converts, in the case of the mission. *Die Geschichte der Brüdergemeine in Deutschland*, Halle, 1803; *Die Göttinger Oberen Geschichte*, 1812; *idem*, St. 1800; J. B. HOLMES, *Memories of the Moravian Church in the United States*, 2 vols., St. 1853; *idem*, *Class of the Year 1808*, Cleveland, 1807; *Memorias de los*

many who believed in future punishment but who were not willing to leave the parent organization. Moreover, the opposing idea of immediate and unambiguous salvation of all at death was being given up as Universalism progressed in their expansion from "orthodox" antecedents. This doctrine was called the "death and glory" theory and was the usual orthodox Calvinistic theory of the salvation of the elect by irresistible grace, applied by the Calvinistic Universalists to all mankind because all are elect. When the Universalists gave up Calvinism they came to believe in a gradual salvation (by persuasion) here and hereafter, and therefore taught future punishment of limited duration. The death and glory theory was formally renounced (for the purpose of public information) by a local convention in Boston in 1878. Statistics give 42 state conventions (or their equivalent), 673 ministers, 882 parishes, 62,731 church-members, 614 Sunday-schools. Present with 29,623 members, 743 church edifices, and face with parish property amounting to a future of \$12,775,000, and a very active Young People's Christian Union having a membership of 8,000. The Universalist support in the United States 4 colleges, 3 theological schools, and in connection therewith, 4 fitting-schools or academies. These institutions employ 200 professors and teachers, are attended by 2,627 students, and are supported by funds amounting to \$4,500,000. Its foreign missions in Japan was begun by the general convention in 1890, and at present employs three missionaries from the United States and four ordained Japanese clergymen, and publishes a monthly magazine in Japanese language. It also maintains an important charity, the Blackmer Home for girls in Tokyo, Japan. For further statistics consult The Universalist Register. That the course of this church as a separate body is easily run in a not uncommon opinion. Already on the continent of Europe the doctrine against which the Universalists professed have mostly disappeared except among Roman Catholics, and faith in universal salvation is openly and frequently professed. Great Britain is somewhat more conservative, and the United States still more so. But in the northern states of the union the doctrine is rapidly growing in all its ideas. Christian Scientists (see Entry, MARY BAKER GLENNON; Science, Christian) have all Universalists; it is estimated that more than half of the Unitarians about one-fourth of the Episcopalian, many of the Congregationalist, and individuals in other sects are of this faith. Already there are more Universalists outside the denomination than inside, and henceforth the work for which the sect was formed will mostly be done by the larger organizations; and there will be less and less occasion

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for a sect specially advocating the triumphant love of God. GEORGE T. KNIGHT.
Bibliography: The literature of Universalism is extensive, especially polemical, of which the chief one names take, except the present, published by the Universalist Publishing House of Boston and Chicago are: The Universalist (London weekly); The Christian Herald (monthly, published by A. B. Brown, Great Britain); The Young People's Home (monthly); The Universalist Advocate (weekly); and Christ's (weekly); the organs of the young people's associations.
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UNIVERSITIES.

Basel (13). University of Paris, Organization (13). Basle University (13). Paris, Organization (13). University of Paris, Organization (13). Universities are a product of the spiritual life of the Middle Ages, when they were at once ecclesiastical and secular institutions. In origin they date from the twelfth and thirteenth centuries. 1. Basel, since when they were called "episcopal schools," as at Paris and Bologna, in contradistinction from other institutions termed "special" or "particular" schools. Their characteristics were three: they were institutions for every one who wished to study; their teaching was designed to be for the advantage of all Christians; and those who completed the course of study considered typical and necessary were elected worthy, on examination, to prepare and teach the learning they had acquired. But the university was something more than the "general school"—it was a juristic corporation. Both organizations of teachers and students arose toward the end of the twelfth century, remodeling the schools and securing important privileges. Within these corporate bodies, or universities, masters and students of education were "faculties" of teachers and "nations" of students. In the course of time the designation of the corporate body was transferred to the corps of teachers, and in Germany studium generale and universitas were programs from the first. The archetype of the university was found in Paris and Bologna in the early twelfth century, the former devoted to theology and the latter to law, but both employing the same new method. This was the dialectic consideration of theology and law respectively, the set task being the dialectic removal of discrepancies between Church Fathers or glossators, the weighing of the pros and cons, and the final conclusion, or *sententia*. In harmony with the medieval doctrine of the universal monarchy and the universal Church, theology and jurisprudence stood in the foreground of interest. The universities were favored with special privileges, the first being the *Abolition* habits of the Empire Frederick II. (1159) giving imperial protection to those journeying to distant places for the sake of study, exempting them from local jurisdiction, and placing them under the control of teacher or bishop. A similar course was followed by Philip Augustus for the University of Paris in 1200, and the popes later bestowed the right of conferring degrees and the so-called right of residence. Toward the close of the twelfth century the University of Paris was formed by the union of the teachers of the four subjects of theology, law, medicine and arts. By degrees the teachers of the same subjects formed still closer associations (caused primarily by the need of preparation of the conferring of degrees), which took place 1210-20. About this same time the latter faculty was employed to denote first the subject and then the body of those teaching it. Among the faculties that of arts was the lowest, serving as introductory to the other three. It taught the traditional seven liberal arts and especially Aristotelian logic and philosophy, while in its study of disputation, logic prepared the way for the organization, study. The faculty of law, in like manner, was devoted to canon law. In those same decades the scholars were divided, for administration and discipline, into four "nations," each headed by its chosen "procurator," and all four united under a "rector." The students of the faculty of arts soon gained the ascendancy in the university, especially as their masters were at the same time scholars in the higher faculties, and about 1274 the rector of the nation, which included the entire university except the teachers of the higher faculties, became the head of the faculty of arts. About the same time each of the other faculties seems to have given itself a "dean" as its chief officer, but by 1341 the rector had become supreme over the deans of medicine and law, and even of theology, so that he was now the ruler of the whole university, a development completed shortly before the foundation of the first German university (Prague, 1348). While in France education had been connected, since the time of Charlemagne, with monasteries and churches, so that both teachers and scholars were clergy; in Italy the latter had also been clergy, so that both teachers and scholars were clergy; in Italy the latter had also been clergy, so that both teachers and scholars were clergy. 2. Bologna taught from Roman days, and the University, development of the Bologna type accordingly differed from the Parisian. The chief studies in Italy were grammar, rhetoric, and law, the latter taught at Rome, Paris, Ravenna, and Bologna as a department of the arts. Early in the fourteenth century, however, law became a separate branch of study at Bologna, due to the abiding influence of the lawyer Irnerius and the canonist Gratian. Thus practical and legal Bologna became the type of lay and domestic student universities, while speculative and theological Paris and Oxford were models of clerical schools of masters. At Bologna the foreign students formed themselves into nations on the pattern of the city guilds; but by the middle of the thirteenth century the corporations had become due to two great juristic universities of Citranostansi and Ultramontani, within which the nations continued to be independent. These two universities (Citranostansi and Ultramontani), with their two nations, existed until the sixteenth century, whereas in offshoots from Bologna reduction to a single university took place at an earlier date. The teachers of law were at first outside the university at Bologna, now were they organized into a formal body until the second half

of the thirteenth century, when it seemed necessary to furnish a corporate counterbalance of teachers to the increased strength of the university students. Since, however, the teachers were chosen by the students, who paid them in cooperation with the city magistracy, they were so far from being independent that the rector scholarum was also rector studii and subjected even the professors to his jurisdiction. In the early fourteenth century, the students of arts (including medicine) formed a third university alongside the others, and when, in 1300, Innocent VI, founded a studium generale in theology, the masters of theology formed a corporation, their students joining the university of arts.

Faculties with, and in imitation of Paris, the University of Oxford developed with the twelfth century, its peculiarity being that its chancellor, as the representative of the bishop, was assisted by a rector.

4. Early again to the chancellor at Paris, and "General" also exercised the functions of the rector. The chief "general school" up to the middle of the thirteenth century

were Reggio, Modena, Vicenza, Padua, and Verona in Italy, and Orleans and Angers in France, all primarily legal schools, the Church itself being a great legal institution. Cambridge, like its parent Oxford, possessed all four faculties. Medical schools were developed at Salerno and Montpellier, the latter also adding in the thirteenth century faculties of arts and law. Another group of universities was designedly founded, on the model of Paris or Bologna, by the pope or the secular prince, or both together, in this class belonged the institutions at Palencia, Salamanca, and Lisbon in Spain. These universities, which were national rather than international, numbered thirteen at the close of the Middle Ages.

Italy took the lead in the establishment of universities, but with the exception of Naples (founded with four faculties by Frederick II in 1224) and Rome (established for theology and law by Innocent IV, in 1224-45), all owed their origin to the economic and political needs of the municipalities. They were devoted first to law and then to medicine, and during this period numbered twenty. In France Toulouse was the first university to be founded on the model of Paris (1229), and its establishment by the pope led to the theory that no university could be founded without the sanction of the pope or of his secular viceroy, the head of the Holy Roman Empire. Toulouse was followed in the fourteenth century by Avignon, Orlans, Grenoble, and Orange, and by eight others in the succeeding century. The history of German universities begins with the foundation of the university of Prague by Charles IV, in 1348, followed by those of Vienna (1365), Heidelberg (1386), Cologne (1388), and Erfurt (1392). In 1402 Bishop John of Eggenstein founded the University of Würzburg, but it did not attain his being permanently established by Prince-bishop Julius in 1582; and in 1409 the burggraf of Brandenburg founded the University of Leipsic, while Rostock was established in 1419. Outside the bounds of Germany Prague and Vienna inspired the kings of Poland and Hungary

to found the less successful universities of Cracow, Fünfkirchen, and Olon-Pest, while the Netherlands received their first university in Louvain in 1425. A second period of founding universities in Germany began in the fifteenth century, inspired by the ardor of princes anxious to render their power supreme through the introduction of Roman law rather than by love of learning. To this category belong Greifswald (1456), Freiburg (1457), Basel (1460), Ingolstadt and Tübingen (1472), and Tübingen and Mainz (1477). The last medieval university founded in Germany was that of Wittenberg (1527), and Frankfurt-on-the-Oder (1609). Outside Germany, universities were founded at Upsala in 1477 and at Copenhagen in 1478, at St. Andrews in 1413, Glasgow in 1450, and Aberdeen in 1494.

The German universities were governed by the masters of the four faculties, each faculty being headed by a dean, and the entire university by a rector who was originally elected by all the masters and scholars, but later by the "governing masters" alone. The office rotated semiannually. Only the fourteenth-century universities had "nationes" which included masters as well as scholars; but the "nationes" disappeared in the fifteenth century, though still retaining a formal existence at Leipsic until 1830. The universities were independent without generous foundations, their income often being derived from the incorporation of a collegiate church; the theologians and jurists were generally ecclesiastical beneficed. The staff of teachers was not large, two to four theologians, three to six jurists, two physicians, and twenty to thirty teachers of the arts. Lectures and residence alike were held in the "colleges," or university buildings, whenever possible; and besides the salaried, or "governing," masters, there were unsalaried teachers, some of them seeking the expense required for further promotion, others waiting for a selected appointment.

Public lectures were delivered by the salaried masters, while in the colleges and halls the salaried (public) and unsalaried (private) teachers combined for private instruction, this being either the training of the younger scholars for the lectures, or the repetition of lectures previously delivered. 6. Intra-curricular publicly. Theological lectures were held and were based on the "sentences" of Peter Lombard, the Lombard jurists on the *Corpus juris*, medicine on Hippocrates, Galen, and Avicenna, and arts on Aristotle. The lectures were supplemented by public and private disputations. These were required weekly from the faculty of arts, while the teachers in the higher faculties were also bound to dispute in turn. Public inaugural disputations were required from the candidates for degrees. The whole course of instruction was shaped to give proficiency in teaching and hence earned the degree of "master" and "doctor," the former preferred in France and the latter in Italy. "Master" was also synonymous with the later "professor." The German universities accepted both titles, though "master" was finally restricted to the faculty of arts. After the

humanistic period the degree of M.A. became connected with that of Ph.D., and vanished in the eighteenth century. Originally the degree of "master" and "doctor" could be gained only after possession of the lower degree of "bachelor" and "licentiate." The latter, originally denoting merely the interval before receiving permission to assume the insignia of a doctor, developed, by the seventeenth century, into a special degree, since many remained licentiates to avoid the fees necessary for promotion to the doctorate. In the faculty of arts the licentiate was never popular, and in the eighteenth century the bachelor's degree also disappeared from most German universities, being replaced by the licentiate matriculation from the gymnasium. Promotion to a degree was preceded by a public disputation in which the candidate was required to show his learning before the assembled university, while the doctor's degree was conferred with imposing ceremony. Possession of the doctor's has conferred the privilege of teaching in any university, but this soon degenerated into an empty title which merely gave certain prerogatives in ecclesiastical and civil life, the degree later still even being sold, though such doctor's habits were never recognized by the universities. In virtue of their corporation rights, universities were empowered to choose their own teachers, to make and execute their own laws both in civil and in criminal matters, and to administer their estates. The teachers were exempt from civil duties and taxes, and as doctors ranked as nobles, this probably being due to the jurists after they had come to control the administration of the State by the introduction of Roman law.

Except in the oldest universities, where thousands of students looked, the most of the German universities were obliged to be content with a few hundred scholars. The first students were chiefly clergy, nor was it until near the end of the Middle Ages when juristic activity had fairly begun, that civilians sought university education. The faculty of arts was naturally the largest, and, while at first the theological faculty seems to have outnumbered the juristic, these conditions were reversed from the fifteenth century on. The medical faculty was relatively unimportant in Germany until the nineteenth century. The philosophical faculty is now the university proper, the other faculties being merely technical schools. No special preparation was required for matriculation in the Middle Ages; students began their university careers, with most unusual training, at the age of fifteen, or even younger, and their entire life was rigidly monastic. They heard two or three lectures daily, followed by private repetitions, exercises, and disputations. The lectures in the higher faculties were delivered free by the salaried professors, and it was only in the faculty of arts that, up to the beginning of the sixteenth century, special fees were required for individual lectures and exercises. Charges for tuition in the modern sense were unknown.

The scholastic organization of the medieval universities was shaken by humanism and destroyed by the Reformation, the result being reconstruction, on the Protestant side by Melancthon and on the

Roman Catholic side by the Jesuits. The universities of Wittenberg, Erfurt, Tübingen, Heidelberg, Basel, Leipsic, Frankfurt, Greifswald, Rostock, and Cologne, and new institutions were founded, called into being by the Reformation.

8. Post-look Copenhagen, and Upsala became Reformation Protestant; and new institutions were founded, called into being by the Reformation. Protestant and Counter-Reformation: the Protestant foundations of Marburg (1527), Königsberg (1544), Jena (1558), Stralsund (1566; an academy until 1925), Helmstedt (1576), and Altdorf (1578); an academy until 1623; Roman Catholic institutions were Dillingen (1554), Rostock (1565), Olmitz (1574), Würzburg (1582), and Graz (1586). Reformed establishments were founded at Herborn in 1580, at Geneva and Lausanne in Switzerland (both in 1586), and at Leyden (1575) and Franeker (1653) in the Netherlands. A fourth university was founded at Edinburgh in 1582, and in 1591 the Roman Catholic University of Dublin was established. In Italy the Jesuits founded at Rome the famous Gregorian University in the Roman College, and the first institution of learning in the Americas was the Roman Catholic University of Lima (1551). In the seventeenth century Gronow was founded in 1607 and Rintala in 1621 as a Lutheran protest against Marburg, which had become Reformed, while the Roman Catholics established the Benedictine University of Salzburg (1622), the Jesuit academies of Paderborn (1614), Mohlen (1618), Osnabrück (1626), destroyed by the Swedes three years later, and Bamberg (1648), and the national Hungarian University of Tyrna (1625; transferred to Olon-Pest in 1777-85; now the University of Budapest). The Swedenfounded the Livonian University of Dorpat in 1623 and the Finnish University of Åbo (now at Helsinki) in 1640 while the Dutch Reformed added the universities of Groningen (1614), Utrecht (1656), and Hartwick (1648). The first North American university was that of Harvard (1636). With the Thirty-Year War the establishment of denominational universities practically ended, though the Protestants founded Duisburg (1655; Reformed), Kiel (1665), and Lund (1696), and the Roman Catholics Innsbruck (1775).

The organization of the universities remained essentially unchanged. At the same time, humanism gained recognition beside Aristotelianism, and in Protestant institutions scholasticism was supplanted by Lutheran and Melancthon's humanism or by Calvinistic systems of *Deus* to theology. The professors in the faculty of humanism of arts were now salaried, in great part and the Reformed from secularized property of the ecclesiastical Church. Each "public professor" was bound to lecture three or four times a week, his work being supplemented by heavy private instructions. The monastic life of the students ceased, though with no preparatory institution was connected with the university, each young scholar was required to choose a tutor to supervise his studies and character, this being the origin of the modern private-doctorate. In the second half of the sixteenth century, moreover, the public lectures gave place, in great measure, to private lectures for which fees were required. During this and

the following centuries the universities lost their international character, while their entire facilities were obliged to adhere to the denominational standard of the university to which they might be attached. From political, religious, and economic motives the universities passed under the control of the State, though their corporate rights and their autonomy were unimpaired. The Protestant universities aimed to give their students practical training for the ministry, while the Roman Catholic universities left this work to the seminaries and entrusted their faculties with the scholastic defense of the ancient faith and polemics against the Reformation. The Protestant institutions, therefore, were forced to subordinate Biblical studies to dogmatics, the result being an intensification of religious antagonisms and the outbreak of the Thirty-Years' War. With the close of the struggle interest in theological controversy waned. Spenser and Francke brought university theology back to the study of the Bible and to practical Christianity; national law received recognition beside Roman; natural science, mathematics, and modern philosophy all became factors of moment. German replaced Latin in the lecture, and German universities became the home of a general literary culture which they had never known before. French influence was also active, to the especial advantage of the jurists, who now became the leading faculty to the detriment of theology.

The innovator of the new state of affairs was Thomassin, who, with Francke, impressed his stamp on the lately founded University of Halle (1693), until this institution yielded its prestige to Göttingen (1737). In the eighteenth period of transition to the period of the Enlightenment (c. v.) belongs the foundation of the Protestant University of Erlangen (1743), as well as of the last German and a Protestant theological faculty in 1817. In America Yale was now founded at New Haven (1701), while in 1774 the Dominicans established a Roman Catholic university at Havana. With the rationalism of the eighteenth Frederick the Great the universities ceased to transmit learning, believing themselves called to create it. Unimpaired philosophical theorizing received its first sanction at Halle. The universities were no longer denominational bodies for the benefit of the national church; the theological professors were officially dispensed from subscribing to the credo at Göttingen, for example, on Oct. 21, 1777; and by the end of the eighteenth century Prussia no longer could claim them as institutions of a credentia State. The movement spread from the Protestant north to the Roman Catholic south. The Jesuits were charged with being behind the times, and, about the middle of the century, the course of studies were radically revised at Ingolstadt and Vienna. Würzburg, Tübingen, Mainz, and Erfurt followed their example; only Göttingen remained true to the past. The fate of the last-named, while Erfurt, Mainz, and Tübingen enjoyed short revival, was to be supplanted by the rationally Roman Catholic University of Bonn in 1777. A new Roman Catholic university was founded, along more con-

servative lines, at Münster in 1774, while Joseph II. established a German university, unauthorized by the pope, at Leoben in 1785. In France, during this period, the theological faculties were replaced by the episcopal seminaries advocated by the Council of Trent, while the faculties of arts, divorced from theology, became colleges corresponding to the German gymnasia, so that the university properly concerned only the colonial schools of medicine and law. The Revolution officially suppressed all universities. In England the old universities preserved their medieval college organization. East of Germany ignorance prevailed, despite the exertions of Peter the Great and his successors. Moscow was indeed founded in 1755, but Dorpat was silent for a hundred years, first reviving early in the nineteenth century. In North America the eighteenth century saw the foundation of Princeton (1746), Pennsylvania (1749), King's College (1754; now Columbia University), and Rhode Island College (1763; now Brown University).

The early nineteenth century was controlled by the effects of the French Revolution. Not only had this storm overthrown all the French universities, but also Tübingen, Mainz, Bamberg, Bonn, and Cologne. In 1794 Stuttgart University was incorporated with Tübingen, and Germany, secularization successively destroyed the universities of Pavia (1802), Bonn (1802), Duisburg (1806), Altdorf and Dillingen (1809), Salzburg, Kötting, and Heinsberg (1810), Erfurt (1816); and Münster and Paderborn (1818). Frankfurt was incorporated with Bonn in 1811 and Wittenberg with Halle in 1815. Ingolstadt was transferred under Austrian influence, to Landshut in 1804, and in 1820 became the University of Munich. Prussia, on the other hand, received two new universities: Berlin (1809-10) and Bonn (1818).

The latter, like Breslau, has both a Roman Catholic and a Protestant theological faculty. Tübingen likewise received a Roman Catholic theological faculty in 1817. In place of the suppressed university at Münster the State founded a Roman Catholic academy with theological and philosophical faculties, which has been restored to university rank by the addition of a legal faculty. A like institution was established by the State at Braunschweig, while since the Franco-Prussian War the University of Strasbourg has been founded (1872), which, like Breslau, Bonn, and Tübingen, has received a Roman Catholic theological faculty.

In Austria some universities, at those of Graz and Innsbruck, which were made Prussian under the reforms of Joseph II., have been restored to their former rank; in 1873 the University of Graz.

12. The of Chernowitz was established, while Göttingen in 1852 the University of Prague split into a German and a Czech section. In 1872 Hungary received her second national university in Klausenburg. In 1852 and 1854 the old schools of Zurich and Bern were made German Swiss universities beside the ancient university of Basel, while in French Switzerland the Calvinistic academies of Geneva and Lausanne were transformed into universities in 1873 and 1891. In France Napoleon I. combined

all education in the large organism of the University of France, but since 1866 the third republic has restored individual universities on the German model, the present state universities being those of Aachen, Bonn, Bordeaux, Clermont-Ferrand, Dijon, Grenoble, Lille, Lyons, Marseilles, Montpellier, Nancy, Paris, Poitiers, Rennes, and Toulouse. In England Durham University was established in 1852, followed in 1856 by the University of London, which was only an examining body until 1903, when it became also a teaching body, a similar course being followed by the University of Wales after 1893. Spain possesses the following universities, all of them several centuries old: Barcelona, Granada, Madrid, Oviedo, Salamanca, Santiago, Seville, Valencia, Valladolid, and Zaragoza. Italy has a superfluity of universities in Bologna, Cagliari, Caserta, Catania, Ferrara, Genoa, Macerata, Messina, Modena, Naples, Padua, Palermo, Parma, Pavia, Perugia, Pisa, Rome, Sassari, Siena, Turin, and Urbino. The University of Christiania was founded in Norway in 1811, while Belgium received the institutions at Ghent in 1816, Liège in 1817, and Brussels in 1834, Holland also establishing a university at Amsterdam in 1876.

During the nineteenth century, indeed, universities were founded throughout the world. Russia gained the institutions at Charkow, Kazan, Warsaw, St. Petersburg, Kief, Odessa, and others, established in 1807, the institutions at Jassy, Bucharest, Belgrade, and Sofia following in the second half of the same century.

13. Other Turkey founded a sort of university at Constantinople in 1809. India possesses universities at Bombay and Madras (both founded in 1827), and at Lahore (1825). In the Philippines the Dominican school which had existed for centuries was made the University of Manila in 1867. Japan has possessed a university at Tokyo since 1868 and at Kyoto since 1902, while there are Australian universities at Sydney (1850) and Melbourne (1853). For universities in the United States see below, §§ 14-16. For Canada mention may be made of the University of Montreal and Toronto. In South America there has been a university at Montevideo since 1849, and the Argentine Republic also possesses one at Buenos Aires. In Africa mention should be made of the French academy at Algiers (1879), the Mohammedan school of al-Azhar at Cairo (1890), and the university of the Cape of Good Hope (1870), though the latter, like the universities in India, is only an examining body.

(E. HERR) Underneath the history of the university in America is the development, through the influence of the American college, of a national interest in higher education, in some of its local aspects perhaps less developed and provincial, but always sincere and often self-sacrificing and heroic. The historic beginning of higher education in America is found in the grant in 1636, by the General Court of Massachusetts Bay of £200 for the establishment of a college; a few years later the college received a bequest from John Harvard of half his estate be-

side half his excellent library. In those two transactions appears the dual economic foundation upon which have been reared all the institutions of higher learning in America.

14. American of higher learning in America, lean Unitarianly, the voluntary support of the State and private benefaction. State Economic aid has come in the form of grant from taxation of property devoted to educational purposes; the case of public appropriations from the general revenue; the levying of special taxes on the application of specified taxes to the support of schools, colleges, and universities. The private benefactions have included individual gifts running from paltry sums to millions of dollars and concerted movements for the raising of endowments and other funds. Perhaps no other phenomenon of the twentieth century will be more significant than the priority gifts to the higher education which have marked its first decade; with these gifts has come the accompanying recognition of the place of the university in the higher life of the American people, a recognition seen both in the share which falls directly to the universities and in the proportion of university officers who have been made trustees in charge of the disbursement of the gifts. The total private benefactions for the year 1907-08, as reported to the United States Commissioner of Education by 464 institutions of higher learning, amounted to \$14,820,805, while the gifts for the previous year were greater by more than eight million dollars. The total value of the property of the institutions reported was \$70,500,842, nearly half of which consists of productive endowments.

The universities of America present most diversified forms of organization; they may be roughly divided into three classes according to the basis of control: (1) State universities, which are generally vested in a board of regents or trustees, whose membership may be appointive or elective, according to the law of the particular state. The state university, especially in the western states, is a vital part of the public school system, over all of which it exerts an increasing influence. Typical examples are the universities of Michigan, Illinois, Wisconsin, and California. (2) Quasi-public universities, which are controlled by boards of trustees, generally self-perpetuating to membership in which, in theory at least, all men of reputable standing are eligible. Of this type are most of the older foundations in the eastern states (e.g., Harvard, Yale, and Princeton universities), whose state-controlled universities have never attained to great importance. In many cases, the alumni have some representative share in the control of this type of university. (3) Denominational universities, which by their charters are controlled by organized religious bodies or which place some religious qualification for membership in the legal board of control. In this third group belong the University of Chicago, Brown University, and the Roman Catholic universities, representing three different forms of religious control.

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of the Six Days of Creation; with an Essay on the Literary Character of Taylor Lewis (published anonymously, Andover, 1860); The Wise Men, who they were, and how they came to Jerusalem (New York, 1869); The Star of our Lord, or Jesus Christ King of all Worlds, both of Time and Space; with Thoughts on Inspiration, and the Astronomic Doubt as to Christianity (1871); Thoughts on the Holy Gospel; how they came to be in Matter and Form as they are (1881); and First Words from God (1884).

UPHAM, FRANCIS WILLIAM; Layman; b. at Rochester, N. H., Sept. 10, 1817; d. in New York Oct. 17, 1905. He was graduated from Bowdoin College, Brunswick, Me., 1837; admitted to the bar at Massachusetts, 1841; was professor of mental and moral philosophy and lecturer on history in Rutgers Female College, New York, 1867-70. He was the author of The Debate between the Church and Science, or the Ancient Hebraic Idea

of the Six Days of Creation; with an Essay on the Literary Character of Taylor Lewis (published anonymously, Andover, 1860); The Wise Men, who they were, and how they came to Jerusalem (New York, 1869); The Star of our Lord, or Jesus Christ King of all Worlds, both of Time and Space; with Thoughts on Inspiration, and the Astronomic Doubt as to Christianity (1871); Thoughts on the Holy Gospel; how they came to be in Matter and Form as they are (1881); and First Words from God (1884).

UPHAM, THOMAS COWSELL; Congregationalist; b. at Deerfield, N. H., Jan. 30, 1799; d. in New York Apr. 2, 1872. He was graduated from Dartmouth College (1818) and from Andover Theological Seminary (1821); taught Hebrew in Andover from 1821-23; was pastor at Rochester, N. H., for a year; professor of mental and moral philosophy in Bowdoin College, Brunswick, Me., 1824-47; retired to Kenneltonport, Me., 1847, and lived without charge till his death. He was a voluminous writer and did good service in his day, and deserves to be remembered as one of the earliest advocates of international peace by peace conferences, an idea represented in The Method of Peace, Embracing the Laws of Nations, III. Considerations of a Congress of Nations (New York, 1838); part III. was reprinted by the American Peace Society, Boston, 1840. Another useful service was in translating John's Biblical Archaology (Andover, 1823). He did much in philosophy, his work on the Will (Portland, 1841) and his text-book on Mental Philosophy (1839) being noteworthy. His interest in Malama Gyron led him to write her life and to bring out a translation of her Method of Prayer. Other books were his biography of Malama Caladron Idema (4th ed., Boston, 1850); and Letters Written from Europe, Egypt and Palestine (Brunswick, 1855).

UR OF THE CHALDEES. See BARTOLISTA, IV., § 3.

URBAN: The name of eight popes. Urban I. Pope 222-230. He succeeded Callixtus I., but nothing is known concerning his pontificate. His burial place is his death on May 19 and the martyrology of Jerome on May 25. He probably marked his grave; yet the cemetery of Callixtus, where an inscription has been found which probably marked his grave; yet the cemetery of Callixtus buries him in the cemetery of Protextation. (A. HAVCK.)

Urban II. Pope 1088-99. He was born of knightly descent at Châtillon-sur-Marne and early adopted a clerical career, receiving deep impressions from Bruno of Cologne (q.v.). After being archbishop of Reims, he entered the monastery of Cluny, where he rose to the prior, but was called to Italy by Gregory VII. and created cardinal bishop of Ostia in 1073, and was elected to the papal throne (Mar. 12, 1088). Though he declared himself a follower of Gregory VII. in all

things, he was far less drastic, more politic, and so eventually more successful. At first, however, the followers of the antipope Clement III. (see CRESCAR or BAVARIA) being more numerous than his own, he was obliged to withdraw from Rome (1089). He held a synod at Melfi, southern Italy, on Sept. 15, 1089, which condemned simony, lay investiture, and the marriage of the clergy. He returned to Rome, but was unable to hold the city, from 1090 to 1093 he was an exile, but meanwhile was not idle. He held synods and devoted special attention to Africa in Germany. For a time it seemed as though peace with the Emperor Henry IV. might be restored, but the imperial refusal to abandon Clement, the antipope, and thus to end the schism frustrated such hopes. Urban strengthened his position with both his Italian and his German allies by promoting a marriage between the younger Godf. of Bavaria and the Margravine Matilda, his strongest supporter in Italy (1093), by assisting Conrad in rebellion against his father (1093), and by availing himself of the Emperor Adalbert's treason toward his husband (1094). The result of all this was the fall of Henry and the consolidation of Urban's power. In the summer of 1094 Urban left Rome and triumphantly traversed central and northern Italy, holding a great synod at Piacenza (Mar. 1-7, 1095), which condemned simony and the marriage of priests, denied the validity of the ordinations by Clement and his adherents, and renewed the anathemas against them. He received an embassy from the Emperor Alexius imploring western aid against the Mohammedans. Urban echoed the embassy's appeal, and the result was the beginning of the crusades, the first of which was proclaimed at a great held by Urban at Clermont, France (Nov. 18-25, 1095), which Urban called the "peace of God" (see TRUCE or GOD) was declared to be universally binding, and the regulations for the prevention of simony and lay investiture were renewed and made more stringent. But most important was the enthusiasm awakened by Urban for the crusades, whereby the pope became the real head of the western world. In the spring of 1096 Urban held synods at Tours and Nîmes, and then returned to Italy, where the promise of Henry and Clement was broken. Toward the end of the year Urban resumed residence in Rome, and in Jan., 1097, held a synod in the Lateran, and on Oct. 3, 1098, on a death, which was of general importance for its decisions concerning the procession of the Holy Ghost. A second Roman synod was held in St. Peter's on Apr. 24-26, 1099, and shortly afterward, on July 29, 1099, Urban died. (A. HAVCK.)

Urban III. Pope 1118-119. He was born at Pisa, Italy, in 1082. He was educated at Laon and Paris, was canon at Laon, canon and archdeacon at Liège, papal nuncio in Silesia, Poland, Prussia, and Pomerania (1247), archbishop of Laon (1249), and in 1253 bishop of Jordan. Two years later Alexander IV. appointed him patriarch of Jerusalem, and on Sept. 4, 1261, he succeeded his predecessor on the papal throne. His first care was the restoration of papal supremacy in Rome and its vicinity. In Germany he sought to continue the confederation that already existed, being determined on the destruction of the Hohenstaufen line. In 1263 the crown of Naples and Sicily was offered to Charles, duke of Anjou. Before Charles entered Italy, however, Urban died at Perugia, Oct. 2, 1264. The sole ecclesiastical events of his pontificate were the general introduction of the festival of Corpus Christi (q.v.), and the negotiations for union with the Greek Church. (A. HAVCK.)

Urban IV. (Jacques Pantaléon); Pope 1261-64. He was educated at Laon and Paris, was canon at Laon, canon and archdeacon at Liège, papal nuncio in Silesia, Poland, Prussia, and Pomerania (1247), archbishop of Laon (1249), and in 1253 bishop of Jordan. Two years later Alexander IV. appointed him patriarch of Jerusalem, and on Sept. 4, 1261, he succeeded his predecessor on the papal throne. His first care was the restoration of papal supremacy in Rome and its vicinity. In Germany he sought to continue the confederation that already existed, being determined on the destruction of the Hohenstaufen line. In 1263 the crown of Naples and Sicily was offered to Charles, duke of Anjou. Before Charles entered Italy, however, Urban died at Perugia, Oct. 2, 1264. The sole ecclesiastical events of his pontificate were the general introduction of the festival of Corpus Christi (q.v.), and the negotiations for union with the Greek Church. (A. HAVCK.)

Urban V. Pope 1362-70. He was born at Fréjus (in the neighborhood of Mende), southern France,

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things, he was far less drastic, more politic, and so eventually more successful. At first, however, the followers of the antipope Clement III. (see CRESCAR or BAVARIA) being more numerous than his own, he was obliged to withdraw from Rome (1089). He held a synod at Melfi, southern Italy, on Sept. 15, 1089, which condemned simony, lay investiture, and the marriage of the clergy. He returned to Rome, but was unable to hold the city, from 1090 to 1093 he was an exile, but meanwhile was not idle. He held synods and devoted special attention to Africa in Germany. For a time it seemed as though peace with the Emperor Henry IV. might be restored, but the imperial refusal to abandon Clement, the antipope, and thus to end the schism frustrated such hopes. Urban strengthened his position with both his Italian and his German allies by promoting a marriage between the younger Godf. of Bavaria and the Margravine Matilda, his strongest supporter in Italy (1093), by assisting Conrad in rebellion against his father (1093), and by availing himself of the Emperor Adalbert's treason toward his husband (1094). The result of all this was the fall of Henry and the consolidation of Urban's power. In the summer of 1094 Urban left Rome and triumphantly traversed central and northern Italy, holding a great synod at Piacenza (Mar. 1-7, 1095), which condemned simony and the marriage of priests, denied the validity of the ordinations by Clement and his adherents, and renewed the anathemas against them. He received an embassy from the Emperor Alexius imploring western aid against the Mohammedans. Urban echoed the embassy's appeal, and the result was the beginning of the crusades, the first of which was proclaimed at a great held by Urban at Clermont, France (Nov. 18-25, 1095), which Urban called the "peace of God" (see TRUCE or GOD) was declared to be universally binding, and the regulations for the prevention of simony and lay investiture were renewed and made more stringent. But most important was the enthusiasm awakened by Urban for the crusades, whereby the pope became the real head of the western world. In the spring of 1096 Urban held synods at Tours and Nîmes, and then returned to Italy, where the promise of Henry and Clement was broken. Toward the end of the year Urban resumed residence in Rome, and in Jan., 1097, held a synod in the Lateran, and on Oct. 3, 1098, on a death, which was of general importance for its decisions concerning the procession of the Holy Ghost. A second Roman synod was held in St. Peter's on Apr. 24-26, 1099, and shortly afterward, on July 29, 1099, Urban died. (A. HAVCK.)

Urban VI. Pope 1378-81. He was born at Anagni, Italy, in 1318. He was educated at Laon and Paris, was canon at Laon, canon and archdeacon at Liège, papal nuncio in Silesia, Poland, Prussia, and Pomerania (1247), archbishop of Laon (1249), and in 1253 bishop of Jordan. Two years later Alexander IV. appointed him patriarch of Jerusalem, and on Sept. 4, 1261, he succeeded his predecessor on the papal throne. His first care was the restoration of papal supremacy in Rome and its vicinity. In Germany he sought to continue the confederation that already existed, being determined on the destruction of the Hohenstaufen line. In 1263 the crown of Naples and Sicily was offered to Charles, duke of Anjou. Before Charles entered Italy, however, Urban died at Perugia, Oct. 2, 1264. The sole ecclesiastical events of his pontificate were the general introduction of the festival of Corpus Christi (q.v.), and the negotiations for union with the Greek Church. (A. HAVCK.)

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entered the Benedictine order, becoming abbot of St. Germanus at Auxerre and of St. Victor at Marcellus. He was especially employed as papal legate by Clement VI and Innocent VI, and was elected pope at Avignon on Oct. 28, 1362. He was one of the last popes to interest himself in the crusades, but his attention was practically absorbed by more urgent matters nearer home. In upper Italy Hernando Visconti was developing his power, and when he refused to obey the summons of the new pope, he was placed under the ban and made the object of an unsuccessful crusade (Mar. 2, 1363). The pope deemed it advisable to return to Italy, and, despite the protests of the French cardinals and the French court, Urban left Avignon on Apr. 30, 1367, and landed in Italy near Genoa on June 5, entering Rome on Oct. 16. Italy, however, remained in disorder. Perugia rebelled (1369) and was reduced only by force; even the visit of Joanna of Naples and Charles IV. of Rome and the conversion of the Greek Emperor John Palaeologus to the Roman Church could not hide the fact that the object of the pope's return had not been attained. Urban therefore resolved to go back to Avignon. Despite the warnings of St. Bridget of Sweden that he would die if he returned to Avignon, and against the pleas of the Romans, by Sept. 24, 1370, Urban was again at Avignon, where, on Dec. 19 of the same year, he died. While Urban protested repeatedly against various ecclesiastical abuses, he lacked the strength necessary for the conditions that confronted him. He made important architectural improvements on the Lateran Hill in Rome, in the churches of St. Peter and Paul, and in the papal palace at Avignon, besides founding a college of Masterpieces for students of medicine. (A. HUCK.)

Urban VIII (Bartolomeo Prignano): Pope 1623-1644. He was born at Naples about 1568, studied canon law, became archbishop of Avessa, and of Bari in 1577, and was enthroned as pope Apr. 9, 1623. He was one of the most personal integrity and a firm opponent of all abuses. Urban yet had the unfortunate faculty of antagonizing all with whom he came in contact. He soon alienated the support of the college of cardinals, and the French members formed a conspiracy against him, asserting that the cardinals had been forced by the populace to elect Urban, and that the election was, therefore, invalid. His opponents went to Rome and elected Cardinal Robert of Geneva pope on Sept. 30, 1623, under the name of Clement VIII. Clement was supported by all the cardinals except four Italians, as well as by Joanna of Naples by France, and, eventually by Scotland, Savoy, Castile, Aragon, Navarre, and Lorraine. Urban treated a large number of new cardinals, and a great part of Germany. Urban being master of Rome, Clement hastened to Naples, but so unfavorable was his reception that he determined to go to Avignon, and on June 10, 1627, landed at Marseilles. Meanwhile Joanna sought to make terms with Urban, but the pope declared her deprived of her kingdom, and covered the host of Naples, Charles of Lorraine, king of Jerusalem and Sicily. But then, suspecting that some of his cardinals were conspiring with Charles for his deposition, he put the latter under the ban and Naples under an interdict. Charles, in his turn, besieged the pope in Naples; but Urban was finally set free and reached Genoa, where he remained until Dec. 1636. Thence he went to Lyons, and from there to Ferrara, but after an unsuccessful attempt to restore the papal power in Naples, was forced to return to Rome in Oct., 1638. There he remained until his death on Oct. 15, 1644, his only act of moment being to make the thirty-third year the year of jubilee and to introduce the feast of the Visitation of the Blessed Virgin Mary. (A. HUCK.)

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problem, and Ex. xxviii. 20. "Thou shalt put in the breastplate of judgment the Urim and the Thummim: and they shall be upon Aaron's heart, when he goeth in before Jehovah; and Aaron shall bear the judgment of the children of Israel upon his heart before Jehovah continually." (Am. R. V.), was the least passage. The words "put in" might in fact have been replaced by "put on or upon," according to the Septuagint; but this and all other interpretations which identify the Urim and Thummim with the precious stones of the breastplate are excluded by the context of Ex. xxviii. 15 seq.; of especially Lev. viii. 8. In both these passages the objects are introduced as something at hand and well known, not as new objects prepared for the purpose. In the parallel Ex. xxxii. 20 seq., the objects are not mentioned. From the fundamental passage their function seems purely symbolical—Aaron bears the "judgment" of the children of Israel upon his heart; this is not diminished by the practical purpose involved in the passage Num. xxvii. 21. In any case use of the objects for obtaining oracles is indicated. Outside P mention is made of these objects in Deut. xxxiii. 8; Ezra ii. 63 = Neh. vi. 45; the original text of I Sam. xiv. 41, and xxviii. 6 (Urim alone). In the passage from Deuteronomy it was formerly the custom to refer "thy holy one" to Aaron on the basis of Ex. xxviii. 20. Against this construction it is to be noted, the oracle is directed to Levi, restricting it to Aaron in pure etymology; and in the context of the oracle regarding Levi it is the Levites as a whole and their functions which the oracle has in mind, so that the carrying of the Urim and Thummim belongs to the priestly class as such, without limitation to the high priest. But of the nature and use of the objects this passage gives no further knowledge. Out of I Sam. xiv. 41 it is deduced that the Urim did not answer to a question asked of God might be had, as also by dream or through the prophet. I Sam. xiv. 41, in which the Septuagint has preserved the correct text, to be rendered: "O Jehovah, God of Israel! Why hast thou not answered thy servant this day? If to me or to my son Jonathan take the blame, give Urim; if to the people, give Thummim." To this reading the Vulgate testimony of alt. vs. 8; R. Driver, *Notes on the Hebrew Text of the Books of Samuel*, p. 59, Oxford, 1900. Granting the correctness of the Septuagint reading, this passage shows that by the use of those objects an affirmative was presented, that the issuing of one of them indicated an affirmative, of the other a negative; if neither came out, that indicated divine unwillingness to answer. The context (verse 36 seq.) implies the promise of a priest, though the passage does not show that the management was exclusively in priestly hands.

When it is noted that in the reports concerning the throwing of the lot the matter is brought into connection with the priests and the ephod, it seems at least probable that in these cases reference to the use of Urim and Thummim (cf. I Sam. xxiii. 6, 9, xxx. 27; see also that in 15: "epheod") is to be read for "ark"; R. Driver, *ut sup.*, p. 83). But in what way Urim and Thummim were brought into connection with the Ephod (q.v.) absolutely

nothing is known; the earlier narrators are silent concerning these matters because they could assume knowledge on the part of their readers. Connection etc., the later writers because the things with the had been forgotten. It does not militate against the foregoing exposition that P does not put the Urim and Thummim in relation with images and introduces the ephod as an article of priestly dress. The objects seem to have been used without the ephod and without primarily necessary by David (II Sam. i. 1, v. 19; I Sam. xiv. 41-42; Josh. vii. 10); possibly Heli. 12 and Mic. iii. 11 assume the use of Urim and Thummim. The answer seems sometimes to have been a simple affirmative, as often in the cases already cited; sometimes with additional directions (Judges xx. 27; I Sam. xxx. 7 seq.); sometimes negative with further statement (II Sam. v. 23). Where names appear in the answer, the case may have been put as an alternative (Josh. vii. 18 seq.; Judges i. 1, ex. 18; I Sam. x. 29 seq.; II Sam. ii. 1). The latest mention appears in Ezra ii. 63 = Neh. vii. 63, in which the expectation is expressed of a priestly possessor of the objects. In the 5th century a.c. the management of the objects was no longer known, while the oracles reckoned them among the five things which the second temple did not possess, and the Talmud declares that with the possible propriety the use of the Urim and Thummim ceased. In P, therefore, Urim and Thummim are objects which are found in a pocket attributed to the high-priestly ephod or cloak and employed by the high priest in obtaining expressions of the divine will. The occasional references make them the means of casting the lot and getting answers in affirmative or negative form. The ephod, employed in casting the lot, is here not a cloak, but an image overlaid with metal or put on with a cloak. On a given occasion the priest, or the priest, or others to exercise the same function (Schi. Davli); and the privilege of consulting the oracle was not restricted in public interests, but also in private (cf. Judges xviii. 6-6; I Sam. xiv. 10, xxi. 11-12, xxv. 7-8).

It appears, then, that either Ex. xxviii. 20 in the original and only legitimate account of the Urim and Thummim—in which case the other reports and the present name are given misunderstandings of the real situation—or the very old narratives, such as Judges and I Sam. xiv. 41, were a general name for custom untransmitted by written law. The latter case is the situation in which the Roman attempt is made to restore the lot from superstitions or delirious usage. Then these objects became representatives of Israel's God and the handling of them was restricted to the high priest. But Ex. xxviii. 20 is to be regarded as idealistic in its representations. Investigations regarding the meaning of the names have not resulted very satisfactorily. When it is supposed that both words an abstract plurals, not much progress is made. If from I Sam. xiv. 41 it is gathered that Urim means "revelation (of god)"; Thummim would mean "revelation of innocence." Other

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messengers suggested an "illumination and truth," "brightness and righteousness," but they appear rather as mechanical regulations of the Hebrew than as illuminative readings. The Septuagint in its translation of the fundamental passages shows that the correct tradition of the meaning was already lost, and this impression is strengthened by Philo. Josephus' *History of the Jews* makes the Urim and Thummim interpret the breastplate to contain two virtues: "interpretation and truth" (*Juv. vita Mos. iii. 13*). Josephus (*Juv. III. viii. 9*), while not mentioning Urim and Thummim, says that through the precious stones of the high priest's breastplate God revealed the coming of victory for his host; as a result of this the Greeks had named that breastplate the "oracle." Josephus' conception, that through the shining of these stones the divine oracle was given, reappears in various forms in the Jewish tradition, including the connection of the qualified name of God or of other secret names which inspired the priest in the delivery of the message. New attempts to explain the objects were made by referring to Theodorus Siculus (*I. xlviii. 75*) and Elias (*Vitic. Hist.*, xiv. 34), who report that Egyptian priests, who acted as judges employed an image of truth cut in halves. To connect this image with Urim and Thummim became very popular; and later the image was made that of Urim, goddess of justice, while later still two images were thought of—those of Ra and Thes. Knobel would ever derive Urim and Thummim from the Egyptian, making them to be Hebrew loan words. But this line of explanation is rightly rejected. Buxtorf and Spencer would make Urim to be a little image which the high-priest held to his ear, into which the answer was supposed to be whispered. The usual Protestant explanation is that the objects were purely symbolical, while the priest depicted for the answer upon internal illumination. The connection of the Urim and Thummim with the lot led Knobel to think of three little stones, one of which signified "yes," another "no," and the third an answer at all. This view has remained the prevailing one, but with various modifications. It rests upon the terminology connected with the "divining" of the lot which "came out" or "fell." But interpreters hesitate to do so a polished and rough stone. One view makes them partly polished, partly rough dice, thrown by the priest and interpreted by him in accordance with a code. Others think of two stones, one inscribed "yes" and the other "no." It may be that the correct interpretation of Ezek. xxi. 21-22 gives light, in which it appears that arrows were shaken to and fro before the sacred image, as the Urim and Thummim were shaken before the ephod; and it is not excluded that on one of the lots that thrown the name "Jehonathan" was inscribed (verse 22); similar staves, of different colors and inscribed, are described as existing in the Kaaba, and as being used for the purpose of casting lots and influencing decisions. The latest phase of interpretation refers these objects to a Babylonian origin. The Urim

and Thummim are then in the midst of the twelve stones (connected with the zodiac) in the relations of opposition, yes and no, life and death, light and darkness. They are carried on the breast as were the Babylonian tables of fate. But it is unthinkable to derive a usage in the time of David and Samuel from Babylonian practice, and neither David nor Samuel seems to have had in mind either the zodiac or the opposite named. If any connection with Babylon is to be assumed, the analogy holds only so far as the manner in which the objects were carried—on the breast. (The articles EPHOD, and LOVA. HERBAW USE, or should be read in connection with the above discussion.)

ERKLEBACHER, R. KATZBERGER.
 Bismarckian. A. P. KATZBERGER is an emigrant of I Sam. 27-28. London, 1880. *Danke in Philosophie und Lebenslehre*. 1882. pp. 177-178. *Caldeanische in Asia Antiqua* für Deutsche Philologen, II. 1882, 217 seq. *Wissenschaftliche Monatshefte*, IV. 172 seq., ed. 1887. *F. W. Blass, Griechische Grammatik*, 2. 1893. *Recherches de Philologie*, 1894. *Journal de Philologie*, 1895. *F. Haupt, in JBL*, xiv. 11800, 38-50, 70-72. *W. Maccabaei, in American Journal of Semitic Languages*, x. 1900, 103 seq. *T. C. Poole, in JBL*, xii. 1903, 77 seq. *R. Brand, Griechische Archäologie*, 3. 1903, 25. The connection in the manner cited, especially the occurrence in Knobel's commentary, on Knobel, London, 1882, and the literature mentioned.

URLESPEGER, GILF'SP'GER, JOHANN ADOLPH:
 German Lutheran and founder of the Deutsche Christentumsbewegung. (See CATHARISM.)
 Assistant, Die Dreierkirche, at Augsburg Nov. 25, 1728; d. at Hamburg Dec. 1, 1808. He was educated at the universities of Tübingen (1747-50) and Halle (1751-52); traveled for a year, became assistant to his father, Samuel Urlespiger (q.v.), at Augsburg, and rose to be first pastor there, retiring in 1770 because of illness. In spite of the pressure of pastoral duties, he devoted himself all his life to the demonstration that comprehension of the Trinity is the key to the comprehension of the entire Christian religion. In the course of his studies and sermons he became convinced, in 1767, that Col. ii. 2-3 contained the key of all knowledge, and between 1769 and 1777 he published seven large treatises on the being of God, in which, without any tendency to Sabellianism, he sought to escape the Athanasian confusion of the Trinity with the divine essence with the Trinity of revelation. Though his sole object in writing forth his doctrines of the Trinity was to reestablish the old dogma and to defend it against frivolous attacks of the theological school, Urlespiger was sharply criticized, only to be completely vindicated on appeal to the University of Tübingen. In his teaching he distinguished sharply between the Trinity of essence and the Trinity of revelation. Both concepts as procession appropriate to the latter, not to the former; and in like manner, although absolutely speaking, there can be in the trinity nature of God no first and no last person, any which can be considered the origin of deity, there is, in the Trinity of revelation, a distinct subordination of the Son and the Holy

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Ghost to the Father. The truth that the one God is trine in his very essence, without necessarily being Father, Son, and Holy Ghost, is "the mystery of God." The procession of God from himself in revelation is construed by Ullspurger as the transit from the infinite to the finite, the Son blessing the two. With the exaltation of Christ the purposes of the economic Trinity was fulfilled and ceased to be. The Son, submitting himself to the Father, ceases to be the Son, though remaining, as before his procession, a divine person. And the Holy Ghost, also proceeding from the Father to be with the Son, is the power which effected the procession of the divine Son by birth.

Feeling himself isolated in theological position, Ullspurger sought to get in closer touch with the few who entertained similar views with himself. With this end in view, and also to organize a society for the defense of Christianity along the lines of the English Society for Promoting Christian Knowledge and the Swedish De Fide et Christianismo, he undertook, in Aug. 1779, the tour of sixteen months which resulted in the foundation of the Deutsche Christentumsgesellschaft. Remaining in Holland for a time on his way home, Ullspurger reached Augsburg in Nov., 1780, where he received word of the formation of the first society at Basel. The English branch, on the other hand, soon succumbed, and even the Basel branch, with its affiliation, quickly turned to work of general piety rather than to a theoretical defense of Lutheran principles. Though such a step was diametrically opposed to his original idea, even if closely akin to the plans of his early days as a theological candidate at Frankfurt, Ullspurger accepted the change with faith and hope, never losing confidence in the success of the society. (H. Auer)

BRUCEROLIUS, *Ovidianus*, *Das goldne Schloesschen*, pp. 96-104. Neumarkt, 1922. P. 5. 8. 4. 1. *Antiquaria*, 1924, no. 4, p. 70-71. Leipzig, 1930; *ADP*, xxiii, 283-281.

ULLSPURGER, SAMUEL: German Lutheran; father of the preceding; b. at Kirchenbrunn-Teck (2 1/2 m. e. of Tübingen) Aug. 21, 1685; d. at Augsburg, Apr. 10, 1772. He was educated at Tübingen, and after traveling extensively and holding several other pastoral positions, he became court chaplain and consistorial councillor at Stuttgart in 1714. In this capacity, though lacking the strength of character to protest openly against the moral conditions prevailing at the court, he was active in behalf of the new missions in Malabar. In Nov., 1717, he was converted to Catholicism by Francis and invited to rebuke the duke, who punished him by securing his suspension (Oct. 1720). In 1723 he became senior pastor of St. Anne's in Augsburg. For forty-two years Ullspurger retained his post, forming devoted societies within his church and taking an active part in philanthropic work. The influence of Ullspurger was destined to spread beyond Augsburg. In 1733 the archbishop of Salzburg expelled all Protestants from his domains (see SALZBURG, EVANGELICAL), and when the emigrants began to pass through Augsburg, Ullspurger aided them with money as well as by the influence of his sermons and pamphlets, and also appealed for financial assistance for them to England, and large sums

of money passed through his hands. He had agents in many German cities to supervise and provide for the needs of the emigrants, and brought his influence to bear at the courts of Stuttgart, Hannover, and Mecklenburg, and especially of Wernigerode and Copenhagen. His duties were further augmented when he was appointed confidential agent for Oglethorpe's projected colonization of the Salzburg refugees in Pennsylvania. Ullspurger provided for the minutest details of the transportation, and gave special attention to securing proper religious instruction for the emigrants. Thus, under his supervision, Flössner, as he named the colony, became a center of Protestant faith and German industry, and developed into an important factor in the religious life of the new world. On the other hand, he came in sharp conflict with Count Zinzendorf (q.v.), denoted the antichristianic notions of Herrnhut a dangerous foe. Ullspurger's declining years were cheered by the deep affection in which he was held and by the devotion of his son, Johann August Ullspurger (q.v.). In 1764 he retired from active life. He was the author of several hymns, and of *Ausführliche Nachrichten von dem Südbahngänger Zugbrüder die sich in America niederlassen wollen* (3 parts, Bielefeld, 1738-42) and its continuation, *Amerikanische Ackerbau-Güter* (1760).

(REINHARD KOCH)
BRUCEROLIUS: A. Steh. Semml. Theologie, 1809, 2199; *Samuel Ullspurger*, Augsburg, 1873; J.G. Meiss, *Das goldne Schloesschen*, pp. 219-220; Leipzig, 1930; P. 5. 8. 4. 1. *Koch. Geschichte der Kirchenmusik*, II, 166-171, 5 vols., Braunschweig, 1893-7; *L. Henner. Lebensjahre von dem Fürstbischof von Speyer*, 1898; *ADP*, xv.

URSAVICE: Bishop of Sautskan (Belgrade). The date and place of his birth and death are unknown. His appointment comes from the fact that with Valens, bishop of Mursa, he was a leader of the anti-Alamanian party in the fourth century. Both Ursavice and Valens, in all probability, inherited their Arian views from Arius himself; they cherished special animosity against Athanasius, against whom they brought false and reckless charges of theft, sacrilege, and murder. When, in 345, he was summoned, they altered their declared opinions, at one time to the extent of professing orthodoxy, but for the most part they led the Romanian party. They yet managed to retain the favor of the Emperor Constantine. See **ALAMANIAN**.

URSIUS, *Quintus*: Antiochene (Damascus) (q.v.). On the death of Liberius (Sept. 24, 300), two of his deacons, Ursinus and Damasus, were elected to succeed him, the former apparently being endorsed Sept. 24 and the latter Oct. 1, 304. Ursinus seized the Basilica Julia across the Tiber, and the efforts of Damasus to dislodge him led to such tumults that the prefect-intervenor called Ursinus with two of his deacons. Seven presbyters of his party, however, continued to hold services in the Basilica Liberiana, whereupon there was a second scene of bloodshed on Oct. 26. The faction of Ursinus now begged the emperor to convene a synod to decide the mat-

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ter, and when Valentinian deemed peace restored, he permitted Ursinus to return to Rome (Sept. 15, 307). On Nov. 16, however, the turbulent situation made it necessary to banish Ursinus again, with his clergy, whereupon his adherents wandered in the country without priests. On Jan. 10, 308, the emperor permitted the clergy of Ursinus to reside anywhere outside of Rome, but a few months later he was obliged to forbid them to approach within twenty miles of the city. Every effort was made, however, to avoid all unnecessary severity. In 378 a Roman synod thanked the emperor for recognizing the authority of Damasus, but at the same time expressed approbation of the clergy of Ursinus, particularly of a converted but unbaptized Jew named Inas. In his reply the emperor declared that Ursinus had long been confined in Cologne and that his extradition for release had been granted, while all disturbances of the peace were forbidden to assume within a hundred miles of Rome. Nevertheless, in 381 the Synod of Aquileia again complained of Ursinus, and even after the death of Damasus in Dec., 384, the banished antipope was still an object of apprehension. The two rivals, Damasus and Ursinus, seem to have been equally orthodox, the cause of the schism probably being ambition and its attendant passions. Ursinus died after 385.

GENEALOGY has the following: "Ursinus the monk wrote against those who say that heretics should be rebaptized. . . . He considers that after the simple confession of the Holy Trinity and of Christ, the imposition of the hands of the Catholic priest is sufficient for salvation" (De div. of. xviij, *Reg. dubium* antepope, and the polemic mentioned by Genealoga is probably the pseudo-Cyprianic *De rebaptismo*, which modern scholarship places in the third century. Whatever the substance of the work in question, it is known that during the time of Ursinus a certain deacon named Helianus demanded the rebaptism of all who had been baptized by Ursinus and it is probable that Genealoga was rightly informed when he stated that Ursinus pointed against such tests.

(G. A. FLECKNER)
BRUCEROLIUS: *Basile. thesaurus sacrorum* (1569) I, 132 (q.v.); *consent. Ezer. propositio*, ed. S. Danneberg, 1812, pp. 126-129; *Consent. Ezer. propositio*, ed. S. Danneberg, 1812, pp. 126-129; *Consent. Ezer. propositio*, ed. S. Danneberg, 1812, pp. 126-129; *Consent. Ezer. propositio*, ed. S. Danneberg, 1812, pp. 126-129.

URSINUS, ZACHARIAS: German Reformed; b. at Breslau July 18, 1584; d. at Neustadt-on-Hardt (2 1/2 m. n.w. of Worms) Mar. 6, 1653. He received his first training in the Elisabethkirche at Breslau, and was matriculated at Wittenberg.

EDUC.: temberg, Apr. 20, 1609, where a municipal and civil schoolmaster and some support by early well-to-do patrons, including Johann Early (q.v.), afforded him his means of subsistence. He studied here until 1607, and became closely associated with Mehnert, the rivalistic attitude to which the latter was exposed filling him with aversion for the quarrelsome disposition of many theologians. This antipathy

was increased when, in Sept., 1617, just as he was beginning an extensive academic journey, he witnessed the painful contention between the Protestant and Catholic at the religious conference in Wernau. From Wernau Ursinus went, by way of Strassburg, Basel, and Lausanne, to Geneva, to which he received him kindly, and he then remained for some time in Paris to study Helvetius under Jean Mercur. On his return Ursinus visited Zurich, after which he returned to Wittenberg, where, in Sept., 1618, he received a call from the Brethren Council to teach in the Elisabethkirche. Here he gave open expression to his theological convictions, which ranged him, as he had discovered on his journey, on Calvin's side in regard to the doctrine of the Lord's Supper, and being attacked as a "secessionist," he made a clear exposition of his tenets in his *Theses completiones. . . in omnes sententias de sacramento Eucharistiae*, 1620. The work was prohibited in Breslau, and Ursinus was dismissed. Provided with traveling expenses by Kraft, he started for Zurich toward the end of June, 1620, by way of Wittenberg, Heidelberg, and Basel, reaching his destination Oct. 2.

In the following year, when Elector Friedrich III, the Pious (q.v.), was seeking to obtain a capable Reformed theologian for the directorship of the Heidelberg Collegium Sapientiae, which had been transformed into a sort of theological seminary, Peter Martyr Vermigli (q.v.) recommended Ursinus, who, after continuous wavering, accepted the chair of dogmatics from Aug., 1625, to 1650; and in addition to all this he was obliged, beginning with 1629, to deliver a catechetical sermon every Sunday and to collaborate in preparing the new Palatine liturgy. His part in the drafting of the Heidelberg Catechism and his preliminary works for this purpose (the *Comma doctore* and the *Catechismus*) have already been indicated in HANAUERUS CATECHISM, 1-2.

It was Ursinus who had to conduct the polemical vindication of the Palatinate against the violent attacks of Leiden theologians, this centering especially in Heidelberg, those theologians, this centering especially in Heidelberg, those theologians, this centering especially in Heidelberg.

Ursinus, in like manner, who was obliged to undertake the advocacy of the Palatinate party in connection with the embittered literary disputes at the Marburg colloquy (see MARBURG). In 1650, he sought to confer, in his *Augsburger Kirchenverfassung*, . . . with three objectives: *Forces in Proprietate publicis*, and *his Article*, in *simon die evangelischen Kirchen im Reich die Aussenwärts ender geistlich* and the assertion that the Palatinate had fallen away from the Augsburg Confession, and were, therefore, to be excluded from the religious treaty of peace. It was with reservations that Ursinus had become content in this dispute, and he longed for the time when he could retire from the arena. His official position alone claimed his power beyond rightful bounds, and, owing to the frequent lack of an assistant, he was often compelled to take sole charge of the seventy pupils. In Feb., 1658, he was relieved of his dogmatic lectures by the call of Fauchet (q.v.),

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and there is a university at the capital, with faculties in law, medicine, and mathematics.

USHER, ROLAND GREENE: Protestant Episcopal hymnist and historian; b. at Lynn, Mass., May 3, 1880. He received his education at the Grady High-school and at Harvard University (B.A., 1901; M.A., 1902; Ph.D., 1905); was Rogers Fellow from Harvard, 1902-04, studying in Europe; assistant in history at Harvard, 1904-07; instructor in history at Washington University, St. Louis, 1907-10, and assistant professor there after 1910.

Ecclésiastically he places himself with the Broad-church party of his denomination. He has issued *The Prohibition Movement in the Reign of Queen Elizabeth (1569-65)*. Edited with *Introductions and Notes for the Royal Historical Society*, 51 series, vol. viii (London, 1907); and *The Remembrance of the English Church* (2 vols., New York and London, 1910).

USHER, JAMES: Archbishop of Armagh; b. in Dublin Jan. 4, 1581; d. at Bogate (22 m. s. of London) Surrey, Mar. 21, 1654. His father was clerk of the Irish court of chancery; his uncle, Henry Usher (archbishop of Dublin, 1615), and his maternal grandfather, James Stanyhurst, were founders of Trinity College, Dublin, and their young relative became one of its earliest scholars (1598).

His father wished him to be a lawyer, but the son preferred divinity, and was free to follow his inclination after the father's death in 1598. He was graduated B.A. probably in July, 1597, became fellow 1599, M.A. Feb. 16, 1601, and the rebellion of 1601 well-nigh impoverished him, and he became vicar of his college and preacher at St. Peter's Church, and was elected dean-archbishop-con and priest in December. In 1605 he became chancellor of the Patriarch's Cathedral and rector of Finglas, County Dublin, and was graduated B.D. and assistant professor of divinity in 1607. From a 1611 to 1620, when he exchanged it for Trinity, he also held the rectory of Asser, County Meath. He proceeded D.D. in 1614 (incorporated D.D. at Oxford, 1620), and was chosen vice-chancellor of Trinity College in 1615 and again in 1617, and vice-provost in 1618. He visited England several times for the college library in 1602, and again in 1606, and thereafter triennially, excepting a month each in Oxford, Cambridge, and London. He became well and favorably known to the foremost scholars and statesmen of England. In 1615 Usher drafted the 104 articles of the Irish Church (see James Harrington), which are anti-Calvinist and strongly tinged with Calvinism. In 1621 he resigned his preferment to take up the work of a poor, unremunerative, and badly organized dis-

cess, James I. having nominated him bishop of Meath and Clonmacnoise. He attempted to win the Roman Catholics by his sermons, and possibly by more energetic measures; at any rate, the Roman Catholic Archbishop Harcourt interpreted a reconstruction. From Dec. 1623, till early in 1628 Usher was in England, working on his book on the antiquities of the British Church and much of the time entering from the book. He was appointed archbishop of Armagh in Mar. 1628.

His views and tendencies appear in the fact that his name stands first in a list of twelve Irish bishops who signed a protest against toleration of popery in 1626, and also in his sermons, expressed in *Views* 1627, for the removal of grievances felt and by the non-conforming Puritans. As *Tendencies*, vice-chancellor, he continued to have much to do with the affairs of Trinity College. In 1628 he began a correspondence with William Land (d. 17), which lasted till 1640; although they differed in theology, the two men had much in common, and their relations were cordial. Moreover, Usher's acts always showed him alive to the duty of allegiance to constituted authority. In June, 1634, an old dispute between Armagh and Dublin for the primacy of Ireland was settled in favor of the former by Lord Strafford. The Irish convention met the next month and adopted the Anglican articles without repeating the Irish articles. Usher thereafter required subscription to both acts, and this course was followed till the Restoration.

He opposed the adoption of the English canon as inconsistent with the independence of a national church, and the outcome was the adoption of 100 canons drawn up by John Beane, bishop of Derry, and "modelled" by Usher. They make no mention of Puritan sermons.

In 1640 Usher went to Scotland and never returned to Ireland. He lived in Oxford and London, as a guest at St. Donat's Castle, Glamorgan, Wales, and lastly with an old friend, Elizabeth Merdun, dowager countess of Peterborough, at her house in London and Bogate. The Irish rebellion of 1641 well-nigh impoverished him, and the trouble in England brought him distress of mind. He contemplated going to the continent, but declined the offer of a chair at Leyden (1641) and another (after the execution of Charles I.) at a pension in France with religious freedom, made through Richelieu by the queen regent. He preached often and boldly. Soon after the opening of the Long Parliament (Nov., 1640) he delivered a modified scheme of episcopacy as an effort to compose the religious differences (first correctly printed at London in 1656, and Usher's death, as *The Reduction of Episcopacy unto the Power of Synodical Government* received in the *Anglican Church*), which was accepted by the Puritans, and which was used by Charles I. in 1648 and by Charles II. in his "Book of Articles" in Oct., 1663. His attitude toward the block, having previously advised the king to go continually in asserting to the consolidation of the act. In 1642 Charles granted him the bishopric of Carlisle in commendam, and in 1643 parliament gave him a pension of £400 annually.

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although the first payment was not made till 1647. He was invited to sit in the Westminster Assembly and responded by preaching against its legality. Again in 1647 he was offered a seat in the assembly, but he never attended. None the less the influence of his writings is apparent in the assembly's work. As the crisis drew near between king and parliament, Usher earnestly denounced the attitude of the latter and proclaimed the doctrine of divine right. Overall sought his advice and promised, without accepting, pecuniary relief. At Usher's death he made a treasury grant of £200 toward the expenses of an elaborate public funeral in Westminster Abbey.

Usher's contemporaries rightly held him too mild for a good administrator, but all parties found in him something with which they could agree—the Puritan his Calvinistic theology, the churchman his reverence for antiquity, the royal-churchman his steadfastness for the king. All respected his goodness and sincerity.

Writings. felt the charm of his personal gifts, and mirrored at his burning (characterized by Stollen as "miraculous"). He wrote much (the list of first editions of his books in the DNB has 27 numbers) on topics suggested by the conversion of his time, but with a thorough and exact use of original sources which still makes much of his work of first-rate value—notably his contributions to the history of the creed and to the Ignatian problem, and in the field of early British and Irish church history. His chronology was taken into the margin of the Authorized Version and is still printed in English Bibles. His complete *Works*, with life, were published at Dublin in 17 volumes, 1847-54 (vols. I-vii, ed. Charles Richard Elphinstone, vols. xv-vii, ed. James Hensborn Todd, index by William Reeves). There are many editions of separate works by both English and foreign editors, the more important being: *A Discourse of the Religion Anciently Professed by the Irish* (Dublin, 1622; enlarged London, 1631); *An Answer to a Journal of Ireland* (Dublin, 1631); *Golden Rule of Protestantism's Conversion History* (1631), in which he published for the first time *Golden Rule of Protestantism's Conversion History* (1632); *Britannicorum Ecclesiarum Antiquitates* (1639); enlarged London, 1677); *Polygraph of Ignati's Epistles* (Oxford, 1644); *Apologia Ignatiana* (1647); *De Romanis Ecclesiis Symbolis Ignatiana Disciplina* (1647); *Antiquum Pars Prior* (1650), and *Pars Posterior* (1654), which in 1650 were combined into the *Annuaire Veteris Testamenti*; an English translation, with additions, was published at London in 1856 as the *Journals of the World to the Beginning of the Empire Vegetant's Regis*.

ESSING, n. Henry BRAEM: Danish preacher and theologian, son of the philologist and archaeologist Johan Louis Essing; b. at Copenhagen July 2, 1835. He was graduated from the Metropolitans school of that city (1857), and from the University of Copenhagen (candidate in theology, 1877), continuing his studies in Germany, France, Italy, and England. In 1882 he was appointed pastor at Veiby; in 1883 at Ivindøve and Vally, sub-

urbs of Copenhagen, his present charge. In 1883 he published an apologetic work, *Den sande Tro* (What), which gained for him the university degree of Lic. theol., and the resultant right of delivering lectures at the University of Copenhagen, of which right he has made much and valuable use. He is an able preacher and a thorough scholar, who has made, especially through periodicals, valuable contributions to practical theology. The Scandinavian student knew him as one of their most faithful directors at their conventions, and in Sunday-school circles his name is highly cherished. He was a delegate at the centennial celebration of the Sunday-school in London, 1880. Since 1891 he has been co-editor of *Indre Missioners Tidsskrift*. His *Vor Gudsriges* (1888) and *Troens og Overtroens Omfang* (1890) show the scriptural conception of history and a firm grasp of the problems of congregational life. The literary work, however, which especially has brought him fame is *Evangeliet og dets Historie* (1895). The best collection of his sermons is *Troens gode Ord* (1904), on the epochs of the old church year.

ESSING, O. F. Bredt, best known as *Jonas*, avl. 135-121, 19 vols., Copenhagen, 1897-1906.

ESTERL, art.-of, LEONHARD: Swiss Protestant; b. at Zurich Oct. 22, 1796; d. at Bern Sept. 18, 1833. He was educated in his native city and at the University of Berlin (1820-25), coming in the latter institution under the special influence of Schleiermacher. Returning to his native city he published his *Commentatio critica in qua evangeticis Joannis periculis esse . . . ostenditur* (Zurich, 1823), and began a private course for his young friends on the Pauline epistles, these lectures forming the basis of his most important work, the *Entwickelung des paulinischen Lehrbegriffs mit Hinsicht auf die christliche Soteriologie des Neuen Testaments* (1824). The work is, however, antiquated, even in its basal concept of the derivation of the Pauline system from the antagonism between Christianity and the pre-Christian period; and it is, moreover, less a development than a presentation of individual Pauline doctrine in accordance with a scheme previously adopted. At the same time the author rightly recognized two points since claimed by others: Paul's search for righteousness, after his conversion, solely in the grace of God and in fellowship with Christ; and the gradual extension of the apostle's parview and activity from the knowledge of Christ as the Redeemer and the Son of God. The work merited its fame, and served to prepare the way for a renewed and deeper knowledge of the great apostle to the gentiles.

Just as the *Entwickelung* was leaving the press, its author accepted a call to Bern as professor of classical and Hebrew, as well as director of the gymnasium. Here he spent the remainder of his life, also teaching for a time at the university of the same. In addition to his official duties, he found time to prepare an edition of Wolf's lectures on the first four books of the *Israel* (2 vols., Bern, 1830) and of Prætor's *Concordia ad prophetas* (1830), and to write a *Commentar über den Brief Pauli an die Galater* (1833), which, though not entirely satisfac-



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In 1802 became full diocesan. Uthmanin called Wimpfeling (q.v.) to Basel to prepare synodal statutes, these being rather a collection and revision of existing statutes than an independent work. Wimpfeling gladly accepted the task, and the synod assembled on Oct. 23, 1803, when the clergy were commanded to observe the statutes. The bishop himself delivered a short address, referring to the moral decay among the people by the unpopularity to the omission of synods and the neglect of statutes, assuilation being expected from semi-annual synods after the ancient fashion as ordered by the Council of Basel. The statutes show that this effort was only one of many to elevate spiritual life by regulating the minutest details of the life of the clergy. The spirit of the reforms attempted in the statutes is indicated in the books recommended to the clergy for reading: the writings of Johann Gerson, especially his *De arte orationis confessionis*, and the *Statutum ditionum missis de Johannes de Lepido*.

The attempted reforms were unaccounted for. The holding of regular synods failed; the clergy did not wish to be reformed, and while in the Alsatian portion of the diocese they received the support of the nobility, the gradual loss of the political power in the Swiss portion rendered the bishop's ecclesiastical control but slight. The causes assigned exemption from episcopal authority and immediate control by the pope and their death. In the statutes an endeavor was made to their pilgrimages to places which Uthmanin believed had received sanctity from their vision, but this project was misconstrued and the papal commissary of indulgences to Germany nullified the effort. In his endeavor to secure capable men to aid in the administration of his diocese, Uthmanin called not only Wimpfeling, but Wolfgang Capito (q.v.), who in 1515 became preacher at the cathedral as well as teacher in the theological faculty. In 1515-16, through the influence of Capito, Oecolampadius (q.v.) was also attached to the cathedral staff. All this, however, by no means proved any sympathy on the part of Uthmanin with the Protestant Reformation, though the bishop of Basel was an ardent humanist. It is hardly readily explainable that Christoph von Uthmanin, with his desire for reform within the Church, eagerly read and heartily approved the earliest writings of Luther, but that when the logical consequences of the German Reformer's course became manifest, he turned away decisively, and that the events which transformed ecclesiastical conditions in Basel took place without his aid and against his will. A stronger nature than the scholarly bishop's would have proved too weak to stem the tide, and in 1519, nature then by age and sickness, Uthmanin received a coadjutor in Nikolaus Dinsbach. The city council now made a determined effort to renounce its allegiance to the bishop, but in 1522 it showed itself unwilling to do most with him when certain humanists gave a blasphemous dinner on Palm Sunday. Not only were the officials threatened with dire punishment if they repeated their conduct,

but the priests were forbidden to introduce new doctrines into their preaching of the Gospel. The secular priest of St. Alban, Wilhelm Roshlin (q.v.), who had inveighed against the hierarchy and the institutions of the Church, and had earned a title instead of relief at the procession of Corpus Christi, was expelled from the city by requirement of the bishop despite all protest. While still evidently inclined toward reform, Uthmanin repeatedly emphasized his conviction that changes were to be introduced gradually and in accordance with the voice of the Church herself. In Basel accordingly he sought to check the new movements which were characterizing the foundations of the Church, and when, in 1522, Oecolampadius returned to the city and preached the tenets of Luther, Uthmanin forbade the clergy and the members of the university to hear him. To the last he was desirous of reform, though only of such as should proceed from the bishops and leave the basis of the ancient Church unimpaired. The view, frequently expressed, that Uthmanin was an Evangelical, as contrasted with a Roman Catholic, bishop has no foundation. In Feb. 1527, he wrote from Pruntrut, where his predecessor had mostly resided, to the chapter, requesting them to relieve him of his duties, but before a new bishop could be chosen, he had passed away. (BERENSON, *VISCONTI*.)

Utilitarianism. J. J. Heron, *History of Utilitarianism*, pp. 21 seq. Basel, 1879; *Author's Introduction*, ed. W. Vacher and A. Baum, Leipzig, 1877, pp. 1-10; *Author's Introduction*, ed. A. Baum, Paris, 1877; J. Knapp, *John Wimpfeling's Predica*, 1878; W. Wackerstein, *Die Predica Wimpfeling's für Oecolampadius* (1890), 171 seq.

UTILITARIANISM.

- I. Definition. II. Bentham, Berkeley, and Hume (3). Bentham, Mill, and Spencer (2). III. Doctrine of Utilitarianism. IV. Criticism.

I. Definition: Utilitarianism may be considered from two different points of view, viz., from abstract ethical theory, or from a practical relation to social and political institutions. In England, where utilitarianism has had its warmest exponents, it is usually viewed from the practical side, and is rarely defined in the well-known formula, "The greatest happiness to the greatest number." On the continent and in America, where utilitarianism is known chiefly as an anonymous ethical theory, it is considered to be synonymous with hedonism, and is defined as the doctrine that actions derive their moral character from their consequences; or, that actions are right when they promote happiness, wrong when they produce misery. The ethical value of an action depends on, and is derived from, its utility. An action may, however, be useful to the individual alone, or to society. This distinction in the extent of utility leads to another: The individual generally considers those actions useful which produce pleasure, which is equated to happiness. But if he looks upon his actions not so much from the point of view of single pleasure as from that of happiness, he finds that the latter is closely connected with the happiness of

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his fellow men; and if he acts with a view to promoting happiness in general, he is an altruistic individual, or properly speaking, a utilitarian. II. History: Utilitarianism is historically and theoretically connected with the classical Cynical and Epicurean schools of philosophy. The doctrine of these schools was, however, chiefly egoistic hedonism. As a doctrine of altruistic hedonism, utilitarianism is said to have had its origin with the Italian publicist Cesare Marchese de Beccaria (1732-94). This doctrine has, however, generally been connected with English philosophy, since England has not only produced the earliest and best exponents of this system, but also the strongest advocates of the practical bearings of this theory. Richard Cumberland (1693-1748) was the first philosopher to propound a system of utilitarianism. The keywords to his doctrine are the altruistic feelings that feelings are by nature, are both egoistic and altruistic; and that man is fitted for society by the nature of his feelings. He naturally emphasizes the altruistic feelings in this respect in two ways: first, by enabling one to recognize his own good as indissolubly connected with that of society and thus leading to objectively moral conduct from ultimately egoistic motives; second, by enabling one to recognize and desire the good and for itself. "Good" is defined by Cumberland as that which perfects both mind and body. Cumberland is, however, somewhat ambiguous concerning the things which have a tendency in that direction, and counts more frequently of happiness as the good. Happiness is pleasure depending (1) upon the unimpeded normal activities of mind and body; (2) upon a tranquil frame of mind, which is conditioned sometimes by external circumstances, sometimes by the feeling that one has acted consistently, and again by the consciousness that one has acted for the common weal; and (3) upon the knowledge that others are happy. George Berkeley (1685-1753) is the father of "theological utilitarianism." This term indicates the attempt to reconcile ultimately selfish motives of action with morality. If self-interest is the ruling principle of human nature, it must be shown that the interest of the individual demands moral action. But this can not always be proved to be the case, particularly if appetitive action be disregarded, since no man is able to predict the consequences of his actions. Divine omniscience alone can do that and formulate rules of action which will tend toward the well-being of all men and all nations, and, therefore, toward the well-being of the individual. Supernatural notions are thus necessary to produce moral actions. David Hume (1711-76) boldly argued that men never actually continue to approve of any quality in human nature which has not at least appeared to be either useful or agreeable. A moral distinction is possible only on the ground of utility and pleasure, or usefulness and pain. The useful and agreeable must, however, be extended to others than self; and the consideration of others must become a sentiment of humanity which may be reasonably regarded as the ultimate cause of all moral phenomena.

It may happen that by acting in accordance with this sentiment, the individual becomes the lower, but mental tranquility and consciousness of integrity—so necessary for happiness—will nevertheless be cultivated and cherished by every true man. Hume freed utilitarianism from the dogma that the motive of the agent is always, in the last analysis, egoistic, and defended the altruistic tendencies of human nature. Jeremy Bentham (1748-1832) emphasized the pleasurable aspect of actions as motives, but chiefly those which give pleasure to the doer. Bentham, He distinguished thirteen kinds of Mill and pleasure with their corresponding Spencer, pain, viz.: sense, wealth and privation, skill and awkwardness, anxiety and stamity, reputation and disgrace, power, piety, benevolence and malicevolence, memory, imagination, expectation, and association. Only two of these classes—benevolence and malicevolence—have reference to fellow men; all others concern only the individual. John Stuart Mill (1806-73) rounded out the system of utilitarianism, freed it from its narrowness, and made it acceptable to students and theologians. By his insistence upon the "acquired character" of moral feelings he emphasized their social nature as no one had done before, and thus gave this system of ethics an importance in English life which hardly any other philosophy has enjoyed. This great influence is due to his claim that diversified public spirit should be the prominent motive in the performance of all socially useful work, and that, e.g., even hygienic procreancy should be included not chiefly on grounds of production, but because "by expanding our health we enable ourselves from rendering service to our fellow creatures." Herbert Spencer (1820-1903) introduced the principle of slow racial development into the concepts of utilitarianism. It had always been the abstract principle of general happiness could arise from that of personal happiness, since experience demonstrates that actions for the general welfare frequently conflict with personal interests and happiness. Spencer tried to show that this transformation is next to impossible in the individual, but that it is possible in the race by slow and gradual accretions which the individual inherits as he does other traits favorable in the struggle for existence. The habit of acting with a view to other people's happiness is an advantage to any race or nation; and it is, therefore, probable that with growing intelligence the principles of benevolence were developed and eventually inherited by the individual, who practices them as naturally as he does those of personal interest. III. Doctrine of Utilitarianism: The connection between utilitarianism and hedonism is close, and many defenders of the former have had difficulty in disentangling their system from the latter; some of them have more or less openly espoused hedonism, and have attempted to free it only from its grosser implications. An outline of Bentham's system in its most complete form (*Principles of Morals and Legislation*, London, 1789) makes this clear. He starts with the hedonistic and utilitarian propo-

iman. While he was not a notable scholar, he was a man of learning and earnest in his pursuit of knowledge. He had a talent for organization, the sense of practicality, and a ready eloquence. His diplomatic ability was such that, had his sphere been that of politics, he would have won eminence as a statesman. His piety was earnest, and he died in peace with his conscience. (2. D. van Vliet.)

BRONZES: See also: The sphinxes, *Jahresheft Berliner Mus.*, 1884, 24, 25, 26ff; and the *Journal asiatique*, 1885, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

UZZIAH, uz-zai' (AZARIAH): Ninth king of Judah, son and successor of Amaziah (9-7). His date, according to the old chronology, was 838-756; according to Knapphausen, 777-726; according to E. Marti (22), 737-726, 726-761. His name appears in various forms in the Hebrew: 'Uzziyah (II Kings xv. 22, 24; II Chron. xxvi. 1, xxv. xxvii. 2; Isa. l. 1, vi. 1, vii. 1), 'Uzziyah (II Kings xv. 22, 24; II Chron. xxvi. 1; Zech. xiv. 5), 'Uzziyah (II Kings xiv. 21, xv. 1, 7, 17, 23, 27; I Chron. iii. 17), and 'Uzziyah (II Kings vi. 8); the meaning is "Yahweh is my strength" or "Yahweh hath helped." There is no satisfactory explanation of the employment of the two names; the Septuagint does not follow strictly the forms in the Hebrew. Both names have parallels in form and meaning in Assyrian and Phœnician.

The narrative in II Kings xiv. 21-22, xv. 1-7 makes Uzziiah succeed to the throne at the age of sixteen, assigns to him a reign of fifty-five years, gives him a good character, even though the high places were not removed, states that he restored the possession of Elath (on the eastern arm of the Red Sea) to Judah and so implies the reconquest of Edom, and that he became a leper, on account of which his son Jotham acted as regent. II Chron. xxvi. agrees with Kings so far as this narrative goes, but adds: (1) that Uzziiah waged successfully against the Philistines, Arabians, and Moabites, and that the Ammonites became tributary; (2) that he strengthened the fortifications of Jerusalem; (3) developed a strong military establishment; (4) engaged extensively in pastoral, agricultural, and viticultural pursuits; and (5) that, puffed up with pride in his achievements, he became vain and entered the Temple to burn incense, (according to the Chronicle) an exclusively priestly prerogative, and that, in spite of priestly remonstrance, he persisted in his purpose and was stricken on the spot with

leprosy. While the Chronicle's explanation of the cause of the leprosy may be regarded as a late mid-radi legend, the details regarding Uzziiah's military measures receive incidental and weighty corroboration (cf. J. F. McCurdy, in *The Expositor*, Nov., 1891). The success of the Assyrians in their assaults on the Syrian powers would naturally result in such measures of defense as stronger fortifications and increase in munitions and forces, and in the creation of such engines of war as are attributed to Uzziiah. Moreover, the control of Philistia territory shown by Hezekiah only a few years later must have dated from the reign of Uzziiah (II Kings xviii. 13 seq.). The Taylor cylinder of Sennacherib speaks of Arabians as forming part of the garrison of Jerusalem during Sennacherib's attempt against the city, which is explained by Uzziiah's conquest over a part of the Arabian territory, going well with his command of the region south to Elath. The property of Judah which appears even during the weak reign of Ahaz must be traced to this reign; and the power of Judah at the beginning of the Sennacherib campaign is explainable on these grounds. Uzziiah's force of character and foresight and wisdom doubtless prolonged the life of the southern kingdom, and his achievements thus make him one of the most important kings of Judah.

The passage in the annals of the great Eighteenth Ptolemy (most accessible in Eng. transl. in *D.N.*, iv. 544; see *Ancient*, vi. 3, § 9, cf. vii. 2, § 1) which refers to "Amiriah of Yaudi" is now by most scholars held not to refer to the subject of this sketch but to a king Amirah of a territory called Yaudi (the writing of which might easily be read as the Assyrian equivalent of "Judah") not far from Alexander's Bay in northwestern Syria. The place named in connection with the confederation against the Assyrians of which the document speaks are regarded as too remote from Judah to permit Amirah of Judah to take the leadership in such a confederation (cf. however, J. F. McCurdy, *History, Prophecy, and the Monuments*, 443-445, New York, 1894). A matter of some interest is the occurrence in Uzziiah's reign of an earthquake which was so severe as to prove in a sort of date reckoning (Amos i. 1; Zech. xiv. 5).

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BRONZES: Besides the pertinent notices in the literature under *AMAZIAH* and *ISAAH*, however, see especially E. Knapphausen, *Lebenszeit und Geschichtsbildung*, Leipzig, 1891; H. Wiedemann, *Monatsschrift für die Kunde des Morgenlandes*, i. 1-23, Leipzig, 1891; J. F. McCurdy, in *Expositor*, Nov., 1891, pp. 268 seq.; also, *History, Prophecy, and the Monuments*, 443-445, New York, 1894; T. K. Cheyne, *Introduction to the Book of Isaiah*, pp. 1, 16 seq., London, 1894; G. F. Smith, *Babylon and Assyria*, New York, 1894; *Encyclopædia Britannica*, 22^d ed., 1898, v. 842-844; *Rev.*, iv. 226-247; *J.B.*, ii. 202-204.



VADIANUS. See WATT, JOACHIM VON.

VAGANDES, *vu-gan'dez* or *gan'ids* (Clerici vagantes, or vagi). A term applied in early canon law to those clergy who led a wandering life either because they had no benefice or because they had deserted the church to which they had been attached. As early as the fifth and sixth centuries measures were taken against them, as when the Council of Chalcedon forbade ordination without appointment to a specific church, or when the Council of Valence (524) threatened the vagantes with excommunication, a penalty extended by the Synod of Arles (524) to those who should give them shelter. Nevertheless, the vagantes still flourished, and frequently aided bishops and other clergy in the discharge of their duties or became chaplains in the castles of the knights, thus making their profession a trade and interfering with the orderly conditions and ministrations of the regular clergy. In 728 Charlemagne renewed the Chalcedon injunctions, and also forbade the entertainment of any clergy who could not produce letters from their bishops. But even these measures failed, and in the sixth century several synods (e.g., Mainz, 847, and Pavia, 845-850) sought to check the vagantes, and their efforts to take possession of benefices already conferred on others, while such penalties as excommunication, in the twelfth century Gratian also opposed them. In the thirteenth century Gratian Hohenberg (q.v.) again complained of them in his *Liber de simonia*, but matters became far worse in the following century, when the Synod of Mainz (1261), Aachenberg (1270), Treves (1310), and St. Fillion (1284) declared against the vagantes, while in Bavaria they were expressly excluded from the twelfth century, later spreading to England and Germany. These were the roving minstrels, mostly diocesan students or wandering clergy, first called *capitani* or *rhaldii* ("rascals"), and later, after the early thirteenth century, chiefly known as *goliards* or *goliarduses*, terms apparently meaning "sons of Goliath," i.e., "sons of giants." They were masters of poetic form, but many councils of the thirteenth and fourteenth centuries sought to restrict the goliards and their excesses. These measures seem practically to have suppressed the goliards in France by the end of the thirteenth century; but in Germany they survived until late in the fifteenth century under various names. Hugo of Trimberg devoted a special chapter of his *Rechnung* to the rhaldii and other vagantes, while in England Chaucer alluded to them in no complimentary terms.

Valdés, Juan de. See VALDES, JUAN DE.

Valdes, Giletta, 1870. J. von Flügge-Harttung, *Dogmengeschichtliche Forschungen*, pp. 10 sqq.; Götting, 1876; W. Meyer, in *Festschrift für Wilhelm Schellong*, pp. 18-24; Engelmann, 1904; Reinisch, *Christen Church*, vol. 16, p. 201.

VALDES, vil'-dez', JUAN and ALFONSO DE.

Alfonso on the sack of Rome (1). Juan's "Mercury and Sharon," Alfonso (1 2), Juan's Relations with Rome, and with Giulio Gonzaga (1 2), Late Writings (1 4), Theological Views (1 2).

The Hippo-Italian reformer, Juan and Alfonso de Valdés, were born as twins at Ginesa (44 m. s.w. of Madrid), Castile, about the end of the sixteenth century. Juan dying at Naples in the summer of 1541, and Alfonso at Vienna early in Oct., 1522. Alfonso, in 1520, accompanied the young King Charles to his coronation at Alfonso Aachen, and then went to Worms, on the sack where he witnessed the burning of Erasmus. Luther's writings, which he, the majority, considered but the beginning of the tragedy of the Reformation. A few years later he was imperial secretary to the high chancellor, Mercurino Arborio de Gattinara, and when the Spanish monks raged against Erasmus, Alfonso warmly defended the Basel scholar. In May, 1527, Rome was stormed and sacked by an imperial army, though without imperial sanction, and the pope himself was made prisoner. Alfonso voiced the sentiment of the court in a dialogue on the catastrophe between Lactantius, a cavalier of the emperor, and an archbishop just come from Rome to Valladolid. Lactantius, through whom Alfonso expresses his own views, declares that the pope, as a disturber of the peace and as faithful to his word, brought the sack of Rome upon himself. He approves the sentiment of the past temporal power and asserts that, since the expense of ecclesiastical corruption by Erasmus and the position insisted by Luther had alike failed to reform the papacy, God had turned to other means of conversion and had found them in the sack of Rome. The archbishop himself concludes the dialogue with the hope that the emperor would now take the reformation of the Church in hand. The papal nuncio, Count Baldassarre Castiglione, and Alfonso's fellow secretary, Juan Aleman, both sought to have this "ultra-Lutheran" document condemned to the flames, but the archbishop's grand inquisitor declared that the dialogue contained nothing heretical. Manuscripts, probably in Dec., 1528, Juan had written his dialogue "Mercury and Sharon," a piece full of biting satire on false Christians. At the same time, Spain is declared more happy than Germany, where Lutheranism had given birth to many other sects. The justice of the punishment of Rome is maintained, and the absolute need of reform is stressed. Both the "Mercury" and the "Lactantius" were printed anonymously, probably in 1529, repeated editions following; modern editions are by Uva's *Los Reformistas* (1909) and by

vol. 4 (Madrid, 1850), and by E. Böhm in his *Reformation*, Studien, parts vi, vii, (Halle, 1871-81).

In the year of Chastillon's death, Alfonso de Valdés was the emperor's secretary "Mercury Italy and Germany." At Bologna he attended the consecration of Charles by Sharon"; Clement VII., and there received Alfonso's papal favor. At this period, while a follower of Erasmus, he by no means understood the attitude of Luther, and his position with regard to the Reformation was that of the politician. He constantly acted as a careful mediator between the emperor, the papal legate, and Melancthon, taking care that the emperor should be well informed of Protestant doctrine, but denouncing the Augsburg Confession too bitter for its opponents to accept it. In Oct., 1531, he wrote from Brussels the imperial congratulations to the Swiss Roman Catholics for their victory over the Zwinglians at Kappel. In 1532 he was one of the agents in securing the imperial sanction of the Protestant right of possession until the next council of the Church on condition of securing their aid against the Turks. Early in October of the same year, however, Alfonso died at Vienna.

Juan de Valdés remained in Spain when his brother Alfonso left it with the emperor. In 1531-1532, however, he was in and near Spain's Rome, where he was made Cameriere Mediano di spada e maza at the papal court, with Rome the pope and the emperor at Bologna, and with Cardinal Cameriere at Rome, Feb. 24, 1533.

Giulia The pope promised to hasten the de-Gonzaga-sim concerning the marriage of the emperor's agent with Henry VIII., of England, who had repudiated her. This decision, rendered Mar. 25, 1534, was in favor of the queen, whom Juan had defended in his "Mercury," and the pope, desirous to prove his amicable intention, gave Juan a place at his court, though himself assailed in Valdés's dialogue. Juan's duties were merely nominal, but he remained at Rome until the pope's death (Sept. 25, 1534), when he went in the service of Cardinal Ercole Gonzaga to Naples, where he passed the remainder of his life. There, in the latter part of 1534, he wrote, at the earnest request of friends, his six sermons which, the *Diálogo de la lengua* (Madrid, 1737; latest ed. of E. Böhm, in *Reformation* Studien, vi, 359-470). At Naples Juan de Valdés became the spiritual guide of one of the most distinguished and beautiful women in Italy, Giulia Gonzaga, widow of Vespasiano Colonna, duke of Trajetto. Equally interested by personal interest and by spiritual unrest, she parted out her heart to Juan one day in Lent, 1536, when he was executing her home from a sermon by Bernardino Ochino (q.v.). For her consolation he wrote the *diálogo christiano* (Eng. transl. with the same title, by R. W. Wiffen, London, 1881), in which he maintained that Christian perfection consists in loving God above all things and one's neighbor as oneself. Such perfection is not the exclusive possession of monks and nuns, but is common to all in proportion to their faith and love of God. In 1534 Giulia seems to have retired to the Franciscan monastery of Santa Chiara, though she did not take the vows.

Apparently before the end of 1536 Valdés sent Giulia his translation of the Psalter from the Hebrew, with an instruction addressed to her, and probably his copy of the *Writings of the Psalm* (*El Salmo traducido*, ed. by E. Böhm, Rome, 1880; the commentary on Ps. 1-xii—all that are known—ed. in *Biblioteca cristiana*, Madrid, 1882-84; Eng. transl. by J. Betz, London, 1884). In the following year he sent her his commentary on Romans and First Corinthians (Geneva, 1536-37; Madrid, 1856 [*Reformation studies*, pp. 1-11]; Eng. transl., London, 1883). He likewise translated and explained the remaining Pauline epistles, except Hebrews, but all traces of these writings have been lost. From the epistle Valdés turned to the Gospel, and in 1540 he seems to have completed his *El Evangelio según San Mateo*, which he sent Giulia together with a general introduction (Madrid, 1580; Eng. transl., London, 1882). Concerning his further work on the Gospel nothing is known. In addition to his exegetical activity, Juan de Valdés wrote more briefly on a variety of individual problems of religion, his *Consideraciones* (119 in number, published in Italian translation at Basel in 1550; ed. E. Böhm, Halle, 1860; Eng. transl., *The Word and Ten Considerations of . . . J. Valdés*, Oxford, 1925; thirty-six were edited in the original Spanish by E. Böhm, in his *Protestante de Juan de Valdés*, Bonn, 1880). This latter work also contains all the minor Spanish writings of Valdés: seven letters (collections of at least thirty letters and of thirty-three responses to questions are known to have existed, though only one response, in Italian, has survived), and his *De la Penitencia cristiana, de la Je cristiana, y del buen cristiano*. In addition to the response already noted, there is extant, in Italian only, the *Modelo de al de amor ne Francisco e predicador el principio della religione cristiana* (Rome, 1545; ed. E. Böhm in his *Sul Principio della dottrina christiana; obra postuma*, Halle, 1870; reprinted, Rome, 1877); this collection also containing, besides the Italian version of the *De la Penitencia, the Delle piasità/consueche Della medesima piasità/consueche, Che si vit d'una a dona de Dio per God Cristo, and de al christiano comuna dubbio d'ogni de la piasa* (1 2) (Eng. transl. in *The Spanish Reformers, Three Opuscula*, London, 1828), *Sumario Opuscula*, first introduced to the Psalm, *Reformis, I. Christianis, and the Gospel*, the seven didactic letters, "consideration" 6, and the five "tractates."

The basic principles of the Gospel were summarized from the Bible by Valdés in his *Instrucciones christiana para los niños* (ed. E. Böhm, Rome, 1883), which children should know, he then made. Theolog. says, that God is their Father through his Word, human birth and Christian regeneration, and that Christ, in whom the Father and the Holy Ghost, through whom God began to fulfill what he had promised Abraham. The union of all those who receive the Gospel and are baptized in the name of the Trinity is the Church, and the characteristic of the Chris-



tion is love. The Christian life should be constant prayer (though only for what is promised in the Bible), fasting, and fasting—Christ's Sabbath; and only those will be saved who have accepted the Gospel that it becomes a situation in their lives and who have taken refuge in baptism as Noah did in the ark. In his doctrine of the Trinity Valens is perfectly orthodox, also holding that Christ is the son of God through generation, while the Christian is the son of God through regeneration. Of confession he speaks at length in the *Apologetica*, declaring that the sinner receives forgiveness not because he confesses, but because he believes in Christ. In commenting on 1 Cor. xii, Valens sharply attacked the abuses then existing in the celebration of the mass, yet in the *Apologetica* he maintained that the utmost spiritual benefit should be gained from the admission of the Blessed Sacrament, and advocated the hearing of mass whenever possible. He professed the greatest faith in the Scriptures and in their divine inspiration, yet looked beyond the letter to the spirit from which the letter proceeded. Finding his faith freed from the letter by the very inconsistency in certain details which it seemed to him to have. In his treatise on penance, faith, and life, Juan set forth his views on penance and on church discipline. Those of evil life and those who adhere to vain ceremonies and superstitious observances should be admonished after three warnings. Then there would be a Church very like that of apostolic times and almost a pattern of eternal life. He abstained from all criticism of the Roman Catholic Church. There was, however, at the time a strong tendency toward Evangelical principles in Italy. A general council was in prospect, and among the adherents of Valens were papal theologians, bishops, and archbishops, while his personal circle included Vernig, Colino, and Catenacci (q.v.). It was not till a number of years later that his books were forbidden.

(K. BRUNNER.)

VALERIANUS. Roman emperor 253-271. He was the son of Gaius, a soldier who had won his way from a low to a high station in military circles, and was the brother and colleague of Valentinian I (q.v.). Both brothers had been brought up in the camp, and officers they had in the time of Julian made mainly confession of Christian faith (Sozomen, *Hist. eccl.*, vi, 1; Sozomen, *Hist. eccl.*, vi, 1; both in Eng. transl. in *NPNF*, 1 ser., vi, 1). Valentinian was called by the soldiers to the throne to succeed Julian, and soon called as co-emperor Valens, to whom was assigned the East. Conditions were difficult at the time. The Goths

on the Danube were awaiting the moment to assail the empire. While preparing for this emergency, Valens was confronted by the rebellion and usurpation of the throne by Procopius, who was at length overthrown and executed, and his partisans severely punished.

Valens was soon drawn into ecclesiastical affairs. The general trend had improved the conditions for adherents of Nicene orthodoxy, and the two parties of Homoousians and Homoiousians were drawing together in union against Arianism, under the leadership of such men as Athanasius, Basil the Great, Eusebius of Emesa, and Gregory Nazianzen (q.v.). Valens was on the other side, though whether this was his early choice or was due to the influence of the emperor Athanasius and of Bishop Eudoxius is not known. At any rate, Eudoxius was in high favor. Valens in an edict of 260 removed the deposition by Constantius of the bishops who returned under Julian; among those affected adversely were Athanasius and Melitius of Antioch (q.v.). There resulted new attacks upon orthodox leaders and churches, but little real harm came of them, as systematic direction was lacking, personal and local relations seeming to dominate. The Prefect of Pontus Modestus was recognized as the enemy of the orthodox (Theod., *Hist.*, *MPL*, xxvii, 557). But Valens had no well-settled ecclesiastical policy and practical and political cares crowded fast upon him. Ecclesiastical persecution took the form of depositions, banishments, and confiscation of goods; that matters went so far as the infliction of capital punishment is improbable, and such stories as the deliberate burning of a ship with thirty clerics on board seem unlikely. Yet the actions of Valens called up antipathies of evil and evoked courageous opposition—though even here exaggeration appears in the tradition (Sozomen, *l. c.*, 26; Sozomen, vi, 16; Theodoret, vi, 19). The Novatianists were involved in the danger because of their agreement in Christology with the Nicene party, but they escaped because of the influence of a certain Marcellian, formerly a soldier of the palace and then instructor of the emperor's daughter. An edict of 270 or 271 was mistakenly interpreted as an attack upon the monks, but certainly had to do with political matters pure and simple. The relation of the emperor to orthodoxy seemed the more unpleasant because his toleration of paganism was apparently open. Theodoret (*l. c.*, vi, 24) implies that the edict of Valens during his stay at Antioch in the winter of 273-274, giving general toleration, was responsible for an outbreak of paganism. But in view of the fact that the population of Antioch was nearly entirely Christian, this information must be mistaken; yet the two rulers handled Hellenism with great care and were respectful only on special occasions. The reason for this was not religious indifference, but the certainty that the old religion was in its last stages.

Meanwhile the Gothic danger had grown, and in the defeat and death of the emperor on the battle of Adrianople orthodox saw the judgment of God. Yet Valens had performed his royal duties with great conscientiousness and constant regard for the

right as he saw it. He was earnest in seeking the welfare of the populace and in maintaining order, and his life was one of fidelity to the morality of Christianity and the Church. He was hampered by lack of education. But the Church was in him only an anti-Christian persecutor, and he left a tradition of him which is far from the truth.

(C. C. SCOTT.)

VALERIANUS. Besides the names named in the text in the ecclesiastical history by Sozomen, Sozomen, and Theodoret a valuable source is *Ammonius Maximilianus' Roman History*, written from Eng. transl. in *Library of Theology*, London, 1887. Consult further: L. S. Le Man de Tillemont, *Hist. des empereurs*, vi, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

VALERIANUS OF MURSA. See URBANUS.

VALENTINE. The name of several saints honored as martyrs in the early Church and in the Middle Ages.

1. Near Rome on the Via Flaminia, is the cemetery of St. Valentine, a Roman priest, whose name is found under Feb. 14 in medieval martyrologies. He was confused, if not originally identical, with Valentinus, bishop of Spoleto, or with Valentinus, bishop of Terni, though the Bern manuscript of the *Martyrologium Hieronymianum* places the latter under Apr. 14, and does not designate him bishop. The acts of both the priest and the bishop Valentine are late and untrustworthy.

2. The oldest Carthaginian martyrology records a Valentine under Nov. 13, but of this martyr, who was apparently an African, nothing more is known, except that the Bern manuscript already mentioned places him under Feb. 14.

3. There is mention of another Bishop Valentine, who labored in Rhætia in the first half of the fifth century. According to Eugippius (*Vita Severi*, xli), he was abbot and bishop of the Rhætians and died on Jan. 6 of an unknown year. Churches were dedicated to him in Noricum, and his grave was at Mainz, near Mainz in Rhætia. In 1708 his remains were brought to Passau. The *Acta* of this saint, which date from about the beginning of the sixteenth century, describe him as coming from the east to the vicinity of Passau, where he long labored as a missionary bishop. Since his sermons here made some impression, he brought Leo I. to translate him to some other sphere of activity. The pope twice refused, but at length permitted Valentine to retire to the Tyroler Alps, where he died shortly afterward. Such is the gist of a lead tablet which, claimed for the fifth century, can scarcely be older than the twelfth.

(A. HAVCK.)

VALENTINUS. On 1. *Acta*, Feb. ii, 722-234, of St. Leo, i, 136, and 395-377. J. F. B. *Compendium Nomenclaturae* . . . Valens, *Urb. 1741*, K. Schma-

cher, *Valens* . . . *Acta*, *Urb. 1741*, K. Schmacher in *Mus. Boian.*, 1744; *Valens*, ed. *nov. Schmacher* in *Mus. Boian.*, 1849; *Boian.*, 42, 130-221, 4, 131, *Hausk. KD*, i, 400.

VALENTINUS MILTON. Lutheran; b. near Uniontown, Md., Jan. 1, 1825; d. at Gettysburg, Pa., Feb. 7, 1904. He was educated at Pennsylvania College, Gettysburg, Pa. (A.B., 1850), where he was a tutor (1850-52); he was ordained to the ministry (1852); pastoral supply at Winchester, Va. (1852-53); missionary at Allegheny, Pa. (1853-54); pastor at Gettysburg, Pa. (1854-55); principal of Emmaus Institute, Middletown, Pa. (1855-57); pastor of St. Matthew's Lutheran Church at Reading, Pa. (1857-66); professor of ecclesiastical history and church polity in the theological seminary at Gettysburg, Pa. (1867-1868); president of Pennsylvania College (1868-1881); president of systematic theology and chairman of the faculty of the Lutheran theological seminary at Gettysburg (1884-1903). He was associate editor of *The Lutheran Quarterly* in 1871-78, 1880-83, and also after 1888. He was the author of *Natural Theology*, or *Rational Theism* (New York, 1853); *Theological Ethics* (Chicago, 1877); and *Christian Truth and Life* (Philadelphia, 1890).

VALENTINUS, val'en-tin'i-us. The name of three Roman emperors.

1. Valentinian I. Emperor 364-375. For his parentage see VALENS. He was born at Chladi (probably near the modern town of Mikavony in Lower Pannonia, Hungary) in 321; d. of a stroke of apoplexy at Bregetio (probably near Freising, 24 m. e.n.e. of Vienna) Nov. 17, 375. He was chosen emperor by the army after the sudden death of Julian (see JULIANUS, PATERNA CAESARIS). He combined with the sturdy qualities of a forward soldier the superiority of a clever strategist, and was devoted to the welfare of his kingdom. To civil office he carried over military strictness exacting strict discipline. While he had a certain harshness of disposition, he sought the company of the cultured and himself made essays in poetry. His life was conducted according to the ethical norms of Christianity. In contrast with his predecessors he was predisposed against the interference of the State in religious and ecclesiastical disputes, entering into these only when his duty as chief officer of state was clear or when peace and order were assailed (Ambrose, *Epist.*, i, 21; in *MPL*, xvi, 1004). This was the case in the double choice of bishops after the death of Liberian and in the rescript which made ecclesiastical jurisdiction independent of civil. Just as he refrained from imposing his brother's course by taking sides with the adherents of Nicene orthodoxy, so he did not enter actively the lists against Arianism—indeed, his second consort, Justina was an Arian. His edict forbidding the Montanists to set aside baptism was relatively mild (Theodosian Code, XVI, vi, 1), but the measures against the Manichaeans (see MANNICHAEANS) were severe (Theodosian Code, XVI, v, 3). His guiding principle was tolerance of all religions. The reason for this was not religious indifference,

formed the fountain of his doctrine. From these fragments no coherent presentation of the system of Valentinus can be constructed, and they are rendered the more difficult since they have been set in a new context and overlaid with the exegesis of the later Valentinian school; nor is it even known whether they are especially characteristic of the heresiarch's teachings.

II. The Valentinians: The description of Valentinianism as given by Irenaeus (*Irr.*, I, xi, 1; *Eng. transl.*, *ANF*, I, 322) can scarcely represent the teachings of its founder, corresponding in no points with his authenticated statements. According to this, the system was a genealogy of sons. At the head was a dyad, "the Ineffable" and "Truth." From this tetrad proceeded "Logos" and "Life," and, again, "Man" and "Church." These four pairs from the first octad "Ten" powers emanate from the Logos and "Life" and twelve from "Man" and "Church." This mysticism is closely a play on the number thirty, the number of the days in the Egyptian month. One of the twelve emanations fell and separated, and from her proceeded the further work of creation, she separated by a first boundary the abyss, or highest ground of the universe, where dwells the subjection Father, from the pleroma, where are the begotten sons. A second boundary separates the "Mother" from the pleroma. Christ was no emanation of the sons, but was born of the mother, remembering the pleroma, by a shadow, but since he was male, he cast the shadow from him and returned to the pleroma. "Mother," and of her spiritual potency, remained with the shadow, and now brought forth "feminine," or "At night," and with him "Left-Hand Aeon." Jesus is regarded sometimes as an emanation of "Fiducia," and with him "Left-Hand Aeon," who was separated from their mother and united to the rest (cf. *ANF*, I, 322); sometimes of Christ, and sometimes of the syzygy, "Man" and "Church." The Holy Ghost is an emanation of "Truth" (Epiphanius reads "Church"), and his work is the proving and fertilizing of the son whom he enters unperceived, so that they bring forth fruits of truth. This description is closely paralleled by one found in a letter of unknown origin, reported by Epiphanius (*Irr.*, xxii, 5-6).

Far different is the account of Valentinianism given by Hippolytus (*Philosophum.*, vi, 29 seq.), who repeatedly alludes to the doctrinal divergence of individual teachers of the school. At the head he places the "monad" or "Father,"

1. According non-sexual, inconceivable, the ultimate cause of all being. Originally polymorphous, self-sufficient and alone, but not loveless and solitary, and having the power of generation, this "monad" was led to create an object of affection. Thus emanated "Mind" and "Truth," a dyad which became the source of the life in the pleroma. From this dyad emanated "Logos" and "Life," and from these "Man" and "Church." The "Mind" and "Truth" produced the perfect number ten, in ten sons, and in initiation

of the first dyad the second caused the emanation of twelve sons. Thus there were, in all, twenty-eight sons, the number of the days in the lunar month, a fact pointing to the Oriental origin of this form of the system. The twelfth and last of the sons of the second line was the female, "Wisdom," who, seeking to imitate the mode of emanation employed by the Father, produced an abortion in the shape of feminine matter. This produced horror and alarm among the sons or the pleroma, and the Father, in pity, sent them to aid "Mind" and "Truth" emanated Christ and the Holy Ghost, and this new syzygy separated the abortion of Wisdom from the sons, thus removing the cause of alarm. The Father likewise emanated an "Aeon," which marks the limit of the sons (also called "Boundary" or "Participant"), beyond whom is the octad, and "Wisdom" outside the pleroma, whom Christ made a perfect son. The thirty sons now determined on an emanation of a common progeny of the pleroma to present to the Father, and the result was Jesus. Lower Wisdom, who longed for her authors, Christ and the Holy Ghost. The son found Jesus to be compassionate, who entered into a syzygy with lower "Wisdom," and relieved her of her sufferings by converting these into hypostases. From fact, the "psychic being," came the demigurge; from essence, the demigurge; and from need sprang repentance and the ascent of the soul. The soul belongs to the middle sphere, under the ogdoad, the heavenly Jerusalem, and above matter. The soul comes from the demigurge, who gave them bodies of demonic matter, even as he created the world. The last and the prophet likewise came from him. All the psychic have a veil upon their hearts which blinds them to the higher world of spirits; and when this veil was to be removed, the historic Jesus was born of the Virgin by the lower wisdom entering and the demigurge overshadowing her. He cures the sufferings of souls, just as Christ healed those of lower wisdom. A similar description is given by Oriental and an Italian branch, to the former belonged Ascletius and Bardesanes (q.v.), and to the latter Ptolemy and Hieronymus. The Occidental division was so widespread in Italy and southern Gaul that Irenaeus first pointed to it as *Hereticus Hereticus* against the Valentinians alone. The Oriental Valentinians were found especially in Egypt and Syria. By the second half of the fourth century the sect seems to have been restricted to Egypt, Manichaeism elsewhere absorbing its remnants.

Of the chief followers of Valentinus, Irenaeus mentions Secundus (*Irr.*, I, xi, 2). Epiphanius (*Irr.*, xi) ascribes to him a docteric Christianity (which his source, the *Synopsis* of Hippolytus, has assigned to the Valentinians. According to Irenaeus, Secundus, a male and a female tetrad, the former Ptolemy, being light and the latter darkness,

2. Secundus; a male and a female tetrad, the former Ptolemy, being light and the latter darkness, and he did not reckon the fallen power among the thirty sons but among their fruits, double the higher wisdom. Ptolemy, whose career is

utterly unknown, was still alive when Irenaeus wrote against the Gnostics (c. 180). The only extant fragment of his writings, except for his valuable epistle to Irenaeus (Epiphanius, *Irr.*, xxiii, 5 seq.), is a citation from an exegetical work by Irenaeus (I, viii, 5; *Eng. transl.*, *ANF*, I, 328-329). The epistle to Irenaeus is a reply to a question concerning the origin of the Old Testament law, and is distinguished for its calm, clear method of proof on a religious basis, as well as a simple theology instead of the abstruse series of sons. While the Church taught that the law came from God the Father and whom maintained it to be the work of the devil, Ptolemy held it to be partly from God, partly from Moses, and partly from the Jewish scribes. The portion derived from God was subdivided into (1) the pure legislation unmitigated with evil and fulfilled by the Savior; (2) the law mixed with evil, as the law of retaliation, destroyed by the Savior; and (3) the typical or symbolical, as the laws on the Sabbath, circumcision, feasts, and fasts, whose literal meaning the Savior abrogated in favor of a spiritual significance. The lawgiver can not be the perfect highest God, nor the devil; but the demigurge. The ultimate reality is the subject-matter of good, principle, essentially immortality and light; simple, absolute, the perfect God, whom the Savior called his Father. Of the two potencies produced by him, the demigurge is also God, but neither good nor evil, but merely just (doing evil). His righteousness is not perfect, yet he is the image of the perfect God. He created the world in which he exercises his providence, and he gave the law, so far as it was not the work of man. The second potency is the devil, who also is "God," but not to be identified with the demigurge. He is the adversary who creates destruction; his sphere is unrighteousness; his nature darkness and destruction, material and mutilation. The problem how the supreme God, capable by his nature to produce only what is like himself, could have created such imperfect beings is left unanswered, partly on account of a breach in the text. Possibly this was connected with a proemium of sons, by self-determination (Harnack). As to soteriology, redemption is given in the Savior, who alone knows the "Father of all." His function was to reveal the Father to man, and through this alone has he enabled man to grasp the mystery of the universe. The Christological formula, "of the same substance with the Father," which triumphed at Nicea, owes its origin to the Gnostic Ptolemy. Irenaeus, discussing this school at great length (*Irr.*, I, i-viii; *Eng. transl.*, *ANF*, I, 316-350), used certain "memoriae," whether by Ptolemy or by one of his pupils unknown. In the upper world, or pleroma, rule thirty sons. In the lower world, or "Aeon," is in whom "Gnosticism" (also called "Gnosis" and "Silence") is incarnate. Like a seed he places in "Silence" the concept of causing a beginning of the universe to appear, whereupon she bears "Mind" (or the "Only Begotten," "Father," "Beginning of All"), together with "Truth." These four—"Aeon," "Silence," "Mind" and "Truth"—form the first tetrad, the source of the universe. The "Only Be-

gotten" emanates as the beginning of the pleroma. "Logos" and "Life," and they, in their turn, "Man" and "Church." This is the first octad, which may also be regarded as a tetrad, whose pairs may be combined as androgynous. Ten further sons or five syzygies emanated from "Logos" and "Life," and twelve from "Man" and "Church," the last being "Wisdom." The first emanation, the "Only Begotten," alone was able to comprehend the "Primal Father," who was to impart this to the other sons; but "Wisdom," seized by a passionate desire to comprehend the "Father," would have been absorbed by his resentment and had not been checked by "Boundary," which watches over all outside the indecipherable magnitude of God. To prevent a repetition of this, "Only Begotten," emanated another syzygy, Christ and the Holy Ghost, who complete the number of the sons. In thankfulness for the instruction given them by this syzygy, the sons resolved to collect their best, and thus arose Jesus ("Savior," "Christ," "Logos," "The All"). The drama of the fall opens with "Thought" (*Enkyklios*), which, as the determination to penetrate, is also called "Adamoth" (Hebr. abstract plural, *Adamoth*, "According to wisdom"), and had man with the "Primum," position "she had evolved in "Wisdom," from the pleroma into the "void," without form or figure, like an untimely birth. Christ took pity on her and gave her a substantial, although not an intellectual form. She, retaining an "odor of immortality," still longs for the pleroma and the light of "Logos," which she strains to reach, only to be checked by "Boundary," throwing her into passion, fear, and ignorance. Nevertheless, from her desire toward her creator originates the orderly arrangement of the world, and the soul; while from the aggregate of passions issue the substance of matter. From the soul-material *Adamoth* forms the demigurge, who, in virtue of *enkyklios*, creates likeness of the sons. Thus arise seven heavens or angels, over whom is the demigurge, and above him *Adamoth*, thus effecting a copy of the heavenly ogdoad. From the sorrow of *Adamoth*, moreover, comes evil which becomes the devil, or "world-creator," and his evil angels, the demons. Man comes from the demigurge, being formed first of matter and then receiving his psychic element from the creator, finally acquiring his "healy nature." Unknown to the demigurge, *Adamoth* placed the pneumatic seed in man, so that he constitutes a trichotomy, as follows: matter, which is transitory; the psychic, endowed with free will; and the pneumatic, the seed and light of the world. No longer combined in one person, these three nature result in three classes of man: the pneumatic, who are worthy of perfection and may share in the pleroma; the psychic or animal, who are mentally awry between the good and the evil, and if they incline toward the former will attain to the intermediate place; and the material, who perish. Only the psychic need redemption, which is fulfilled by Christ. According

graph of its statutes required the synod to protect pure doctrine and guard against proselytizing. Under these circumstances, a storm of protest arose against a translation which not only undermined the authority of the Septuagint, but also lacked the Apocrypha, especially as there was an earnest desire to educate the people to use the Old Testament in the Septuagint and the New Testament in the original Greek instead of a Roman version. So sharp became the controversy that in Apr., 1835, the government forbade the use of the new translations in schools and churches, thus restoring the authority of the Septuagint. The orthodox party was not satisfied, however, and Vadianus was designated as the chief translator for the English. He replied in a "Brief Answer" (Albans, 1836), defending the translation and his work on it on both religious and scientific grounds, and referring particularly to the alleged attacks on the Septuagint before the synod, which condemned both his "Brief Answer" and his pamphlet "On the Modern Greek Church" (Albans, 1837), and sought in vain to have the government proceed against him. Through the entire affair acted discreetly for the Bible Society. Vadianus was instrumental in securing a more active study of the Bible among his countrymen.

Vadianus was likewise active in other departments of theology. Besides a work on the interpretation of the Scriptures, he wrote a "Handbook of the Elements of the Sacred Poets" (Albans, 1837), but became most famous for his "Elements of Ethics" (1838), a rationalistic philosophy of religion and system of ethics. The great ethical principles he laid to God and that human conscience, and he divided duties into those toward God, toward self, and toward man. The proof of his mission of God forms the introduction to the duties toward the Deity, and the demonstration of the immutability of his soul that of the duties toward self; while the theory of human society forms the preface to the duties toward man. (Oxford, 1838.)

TRANSLATIONS: *J. Weiss, Rede zur Eröffnung der evangelischen Kirche in der Provinz Aachen, Berlin, Nov. 12, 1836.* A. D. Krichen, *Gedächtnisrede an den verstorbenen König, Berlin, 1837.*

VAN HURLEN, JAMES HEART: Protestant Episcopal missionary bishop of Porto Rico; b. at Watertown, N. Y., July 7, 1836. He was educated at Yale (A. B., 1857) and at Berkeley Divinity School, Middletown, Conn. (graduated 1876). He was ordained to the priesthood in 1876, and was rector of St. Peter's, Millford, Conn. (1878-79), Trinity, Seymour, Conn. (1879-80), St. Paul's, Englewood, N. J. (1880-84), St. Paul's, Westburyport, Mass. (1884-90), and St. Stephen's, Lynn, Mass. (1890-1901). In 1892 he was consecrated bishop of the missionary district of Porto Rico. He has written *Latin Hymns in English Verse* (Boston, 1904).

VAN DYCK, van der, CORNELIUS VAN ALLEN: Reformed Dutch medical missionary; b. at Kinderhook, N. Y., Aug. 13, 1818; d. at Beirut Aug.

13, 1895. He was educated at Kinderhook Academy, and in medicine at Jefferson Medical College, Philadelphia (1839); appointed missionary of the A. B. C. F. M. for Syria, 1839; sailed from Boston for Beirut, Jan., 1840; was ordained by Syrian Mission in council, Jan. 14, 1840; principal of Missionary Seminary, 1848-52; then missionary in the Syrian field till 1857; translator of the Bible into Arabic from 1857; and manager of the Mission Press, 1857-80; physician to St. John's Hospital, and professor of pathology in the Syrian Protestant College, Beirut, till 1882; after that, physician to St. George's Hospital. He was "broad Calvinist" in his theology. He taught Hebrew in Union Theological Seminary, New York City, while superintending the printing of his translation of the Arabic Bible at the American Bible Society, 1860-67. He translated into Arabic the *Wrestminster Assembly's Shorter Catechism* (Beirut, 1843); *Schölkopf-Cotta Family* (1885); and was the author in Arabic of various text-books in mathematics, astronomy, and medicine. He was noted for his mastery of the Arabic language and literature.

VAN DYCK, HENRY JACKSON: Presbyterian; b. at Germantown, Pa., Nov. 10, 1852. He was educated at Princeton College (A. B., 1873) and at Princeton Theological Seminary (graduated 1877). In 1878 he studied at the University of Berlin, and upon his return to the United States held pastorates at the United Congregational Church, Newport, R. I. (1878-80), and the First Presbyterian Church, New York City (1883-1900); became professor of English literature in Princeton University, 1900. His writings include: *The Building of Babylon* (New York, 1884); *The Story of the Patriarchs* (1887); *Sermons to Young Men* (1891); *The Christ Child in art* (1894); *The Other Wise Men* (1895); *The Gospel for an Age of Doubt* (1899); *The First Christmas Tree* (1897); *The Builders, and other Poems* (1897); *The Lost Word* (1898); *The Gospel for a World of Sin* (1899); *The Telling of Felix, and other Poems* (1900); *The Poets of the Patriarchs* (1900); *The Friendly Year* (1904); *The Baking Peasants* (1904); *The Open Door* (Philadelphia, 1904); and other Poems (New York, 1904). *The School of Life* (1905); *Germany in apposition* (1905); *The Spirit of Christmas* (1905); *Days off, and Other Dispositions* (1907); *The Music-Lover* (1907); *Comrades by the Way* (1908); *House of Remembrance* (1909); *Chief Doors in the Holy Land* (1908); *White Stone and Other Poems* (1909); *Spirit of America* (1910); and *Complete Poems* (1911).

VAN GORNE, DAVID: Reformed (German); b. at Glen, Montgomery Co., N. Y., Dec. 11, 1837. He was graduated from Union College, 1856; and at the New Brunswick Theological Seminary, N. J., 1867; was pastor of Reformed Church (Dutch), Greenvale, N. J., 1868; of Reformed Church (German), Dayton, O., 1868-75; of First Reformed Church (German), Philadelphia, 1875-88; professor of systematic theology in and president of the Heidelberg Theological Seminary, Tiffin, O., 1888-1907; since 1907 he holds the same position in the New Central Theological Seminary, Dayton, O. His theological position is conservative. His publica-

tions embrace an edition of the Heidelberg Catechism (Philadelphia, 1881, 9th ed., Cleveland, 1908); *History of the Reformed Church in Philadelphia* (Philadelphia, 1876); *Trif and Cuddle Life in the Holy Land* (1880); *The Church and the Future Life* (Cleveland, 1904).

VAN KLEE, HIRAM: Disciple of Christ; b. at Washington Court House, O., Feb. 13, 1868. He was educated at Hiram College, Hiram, O. (A. B., 1892), Yale Divinity School (D. D., 1895), and the University of Chicago (Ph. D., 1900), where he was fellow (1898-1900). He was pastor of the Jefferson Street Church, Hiram, Ohio (1890-91), Central Christian Church, Nevada, Mo. (1896-97), and Christian Church, Jefferson City, Mo. (1897-1898); instructor in the Disciples Divinity House, Chicago (1898-1900), and since 1900 dean and professor of Biblical theology in Berkeley Bible Seminary, Berkeley, Cal. He has also lectured on oriental history in the University of California since 1902, and was secretary of the Board of Education of the American Christian Missionary Society in 1898-1900. In theology he is a moderate in his doctrinal positions and active in the practical administration of his denomination. He has written *The Rise of the Current Reformation, or a Study in the History of Theology of the Disciples of Christ* (St. Louis, 1900).

VAN MANEN, van-der, WILLEM CHRISTIAAN: Dutch theologian; b. at Noordvliet, near Gorkum (22 m. s.e. of Rotterdam), Holland, Aug. 8, 1862; d. at Leyden July 12, 1916. He received his early education in the schools at Benschop and Doedon (D. D., 1885, for his dissertation: *Onderzoek naar de eedheid van Paulus' eerste brief aan de Theσσαλονicensen*); was pastor of the Dutch Reformed Church at Alphen (1885-70), at Winkel (1870-75), and at Zierikzee (1875-84), showing himself a good preacher and taking a prominent part in the ecclesiastical and theological controversies of the time. In Oct., 1884, he became professor of theology in connection with the Dutch Reformed Church at the University of Groningen, and entered upon his office by delivering an inaugural address on Dec. 11, 1884, his subject being *Het persoonlijk karakter der kerkenlijks godsdienst* ("The personal character of a professorship of theology"), the next year he became professor of old (not early) Christian literature and New Testament exegesis at Leyden, and inaugurated his work in this his last earthly home by an address on *De forestor der Oud-christelijke letterkunde* ("The Chair of Old Christian Literature"). The very title of the chair indicates the point of view which Van Manen had brought himself. He had now for some time argued against the prevalent habit of distinguishing between the canonical writings of the New Testament and early Christian literature. He speaks of the whole down to about 160 A. D. under one category, "Old Christian Literature," preferring "old" to "early" owing to the previous use of the latter in a different sense.

Van Manen was not a popular preacher, yet he was always listened to with respect and even admiration by thoughtful hearers. His sermons were clear, but too closely reasoned and too full of matter to make it easy for the common man to follow them. That fondness for controversy which never left him showed itself even in his student days when (he, in 1884) he joined issue with one of his teachers—Van Oosterzee—on the question of the genuineness of II Thimothianians. In later years he had controversies with Anthon Chancer, A. Kuyper, and many others. Though at first he vigorously assailed the advanced views of Loman and other members of the Groningen school on the books of the New Testament, he afterward adopted their views, carrying them to a farther point than his predecessor Loman, Thiel, and others. He wrote largely for religious magazines—*Vierdaagsche Letteroefening, Godsdienstelijk Album, Theologische Tijdschrift*, of this last he was editor from 1890 to the time of his death.

In 1903, at the very zenith of his power and influence, probably owing to his excessive industry and zeal, he was suddenly laid low by a paralytic seizure, from which he never sufficiently recovered to attempt any further work, literary or academic, though his name remained among the editors of the *Theologische Tijdschrift* to the end of 1905. After a lingering illness in which the once strong mind gave way more and more, he died, greatly regretted by colleagues and by a large number of scholars in all lands. Even those who rejected his opinions admired his industry, courage, endurance, and transparent honesty. He had a tall, imposing figure, and was broad of shoulder, his large head being covered with a glossy quantity of curly hair.

His principal works were the following: (1) *Handleiding voor de Oud-christelijke Letterkunde* (1890); the substance of this work is given by the author himself in the article "Old Christian Literature" in *EB*; vol. iv; there is a brief analysis also in the *Huber Journal*, i. 183. Van Manen denies in this work that the so-called "Epistles" of the New Testament are letters proper; they are rather dogmatic and practical treatises by unknown authors, one of them coming from the pen of the Apostle Paul. (2) *Paulus*. This his greatest work, is divided into three parts: (a) *De Handelingen der Apostelen* (1890); on the Acts; (b) *De Brief van de Romeinen* (1891); on Romans; (c) *De Brieven aan de Korinthiers* (1896); on I and II Corinthians. Of this work, which discusses more fully most of the problems dealt with in the former work, an analysis is given by Thomas Whitaker in his *Origins of Christianity* (pp. 67 seq., 2d ed., London, 1909). Especially worthy of notice are his articles: "Paul"; "Philipians"; and "Romans," in *EB*, and those in *The Epistolary Plans*, yet in defending himself against Samuel Davidson. Though few theologians accept his millennial conclusions to which Van Manen came, Prof. T. K. Chacey, of Oxford, speaks of him as "the man whose future readers of the Bible will bless for having set Greeks and Epistles in intelligible time relations." It is significant that in May, 1904, the *Rechtvaardige Press Association* in London elected him as an "Honorary Associate."

T. WILSON DAVIES.

VATICAN COUNCIL.
First and Second Sessions
 I. Antecedent History.
 Preliminary Curves and Councils (1-17).
 Reception of Proposal: Topics Discussed (18-22).
 Curia in Religious Quarter (23).
 Attitude of the European States (24-27).
 II. Proceedings of the Council.
 1. From the Opening until Mar. 6, 1870.
 II. First Session (28-32).
 I. Antecedent History: The first addressible proof that Pius IX. intended to call an ecumenical council appeared Dec. 6, 1864, at a session of the cardinals of the Congregation of Rites. He then called in his Roman Curia, and soon extended this order to include all the cardinals resident and absent in Rome, to present their views. On that project, in the form of written opinions; and early in Mar. 1865, a committee of cardinals was appointed to examine these opinions. The majority of the cardinals agreed that a council was necessary, though there was not entire concord as to the matters to be treated. After that, the convening of a council was no longer an open question. So during April and May, and by advice of the college of cardinals, the prefect of the Propaganda, Cardinal Casterini, addressed to thirty-six bishops of various nations a formal request and ardent secret hope, to set forth in explicit terms the matters which seemed to them most worthy of consideration before the council, with regard to their diocesan interests. Pius IX. had himself compiled the list of these confidential advisers; he also made the first public announcement of the prospective council, on June 26, 1867, in his address to such princes of the church as had assembled in Rome for the jubilee festival. The preparation of the council developed upon an extraordinary congregation of the college of cardinals, briefly known as the "Central Committee." Its members included Cardinals Patrizi, Riminaldi, Passolunghi, Bissari, Casterini, and later, Barnabò, Billò, Capelli, de Luca. Their preliminary labors were occupied with selecting distinguished theologians and canonists as expert advisers of the council. These invitations were gladly by the propositions advanced by the monarch and by the various bishops. Only the ultramontane trend received such marked preference here; at the outset, that when the resultant resolutions became known, they were sharply contested. Besides the central committee there were advisory committees appointed: (1) on dogmatics, (2) on church discipline, (3) on religious orders, (4) on oriental churches and missions, (5) on ecclesiastical polity, and (6) on ceremonies. The labors of these committees were subject to the central committee's revision. There were intimate advisers actively engaged. The question as to who should be invited to the council at large occasioned prolonged inquiry and incidental scruples. Objections were raised against inviting the Roman Catholic princes. The bull *Alopius postus* subscribed by Pius IX. and the cardinals present in Rome, was

published on June 29, 1868; and convened the council to meet at Rome on Dec. 8, 1869. As the council was to be ecumenical, the bishops of the churches of oriental rites were also invited; and in a subsequent bull, all Protestants and others outside the Roman Catholic pale were summoned, on occasion of the council, to rejoice the Roman Catholic Church. However, the orientals declined the summons, without exception, and on the Protestant side the invitation was disregarded. The papal invitation found some acquiescent response within the Anglican church; yet here, too, there was counterbalancing opposition. Thus the Curia's hope of inducing the schismatic orient and the world of Protestant heresy to some recognition of the Curia's contemplated measure came to naught.
 The reception accorded to the impending council in Roman Catholic circles was not everywhere alike and underwent great fluctuations. Little could be deduced from the terms of conversation.
 2. Reception respecting the problems to be solved, but because the sweeping phylanic proposals; in fact the entire sphere of Christianism's interests. Yet this very last suggested, thus allowed the Curia complete freedom of action. Moreover, because no ecumenical council had assembled in the past three centuries, the present design took on the mystic and halo of the extraordinary. Features of this kind at once inspired popular favor for the plan of a council and evoked approval on every side. Nevertheless, an increasingly powerful reaction set in among liberal Roman Catholics, when once the illusions began to dissolve which at first had enlivened the motives for convening the council. What especially illumined the horizon in advance, was a new famous article in the *Civiltà Cattolica*, a review conducted by Jettis. This article appeared in the form of correspondence by way of France, under date of Feb. 6, 1869, and purported to reflect the views of many Roman Catholics in France that the council would be brief, seeing that its majority stood unanimous. There were named as topics of procedure: confirmation of the *Syllabus* (q.v.), promulgation of the infallibility of the pope, and dogmatization of the doctrine of the bodily assumption of Mary. The impression produced by this article was enhanced by the fact that Archbishop Doehring of Mecklenburg was warmly praised in a papal bull, dated June 29, 1869, for his pamphlet *L'Infallibilità di concilio universale* (Malloni, 1869), wherein he requested that doctrine's formal definition. Thereof the conviction gained wider currency

that in quarters of chief control there was a determined purpose to have proclaimed the doctrine of papal infallibility. It seems attended the general uncomform. In Italy, Count Biondini exerted himself toward opposing the Vatican Council with an ecumenical council of freethinkers, which actually convened at Naples, in Dec. 1869, but was a feeble affair. Hence, even before the council assembled, the most momentous of the topics afterward presented for its definitive resolutions was already the theme of radical controversy; while the prospects for a smooth acceptance of the projected dogma kept shrinking month by month.
 The impending council did not fail to excite the attention of civil governments in Europe. On Apr. 9, 1869, the Russian cabinet president, Prince Gortschakow, of Holnstein-Schillingfürst, addressed to the emperor's diplomatic representative a circular dispatch, drafted by Dollinger, requesting them to inform themselves with reference to the intentions of the governments as to the question whether they were not expedient to adopt, in advance, a common or identical course of procedure whereby the holy see could be advised of their contemplated bearing in relation to the ecumenical council? However, Gortschakow's suggestion found but little response; and the answer, at best, were either negative or evasive. The ill-omen of his proposal was attributed by Holnstein himself, in the main, to the Austrian government and its repugnant attitude. Austria rejected his proposals and denied the imminence of any danger, save that emotional tension was to be feared in increasing degree, should there be an appearance of restricting the freedom of the Roman Catholic Church. Prussia deemed preventive measures not in season, and simply declared herself to be ready to safeguard the rights of the State, in the event of contingent resolutions that should encroach upon the civil prerogative or jurisdiction. The position of France in relation to the Curia, since France was the power that was able to determine the further continuance of the States of the Church, was different from that of other governments. But while the attitude of France was an uncertain factor under the influence of the French negotiations with Austria and Italy, still France decided in favor of prolonging the occupation; and even declared, in a note of instruction to the French envoy Banneville at Rome, dated Sept. 19, 1869, for the prospective definition of the doctrine involved when the pope spoke *ex cathedra*, with express recommendation, however, that the utmost wisdom be applied in drafting the terms thereof. Opposition to the Curia's policy was not to have been expected from England, Spain, and Portugal. So the various governments forbore to exert any pressure upon Rome in the direction advised by Holnstein; and except Russia, which forbade Russian prelates the journey to Rome, they had no obstacle in the way of attending the council.
 II. Proceedings of the Council.
 1. Opening until Mar. 6, 1870: The Curia had observed silence in regard to the council's tasks. That

the promulgation of infallibility had been long in preparation in that quarter and that the attainment of this goal was the chief object of the entire council, have been demonstrated by Friedrich (see bibliography). This is a point especially to be noted since Grandet, in his opposing work, affirms the contrary with great certitude, and since a correct understanding of the course of the convention depends on the detail that the Vatican Council be conceived as the product of ultramontane growth in the nineteenth century. From the beginning of the council, the question of infallibility stood central in point of general interest, and acted in a segregative way as touching party tactics. That the majority was resolved to vote in the affirmative is above reasonable doubt; although there was some uncertainty as to whether the opposition would prove aggressive, and to what extent, if considerable. In fact it was stronger than had been expected, and prevented the council sessions from running that expeditious course which had been so confidently predicted by the Council's article.

The prelates who had already reached Rome were convened in a preliminary synodal assembly in the Italian Chapel, Dec. 2, 1869. Part IX, that delivered an address, the names of the officers were announced, and these officers were:

1. *Præses* - the order of business were distributed, with the heading *Magistralis oratio*, dated Nov. 27, 1869. As presidents were named Cardinals de Rossi, de Luca, Rivaroli, and Capelli. By this order of business, which he issued without action by the council in the premises, Part IX, insured for himself a determining influence over the convention. The most important articles follow:

As the pope claimed it as his exclusive right to the subject of the council's proceedings. The synodal delegates are permitted, of course, to make motions, yet with extreme limitation, since the pope was to decide whether they should be laid before the council; § 3 obligates the members of the council to silence in regard to the proceedings; §§ 4 and 5 touched upon the synodal delegates' assemblies, the congregations general, and the public sessions. In the congregations general, whose directors were named by the pope, the drafts of decrees laid before the council were to be debated and voted upon, but only in a preliminary way. At the public sessions, deliberations were no longer to be held, but only the final votes. The result of these was certified by the pope, in personal attendance, and was to be his decision, "the holy council approving." The votes were to be placed in a box. In the event of a tie, the president, together with the attending ecclesiastical, and those were to be elected by the council on written ballot. § 9 forbids the attending ecclesiastical to quit the council before its termination, except by permission. For council chambers, and this also for the congregations general and the public sessions, they made use of the right transport of St. Peter's Church, this being shut off by a lofty wooden partition. From

the very first day, however, this area proved unsuited on account of its defective acoustics.

The first public session took place Wednesday Dec. 8, 1869, with the opening on a festival. Under the presidency of the second public session for Thursday Jan. 6, 1870, however.

To what extent the question of infallibility dominated the council quite from the start appeared from the details of the various committees. The chief promoters of the motion actively in favor of the definition at issue met in private conferences, and then agreed on the plan that no one be elected of whom the proposed candidates were prepared and photographed. And all these propositions found acceptance with the council. The ratified order of business provided some contradiction directly after the work of the council began; but all motions presented before the pope in favor of changing that first routine were set aside. The council's debates began only with the fourth congregation general, Dec. 28, and turned on the "schedule of faith." The discussion assumed an unexpectedly prolonged course, for the topic was crystallized in many quarters. The premature appointment of the second public session for Jan. 6 occasioned the leaders of the council no small embarrassment. In fact, such a thing as passing upon the "schedule" in the way of a conciliar decree was then and there impossible. So, too, the hope had to be abandoned of seeing the question of infallibility established by independent discussion, as though by seclusion and independent discussion, since Archbishop Darboy of Paris notified Cardinal de Luca, Dec. 27, that in the event of an adjournment, 100 bishops would straightaway leave Rome. Accordingly, the second public session, Jan. 6, 1870, had to be occupied by taking the synodal delegates' formal deposition in support of the Council of Trent. The inopportune of this second session is to be explained by the fact that it now marks a critical juncture in the council's history. The proceedings extended till Jan. 10. The project under consideration appears to have found unqualified approval with not one of the thirty-five speakers, but rather three prevailed great discussion respecting the degree of requisite amendment in the case. The result of the proceedings in six congregations general was on Jan. 10, to refer the issue, along with its proffered objections, to the deposition on faith.

In the following weeks (till Feb. 22) the council deliberated in sixteen congregations general (numbered 11-26) concerning schedules of discipline and questions of church life. And though these proceedings form simply an episode in the long history of the council and led to no concrete result, still they affected some details. It appears that many of the synodal delegates entertained a broad conception of the necessity of reform; while other utterances were heard to this intent, and in no subdued tone, such as were harshly anticipated by the Curia. During the discussion of the "schedule concerning bib-

op, symbols and vases general" the objection was raised that the proposition touched only upon the duties of bishops, but not on the necessary reform of the college of cardinals and the Curia. The demand was also made that the papal office be made accountable to others than Catholics. In the matter, it was proposed to internationalize the Roman administration, and to decentralize the ecclesiastical administration. There was, furthermore, criticism of the manner of treating impediments to marriage, dispensations, and taxes. When the matter of provincial synods came up, some remarkable conditions were debated before the Curia. There was even a demand expressed in the direction of national synods, and of regularly recurrent ecumenical councils. After these "schedules" had been discussed by thirty-seven speakers, they were referred, at the sixteenth congregation general, Jan. 25, to the deposition on discipline for revision. From Jan. 25 to Feb. 8, thirty-eight speakers discussed the "schedule concerning the life and character of the clergy," including such details as the spiritual exercises, the common life of the priests, ecclesiastical defects in the Breviary, and the propriety of clerical boards. The proposition was referred to the deposition on discipline. From Feb. 10 to 22 (general congregations 24-26) the council was occupied with the "schedule" concerning a small catechism, the pope having expressed his intention of having a small catechism prepared, in order to abate the diversity of instruction regarding the elements of the faith. This catechism was then to be translated into the various national tongues, while the bishops retained the liberty of dispensing catechetical instruction independently thereof. However, while the idea of uniting such instruction had strong endorsement, it also encountered vehement opposition, quite variously prompted. This schedule was also referred to the deposition on discipline.

A noteworthy landmark in the history of the council is supplied by the publication, during the twenty-ninth congregation general, on Feb. 22, of a new papal decree dated Feb. 20, which must be designated as an order of business. The most important of its provisions were the following: Stricter as a "schedule" shall henceforth no longer be made orally, but in writing; and this, too, within a period of time to be determined by the presidents when the given schedule is proposed (§ 1). Such strictures are to be accompanied with suggested amendments (§ 2), and shall be rendered before the secretary of the council, who refers them to the competent deputations (§ 4). Coupled with a summary report on the previously rendered strictures, the schedule, as amended by the committee or deputation in charge, goes to the council for oral discussion (§ 5). Speakers dissenting from the questions in debate shall be invited to order by the presidents (§ 10). In case the subject of debate be exhausted, then the presidents, on written motion of ten synodal delegates, may put the question before the congregation general, as to whether the discussion shall still be protracted; and the majority decides (§ 11). Majority vote also decides the matter of adopting a proposition (§ 13).

The voting is done orally, by *placet* or *non placet*, though a conditional *placet* is also admissible, the given condition being in writing (§ 14). What prompted this change in the order of business was the tedious routine of the council's proceedings, which in the course of three months had brought not a single schedule to formal conclusion. That this new order of business was adopted to expedite the transaction of business proper is evident; yet the advance was only contingent in that the council might have to pay for the abridgment of its proceedings by disadvantages of another kind. Protesters were lodged against the altered order of business by the leadership of Archbishop Darboy of Paris, by fifty bishops on Mar. 1, by twenty-two other bishops, led by Cardinal Schwarzenberg, on Mar. 4, and by fourteen bishops, predominantly German, on Mar. 7. However, these protests accomplished nothing, not even a written acknowledgment. Yet the subject of altering the order of business was not simply the better dispatch of the council's labors; it especially hinged on the point of carrying the definition of infallibility through the channels of parliamentary resolution, after it was seen that the measure could not be adopted by acclamation.

A fortnight after the council opened, there were conferences in progress on the part of a small coterie of those favoring the definition, touching their manner of proceeding. Petitions for motion of the definition were subscribed by about 480 bishops. Not until the opponents of definition actively unite. Their deliberations began Jan. 8, and in five counter-decisions, which were subscribed by 136 bishops, the pope was brought to make no proposition to the council on the subject of infallibility. But the committee on motions resolved to commend to the pope the acceptance of definition. Through these memorials for and against the question of definition, the presence of two parties at the council had become altogether patent. What occasioned great surprise was the relative status of the two elements, locally surveyed. The process of "ultramontanism" the Roman Catholic Church had advanced quite too far, and the Ultramontane trend of the council was much too pronounced for any doubt as to the issue of a dogmatic decision on the subject of infallibility. The sensation was the strength of the minority, the impressive gravity of whose opposition stood all the more enhanced by the dignity of not a few personalities on the minority side, as by the partisan grouping along lines of nationality. Among the German bishops there were thirteen opponents of the definition, whereas only four of the German bishops advanced the definition; among the Austro-Hungarian bishops the majority were on the opposing side; in the case of the French bishops, one-third of them sided with the opposition. Several of the bishops from the United States opposed it. Among those members who disclosed special and in favoring infallibility, Archbishop Manning of Westminster, and Bishop Senftbrunn of Regensburg stood forth with prominence. Their strength was in the firm assertion of the ne-

osity of defining the given doctrine; while the strength of the minority was their theological erudition and intelligence. That was no accident which arrayed the Spanish bishops without exception, on the side of the majority and three-fourths of the German episcopate on the minority side; this relative attitude was conditioned by the level of the theological training of the clergy in both countries.

It was a serious obstacle to the minority, that the pope took aggressive and open stand against that minority's formulated position. Here, 6. **Misère**—but, the decision of the contest depends upon the question whether or not the minority possessed the inherent strength and sufficient confidence in its cause to assert and carry its will.

It was precisely this internal competition which the minority lacked. All that held their imposing array together was the sheer denial of the question of defining the infallibility of the pope on grounds of expediency, not the disavowal of the doctrine itself, though many of the minority had espoused this extraneous position. Accordingly, the minority's platform was one of negation simply. But the sphere of its action was thereby seriously restricted, and it lacked the momentum that produces positive results. It could collectively utilize merely a sectional scholarship was elaborating in support of the conflict against the doctrine itself. The opposition must needs collapse forthwith when situations occurred which considerations of expediency and even contradicted its very existence. Lastly, the minority was handicapped by the lack of a commanding leader.

The drafting and circulation of the memorials with reference to the matter of infallibility was accompanied by extensive discussion in a periodical way, proceeding from members of both parties at the council. Much attention was focused in France by the controversy on the Honorius question (see Honorius I) between Auguste Joseph Alphonse Gratry, French neoscholastic and sometime oratorian, and Aristhème Duchesne, and by the pamphlet *Ce qui se passe en ce concile*, against which the council deemed it necessary to protest, the more because the article showed expert knowledge of the situation. Still stronger was the agitation in Germany, where the scientific training of the clergy was too advanced for a surrender to the new dogma without resistance. On Jan. 10 Dollinger published his signed article on infallibility in the *Speyerer allgemeine Zeitung*, and this evoked wide comment.

On Jan. 31 there had been distributed among the synodical members the schedule entitled *Solennis constitutio de dogmate de ecclesia Christi*. This stated, that the Church is the mystical and *status*; alone on the Christian religion be duly practiced (chap. 2); that the Church is the one perfect society (chap. 2); that corporate bodies detached from the Church can not be designated as part or parcel of the Church (chap. 3);

that only through the Church, and consequently in the Church, can salvation be obtained (chaps. 6, 7); that the Church is imperishable and indestructible (chaps. 9, 10); that the Church possesses a peculiar power and authority (chap. 10); that in this body Christ, has instituted the primacy of the bishop of Rome (chap. 11), which involves the possession of temporal sovereignty (chap. 12); in case of disharmony between Church and State, the State is to blame (chap. 12). The civil rulers, too, are bound to the law of God, and the decision as to how this is to be administered appertains to the supreme teaching function of the Church (chap. 14). The closing chapter claims for the Church the province of instructing the young, freedom in the sphere of training the clergy, and exemption of the clergy from military service, unrestricted franchise for the religious orders, etc. Under the head of canon law may be read (No. 22, 23). "If any one says that the supreme rule of conscience in respect to public and social affairs is vested in the law of the body politic, or in the public opinion of man, or that the judgments of the Church do not reach over the said affairs (by which judgments the Church pronounces concerning what is lawful or illicit and unlawful), or that something is lawful to be done by force of the civil justice which is subjected by the divine justice or law of the Church, let him be anathema." When, in spite of the injunction to secrecy, this proviso came to be known by the press of all Europe, the civil governments were admonished to be vigilant, and were urged to defend the civil constitution, last, and were urged to defend the civil constitution, now named by the doctrine of a vanished era. On Feb. 10, the Austrian Count Beust notified the Austrian ambassador to advise the cardinal secretary that the publication of any such ruling, prejudicial to the respect for the law of the land, was forbidden in Austria and would be visited with legal penalties. In a dispatch of Feb. 20, communicated to the other powers, Count Thiers, French minister of foreign affairs, repudiated the schedule's express encroachments upon the civil jurisdiction, and demanded that before the council proceeded to draft resolutions upon questions relating to civil draft, the holy see should give the French government opportunity to convey to the council the French conception here. Antonelli, however, answered coldly, and nothing was ultimately achieved by these protests, since more active measures were not initiated. The change in the French ministry on Apr. 18, by which Ollivier became minister of foreign affairs, obviated all danger of direct coercion upon the council from a French quarter. And the same political considerations which decided Napoleon III. in favor of great reserves, were of controlling weight with Bismarck, while England also maintained her policy of reserve and non-interference. In the council's proceedings, the grand stroke fell on Mar. 6, when a supplementary article to chap. 11 of the schedule *De ecclesia* was addressed to the members of the council. This appended here the heading, *Resolvens profectorem in rebus de dogmate definitivis erroris non posse*, "The Roman pontiff can not err in defining matters of faith and morals." The time of the Curia's evasive policy was past, and the council faced a clear situation.

3. **Third Session, Sunday Apr. 24, 1870:** Before the congregation general had resumed their sessions, attempts were made by the majority to accelerate the opening of the proceedings. The minority demanded that this difficult matter be not presented under the order of the day until it was carefully examined by the members of the council. The pope himself was approached first in an audience, next in a memorial dated Apr. 22, with the outcome that the desired proceedings were not further postponed.

The congregation general from Mar. 18 to Apr. 19 were occupied with deliberations over the revised schedule *De doctrina ecclesie*. Within the main committee on this business, a subcommittee of three members had been appointed, who, in turn, delegated the substance of their labor to Bishop Martin of Padua, and he utilized the aid and support of Professor Kiepert. The entire deposition's transactions eventually reached the result that only the first part of the schedule, that under the head *De fide ecclesie*, was referred to the congregation general; whereas the second part, that under the head *De ecclesia*, did not come up for action at all. In the general debate beginning on Mar. 18, and inaugurated by the report of Archbishop Simon of Cremona, among the speeches delivered in course of the special debate, the one by Bishop Brosmayer, on Mar. 23, created a tempest. The designation of Protestantism as a "part," in the discussion then formed, is believed to have provoked a very vigorous rebuff by way of Berlin. That strong influences were brought to bear, indeed, against such definition and sentence of Protestantism is evident from the circumstance that the offending passage was altered by the deposition on faith, so as to modify the sense advanced by Brosmayer. So the revised text no longer derived naturalism from Protestantism, etc.; while the term *part* was replaced by *genus*. After these alterations, the preliminary part of the schedule gained formal adoption. At the forty-fifth congregation general, on Apr. 12, the entire schedule came up for action, and was adopted by a vote of 273, while eighty-three voted *placet juxta modum*; not until Apr. 23 did the minority decide, and this chiefly owing to the efforts of Cardinal Rauscher and Schwarzenberg, in favor of voting *placet*. At the public third session, which occurred on Apr. 24, with an attendance of 667 ecclesiastics, the *Constitutio de fide ecclesie* was unanimously adopted; the ratification of the same was at once confirmed by the pope.

4. **Fourth Session, Monday July 18, 1870:** Worthy of note here are the attempts of some bishops of the minority to enlighten, along literary lines, their fellow synodical delegates in regard to the momentous difficulties opposing their definition. But owing to censorship of the press, those writers were obliged to produce their articles away from Rome. Cardinal Rauscher thus wrote *Observationes quoad de infallibilitate ecclesie solutio*; from Bishop Hefele there appeared *Quatuor Haverli papers*; Cardinal Schwarzenberg presented the tract composed by his counsellor (Prof. R. Mayer, of Prague): *De summi pontificis infallibilitate*; while Bishop

Keteler distributed his *Quatuor*, which on arriving in Rome was seized by the post-office, and liberated only after vigorous effort. The impression produced by these writings was not inconceivable in its way; although it had no decisive effect upon the council.

So far back as the congregation general of Apr. 20, the proposal of a "scholastic dealing with the bishop of Rome" was formally announced. Among the majority this step was hailed with joy.

1. **The joy**, though seven-eighths members forewent, was lodged vigorously but was protest on the ground that the doctrine of infallibility was treated irrespective of prior determination of the doctrine of the church on that subject. The statements which the members were to tender by Mar. 23 concerning the schedule *De ecclesia* had already largely been turned in; and on Apr. 27 proceedings were begun in regard to the draft of the new schedule, which proceedings were completed on May 8. The new schedule, together with the report of the deputation on faith, was referred to the synodical deputation on May 9. The title of this was: *Constitutio dogmatica pro de ecclesia Christi*; and the document comprised four chapters, besides introduction: (1) "On the institution in the blessed Peter of the apostolic primacy"; (2) "On the perpetuity of Peter's primacy in the bishops of Rome"; (3) "On the force and extent of the Roman bishop's primacy"; (4) "On the Roman bishop's infallibility." There were three collateral canons. This new schedule was based on chap. 11 of the former schedule *De ecclesia Christi*, and the supplementary chapter of Mar. 6.

On May 13, the general debate began at the fifth congregation general, being inaugurated by the report of Bishop Piaz of Ferrara. This debate occupied fourteen congregation general sessions.

2. **Debate** also, and occasioned sixty-four speeches, as follows: On general theoretical grounds in favor of infallibility, 17; in favor of formulating a dogma, it is held not only to be necessary that such doctrine be contained in the divine revelation, but that the word of the Church require its definition; accordingly with opinion of opportunism or reasonable expediency persistently came forward in the debate. Bishops on the minority side denied the expediency, while the majority attempted to demonstrate the necessity of the dogma, and, above all, to justify the same by reference to conditions at the time. That whole countries yearned for the institution of the definition was asserted widely, and its expediency was postulated largely on the defect from the non-Catholic churches of such men as Cardinal Manning in England, Archbishop Scherzer of Utrecht, Holland, Archbishop Malabrena of Corsica, of the schismatic Greeks. But neither side could work conviction on the opposing side; the debate might have lasted months longer without effect.

So, on June 2 a motion was adopted for closing the debate, though forty enrolled speakers were thus deprived of the floor, a fact which evoked a feeble protest presented by eighty-one synodical delegates. The special debate, beginning on June 6, turned on the introduction, while discussion over the first and second chapters, et seq., was soon dispatched, and

these portions were adopted with but slight alterations. Greater difficulties came to light over the third chapter, wherein the nature and the meaning of the primacy were defined. In this case the statement that the pope enjoys "the full power of teaching, ruling, and governing the universal Church" provoked the demand for some supplementary statement as to limitations. There were also differences of opinion regarding the propositions embraced in the measures projected declaring the pope to be the supreme judge in the sense that an appeal to an ecumenical council from his ultimatum was thereby precluded; because the recognition of this clause involved a direct recede to the issue of infallibility. Finally, some scruples were aroused on the point that the pope's power of jurisdiction was designated as episcopalis, ordinarius et inextinguibilis. Subsequently, when the disputation on faith turned in its report, on July 5, over the proffered forms of amendment, still further sharp disputes occurred over the third canon, which had been modified and revised in a manner not provided by the original motion. Chap. 3, together with the appertaining canon, was formally adopted on June 11.

It was with thinned force that the council took up on June 15 the special debate on chap. 4. The address of the Dominican, Cardinal S. Chiesi of Guidi, archbishop of Bologna, attracted peculiar attention. The speaker did not contest the pope's infallibility, save that he attributed this purely to the definition of the pope, not to his person. He also asserted that the pope is bound by the antecedently formed council of the bishop, who testify to the tradition of the Church. Cardinal Guidi was directly summoned to the Vatican, where Pius received him personally, and quashed the appeal to the tradition of the Church with his now famous remark: "I am tradition." Early in July the conviction permeated the council that what could be said for and against the proposition had already been said. The tide of opinion favoring their turn to debate increased from day to day, so that on July 4 the synodal debate could be closed; by this time 600-700 had spoken on the pending topic, chap. 4, and sixty-six had refrained from doing so. The great contest now rapidly reached its end; chap. 4 was adopted on July 13, whereupon the entire assembly was brought to vote. The result caused great surprise, not because the schisma was adopted, since this was foregone, but for the reasons that of the 601 ecclesiastics in attendance, only 451 voted *pro* (i.e., *yes*), whereas 88 voted *non pro*, and 62 in the form *pro* *sub* *modo* (i.e., *yes*, with a qualification). Eighty who were in Rome or in the neighborhood did not vote at all.

In view of the impending decision, the opponents of the definition made a last attempt to influence the result. In a memorial *Ex Desiderio Hominum de ecclesia*, Archbishop Darboy addressed an appeal to the members of the council. The memorial was signed by the minority and the leaders of the council, and was to them so ill-received, that it was deemed necessary to protest against its publication. On the evening of July 13 a delegation

of six bishops of the minority (Simon, Ghislinhien, Darboy, Scher, Ketteler, and Rivet) was received by Pius IX. What they requested fell far short of the desires hitherto expressed by the minority, for they now restricted their petition to the two points that the passage on "plenitude of power," in chap. 3, be stricken out, and that in chap. 4 the statement about papal infallibility be supplemented, so as to read that the pope shall support his position upon the witness of the Church. Ketteler protested himself before the pope, and brought him, "O that the father of the Catholic world might grant peace to the Church and the episcopate by some small concessions, and so restore that unity now lost." While Pius made no definite admission, his demeanor professed new hopes. That those were fallacious appeared by the very next day. For the result was to intensify rather than to soothe the divisions already of themselves and not contingent upon the consensus of the Church, which amended form was adopted by the eighty-sixth congregation general, on July 16, without preliminary deliberation.

With the appointment of the fourth public session for July 18, when the final vote should occur, the contest over infallibility entered upon its last stage.

The minority was really in a desperate quandary. Firm party organization "infallible" it neither commanded nor could procure. Indeed, a compact front was now

the less possible, seeing that after proclamation of the dogma the issue of receding had assumed the shape of an immediate, imminent, and instant fact. For in the present contingency, the exercise of that ordinary right of receding which was properly loyal toward the person of the pope, who had left no doubt on the point that he attached the utmost weight to the adoption of the pending dogma. In circumstances of this kind, there was no other becoming exit for the minority than that of absconding themselves from the session, and this policy was commended and facilitated by the Curia itself. For with up to this point the synodal delegation had been forbidden to quit Rome, on July 15 the members of the council were granted a general leave of absence. Whereupon, on July 17, fifty-five bishops of the minority forwarded a note to the pope, in which they reaffirmed their vote of July 13, and stated that in deference to him they intended to stay away from the session. The danger that any considerable number of bishops would not submit to the forthcoming dogma was accordingly set aside before taking shape at all. At the public session on July 18, 258 ecclesiastics were present, and all voted *pro* save Bishop Florio of Orleans and Bishop Fitzgerald of Little Rock. The pope then announced the definition, and proclaimed the confirmation of the decree. At the same session, the two opposing bishops renounced their submission.

4. Preparation of the Council's. Three further congregations general assembled after the fourth session, but no important matters engaged the attention of the council, attendance on which dwindled from about 1,000 to 104. Active interest in behalf

of the ecumenical concourse was now ebbing in the past. On July 20 the synodal delegates received copies of the *Admonitio super episcopalis submissione*, to which no action was taken. The revised *Schemata de sede episcopali* became the subject of a brief debate on Aug. 23, and was adopted Sept. 1. Then followed the repeal of the Statutes of the Church, and this furnished an adequate occasion for discussing the merely vegetating convention, to say nothing of dealing a blow against the Italian government. In the bull *Postquam Dei munere*, dated Oct. 30, Pius IX. declared that in consequence of the "marvellous invasion" of the city of Rome conditions had not in which inspired the lack of the necessary freedom, security, and quiet for the council's deliberations. For this reason, as also with due regard to the fact that the state of affairs produced by the great convulsions abroad in Europe required the presence of the bishops in their dioceses, he ordered the prorogation of the council. On the other hand, the Italian government took issue with the assertion that the new regime in Rome jeopardized the council's freedom.

III. Decree of the Council.—1. *Drafts and Resolutions*. The committee charged with preparing the measures to be laid before the council elaborated a great number of preliminary drafts of decrees on doctrine and discipline. A first set of these outlined the dogmatic definition, a second group dealt with discipline, a third with the monastic orders, a fourth with oriental rites and with missions. Not a few bishops availed themselves of their right to propose motions with reference to the subjects to be treated by the council. Yet none of these motions came up for action, although, for that matter, the same was true of most of the drafted measures emanating from the Curia. Still again, of the few propositions which underwent complete advisory action before the assembled convention, only two took the shape of decrees.

2. *Substance and Import of the Council's Resolutions*. The two most momentous decisions of July 13 read as follows (chap. 3, at the close): "Now

1. *Text*. De. therefore, if any one say that the Roman pontiff has only the function and not the full and supreme power of jurisdiction over the Church universal; not merely in things pertaining to faith and morals, but also in those which pertain to the discipline and government of the Church as diffused throughout the world; or that he has only the chief parts, the more potent attributes thereof, yet not, indeed, the entire plenitude of this supreme power; or that such his authority is not ordinary and immediate, whether alike over all and sundry churches, or over all and sundry the pastor and faithful; let him be anathema." Chap. 4 concludes: "The sacred council thus approving, we teach, and so define as a dogma divinely revealed: that the Roman pontiff, when he speaks or ordains; that is, when in the discharge of his office as pastor and teacher of all Christians, and in virtue of his supreme apostolic authority, he defines a doctrine on faith or morals, to be observed by the entire ecumenical Church, thereby using the divine assistance to him vouchsafed by promise to blessed Peter,

he then brings to bear that potential infallibility wherewith the divine redeemer endowed and willed that his Church be instructed in this definition of doctrine on faith or morals, and therefore the like definitions by the Roman pontiff are absolute, or unchangeable in themselves, as by intrinsic force, and not by commission of the Church. Now, therefore, if any one to presume (which may God ever forbid) to contradict our definition; let him be anathema" (Latin text in *Marta*, *Quellen*, 3d ed., pp. 267-268). The former of these definitions dealt with the relation of the episcopal authority to the pope. From 2. *The Pope* had been obliged to surrender many rights to the papacy, although the Council of Trent (Sess. XXIII, *can.* 4, in *Schaff-Creech*, 1: 161; *Marta*, *Quellen*, 3d ed., pp. 246-247) still attributed to them the rule of God's Church. Indeed, the Vatican itself now decried that the proclamation of the Roman bishop's ordinary and immediate power of jurisdiction over the entire Church infringes the episcopal power. Be this as it may, from the proceedings of the council it altogether clearly transpires that all attempts to formulate some direct expression of the independence of the episcopate were quashed and thwarted. Inasmuch as the pope is here accredited with an episcopate the scope of which is universal, thus allowing him to act in every diocese at all times (wherein he assumes the right of the bishop in ordinary), the status of the diocesan bishop is reduced in power; and this the more because in the pope he has not only a collateral bishop, but also one who by his very position, as occupant of the primary, represents the source of all those vested rights which accrue to a bishop in virtue of episcopal function. The second definition postulates the inerrancy of the pope's doctrinal decisions, and accordingly claims for them a binding force and lasting validity with reference to every Roman Catholic.

3. *Legit of in Christian*. The context of the paragraph may define infallibility implies that Pius's successors have no new commitments in the way of disclosing a new doctrine, but rather are charged, under the assistance of the Holy Ghost, sacredly to preserve and faithfully to expound the revelation, or deposit of faith, as transmitted through the apostles. There is this further proviso involved, that the decision at issue must have proceeded *ex cathedra*, that is, in exercise of the pope's function as pastor and teacher of all Christians; it must contain some doctrine on faith or morals, and is defined as a doctrine to be observed by the entire ecumenical Church. But it is to be noted that matter are not given by which it can be certainly discerned, in a concrete instance, whether the inerrant decision is present. The postulations in discussion are in only a very limited measure restrictions upon papal authority; for whether a decision belongs to the deposit of faith, falls to the province of faith or of morals, is *ex cathedra*, and what range of operation it shall enjoy all depend exclusively upon the pope's own construction. Nevertheless, the pope is bound to this extent, that, by the proclamation of his infallibility, all papal doctrinal decisions of past cen-

tures are brought under the head of infallible pronouncements, and hence can not be reversed. This rubric then especially comprises those decisions whose debated resistance is mentioned with the anathema, acknowledgment of which was required in proof of faith; or even, as in the case of the bull *Unum Sanctum* (11) of Boniface VIII, directly set up as a condition of salvation. These doctrinal decisions among themselves when judged from the platform of the dogma of infallibility, are presumed to possess an independent inner harmony. It is significant, in this connection, that the labor of collecting such papal decisions as are to be "judged" infallible has been essayed in a private way only, but on the part of the pope himself (the sole competent authority, according to the dogma) no similar attempt has been made, nor is it likely to be. There consequently prevails and is likely to prevail much obscurity over the infallible character of papal decisions, whether pronounced since or before the Vatican Council. Indeed, the papacy itself is concerned in the maintenance of this very status. For, on the one hand, the very vagueness of construction of decisions, where such vagueness occurs, tends to cast the halo of infallibility over all papal decisions on subjects of faith or morals, insuring for them the respect that infallibility warrants; while, on the other hand, liberty is retained for subsequently making an amended decision, if necessary, as not of *ex cathedra* force. There thus ensues the peculiar situation, that some of the papal decisions on faith and morals have a directly binding validity for Roman Catholic Christians yet, not being issued in exercise of the supreme doctrinal office, they can not claim infallibility; while certain other papal decisions on faith and morals have the prestige of infallibility because they were devised on the basis of the doctrinal office purely. Since, furthermore, the pope, as a mere individual, is not exempt from slipping into error, the case may occur wherein he, acting as a private individual in matters of faith itself, aims to exercise the supreme doctrinal office under the very influence of his error. But notwithstanding his individual fallibility, he can not succumb to error in his pontifical teaching. The doctrine of the pope's infallibility discloses a prospect of quite complicated speculations, all of which can be avoided, however, through the belief that veritable popes have not erred and can not err.

An important consequence of the question of the dogma of papal infallibility is a fundamental alteration in the status of ecumenical councils. The demand urged at Constance (1414-18), that the general council be viewed as *Constituta*, the exponent of the Church, did not win, the conclusion being that this validity inhered in the council as convening in union with the pope. The Vatican Council affirmed that ecumenical councils were employed by the Fathers for preparing definitions, but were not the sole medium to this intent. This verdict finds its foundation altogether in the fact that, under the consular definition of the new dogma, the quality of infallibility is ascribed to the pope alone. Accordingly, the ecumenical council has come to be superfluous in the matter of defining degrees of the faith; it has

lost its constitutive significance, and has become an advisory organ of the Church, one that in future may be drawn into requisition, but need not be called at all. So it no longer possesses any independent importance; but it has value to give brilliant and striking expression to the eccumenical character of Roman Catholicism, to attest before all nations the superior might of the papacy, or to assume a delegated responsibility for grave practical decisions and assist in locating the fault thereof.

3. Adoption of the Resolutions: It was only with reference to the bishops of the council's minority that there could be any question as to whether the reception of the new dogma would meet with obstruction. At Rome they had boldly uttered their scepticism, had freely criticized the order of business, and had not suffered themselves to be intimidated by the intreat that the presidents of committees interrupt their addresses. The most ardent animosities to the free action of the council, however, arose from abroad through Ultramontanist agitation. Archbishop Darboy and Archbishop Scharnberg quite sharply complained over the intemperate animosity of the Ultramontanist press against the minority bishops. It lay far from the minority's purpose to wield a radical opposition. Indeed, their very weakness inhered in the fact that they themselves blunted the sharpness of their resistance by having half-way. Alike from the platform of Holy Scripture, by appeal to the history of the Church, and with logical demonstration, they charged on their opponents with no feeble spirit. Every critical review of the Vatican dogma must avail itself of the minority's writings and speeches on the subject, which are a mine of erudite knowledge. Yet their denunciations are wanting in full carrying-power, because in their fundamental conception of the essence of the Church and of the Roman primary they were at one with the majority. Hence the contest against the infallibility of the pope could be waged only with halved force. Then the battle was all the more difficult because Ultramontanism, and that enhanced esteem for the pope which rose to the height of a papal cult, had made great progress. Furthermore, when Pius IX, in the year 1854, defined the doctrine of the Immaculate Conception of Mary, this already presupposed that he had the inherent right to establish a precept of faith. This being admitted, there arose as once a prejudice in favor of the Vatican's transactions thereafter. For ascent to the source of action which the pope here initially pursued was admissible only under the condition that he had acted as a trustworthy organ of the inertly pronouncing Church in the sphere of faith and the issue thereof. But if this attribute were tacitly conceded to him in a specific instance, it was difficult to contest its inalienability with him as a general principle. And, in fact, the greater proportion of the minority bishops shrank from any real quarrel with the doctrine of infallibility; they were willing to let it pass for a scholastic opinion, they objected merely to its dogmatization. So the opposition here at stake was greatly restricted in its practical force or scope of action. Indeed, the Curia correctly discounted the potential resistance. The protesting appropriate

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Cardinal Manning and the bishops undertook to have the relations between the regular and secular clergy in England definitely defined, it was Vaughan who presented the cause of the latter at Rome, and, again, his force and consistency prevailed after a contest which lasted for months. He was deeply interested in educational work, founded many parochial schools (and strove with no small measure of success to get public money for their support), and established St. Peter's College at Manchester (an excellent Roman Catholic educational school) —motivated throughout by the desire to prevent children of Roman Catholic parents from falling under Protestant influence. Similarly, in rescue and reformatory work—which he pursued with most commendable zeal and efficiency—it was ever the four last some of his communion might be saved from their faith through service rendered by Protestants which spurred him to his greatest exertions. During the years 1846-47 he was forced to take note of a movement looking to the reunion of the Anglican Church with Rome, and it has been said that the condemnation of Anglican orders by the bull *Apostolicae Curae*, which was the result and end of the movement, was chiefly due to his efforts. He certainly approved of the condemnation, and did all in his power to promote patient investigation of the question as Roman—he also exhorted himself to inform his brethren that the English High-churchmen were but a faction of the English Church. On the larger question involved he could have but one opinion—to settle anything by compromise was foreign to his nature. He was very successful as a writer of popular manuals of devotion and instruction, and wrote much for the Field (the leading Roman Catholic newspaper of England), which he was proprietor from 1862; and the *Dublin Review* (which he controlled from 1878), but only on topics closely connected with the sphere of his duties. He prepared an elaborate essay on the education and instruction of the clergy as an introduction to the *Life of the Blessed John Baptist de Rossi* by E. Monro (London, 1880), and an unfinished treatise on the same subject appeared after his death under the title *The Young Priest* (London and St. Louis, 1904), which he also wrote *The Year of Preparation for the Vatican Council* (Paris, London, 1869-70); *Peter's Key, or, St. Peter's Mouth* (1880); *On the Holy Scriptures of the Mass* (1884); *The Religion of Christianity* (1890); and *Visitation of the Bull "Apostolicae Curae"* (1890).

VAUGHAN, J. C. H. Congregationalist; b. in England near the border of Wales Oct. 14, 1796; d. at Torquay (29 m. e. of Plymouth) June 15, 1868. He early displayed a marked taste for history, but prepared for the ministry under the guidance of William Thorne, pastor at South Green, Bristol; he was ordained to the charge of the congregation in Angel Street, Worcester, 1818; thence went to the charge of the church at Horton Street, Kensington. He commenced a literary activity during this period, issuing his *Life and Opinions of John de Wycliffe*, published principally from his Manuscript O. vol., London, 1820; and *Memorials of the Stuart Dynasty*

(2 vols., 1831). In 1834 he took the chair of history in London University, and the same year delivered the Congregational lecture on *Causes of the Corruption of Christianity* (1835). His next works were *The Protestantism of Oliver Cromwell and the State of Europe during the Early Part of the Reign of Louis XIV.* (2 vols., 1838), and *The History of England under the House of Stuart* (1840). He next assumed the labors of president and professor of theology in the Lancashire Independent College, in 1843, entering upon his duties with the inaugural lecture on *Protestant Nonconformity in its Relation to Learning and Piety* (1843). He was the founder in 1845 of *The British Quarterly*, and for twenty years its editor, publishing some of his essays contributed to it in the work *Essays on History, Philosophy, and Theology* (2 vols., 1849). For the Wycliffe Society he edited *Tracts and Treatises of John de Wycliffe* (1851), and *Memor* (1845), and issued also *John de Wycliffe, D.D.: a Memoir* (1853). He resigned his presidency of Lancashire College in 1857, acted as minister to a congregation at Tidenhoe, Middlesex, and then retired to devote himself to literary work. He accepted in 1867 a call to a church at Torquay, but his death speedily brought an end to his activities.

The works named above by no means exhaust his literary productions, and mention may be made here of his *Thoughts on the Past and Present State of Religious Parties in England* (1838); *Congregationalism, or the Policy of Independent Churches, viewed in Relation to the State and Progress of Modern Society* (1842); *The Modern Pelagianism, or its Relation to the State of Society* (1847); *The Credulity of Scripture* (1850); and *English Nonconformity* (1862).

VEDANTISM. Robert Vaughan, a Nonconformist, 1849; J. Wallington, *Congregational History*, ii, 313 seq., s. 8 seq.; *First Year of the Present Century*, ii, 216, n. 1844; W. Gresham, *Nonconformity in its Present Position*, pp. 197 seq.

VEDANTA: A school of Indian philosophy. See *Iris*, I, 1, 2.

VEDANTA SOCIETY. See *MISCELLANEOUS KNOWLEDGE*, Boston, 23.

VEDAS. See *BRAMHUISM*, I, 11 2-4.

VEIDER, HENRY CLAY: Baptist; b. at De Ruyter, N. Y., Feb. 26, 1833. He was educated at the University of Rochester (A.B., 1857) and at the Rochester Theological Seminary (graduated, 1870); was a member of the editorial staff of *The Examiner* (1876-82); also editor of the *Baptist Quarterly Review* (1888-92); editor in chief of *The Expositor* (1892-94); and since 1894 has been professor of church history in Crozer Theological Seminary, Chester, Pa. He has written *Baptist and Liberty of Conscience* (Ginn, 1885); *A Short History of the Baptists* (Philadelphia, 1891); *The Dawn of Christianity* (Philadelphia, 1894); *Heroes of To-day* (New York, 1894; new ed., 1910); *A History of Baptists of the Middle States* (Philadelphia, 1898); *The Baptists* (New York, 1900); *Baltimore Historian, the Leader of the Revolution* (1903); *Short History of the Baptists* (Philadelphia,

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1907); *Christian Epoch Makers: Story of the great Missionary Era* (1908); and *Church History Handbooks* (4 vols., 1909-10).

VESEMEYER, H. ANTONIUS, GEORG: German Lutheran; b. at Ulm Nov. 20, 1769; d. there Aug. 6, 1822. He was educated in his native city, where he early manifested his interest in the history of the Reformation period, and at the University of Altdorf (1788-89), where he became an instructor in 1790. In October of 1791 he returned to Ulm as a candidate for a gymnasium position, which he gained the next year, and in Feb., 1793, was made professor of rhetoric, which position he held, occasionally assisting as a preacher, until his retirement from active life in 1826, after which he still served his city as municipal librarian. In the theological controversies of his time Vese Meyer took no part. His mind was essentially that of the historian and of the patient investigator of the long-known facts and characters of the period of the Reformation.

The writings of Vese Meyer, though extremely numerous, are mostly of brief compass. Many of them are concerned with the local history of Ulm, and others deal with classical problems. Omitting the latter, his writings of chief theological interest are as follows:

Paraphrase von dem Evangelium Matth. in deutscher Mundart (1791); *Die evangelische Kirche des neunten Jahrhunderts* (1791); *Die erste evangelische Reformation* (1791); *Die zweite evangelische Reformation* (1791); *Die dritte evangelische Reformation* (1791); *Die vier evangelischen Reformationen* (1791); *Die fünf evangelischen Reformationen* (1791); *Die sechs evangelischen Reformationen* (1791); *Die sieben evangelischen Reformationen* (1791); *Die acht evangelischen Reformationen* (1791); *Die neun evangelischen Reformationen* (1791); *Die zehn evangelischen Reformationen* (1791); *Die elf evangelischen Reformationen* (1791); *Die zwölf evangelischen Reformationen* (1791); *Die dreizehn evangelischen Reformationen* (1791); *Die vierzehn evangelischen Reformationen* (1791); *Die fünfzehn evangelischen Reformationen* (1791); *Die sechzehn evangelischen Reformationen* (1791); *Die siebenzehn evangelischen Reformationen* (1791); *Die achtzehn evangelischen Reformationen* (1791); *Die neunzehn evangelischen Reformationen* (1791); *Die zwanzig evangelischen Reformationen* (1791); *Die einundzwanzig evangelischen Reformationen* (1791); *Die zweiundzwanzig evangelischen Reformationen* (1791); *Die dreiundzwanzig evangelischen Reformationen* (1791); *Die vierundzwanzig evangelischen Reformationen* (1791); *Die fünfundzwanzig evangelischen Reformationen* (1791); *Die sechsundzwanzig evangelischen Reformationen* (1791); *Die siebenundzwanzig evangelischen Reformationen* (1791); *Die achtundzwanzig evangelischen Reformationen* (1791); *Die neunundzwanzig evangelischen Reformationen* (1791); *Die hundert evangelischen Reformationen* (1791).

VEHSE, H. P. (TEN LOE), JOHANNES: Brother of the Common Life; b. at Münster in the first half of the fifteenth century; d. there Sept. 24, 1504. He received his early education in his native city—whether from the Brothers of the Common Life is uncertain, but he entered their house in Münster in 1451. Later he studied at the university of Cologne. Manthaus Waldeck, rector of the Münster hospital-house, sent him to Bielefeld to organize the brethren in that city, where they had a settlement from 1422. Veghe is mentioned as rector pro tempore in Bielefeld under date of Jan. 13, 1470, but was back in Münster in Sept., 1471, and in 1472 he became sixth rector of the Münster house. Under

his rule the Münster community prospered, and the union with the affiliated houses in other cities was regulated and strengthened. In 1481, finding the duties of his position with the many journeys made necessary by visitations and colloquia too onerous for his strength, Veghe resigned and was made confessor and rector of the sister-house at Münster near Münster. Münster in Veghe's time was a center of humanism not only for Westphalia, but for all Germany. Under the scholarly bishops Henry of Schwarzburg (1454-94) and Conrad of Bielefeld (1497-1505) and under the efforts of Provost Rudolf of Langen (b. 1438; d. 1518) in behalf of education it became the home of a number of noteworthy men all permeated with the spirit and learning of the Renaissance. Veghe occupied a prominent position in this circle and the references to him in their writings show the esteem in which he was held. His upright and comprehensive learning was especially prized. (Frans Josten, *Johannes Veghe*, pp. xxv-xxvii, Halle, 1883).

The numerous citations in his sermons testify to the extent and breadth of his study, covering the classics, Church Fathers, and mystics. Veghe's writings, which have been the subject of painstaking study in recent years, include two religious poems (published by H. Ellinger in his *Westfälische geistliche Lieder*, pp. 122-123, Berlin, 1854, and by Josten, *op. cit.*, p. 207) and a collection of twenty-four sermons (published by Josten, *op. cit.*, pp. 1-20), made by his sister in Münster, before whom they were delivered apparently in the year 1492. These last are rather long, and do not follow the scholastic model of a theme developed serially, instead they are free addresses springing spontaneously from religious experience, with earnest exhortation intermitted. This was indeed the chosen manner of the Brothers of the Common Life, whom they preferred to call their discourses "collations" rather than "sermons." Veghe takes his subject usually from the Gospel for the day and proceeds in a style which is popular without oversteering the bounds of good taste. He makes skillful use of Bible stories, introduces incidents from saintly lives less often, and deals sparingly in other stories and anecdotes. He draws illustrations from familiar things of nature and experience, his comparisons are apt and striking, and at times he displays a genial humor. The Church he regards from the point of view introduced among the Brothers by Gerhard Croese and familiar from the *Imitatio Christi* of Thomas à Kempis. Veghe's sermons are truly Scriptural; yet the Roman doctrine of the Church is very evident in their contents. He speaks of the merit of one's own works in the current fashion; concerning indulgence he says that no indulgence can be won for departed souls, but faith which is counted for righteousness in numbers is emphasized. If indulgence are false, still mercy which is the greatest and most meritorious of works with prayer, penitence, alms, and the mass can help the miserable souls in purgatory. Without the grace of God man can not be saved; but the grace of God is insufficient without man's individual accomplishment. For other writings by Veghe (the "Vineyard of the Soul," "Consolation of Mary," "Epitaph

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Vehicle, Hebrew
Vehicula, Latin

Hum. and "Flower-garden" ...
The literature named in the text ...

VERICLES, HERBIV. War-chariots ...
During peace the use of war-chariots ...

VERMONT, A. JEREMIAS ...
The Old Testament ...

VERMILIS, GEORGE ...
Church of England ...

Among his numerous writings special mention ...
The New Testament ...

VERATIUS FORTUNATUS ...
See FORTUNATUS ...

VERATORIUS, v'ra-to-ri-us ...
German Protestant ...

VERMIS, v'ra-mis ...
Dutch Reformed ...

181 RELIGIOUS ENCYCLOPEDIA Vehicle, Hebrew

and Francker (1714-18), and in 1719 became ...
The young Virginia Vesna was appointed to succeed ...

VERMIS, v'ra-mis ...
Dutch Reformed ...

VERMIS, v'ra-mis ...
Dutch Reformed ...

Veracitatis (erected 1847, received a bishop 1860); ...
Chalobon (erected 1862, received a bishop 1881); ...

VERMIS, v'ra-mis ...
Dutch Reformed ...

VERMIS, v'ra-mis ...
Dutch Reformed ...

VERMIS, v'ra-mis ...
Dutch Reformed ...

Vest, Sancta Verlesensungspunkte THE NEW SCHAFF-HERZOG 162

works of Gregory the Great and does appear in those of Rabanus Maurus (MPL, cxi, 1637). (5) Char-

language was not so subtle enough to have composed it without Albin's help (Wackernagel, l. 75). (7) The hymn is really a paraphrase of Rabanus Maurus' own chapter on the Holy Spirit (MPL, cxi, 25); and in his hymn Albin reverses order of ideas, etc.

Rabanus Maurus' own "paraphrase" as in the Vest, Creator. The best-known English translations are "Come, Holy Ghost, all quickening fire," by John Coult (1627), and "Come, O Greater Spirit blast," by Edward Caswall (1849).

VERE, SACRE SPIRITS: A sequence of uncertain authorship. It is part of a manuscript of the sixteenth century in the British Museum, and also in another manuscript of about 1100. Du-

rand and the earlier writers ascribed it variously to Robert II, and to Hermann Contractus. The

lib translations are by J. D. Chambers (1852), and by Ray Palmer, "Come, Holy Ghost in love" (1858).

VERILMINOR, v'el-min'ior. IVAN: Bishop of Alaska, archbishop of Kamchatka, and metrop-

olitan of Moscow with the name of Innocent. See EASTERN CHURCH, IV.

VERIN, HENRY: Church of England; b. at

Barnes in suburb of south-west London Mar. 2, 1724-25; d. at Yelling (12 m. n.w. of Cambridge) June 24, 1797. He entered St. John's College Cam-

bridge, 1742, but changed to Jesus College (B.A. 1745-46; M.A. and fellow, 1747); was ordained de-

acon, 1747, and ordained priest, 1747; held several minor curacies; became curate of Chatham, 1754; vicar of Huddersfield, Yorkshire, 1758; whence he re-

moved, in 1771, to become vicar of Yelling. Henry Venn stands alongside of the foremost workers in the Christian ministry in England of the eighteenth

century. He was upon intimate terms with White-field and Lady Huntingdon, and his sympathies were broad and evangelical. At Huddersfield he

invented the irreligious man of the working popu-lation with Gospel truth, and was among the first to carry the Gospel with success to the manufac-

turing class. He was an indefatigable preacher, delivering an average of ten sermons a week. His most popular work was The Complete Duty of Man (London, 1776 and often). He wrote also Meditations in Religion (1774, etc.), a collection of essays on the propriety of teaching (Lancaster, 1787-9), and many sermons, including one on the death of White-

field (1770). BIOCENOSE: John and Henry Venn, The Life and a De- scription of the Letters of Henry Venn, London, 1814, pp. viii, 187. J. Toland, A Test that Moved the World, in, 1867, 204, 205, 207-208.

VERRECK, ver-berk' (originally VERRECKE, GUIDO HERMAN FRIEDL: Missionary in Japan; b. at Zeist (c. m. e. of Utrecht), Holland, Jan. 23, 1830; d. at Tokyo, Japan, Mar. 10, 1898. He was the fifth of the eight children in a well-to-do household, was educated at the Moravian school in Zeist, graduated from it in 1848, and studied then at the Polytechnic Institute in Utrecht and became an engineer. For a short while he worked in the foundry at Zeist. In 1852 he emigrated to America, had a brief experience of country and engineering work, but after a serious illness turned definitively to the foreign missionary service, entered Auburn Theological Seminary in 1856, and graduated with the class of 1859. He was ordained by the presby-

tery of Cayuga Mar. 22, 1859; received as a mem-

ber of the Reformed (Dutch) church of Cayuga the next day; married Apr. 18, 1859; and sailed from New York May 7, 1859. He went out as a mis-

sionary of the Reformed Dutch church to Japan, and entered the harbor of Nagasaki on Nov. 7, 1859. In his student days he had mastered German, French, and English, and to these he quickly added

Japanese, and that not in any halting fashion, but so completely that he spoke it better than most natives. He identified himself with the Japanese, and as he had come before the opening of the coun-

try to Western influences he witnessed those changes which have brought Japan into the family of pro-

gressive nations, and was himself an important agent in rendering the transition easy and rapid. His first work was Bible distribution, as he was not

allowed to preach to the Japanese; indeed it was death to a Japanese to become a Christian. In 1860

he was principal of a school for foreign language and sciences in Nagasaki, attended by samurai, which his influence brought as well as intellectu-

ally, and thus he formed the men who a little later were to play a prominent part in new Japan. The school became famous, and gave him personally

such a reputation that in 1869 he was summoned by the government to Tokyo to help to solve the educational problems. When the Imperial Uni-

versity at Tokyo was established he naturally was made the head of it. From 1865-78 he was attached to the law and sciences. Under the pressure of his

manifestations and heavy work, teaching, preaching both in Japanese and English, translating books on law and political economy, on international law, and other topics, consulting with government offi-

cials, dealing with foreigners and natives, living in short a life although never robust, he broke down in 1878 and came to America for recupera-

tion. He returned the next year and resumed work. He taught in the union theological seminary in Tokyo and in the school for nobles, and took part in Bible translations. He could not be restored; there was so much that he could do that he was perpetually working beyond his strength. On May 16, 1889, he had a slight attack of paralysis on his

right side. He kept on and died in the hospital. He was commonly spoken of as "Verreck of Japan" and thus his life to that people was set forth, but also the curious fact that having left Holland a minor and having failed to obtain naturalization in the United States while a resident

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of that country, he could not be naturalized there later, whereas in Japan there was no way in which a foreigner could be naturalized. Consequently he was in a sense a man without a country. In 1861 he applied to the Japanese government to be made a citizen, and in reply the government in view of his services took him and his family under its protection and gave him the right to travel freely throughout the empire in the same manner as the subjects of the name, and to return and reside in any locality.

Verreck with Samuel Robbins Brown (q.v.) and James Curtis Eplingham (q.v.) formed the trimvirate who are held in grateful memory by the Japanese people. They spent their lives in the service of that people, and brought to them the knowledge of Western science and above all of Christianity.

BIOCENOSE: W. E. Giffis, Vestals of Japan, New York, 1903. C. C. Conroy, Pioneer Missionaries of the Church, pp. 261-62. R. H. Spren, Servants of the King, pp. 11-12, 16, 1901.

VERLESENSUNGSPUNKTE, ver-ber-er-ung-punkte: Certain requirements introduced into Hess by the Landgrave Maurice in 1603 for the amendment of religious conditions and the cessation of sectarian strife, and summarized as follows: (1) dangerous and unifying controversies in the person of Christ must end, and obliquity must be held to mean necessity that Christ is everywhere, not abstractly that the

Articles of the humanity of Christ in everywhere; (2) the Deologue must be taught according to the words of Christ, and the images surviving from Roman Catholicism must be removed; and (3) in the Lord's Supper the bread must be broken after institution. In the death of Landgrave Philip in 1567, Hess was divided among his four sons, but by his will ecclesiastical organiza-

tion and doctrine were to remain unchanged. At first this was observed, but in 1575, at the instance of his wife, a Württemberg princess, Louis, who had received Upper Hesse and Marburg as his inheritance, called Sigisund Hunnius (q.v.) to a pro-

vincial synod, and at the general convention at Treysa (1577) it became evident that a new, ultra-Lutheran tendency was gaining ground. It was here decided, however, that, until final decision, the use of the new phrases concerning the doctrine of the two natures of Christ should be discontinued; that their personal union was to be discussed only in the concrete; that the dogma of the Communion (Eucharistia) (q.v.) should not be set forth; and that all polemics should be prohibited. The general synod held at Marburg in 1527, however, de-

ferred decision, and with the last general synod (1822) ecclesiastical harmony had become impos-

sible. Louis and brother William, landgrave of Hesse-Cassel, adhered to views diametrically op-

posed, the latter inclining more and more to Reformed tenets and appreciating many of the Philip-

pites expelled from Saxony to high positions in the church. Under Maurice, successor of William in 1527, things took a new turn. Hearty weary of fruitless dogmatic controversies and desirous of a new reform, especially with regard to added em-

phasis on esoterical and practical preaching, the

new language, a man highly endowed, energetic, eloquent, and well trained even in theology, was led to reactionary measures which caused him to seek to banish Lutheranism. Since the general synod had ceased (1602), important church affairs had been referred to the chancery and thus to the sovereign. The authority of the superintendents, moreover, had lately been considerably reduced, and in 1599 Maurice established at Cassel a consistory combined with the chancery to examine, install, and supervise pastors, this being replaced, in 1610, by an independent consistory at Marburg.

Until the death of Louis in 1604, Maurice could proceed but slowly, hindered by the attachment of the ignorant populace to the images and the de-

ference of the patronage on the part of the nobles, though in the mean time he sought to place his ap-

pointment in places of high ecclesiastical authority. When, however, his uncle Louis died and Maurice received the Marburg half of Upper Hesse, he sought first to reform the stronghold of Lutheranism, and ordering controversies to cease, forbade (June 16, 1600) the teaching of the doctrine of Unicity (q.v.). When the Marburg theologians protested, he not only admonished them to obey the conclu-

sions of the convention at Treysa and succeeding general synods, but also issued a strict ordinance, the Verlesensungspunkte already noted.

The theologians, really perceiving that these articles were but the entering wedge of a much more comprehensive reformation, again protested, but in vain. After fruitless efforts to win over their

four leaders, Johann Wundelmann, Balhazar Metzger, Heinrich Leuchter, and Konrad Patzsch, the landgrave deposed them. Open

reference was made to the results, and the citizens' consent was averted into submission only by

Cassel, force of arms. After an eloquent ap-

peal from Marburg, all pictures were removed from the churches by his order, and early

in August the Lord's Supper was administered ac-

cording to Reformed usage. In Dec. 1605, with a view to more sweeping measures, Maurice convened the superintendents and provincial governors at Cassel. This convention proposed: (1) the admission to the Lord's Supper of those also who did not accept the Hessian teaching; (2) the introduction of a new liturgy and a new catechism based on the Lutheran; and (3) the establishment of a consistory in Marburg to consolidate the reforms. Nevertheless all this opposition only

increased, nor did even the deposition of ten clergy in Upper Hesse at a diet in Cassel. On Jan. 16, 1607, therefore, the landgrave convened diocesan synods at Cassel, Eschwege, Marburg, and St. Goar, where there was a strong sentiment in favor of the Ver-

lesensungspunkte, and, on Apr. 12, a general synod at Cassel. This banished itself with the reform and the harmonizing of worship and doctrine, resolving upon the universal introduction of the catechism ordered in 1605, and now revised (Köndelcher, fac-similée des Scholien und Kirchen o. Hesse, 1907). It also ordered a hymnal, and a creed of six articles was adopted which officially published admission to

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to live in his faith. He went to Basel and then to Strasbourg, where he assumed the professorship of Hebrew, and addressed a statement to his fellow believers in Lyons (*De fide et persequendo*). He taught for four years in Strasbourg, till 1547, then at Oxford; but after the accession of Mary Tudor to the throne, he accepted an invitation to return to Strasbourg. Meanwhile his wife had died at Oxford. When news of this reached Strasbourg, Vernigi was involved in conflict over the doctrine of the Lord's Supper with Westphal (q.v.). Moreover, he had already left Strasbourg for Zurich, where he lived, beside Ochinus, as the most highly esteemed member of the Italian congregation. Vernigi further took part in the dogmatic conflicts of the age in a pronouncement on Strozzi's doctrine as to the merit of Christ, and against Bihlander's lax doctrine of free will (1560). He also controverted the doctrine of L'hopital (q.v.), much in favor with Lutherans, in his *Discours de simple salut en Christ*. He took prominent part in the conference at Poley, 1561, and brought with him to Zurich a note of acknowledgment from Calistote de Meidit.

K. HENNING

REMARKS: Works other than those named in the text, which being an abridgement of some *Recherches* and *Discours de la doctrine de Jean Calvin* (1548), *Discours de la doctrine de Jean Calvin* (1549), and his commentaries on Roman, 1581, and on several books of the Old Testament. A worthy mention is the ed. of Vernigi's *Lez communes de Messis*, 1578, and *Lez communes de Messis*, 1581. Consult further: N. Tallentire, *Hist. des savants de France*, 1695, p. 100; *Recherches de la doctrine de Calvin*, 1695, p. 100; *Recherches de la doctrine de Calvin*, 1695, p. 100; *Recherches de la doctrine de Calvin*, 1695, p. 100.

VERNON, AMBROSE WHITE: Congregationalist; b. in New York City Oct. 13, 1870. He was educated at Princeton (B.A., 1891), Union Theological Seminary (1894), and the universities of Berlin, Halle, and Göttingen (1894-96). He was pastor of the First Congregational church at Hillsdale, N. Y. (1896-99), and First Congregational, N. Y. (1899-1904), pastor of Church of Christ, Dartmouth College, N. H. (professor of Biblical literature in the same college 1904-07); and professor of practical theology in Yale Divinity School (1907-08). Since 1909 he has been pastor of Harvard Church, Brookline, Mass. He has written *The Religious Value of the Old Testament* (New York, 1907), and has edited the series *Modern Religious Problems* (1909). *Songs for the Church* (in collaboration with C. H. Moore, 1909), and *Hymns of the Kingdom of God* (in collaboration with H. S. Coffin, 1910).

VERONA, PETER OF. See PETER MARTIR.

VERONICA, ve-ro-ni'ka or ver'-to-ni'-ka: The traditional name of a pious woman of Jerusalem, who, according to the legend in its most common form, when Christ passed by her on his way to Golgotha, took off her head-cloth, and handed it to him in order that he might wipe the blood and sweat from his face; and when he returned the cloth, his features had become impressed upon it (see **JESUS CHRIST, PREVIOUS ARTICLES** on III, 1, 4 2).

A modification of the legend identifies Veronica (or rather Berenice, according to Johannes of Mainz, in *Chronographia*, s. 300-205; in *OSSEA*) with the woman "diseased with an issue of blood" (Matt. ix 20-22). Another representation as springing from royal blood, a grand-daughter of Herod the Great, evidently conforming her with Berenice, the niece of Herodias. The manner in which the portrait was brought to Rome is generally represented as follows: the Emperor Theodosius was sick; and, having heard of the wonderful cures wrought by the portrait, he sent for Veronica. She obeyed the call, and went to Rome, and, as soon as the emperor had touched the cloth, he was cured. Veronica remained in Rome, and, when she died, bequeathed the relic to Eusebius, the successor of Peter. In the beginning of the eighth century, Pope John VII. asserted that the Church of St. Maria Maggiore was in possession of the miraculous portrait; but it was shown only to kings and princes, and only under special conditions. Both Milan, however, and Jaen in Spain, claim to have the genuine head-cloth of Veronica. It is worth noticing that in the thirteenth century (Gerwardus of Tilburg, *Obs. imperialis*, xv): Matthew of Paris, on the year 1210, it was not the possessor of the cloth, but the cloth itself which was called "Veronica," this being based on the word-play very form, "the true picture." Most probably the legend is a growth; first came the story, which is even likely—Christ may well have received this kind of a pitying bystander; then the legend that the cloth had upon it the "true picture" of Christ's face; then the name of this became the name of the person giving it.

REMARKS: *ABB.*, Feb. 1, 449-457; W. Grimm, *Die Leben des 20. Jahrhunderts*, 1874, p. 100; *Recherches de la doctrine de Calvin*, 1695, p. 100; *Recherches de la doctrine de Calvin*, 1695, p. 100; *Recherches de la doctrine de Calvin*, 1695, p. 100; *Recherches de la doctrine de Calvin*, 1695, p. 100.

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VESSALIAN, ve-sa-li-an: Roman emperor 193-197. He was born in a little Sabine village of noble family on his mother's side 9 a.m. 4, there June 28. In the meantime and turmoil which followed the death of Nero, Vespasian was proclaimed emperor by the army in Egypt, July 1, 69. His officers subdued Italy for him, then in the possession of Vitellius, when he left Titus in charge of the forces and went to the capital. Although he held high civil offices, his genius lay in the direction of military affairs. Serious in nature, he gave himself to the unrestrained performance of his duties. Possessed of a good education, he was a man of order and discipline, and gave the impression of an upright, painstaking, and honest man, though tainted with sensuality. He married Flavia Domitilla, who bore him Titus, Domitian, and Flavia Domitilla. His attitude toward the Christians is unknown; the statement that he was not pleased at daughter and lamented even just posthumously (Suetonius, "Vespasian," chap. xv) has been construed to mean that he continued to assist Chris-

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tianity. Possibly in the attack on the Davidic house (Eusebius, *Hist. eccl.*, III, xlii, 1, 146) some Christians suffered, but but motive was purely political, and no records of martyrs exist. His name is significant in Jewish history, the capture of Jerusalem taking place then through the cooperation of Titus. The Christians had earlier left the city (Eusebius, *Hist. eccl.*, III, v, 1; *APVZ*, I, 188) and settled at Pella. (**VIROUS SCRIBITUR**)
REMARKS: *Recherches de la doctrine de Calvin*, 1695, p. 100; *Recherches de la doctrine de Calvin*, 1695, p. 100; *Recherches de la doctrine de Calvin*, 1695, p. 100; *Recherches de la doctrine de Calvin*, 1695, p. 100.

VESELS, SACRED.
The Chalice or Cup (1).
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The Chalice (Chalice and Missorium) (100).

of J. H. Rhini, *Annotated Book of Common Prayer*, pp. 17-18, 178, New York, 1903.] See **REVELRY**.
VESSALIAN, ve-sa-li-an: Roman emperor 193-197. He was born in a little Sabine village of noble family on his mother's side 9 a.m. 4, there June 28. In the meantime and turmoil which followed the death of Nero, Vespasian was proclaimed emperor by the army in Egypt, July 1, 69. His officers subdued Italy for him, then in the possession of Vitellius, when he left Titus in charge of the forces and went to the capital. Although he held high civil offices, his genius lay in the direction of military affairs. Serious in nature, he gave himself to the unrestrained performance of his duties. Possessed of a good education, he was a man of order and discipline, and gave the impression of an upright, painstaking, and honest man, though tainted with sensuality. He married Flavia Domitilla, who bore him Titus, Domitian, and Flavia Domitilla. His attitude toward the Christians is unknown; the statement that he was not pleased at daughter and lamented even just posthumously (Suetonius, "Vespasian," chap. xv) has been construed to mean that he continued to assist Chris-

And a third mystic meaning is given vespers by the fact that it is recited about the hour of the day when the Last Supper was celebrated.
Vespers was the first canonical hour to be added to the original three, *terce*, *sext*, and *none* (Dion. vi, 10; Acts ii 15, iii, 1, x, 9), which alone were known to Clement of Alexandria, Tertullian, and Origen, while vespers and matins were known by the time of Chrysostom. By the time of Jerome there were six hours, three in the day and three in the night. In the course of the fifth century complete, originally recited about nine in the evening, was added, thus making the complete number of seven canonical hours, which later became eight when the first hour was divided into matins (about 3 a.m.) and prime (about 6 a.m.), as is found in the rules of Benedict of Nursia, Columban, Isidore, and the majority of monastic writers of the sixth and seventh centuries. From that time vespers was recited about 6 p.m., which in the present usage in the Roman Catholic Church. Until complete became a distinct hour, twelve psalms were usually sung at vespers, but later this number was reduced to seven, four being sung at vespers and three at compline. Benedict required also the reading of a chapter of the Bible, a psalm, the hymn of St. Ambrose with the vesicles, the Magnificat, Kyrie eleison, Lord's Prayer, and collects.
Many of the older Lutheran liturgies retained matins and vespers, but these all proved unsuccessful. In the nineteenth century, however, many successful efforts were made for the restoration of vespers on Sunday and festivals. In the Anglican Church the ancient hours of vespers and compline are combined in the service for daily evening prayer

use of the lily (*matricolais*—"of lower condition or status") for more convenient handling, often provided with two handles (*calices exoni*), and presently chalice for the daily observance of the mass. The wine was usually concentrated in the latter cup, and then poured into the larger cup, almost partly filled with unconcentrated wine. Only on extraordinary occasions, as at episcopal masses (whence the designation "pontifical chalice"), were vessels used which had come to the Church by way of costly gifts. For the use of the newly baptised, moreover, they had so-called "baptismal chalice" (*calices baptismales*). Protection against spilling the consecrated wine, elicited, from about the sixth century, the use of the suction tube (*fuldra, pipa*) of precious metal or glass. It had a handle attached and was offered to the communicants by the deacon. On occasions of festival masses the pipe still uses the same, and in some instances the practice was retained for some time in the churches of the Reformation. To satisfy ecclesiastical uses the chalice had to be consecrated, and when so set apart it was marked with an engraved cross. In the matter of the material, various church ordination came into existence, the object of which above everything else was to exclude unworthy materials (wood, or brittle stuff (enamelware, glass, of *Hefele, Conciliengeschichte*, II, 420, IV, 554, 756, v, 688, VI, 491). Silver and gold ranked as excellent materials. Inscriptions, such as dedications, Old and New-Testament quotations, religious and dogmatic statements, were often employed, preferably about the base. The practice in primitive Christian worship of having the wine supplied by members of the congregation required larger pipes (*epistula, canis*) to receive the same, which appear to have remained in use in the ancient times (cf. *W. Schuler, ut supra*, p. 126). Even after this custom died out, it remained necessary, so long as the laity received full communion, to keep the wine in readiness in larger vessels of clay, stone, or metal, which the subsequent liturgical accretion often resolved into waterpots of the same. Upon exclusion of the cup from the laity, these vessels naturally decreased in size, and merged into the eucharistic vessel (*complate*). Even at an early period, art appropriated these objects, creating specimens costly both in material (lily, gold, enameled, agate) and workmanship (enamel, chasing). The depiction of the vessels finds its reasons in the prescribed mixing of the wine with water; hence it happens, toward the end of the Middle Ages, that ecclesiastical vessels are more distinguished by the letters V (*vinum*, "wine") and A (*acqua*, "water"). The vessel which serves to receive the consecrated bread during the communion in the paten (*pat. patens, Gk. patens*, "plate"). The use of ordinary bread at the altar, or more recently, consecration of the eucharist, of considerable size and weight. So it remained in the early Middle Ages, as the water was much larger than in the twelfth or thirteenth century than in later times. The material of the paten was probably at first terra-cotta or glass; but in the era following Constantine heavy gold and silver

patens are heard of in the treasure of Roman bishops and in other connections. In the cathedral treasury at Halberstadt there is a magnificent gilded silver paten, sixteen inches in diameter, with richly decorated figures and other ornamentation, brought by Bishop Conrad to Halberstadt from Byzantium in 1215. Noteworthy specimens of German origin are also extant, such as the one in St. Gotthard's Church at Ellwangen, with a figure setting of pearls and precious stones. Most of these elaborate specimens are associated with ministerial chalices. In the Gothic period the paten becomes smaller and less ornamental. It has also very little depth in this period. The rim set infrequently contains inscriptions relating to the communion. In the Greek Church, for protection of the consecrated bread when it is villed, two metal strips (*epistulae*), put together in the form of a cross and provided with bent feet, are placed over the paten (*Gk. diadema*, cf. design in D. Schuler, *Der evangelische Gottesdienst der orthodox-katholischen Kirche des Morgenlandes*, p. 11, Berlin, 1885).

For holding the consecrated as well as the unconsecrated bread, whether in church or on occasion of the administration of communion abroad, vessels of various forms and sizes were used under the general designation of *patra, patra, patra*, also *calicium* and *suppellex*, from that place whence the altar canopy (*orbis*). The simplest form is that of the cylindrical water canicle, with flat or arching cover, of metal or ivory. For some few of which have come down from Christian antiquity (cf. *Victor and Schuller, ut supra*, pp. 274 sq.). In the Middle Ages the patra was much elaborated; resting upon a cup-shaped base, it copied the structural plan of a tower (*tower, turriculum*). In the later Middle Ages this development reached its culmination in the stone or metal tabernacle erected at the north end of the choir, on the water side of the altar; but sometimes executed with admirable artistic skill; its structural pattern was the Gothic tower (superior examples of this kind in the Uta Cathedral in the Church of St. Lawrence in Nuremberg, by Adam Kraft, and elsewhere). This development was anticipated in the eucharistic shrine of earlier ages. The consecrated element was enclosed in a compartment of lattice-work.

During that period of the development when processions and public display of the host became prominent, the festival of Corpus Christi led to the construction and use of a vessel that should at once elegantly and visibly present the blessed sacrament to the eye. Thus the monstrance came into being (*monstrance, ostensorium, ostensorium, monstrance*). There was, however, no need of a new invention, and the makers contented themselves with copying the transparent reliquaries and ciboria, which were already at hand, being occasioned by quite a similar purpose. For the base the Gothic chalice was imitated in the diversity of its standard forms. Its knob (*knob*) likewise occurs, but with a greater tendency toward sumptuous elaboration. Upon the like support there occurs an artistic superstructure, designed like the transept of a church

having three to five nave. The free plane surfaces are of both steeper and richer disposition. To crown all, there are one or more surmounts (hence the designation *torus*). The effect of richness is enhanced by settings of pearls and precious stones. The Greek liturgy prescribes the presentation of the elements mingled in the chalice, for which purpose there was in use, from quite early times, 4. Spoons: times, a metal spoon (*spatula, spatula*), the Holy handle of which ends in a cross. Spear; the Western Church inventories and de-cantation records of the same time frequently mention spoons (*scutellaria*), which may have served partly for mixing water and wine, partly in administering to the poor, being still in use for that purpose in Spain. To the Greek rite exclusively belongs the sacred spear (*the spear of the lance*), with which the bread is divided in the process of preparation. The Western liturgy no longer provides occasion for the odium (*odum sturium, odium*)—a strainer with a long handle, used as the wine was poured, which was widely employed in the first half of the Middle Ages, before the withdrawal of the cup from the laity.

Of sacred vessels in the more comprehensive sense the following may be briefly mentioned: vessels for the sacred oil (*oleum sanctissimum*), 5. Sacred (sacrament): chrism of various de-votes in signs; stationary owners with double the silver cover, and the striking chalice with Sense, chains, occasionally of beautiful artistic finish; the sprinkling-ornament used by the priest at mass, which freely affect animal forms, as the bear, griffin, or bird, together with their appertaining bases; lastly, holy-water vessels (*fontes baptismales*), in the form of simple or decorated little metal pails. The entire category of these lesser and greater articles comprehended under the designation of sacred utensils, is instructive alike in relation to the history of worship and to that of ecclesiastical art. As the order of divine service became removed according to the liturgical conception in the sixteenth century, most of these objects naturally fell out of use; also in the Roman Church the subsequent development ran partly in other channels. Victor Scriverius.

Basiliensis: *Basiliensis, Ordines*, II, tit. 17, no. 4, v. 11, 15, VIII, v. 101; the articles on the several vessels in the *Constitutiones*, in *CCCL*, and the *Statutum* under

VESTMENTS AND INDIGNIA, ECCLESIASTICAL. I. Introduction. II. In the Roman Catholic Church. III. In the Greek Church. IV. In Protestant Churches. I. Introduction: The clerical vestments and adornments in Roman Catholicism are almost entirely of ancient and secular origin. Until recent years their historical foundation was sought in the Old-Testament worship, but now research has discovered a different origin; yet this fact has not entirely obliterated the symbolism which attaches to ecclesiastical garments and insignia. The Church before the age of Constantine knew no distinction between secular and religious dress, although it may be understood that the latter was dignified

and rich; this is proved by representations in the catacombs. But the growth of the authority of the clergy, within and without the Church, the increasing esteem for the liturgy and its progressive development, and, not least, the continuous specialisation of official dress, all combined to favor the use of richer and more varied materials and the marking of differences of rank among the clergy like that which obtained among secular officials; still, there was no question of a class distinction. The ecclesiastical garb first became peculiar in a strict sense when, under the influence of the migration of the Germanic tribes, the costumes as well as the forms of the ancient world passed away and the more convenient medieval dress was substituted, which the Church—and for a longer or shorter period, the upper classes and the higher officials also—chose to Roman or Greek fashions. Under the influence of the discovery by the liturgists of a supposed connection of the liturgical costume with that of Old-Testament worship, and then through the effect of custom and of the fashions of the beginning of the Middle Ages, a development was initiated, which did not indeed do away with the traditional usage, but transformed it more or less. Nevertheless, the history of ecclesiastical vestments in the Middle Ages shows no sharp divisions. The Renaissance and renaissance periods, on the other hand, strongly assert their peculiar taste. In the Greek Church the movement was much less marked. The Evangelical churches broke with the mode of dress which expressed the priestly and hierarchic character of the clergy, and found a modest substitute. Moments are in this investigation a order grade than literary sources. Yet a positive chronology can not, in many cases, be fixed for the historical evolution, and this is explained by the fact that this evolution did not everywhere follow along the same line.

II. In the Roman Catholic Church.—1. Ordinary Vestments: A starting-point is found in the vestments worn by the priest at the consecration of the mass. The assumption of the separate garments takes place according to ecclesiastical rite in a fixed order, which this discussion follows. (1) The *Amice* (*amice, Amurens*, more rarely *superhumeralis*) is an oblong linen cloth (at least thirty-two inches long and twenty-four wide), which is first placed upon the head and then brought down and drawn about the neck where it is fastened with cords. Originally it served as a head-covering for the priest; at present only a few orders wear it over the head on the way to and from the altar. The ordines of the amice can be proved only since the end of the eighth century, and it is probably referable to some ancient priestly eumonia. Its reference to the epoch of the Old Testament (q.v.) is purely arbitrary, inasmuch as the amice which rests upon it from perspiration is unmanufactured. As long as the amice was worn upon the head and even projected above the other garments, embroidery or other ornamentation might be shown on it; but it gradually became hidden beneath the other vestments, so that at present only a cross is required;

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 this is fitted by the priest when he assumes the vestment. (2) The alb is identical with the light tunic of antiquity, more precisely with the white tunic with sleeves (*hincas munita*) which came down to the feet (*hincas ad pedes*, *podice*, *de podice*, *chiton*). Even into the Carolingian period this was ordinarily worn by the clergy as a part of the ordinary dress. The extension of the tunic from daily use raised the alb to the dignity of a specific liturgical garment. Apart from its cut and color, its origin is recalled by the strips of purple or of cloth of gold which were sewed on (*linea*, *linea*, hence the names *alba monacha*, *albore*, *trilorea*), with other ornamental pieces of colored stuff (*perforata*, *parure*), in the form of a square or an oblong; as there were five of these, a connection was found with the five wounds of Christ (cf. the designations *plaga plangit*). In addition, further ornamentation, even complete pictures, came to be applied. After the sixteenth century a strong reaction set in; laces and edgings came into use. Recently linen lace is required and linen is also prescribed for the garment itself. The alb is worn by the clergy ranking not lower than subdeacon. (The symbolism is purity and innocence.) (3) The Chiton (*cosopus*, *chitonium*, *halow*) is required by the form of the alb. Linen is preferred, although wool and silk are not excluded. In the Middle Ages the chiton was often a splendid decoration of the higher clergy, and was richly ornamented with gold, silver, and precious stones. (4) The Manipula (*supplex*, *manipulus*, *foam*) is a narrow strip of material similar to the stole (*see below*), worn over the left forearm or upper arm. Formerly the manipula were freely now, however, they are sewed together. The material was originally linen, but at present it is the same as that of the chasuble (*see below*). The rich ornamentation of the manipula usual in the Middle Ages, when it was longer, has now almost disappeared. Not more than three crosses are required, which are situated on the right. It is worn by bishops, priests, deacons, and subdeacons, and, as a rule, only during the office of the mass. The origin of this vestment, the liturgical use of which can be proven from the eighth or ninth century, is not certain. It is commonly regarded as having been originally a handkerchief, intended for use when the hands were to be washed. The ornamentation has been made to connect it with the arm-bands worn by the ministers at the Eucharist. (The symbolism is strength, endurance.) (5) The Stole (*orarium*) is a long narrow strip of fabric, which, after the head, hangs down right and left over the breast. During the celebration of mass, the hands are crossed in front, the stoles alone were then hanging parallel; the deacon, who may wear the stole as greater functions, may only wear it on the left shoulder. The material is usually the same as that of the chasuble. The ornamentation was generally confined to embroidered Latin crosses; in the episcopal stole, however, it was often very elaborate. The little bells which are sometimes found on the lower end are based on Ex. xxviii, 33 sqq. The same stole, which was introduced only at a later period and does not apply to the article, denotes its origin, since this name designated an

article of female apparel. The parallel ornamentation shows clearly that the stole comes from the handkerchief which was worn around the neck or the arm in ancient times. (The symbolism is patience.) (6) The Chasuble the special priestly vestment for the mass, was at first a long sleeveless mantle provided with an opening in the center to admit the head. It was originally worn in ancient times by people of the lower orders, but gradually found entrance into other circles and so reached the monks and the clergy. The historical development of the alb raised the article, about the beginning of the Middle Ages, to the rank of an exclusively liturgical garment for the priesthood, after it had been used for a time in other than clerical circles. This dedication to liturgical purposes necessitated some modifications; for instance, the mantle was shortened, and it was provided with drawing-strings and slits at the sides. During and after the Renaissance the chasuble was deformed into the present taboleta, stiff, non-viol form, so that both parts, loosely connected, lay on the breast and the back. In the earlier Middle Ages wool was almost exclusively the material. The influence of Gothic art led to the more frequent use of silk and this became the rule in the fifteenth century. In the beginning white was in general use, but gradually a gradation of colors for various times and festivals was established (*see Franciscus, Ecclesiasticus*, II, § 7). The ornamentation was confined in older times to a band edging the head-opening and running down on breast and back. Additions were the furcated cross, and patterns, arched and running down, and scenes. Hand in hand with this went the costly decoration with gold silver, and jewels. The material now in common use is distinguished by a Latin cross on both sides. Common fabrics—linen, cotton, or especially coarse woolen stuffs—see now forbidden. (The symbolism is charity.) (7) The Cape (*Patena*) is actually an open mantle with a hood, cape, and came in from secular use. It seems to have been especially worn by the canons in the choir (*capa chorali*); it recommended itself for protection also as a protection against inclement weather (*capa pluvialis*, *pluvium pluviale*, whence the designation *pluvialis*). It found its way into liturgical use and became obligatory for special services, e.g., vapores (*vapor-pluvialis*). It developed into an episcopal robe of state (*capa pontificalis*) with elaborate ornamentation. The cape has the chasuble, but is open in front and is held together on the breast by a clasp. Toward the Middle Ages the hood gradually disappeared and was finally transformed into a small piece of cloth with decoration (*edgema*), which hung down the back. On the other hand, a train was later added to the episcopal cape. (8) The Dalmatic was introduced from Dalmatia, and resembled the tunic, though it was more elaborate; it was much favored by the higher classes. When it passed out of general use, toward the beginning of the Middle Ages, the Church retained it as a vestment for deacons and bishops especially, in whom its use was eventually restored. The sleeves and skirt were shortened and the sides were more and more cut out. On the other hand, the erge which were sewed on (*linea*) and the color

(white) remained. The episcopal dalmatic especially was often the object of costly art-workmanship. The Tunic (*tonale*), which is assigned to the subdeacon, differs but little (if at all) from the dalmatic. (9) The Surplice or Cotta, a convenient garment for liturgical purposes, permissible to all the clergy, was created from the alb (which became restricted to use at mass by shortening and simplification). The designation *suppellex* comes from the old custom, especially common in monastic circles, of wearing a linen garment over the fur coats necessitated by the long services. The material is linen. Alongside of the comfortable, wide-armed surplice there exists as a variety the close-fitting Rochet (*rochetum*, from *roca*, "coat"), a privilege of the higher clergy, although it was worn in many regions by the common clergy also. Lay ministrants (*servitians*, *choir-boys*) are also permitted the use of the surplice. The decoration was generally modest and usually confined to an embroidered hem. From the Renaissance period lace was used. (The symbolism is like that of the chasuble.) (10) The Biretta (*biretta*) used to protect the head, which was rendered especially sensitive by the tonsure, was small and soft at first, and was made larger only after the fifteenth century, when it was given its present stiff, four-cornered shape. B. Special Vestments and Insignia: The pontifical robes of the bishops include the above-mentioned vestments. The higher orders have vestments and insignia as follows: (11) The episcopal shoes and stockings. At the beginning of the Middle Ages the shoes (*solea*, *colomones*) belonged to the general liturgical attire; from the tenth or eleventh century, these and the stockings combined with them (*caligae*—of linen, later of silk—were a prerogative of the bishops. The usual color is violet. (12) The gloves (*manicae*, *manicae*) are not proved to have been in use before the twelfth century; until the fourteenth century they were of white or red silk, after this the liturgical color appeared. The rim was gradually enlarged to resemble a gauntlet. The oldest and most characteristic ornament is the circular screw on the upper part of the palm, a gold-embroidered or metal disk, with a figure (lamb, cross, etc.) and precious stones. From the sixteenth century, the woven glove came into use and the shape was developed mainly after the model of the dress gloves. (13) The Ring (*anulus episcopalis*) can be proven to have been among the episcopal insignia from an early period. At the mass, the bishop wears it over the pontifical glove on the fourth finger of the right hand. Other clerical dignitaries who are privileged to wear a ring must lay it aside on this occasion. According to rule, this ring should consist of a single gold circle with a single stone, but numerous rich and elaborate specimens are found. (14) The Rational (*rationalis*, cf. Ex. xxviii, 20) is a light shoulder-plate of various form which is made up of several strips of material, ornamented with hollow plates on the shoulder or on the breast, or on shoulder and breast, and is awarded by the pope to individual bishops as a special distinction. It is worn immediately over the chasuble and only at the pontifical mass. It can not be determined whether it is patterned

after an ancient garment; it is, however, certain that the breast-plate of the high-priest and the Eplod (*ev.*) were factors in its evolution. (15) The Petoral Cross (*crux petoralis*), which arose from the custom of wearing a cross upon the breast, which according to common opinion accepted a peculiar prophylactic power by means of a relic, was restricted in the Middle Ages to the bishops who employed this cross, even apart from ecclesiastical ceremonies, as one of the insignia of their dignity. The material is gold. (16) The Miter (*mitra*, *mitra*, *mitra*) is the liturgical head-covering of the bishops including the pope. It is not possible to prove its existence with certainty before the sixth century. The form has passed through many variations. At first it was a round cap fitting the head closely with a heavy band and ribbons falling down on the back of the neck. The miter soon developed into a biretta with edges turned up sharply; it then received a tall peaked termination and finally assumed an oval form. An ornamental band decorated in special cases with precious metals and stones, surrounded the lower rim, a second vertical one divides the breadth. The fabric is also embroidered with designs and figures. The material is silk; only at councils are linen miters permitted for the bishops. (17) The Crozier (*pastor*, *pastoralis*, *crozier*) had its origin in the conception of the pastoral staff, which according to tradition was the symbol of the bishop in connection with the idea of domination. This emblem is unknown to Christian antiquity, only at the beginning of the Middle Ages are traces of its use encountered. At first it seems to have been a staff with a straight handle, but at an early period alongside of this appeared the crozier bent like a crosier. In the course of the Romanic period, this takes on a bold curve and is combined with designs and figures; the termination of a snake's or dragon's head was much favored. As material, ivory was used; in the Gothic period, gilded copper was substituted for the staff and precious metal for the crozier. At the same time, Gothic art applies its architectural symbolism and gives the preference to figure-decoration, to scenes from the life of Mary and from the legends of the saints. Fine goldsmith-work now appears. The Renaissance and the neo-classic period retain the fundamental form, but the characteristic taste of these periods was asserted in essential details. The small linen cloth which is attached to the staff just below the crozier (*manica*, *manica*) was probably intended originally for a handkerchief; later it disappeared from the episcopal staff and remained on the abbot's staff, as a distinguishing mark (*abbotis*, as also abbates here the crozier). This emblem, however, is only permitted to the bishop within his diocese. The cap and abbot's crozier, from the Middle Ages, have been preserved in great numbers, even from early Romanic times, when the custom existed of having them in the graves of their owners. (18) The Pallium (*palium*) consists of a white rochet head about three inches wide, interwoven with six black silk crosses; it encircles the shoulders, one band falling upon the breast and the other upon the back. Gold pins fasten it to the vestment beneath. It is

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separate building) where the sacred vestments and the like were kept, and where the clergy robed for divine services. Since, however, meetings were often held there by those of the parishioners concerned with the business of the parish, the word came to be applied to the body entrusted with the temporal affairs of the parish, even when meeting in some place which had no connection with the church property. The laws governing the duties and rights of vestries differ much in England and America, on account of the far closer relation between Church and State in England, though it is only in connection with the Anglican communion that the vestry, properly speaking, exists.

In England a distinction is drawn between general and special vestries, the former including all rated for poor relief, even though not living within the parish bounds, while the special vestry is a smaller body chosen from the general vestry, and corresponds to the American commission of the term. The duties of the English vestry are to elect church-wardens, to nominate proper persons for appointment as overseers of the poor, to administer the parish property, and frequently to levy rates for and superintend the performance of paving and lighting the parish, and they are also empowered, in case an old burying-ground be deemed inadequate or dangerous to health, to make provision for the acquisition of a new one.

In the United States the constitution and duties of the vestry vary considerably: in some dioceses it is not even required that vestrymen be communicants. In general the vestry consist of the incumbent of the parish as presiding officer, two wardens, and a number of vestrymen. Their duties are concerned almost exclusively with the administration of the finances of the parish, and the rectory or other incumbent, as visitor, priest-in-charge, and the like) can make no disbursements or enter into any contracts involving the parish finances without their approval. They are bound to pay the incumbent the salary agreed upon, and it is out of their power to remove an incumbent after he has been duly accepted. On the other hand the choice of a new incumbent, when the rectore has fallen vacant, is practically under the control of the vestry, subject to the approval of the bishop of the diocese, or primate appointed by him, in the actual institution of the new incumbent. At the institution of a new incumbent, according to the American Office of Institution, the two wardens (or two vestrymen appointed by them) stand on the right and left of the altar, the senior warden holding the keys of the church, which, after the reading of the bishop's letter of institution, he gives to the new incumbent with the words: "In the name and behalf of the Parish (or Church) I do receive and acknowledge you, the Rev. A. Z., as Priest and Rector of the same; and in token thereof, give into your hands the keys of this Church."

In case an incumbent fails to meet with the approval of the vestry and parish, complaint is lodged with the bishop of the diocese; but if the vestry can not themselves remove their incumbent, neither can he resign his charge without their consent.

ment. During the absence of the incumbent the vestry have power to engage substitutes, and they are also empowered to elect the parish delegates to the diocesan conventions, while legally they are responsible for all the finances of the parish and for its debts, and must at any time show their minutes and other records and accounts to the bishop or any other person authorized to see them.

Biographical: Buehler, Oronzio, VIII, vol. 1, p. 18; Webster, *Hist. of the Protestant Episcopal Church*, London, 1872; H. M. Baum, *Rights and Duties of the Vestrymen in the American Church*, Philadelphia, 1878; R. H. Padock, *A Journal of the General Convention*, 1889, Appendix 3, pp. 113-14.

VEVTER, JOSEF, PAUL, German Roman Catholic; b. at Oberstettingen in village near Ellwangen, 23 in. a. s. w. of Ulm, Württemberg, July 14, 1850; d. at Tübingen Sept. 21, 1908. He was educated at the University of Tübingen (Ph.D., 1872), and, after being lecturer at the Wilhelmstift in Tübingen and parish priest at Weiler, near Rothenburg, was in charge of the courses in Old-Testament exegesis in the Roman Catholic faculty of the University of Tübingen (1880-83), being professor of the same subject there after 1903. He wrote, *Chorae Magni explicatio proemii missae in lingua Armeniana in Lectionibus sicuti (Peshyng, 1883); Das apokryphische Schriftkatholische (Tübingen, 1894); and Mohr's des Buches Job* (Freiburg, 1907).

WEINER, v-tad', JOSEPH DE (better known as FATHER DAMIER); Roman Catholic; b. at Tremolles (10 mi. n. e. of Brussels), Belgium; d. on the island of Molokai, Hawaii, Apr. 5, 1888. He became a member of the order of the Fathers of the Sacred Heart of Jesus and Mary in 1858 and was admitted in 1861. In 1860 he was sent as missionary to Hawaii and was there ordained a priest in 1864. He served on the islands of Hawaii and Molokai, and when the government segregated the lepers on the latter island he chose to live in the leper settlement, and acted not only as priest but as nurse, and in those services displayed both courage and devotion. He began this life in 1873 and remained immune to the disease until 1888, when he contracted it and soon died of it.

WEINMANN, Augustus Paulus de Veneris, Edg. and Latine, *Epist. de Episc. de Veneris*, Lipsiae, 1769; *with Introduction by the Author*, Paderborn, 1889; *Francis E. Crooks, The Story of Father Damien*, 1890; *Edgar Roberts, Heroism sustained on Pape Hawaii*, *The Diocesan Review*, London, 1889; *Die Pater Damien, ein Pater in der Insel Hawaii*, Leipzig, 1890; *La Pater Damien*, Paris, 1907; *W. H. R. Ingham, Pater Damien, Near French coast; notes from the Venetian Diocese*, 1909; *R. L. Stevenson, Father Damien, an eye-witness to the Rev. Dr. H. H. Wilson, Sydney*, 1900; *London, 1905*; *Fr. M. P. Pater Damien, de Apollat de Molokai*, London, 1905; *C. W. Moskoski, Pater Damien, the Hero of Molokai*, San Francisco 1901; *Five Years, Pater Damien on the Hawaiian Islands*, New York, 1904; *Mar. St. Quintin, Damien of Molokai*, London, 1904.

VIATICUM: Holy Communion administered to those in imminent danger of death, the term meaning literally "provision for a journey," and translating the Greek ἱερόδωρον. In early times it was

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used for spiritual provision for the two great journeys of life and death—baptism and the last communion, the word being employed in the former sense by Basil the Great (*Hom.*, xli), and Gregory Nazianzen (*Oratio*, xl, 11). Before long, however, the word became restricted to the last communion. Thus the thirteenth canon of the First Council of Nice (325) states that "concerning the departing the ancient canonical law is still to be maintained, to wit, that if any man be at the point of death, he must not be deprived of the last and most indispensable Viaticum." But, if any one should be restored to health again who has received the communion when his life was despaired of, let him remain among those who communicate in prayer only. But in general, and in the case of any dying person whatsoever asking to receive the Eucharist, let the bishop, after examination made, give it him." The viaticum is repeatedly mentioned in later records (e.g., the alleged canon of the Synod of Carthage of 398, 76-77; Orange (441), canon 2; Valence (442), canon 2; Agle (566), canon 15; Gerunda [571], canon 5; Toledo (529), canon 11). The method of administration was evidently under both kinds and intinction was also permissible; or, if the condition of the sick or injured man required it, either the bread or the wine might alone be given. In other words, the method of administration was ad libitum, so far as may be, similar to the modes of communicating those in perfect health.

The ordinary requirement of fasting communion is dispensed with in the reception of the viaticum, which is now given before the sacrament of extreme unction (q. v.) although in the Middle Ages the reverse order was observed. Like extreme unction, it may be given more than once, and if there is recovery, the recipient is required to attend mass as before. The minister is the parish priest or some other deputed by him, though in case of sudden accident the nearest priest is to administer it. In earlier times this was not the case, for during persecutions it was given even by laymen (*Epistola Ad. ref.* vol. iv, 44), and Leo IV. (847-855) expressly forbade priests to need it by laymen or women (*Manu. Coenae*, c. 48), while the Synod of Ancy (940) permitted none but priests to give it.

The elements administered in the viaticum are those customarily reserved after mass (see REZERVOIR or RESERVATORY). They are borne by the priest, wearing a purple stole, to the place where the sick or injured man may be, and, if possible, his confessor is heard, with the ordinary absolution. There are also several vestments and responses, with a number of brief prayers; but the special form of the rite is the antiphone, "Receive, brother, the Viaticum of the Body of our Lord Jesus Christ," may be present there from the sickly country, and bring these unto life everlasting. Amen."

In the Anglican Church the viaticum, though mentioned under that name, is practically implied by the office for the Visitation of the Sick (q. v.) and communion of the sick (see LOWN'S SERVANT, V, 17), and about it has really centered in great part the long struggle within that communion regarding reservation of the Sacrament (q. v.). Unlike the

Roman use, however, the regular order for the celebration of the Eucharist is followed in general, with such deviations only as are appropriate to the special conditions which would naturally prevail at the communion of the sick. There is also in the Anglican offices from the First Prayer-book to the modern English and American ones, a special rubric providing that, if, for any valid reason, sick men be unable to be communicated physically, he do, if possessing true penitence and faith, receive the elements, "preferably to his soul's health, although he do not receive the Sacrament with his mouth."

Biographical: Buehler, Oronzio, XV, p. 8; most Roman Catholic manuals of devotion contain the "viaticum" office; *Manual of Prayer*, pp. 476-481; Robinson, 1888; *F. Dowse and W. H. Dorn, Vite History of the Book of Common Prayer*, pp. 420-426, London, 1914.

VICAR: An official representative or substitute, especially in ecclesiastical affairs. According to the teaching of the Roman Catholic Church, as Christ appointed Peter his representative (Matt. xvi, 18-19), this power of representation passed to the bishop of Rome for all time, so that very early this bishop was "vicar of St. Peter" (or "of the apostolic see"), "vicar of Christ," or "vicar-general of God on earth." As "the successor of Blessed Peter, prince of the apostles, and vicar of Jesus Christ," the pope also has vicars—all patriarchs, primates, archbishops, and bishops (q. v.); and, in a narrower sense, the Curia (q. v.), papal legates and nuncios (see LEGATE AND NUNCIO), PARACLIT, and the like. These vicars, in turn, have their own substitutes. Thus archbishops and bishops have, in their sacerdotal capacity, vicars in inferior grades (see VICARIOS-GENERAL and Coadjutors (q. v.); and in their jurisdictional capacity Vicars-general (q. v.) and Vicars forane (the latter corresponding to the Anglican rural dean), as well as collegiate bodies and canons (see CHAPTERS, 1, 3), while in case of vacancy of a see (see SINE VACANT) the ecclesiastical chapter administers it, though within a week it must choose a definite temporary head. Bishops of parishes likewise have vicars or curates, and may also have, if need be, perpetual or temporary vicars assigned them. The vicar's powers of representing his rector are, however, limited in many respects.

In the Anglican Church the vicar is an incumbent of a parish, the titles of which belong to a religious house or chapter, or to a layman—the vicar receiving only the smaller tithes or a fixed salary, so that in some cases he is termed a vicar-ordinary. An archbishop or bishop may be assisted in the discharge of his non-judicial functions by a vicar-general, this office being represented in the American church by a rural dean (see DEAN) or archdeacon (q. v.). Also, the chapels of a parish church are served by vicars, a rectory presiding over the parochial church, the last instance in the United States being Trinity Church, New York City. In the Lutheran Church the consistory and superintendents (q. v.) are the vicars of church administration. Pastors also have vicars, appointed either at the pastor's desire or by the governing officials, and either temporarily or permanently, as circumstances require. The term is likewise applied loosely to any representative or assistant of

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In Italy of the political power of the German emperor. At Whitenside, 1055, he held a great reform synod at Florence, at which emperor seems to have presided, and he reprimanded the monks of Monte Cassino for choosing an abbot without consulting Henry. The Romans were naturally opposed to a pope who thus favored the imperial aims, and in Sept., 1056, Victor returned to Germany. On Oct. 5 he was at the emperor's death-bed, and at Ansbach enthroned the new King Henry IV, besides settling the Lotharingan troubles at the diet of Cologne in December and the conditions in Bavaria at the diet of Regensburg in Jan., 1057. In the following month he returned to Italy; early in the summer he was engaged in adjusting ecclesiastical affairs in Tuscany, but on July 28, 1057, he died at Aversa.

Bibliography: *Acta Pontificia*, ed. I. Duchesne, vol. I, Paris, 1902; *Jaffé, Regesta*, I, 448-453; *The Acts of Pope Victor III*, ed. M. Wallace, *Monastic Studies*, p. 10, London, 1902; *Mann, Papen*, I, 148-150; *C. A. C. von Hülsen, Die Geschichte des Papsttums*, I, 252-255; *Blumenfeld*, 1892; *M. Laffitte, Romanesque Architecture*, ed. J. Lenoir, *Architectural Monuments of France*, vol. I, Paris, 1852; *Chiron, Histoire de l'Église de Rome*, I, 9; *London, 1898*; *Diehls, Archiv*, 679-674; *Hausk*, 27, vol. II, *Monatshefte für die Kunde des Mittelalters*, 291; *Revue, Paris*, I, 276; *Wilson, John, Christiania*, III, 473-476; *Index, Christian Church*, v, 1, p. 18.

Victor III. (Dandini, Desiderius): Pope May 9-Dec. 16, 1057. A descendant of the ancient ducal house of Benevento, he was born in 1008 or 1007, and even as a boy showed a determined inclination for monastic life. In 1047 he was betrothed to marry, but on his wedding day died to the hermitage of Santia, where he was brought up by his uncle. In the following year he again fled, and was finally allowed to take the veil at St. Sofia near Benevento under the name of Desiderius. But St. Sofia was too far for him, and in 1051-52 he went to Tremite St. Nicola in the Adriatic, whence, early in 1053, he retired to the hermitage of Magliola in the Ager. In May of the same year, however, Leo IX, recalled him to the south, and for nearly eight months he was a companion of the fugitive pope at Benevento, where Desiderius became a sympathizer with the ideals of the reform party. In Apr.-May, 1056, he was in Florence to advise with Victor II. concerning the fate of Benevento. He accompanied the pope to the Roman marches, but in December he seized the opportunity once more to retire. Late in 1056 or early in 1057, he was provost of the Benedictine abbey at Capua, a daughter-house of Monte Cassino. On Nov. 20, 1057, Stephen IX, apostolic legate, appointed him abbot of Monte Cassino. At Stephen's death, Apr. 10, 1058, he succeeded to Capua, where, on Apr. 19, he took possession of his abbey, Monte Cassino. This he speedily restored, not only strategically, as well as architecturally, while through his zeal for learning a little school grew up in the monastery. His activity extended to other monasteries as well, as that he reformed the daughter-houses of San Liberato in the Abruzzi and St. Benedict in Capua, established two new houses in Capua and near Fondi, as papal vicar for monas-

teries in southern Italy reformed the abbey of Subiaco, Tremole, and others, and made an attempt to reestablish monasticism in Sicily. The success of Desiderius was due in no small measure to his ecclesiastical and political activity in behalf of the Curia. As early as Mar. 6, 1059, Nicholas II had created him cardinal of St. Cecilia in Trastevere, and in this capacity he attended the Lateran synod of the same year. He had he entertained the pope at Monte Cassino, and accompanied him to Meffi in July. There he induced the Norman Richard of Capua and Robert of Gisors to accept their territories as fiefs from the pope, so that henceforth he was considered independent to the Curia. Desiderius worked for peace among the Norman princes, and associated with those who had been placed under the ban, nor was it until 1078 that he effected an alliance between the Curia and Robert Guiscard. He renewed his policy, however, with Henry IV in 1082, and even went to Rome to endeavor to negotiate peace for him with the pope; but when he failed, he sided with Gregory, whom, after Henry's victory, he sheltered in Monte Cassino, being one of the faithful few at the pope's death-bed at Salerno (May 25, 1085).

At the preliminary conference concerning a new pope the name of Desiderius was pronounced, but he sought no such dignity and succeeded in deferring the election until the end of May, 1086. He was then finally elected, but four days later, together with the cardinals, was driven from Rome by the imperial prefect of the city. In his flight he laid aside his pontifical robes and returned as abbot to Monte Cassino. In Mar., 1087, as apostolic vicar he presided over the election of a new pope at Capua. Here again the majority declared for him, although a small minority, headed by Hugo, archbishop of Lyons, demanded that he justify his association with Henry IV. In August Desiderius left the assembly, but on the following day (Mar. 21, 1087) he appeared in pontifical regalia, desiring to give the papacy to the ultra-Gregorian even more than to become Gregory's successor. To avoid the schism which threatened his pontificate, he sought to win over the Gregorians, confirming the ban on Henry and strictly enforcing the prohibition of lay investiture as synod at Benevento in Aug., 1087. At the same time, he re-assured Gregory's demands of temporal power and sought only unity within Rome. But Rome was in the hands of the anti-pope, and it was only after Gualf of Salerno and Jordan of Capua had stormed the city that he could be enthroned as Victor III. (May 9). Almost immediately the anti-pope renewed his attacks, and on June 20 was again in possession of St. Peter's. Had not Victor retained the abbey of Monte Cassino, he, like Gregory, would have fled in exile for on Sept. 10, 1087, he passed away. Brief as was the pontificate of Victor III., it was epoch-making in two respects: as inaugurating the break with the temporal policy of Gregory VII.; and as showing the power of the pope to rouse the Christians to war against Islam by his simple word; for shortly before his death he urged a crusade against the Moors of northern Africa which was successfully carried out within the year. Victor

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was the author of three books of dialogue on the miracle of St. Benedict, a poetic epitaph on Abbot Apollinaris, and information concerning two miracles of Leo IX, all written in a clear and simple style (cf. *ASM*, VI, 425 seq.; *MFL*, *critica*).

Bibliography: *The Early Acts of the Christian Church*, book III, with commentary, *Acta, Paris*, I, 177-183; *ibid.*, *MFL*, *critica*, III, 425-427; *ibid.*, *MFL*, *critica*, III, 428-429; *Index, Christian Church*, v, 1, p. 18; *Wilson, John, Christiania*, III, 473-476; *Index, Christian Church*, v, 1, p. 18.

Victor IV. Two antipopes: Gregory Conti (1138) and Octavian (1159-61). The former of these was elected in the middle of Mar., 1138, by the Roman Pontifical to succeed Anacletus II, but on May 29 of the same year, at the instance of Bernard of Clairvaux, he submitted to Innocent II, and resigned his claim. Octavian, the eldest of one of the most powerful Roman families and cardinal of St. Cecilia, was elected to the papal throne Sept. 9, 1159, by four or five cardinals, the clergy of St. Peter's, and the Roman people. Although he relied largely on the support of Emperor Frederick I, the latter remained neutral until the Council of Pavia in Feb., 1160, when he declared for Victor. But all imperial efforts to gain recognition of Victor in England, France, and even in Germany were fruitless; and after the summer of 1163 Alexander III sought to gain Germany for himself. During the negotiations Victor died at Lucera Apr. 20, 1164.

Bibliography: *Jaffé, Regesta*, I, 919, II, 418-420; *Monks, Rome, Die Päpste*, I, 117-118; *Chiron, Histoire de l'Église de Rome*, I, 9; *London, 1898*; *Diehls, Archiv*, 679-674; *Hausk*, 27, vol. II, *Monatshefte für die Kunde des Mittelalters*, 291; *Revue, Paris*, I, 276; *Wilson, John, Christiania*, III, 473-476; *Index, Christian Church*, v, 1, p. 18.

VICTOR OF ANTIOCH: Prebyter and exegete of the middle of the sixth century. The numerous scholia ascribed to him and scattered through the entire catena to Jerusalem show that the author of that catena must have excerpted from the complete commentary on the gospel by Victor (ed. M. Ghilivier in his commentary on Jeremiah, 3 vols., Lyons, 1823). His commentary on Mark (ed. F. Fontana, Rome, 1873; F. C. Matthai, Moscow, 1775; J. A. Chamæ, *Catena Gregoriana patrum*, I, 228-247; Oxford, 1840) exists in three recensions, all of which may be traced to a single source. Victor states in the prologue to this work that he endeavored to collect interpretations of the best exponents, and his commentary on Jeremiah con-

tains verbal repetitions from Chrysostom, Jerome, and the scholia of Severus and Olympiodorus. His exegetical method is that of the Antiochian school, primarily grammatical and historical, so that his tendency is practical and ethical, although allegory is not absolutely excluded. (Cf. *Boverius*.)

Bibliography: M. Pashley, *De Prophetis-Catena*, non creaturae *Interpretationes*, pp. 127 seq.; 128; *Fontana, 1873*; H. von Soden, *Die Schriften des N. T.*, v, 2, 586-587; *Boverius, Commentarii*, I, 519 seq.; 520 seq.; *VICTOR OF CAPUA:* Bishop of Capua and descendant of the Gopepici; d. Apr. 2, 554. The only detail known concerning his life is that he was consecrated bishop Feb. 24, 541. On July 27, 1480, his bones were found beneath the high altar of the church of the monastery of Mont' Virgilio. Of his writings only scanty fragments survive. Books in his *De ratione imperatoris*, xlix, cited from his *De pascha*, directed against the Curia's position of Victorius. This must have been written early in 550 to prove that in that year Easter should be celebrated on Apr. 24, not Apr. 17. A number of scholia apparently translated by Victor from a Greek catena, and concerned with Polycarp, Origen, Theodorus of Tarsus, Severianus of Gabala, and a certain Gerontius, have been edited by J. B. Pitra (*Synagoga Sacerdotum*, I, 265 seq.), Paris, 1852) from a Paris manuscript which also contains fragments from a work *Retiulus sen de ore Ave* (ibid., pp. 267 seq.). The *Epistola de resurrectione Domini*, apparently extant in the ninth century, is now lost. A catena on the four Gospels which P. Foucaud (*Revue critique*, 1864, pp. 240-241; Paris, 1839) found in an ancient Verulan manuscript under the name of Victor of Capua is probably identical with the work from which Pitra edited his scholia, which in the Paris manuscript bears the name of Johannes Diaconus.

Far more important than these writings were Victor's endeavors to prepare a Latin harmony of the Gospels. The oldest manuscript of this work is preserved at Padua, ordered from Victor himself and completed at Capua before Apr. 12, 546. The manuscript (ed. E. Raabe, *Codex Palatinus*, Marburg, 1866) contains a harmony of the Gospels, the Pauline epistles, including Hebrews, Acts, the canonical epistles, and the Apocalypse. Of them the first is the most important, since through it the West gained its first knowledge of *Titian's Diatessaron* (see *Hexameron* or *op. Doulos*, I, II, 1-4). It is clear, moreover, that the anonymous harmony which Victor says, in his proface, that he found by chance, and which proved to be by Tatian, must have been in Greek; and that Victor translated or revised it. His work consisted essentially in re-arranging the Greek originals through the Latin version of Jerome, a task demanding great patience as well as a thorough knowledge of the Bible. But though he termed his work a translation, he actually divided the Vulgate Gospels into portions which he then rearranged according to the mode before him. His work was most valuable, and the Germans first learned the Gospels in their own tongue from the Old High German translation of the harmony of Victor. (Cf. *Wagner, Patrologica*.)

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BULGARSKI: *ASP. Osl.*, vii, 81-82; F. Ephed. *Jadis*... 179; J. B. Pina. *Spicilegium*...

VICTOR OF CARTHENA: Christian author of the 5th century. The only source of information is Gemadius (De vir. ill. lxxvii), supplemented by the Vita...

BULGARSKI: *Gemadius, De vir. ill. lxxvii. Eng. transl.*...

VICTOR OF TUNNENA: Bishop of Tunnena (Tunna, Tunisia) in the province of Africa Proconsularis...

Certain other works have been ascribed to this Victor, and there is a slender manuscript support for his authorship...

BULGARSKI: F. Papenbrocht. *Gelehrte der antiken Welt*...

VICTOR OF VITA: Bishop of Vita (apparently his native city) in the African province of Byzacena...

Appended to the history both in the manuscript and the edition is a *Fama septem miraculorum*, dated from 455 or 454 and ascribed to Victor...

BULGARSKI: *ASP. Ausg.*, iv, 428-432; M. Fiebeler, in *Handbuch der Kirchen- und Kulturgeschichte*...

VICTOR, CLAUDIUS MARIUS: Christian poet of the 5th century. According to Gemadius (De vir. ill. xlii), he was a rhetorician of Marcellus and died between 423 and 430...

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May 3, 1900, Miraflores was consecrated in Pisanina bishop's regnum for Italy. Returning to America, Chicago was chosen in 1902 as the permanent ecclesiastical seat, and a mission begun by Father Knauth. In 1903 Villate was joined by several Anglican clerical adherents to come to England to assist their proposed Catholic reform. The new movement seemed to promise success, and after being assured of the acceptance of the required principles by their designated leader, a married ex-Anglican cleric, he was first consecrated ordinary of some subdiocese, deacon, and priest, and then solemnly consecrated as a Catholic bishop. This third episcopal consecration conferred by Villate is especially noteworthy because the bishop-elect was not, like the two preceding priests, a celibate. The precedent of Villate was followed by Archbishop Guizot of Utrecht in consecrating several years later Arnold H. Mathew of England, who had married after his ordination in the Roman Church. In 1905, after the abolition of the concordat concluded with the Roman Church by the Emperor Napoleon, Villate was summoned to Paris by a league of French laymen, directed by Mon Henri de Luca, members of different parishes in various cities, who were desirous of detaching themselves from the Roman Church, and accepting the association law. He remained during a part of 1907, assisting their preliminary movement for the eventual organization of an independent French Catholic Church. In 1909, after the death of Father Ignace of LaSalette, the two senior surviving Anglican monks requested him to obtain them in succession to their departed abbot. Their petition for the priesthood being approved, the emergency was provided in Winnipeg, Canada, where Villate was then staying during a visitation of the Holy Spirit. He had been preparing for the establishment of a second center of missionary activity and the building of a monastery for the training of celibate clergy in the South for which land is to be selected and settled by immigrants both from America and Europe, for whose spiritual and secular welfare the English are already active.

EDWARD C. MARGARETTA.

VILLAGONON, vi-lah-gon'yon. **NICOLAS DURAND DE:** Founder of a French Protestant colony in Brazil; b. in Provence about 1510; d. at Beauvais (near Compiègne, 45 m. s.w. of Paris) Jan. 15, 1571. He early entered the Order of the Knights of Malta, and served in the African expedition of Charles V, which he chronicled in his *Caractères généraux de l'Afrique* (Paris, 1547). In 1548 he escorted Mary Stuart from Scotland to France, and in 1554 Henry II. appointed him vice-admiral of Brittany. He won the approval of Coligny for a plan of founding a French colony in South America as a refuge for the Protestants, and gained the cooperation of the king by pointing out that the power and glory of France would be promoted by colonisation in those lands side by side with the Spaniards and Portuguese. Receiving two ships and a subvention of 10,000 livres, he secured many followers from the Reformed, since he promised

that religious worship in the new colonies should be conducted according to the usage of Geneva; and he was also joined by a number of soldiers and adventurers. Sailing from Havre, Villagongon reached the bay of Rio de Janeiro in Nov., 1555. He built a fort on an island in the bay, but provisions ran low and the soldiers and workmen were hard to control. Desiring to effect them by the more tractable Calvinists, Villagongon sent letters to Coligny and Calvin, asking for more pious Protestants and also for preachers. Pierre Richer and Guillaume Chartier were commissioned the first Protestant missionaries in America, and they were joined by Philippe de Corguilleray, Sieur du Pont, who was increased by many more colonists, including a certain Coista of the Sorbonne. In Nov., 1556, they embarked at Houlbec, under the command of Villagongon's nephew, Bois le Conte, and in Mar., 1557, the three ships arrived, with nearly 300 colonists. But disputes arose over the Lord's Supper, Coista and Villagongon making requisitions contrary to Geneva usage, branding Geneva as evil, and finally withdrawing from participation in religious services. A delegation headed by Chartier left for Geneva (June, 1557) to obtain the final decision of Calvin, the administration of the Lord's Supper meanwhile being discontinued. Then Villagongon, relieved of the presence of the energetic Chartier, attempted to impose the doctrine of transubstantiation, and finally forbade all religious services. At this juncture, while the Protestants were holding secret meetings, a French ship arrived, and a number of colonists declared their intention of leaving. These Villagongon drove from the island, threatening all their possessions; and finally they set sail in a small boat towards a French village on the coast, where Villagongon happened to be. He received them on condition that they would hold no converse on religion, but later ordered them brought before him, and as they persisted in their religious beliefs, he had them executed as heretics (Feb. 10, 1558). In the mean time, the ship carrying the other colonists, after many disasters, on May 28, 1558, made the Breton harbor of Blavet, where many of the survivors died or were made seriously ill by being fed too generously after semi-starvation. The remainder pulled on a few days later, and scattered at Nantes, the most of them returning to their families. Shortly afterward the Brazilian colony broke up entirely; Villagongon returned to France; the Portuguese destroyed the fort, put to death as heretics those who remained, and carried the French gins to triumph to Lisbon. Villagongon finally retired to the estates of the Knights of Malta at Beauvais, where he died lauded by Protestants and respected by the Roman Catholics. The colony is noteworthy as the first missionary enterprise of the Protestant Church, and as the first attempt of Calvinism to plant a colony in the New World. (DIXON LUTHERMANN.)

REMARKS: A list of the works of Villagongon may be found in the *British Museum Catalogue*, under "Durand de Villagongon" and in *Hausknecht, Zeltgel.* 2, 54.

Vilmar Vincent of Beauvais

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Questi 2. An. Lat. Plat. An. super. sine sine in hanc de Beauv. Geneva, 1577, extracta from the English see in S. Quenell, *Hist. des sources, new ed.* by D. Bouché, 2 vols. (Paris, 1884).

Questi 3. An. Lat. Plat. An. super. sine sine in hanc de Beauv. Geneva, 1577, extracta from the English see in S. Quenell, *Hist. des sources, new ed.* by D. Bouché, 2 vols. (Paris, 1884).

Religious doubt from rationalism, and from Scriptural doubt to unbelief. In Dec. 1822, he was appointed rector of the municipal school at Kötzing, where he remained until 1827, when he went to Herfeld as fourth teacher and collaborator at the gymnasium, being promoted third teacher in 1829. During those years he renounced rationalism, and for a year or two professed the opinion that the world is the feeling of God. To make further progress through reading first the Church Fathers, especially Tertullian and Irenaeus, and then *Theses de Laide von der Sendung*, and arrived at unwavering faith in Christ by his fortuitous way, realizing that all he sought was to be found in the Lutheran Church, a process begun by the careful study of the Augsburg Confession and its Apology.

In 1831 Vilmar was elected from Herfeld to the newly created dist. of the electorate of Hesse, and in December of the same year he was appointed a member of the ministerial committee for religion and instruction. From Oct., 1832, to the end of Apr., 1833, he was assistant reporter in the ministry of the interior and nominal second teacher at the gymnasium of Hanau.

Services to the nation. He was director of the gymnasium at Marburg, 1833-50, being a member of the committee on gymnasial affairs 1836-50; in 1830 he was transferred to the ministry of the interior as constitutional councillor, and from 1831 to 1835 also discharged the duties of the aged superintendent Ernst; in 1833 he became professor of theology at the University of Marburg. In the reports drawn up by Vilmar in the name of his committee for the Hessian Dist. in 1831-32 he appealed effectively for the elevation of the national university, for the foundation of new professorships, and for the better equipment of institutions of learning. He also transformed the condition of the public schools, and may truly be termed the reformer of the gymnasiums of Hesse. His views on gymnasial instruction are set forth in his *Lehrbuch der Schulwesen* (1840). During this period he published works dealing with German linguistics, among them being *Deutsche Aberglauben in Holland* (1845); *Verlesungen über die Geschichte der deutschen National-Literatur* (1845); *Geschichte der deutschen National-Literatur* (Marburg, 1846); *Handb. d. Geschichte der deutschen Volkswirtschaft* (1860); *Über Gessner's Tasso* (Frankfurt, 1860); *Lehrbuch der deutschen Dichtung* (ed. K. W. Piderit, Mar-

burg, 1869), and *Lehrb. Maltheuthe, Zeltgel* (Frankfurt, 1869). Of far greater importance, in the present connection, were his services in the reformation of religious instruction in the gymnasiums. Deeming that the gymnasium was designed to train up Christian leaders of the nation, and that religious instruction should assume a distinctly churchly character, Vilmar set forth his views in a series of contributions to Heinegg's *Prosp. d. Kirchentum* in 1841 (ed. J. Heinegg, under the title *Über den evangelischen Religionsunterricht in den Gymnasien*, Marburg, 1838). He also prepared for use in the gymnasiums a *Kleines evangelisches Gesangbuch* (Marburg, 1838), taking part also in the struggle on behalf of the old hymnals, as well as in the preparation of the *Deutsche evangelische Kirchenmusik* (Stuttgart, 1855).

The Church, Vilmar believed, was about to enter upon a new era, when there would be full recognition of the absolute unity of the visible and the invisible church, and of the communion of saints with one body on earth, foreshadowing the church of the Apocalypse, the New Jerusalem. With such a conviction, Vilmar found before him two tasks: The first of these concerned the creed of Services to the church of Hesse, Vilmar maintained the Church, that the future depended on its absolute fidelity to the confession of the Augsburg Confession. To prove that the creed of the so-called Reformed church of Lower Hesse was this unaltered Augsburg Confession cost Vilmar immense toil. The second task was Vilmar's decided advocacy of the freedom of the Church from the State. In 1839 Vilmar took part in the Hessian confessional controversy, in which the attempt was made to disavow the Augsburg Confession. Against such an endeavor Vilmar wrote his *Vorlesung über evangelisches Kirche in Korbaren zu neuen Quellen* (Marburg, 1839). In the spirit, after the faculty of Marburg had required the use of the Heidelberg Catechism in the schools and had designated the doctrines set forth in the Hessian Catechism as "Reformed" (1855), Vilmar sought to prove, especially in his *Geschichte der Konfessionsstände der evangelischen Kirche in Hesse* (Marburg, 1860), that the church of Lower Hesse was termed "Reformed" not because of the doctrine prevailing in it, but because of the form of worship introduced by the Landgrave Maurice in the Verbrüderungspunkte (G.V.) in 1605, although after the middle of the seventeenth century the theology of Heinegg had adopted the strict predication of the Reformation. In *Die Gegenwart und die Zukunft der niederrheinischen Kirche* (1867) he urged that the struggle against impending union be begun with the strongest emphasis in Lutheranism, and the failure to follow this course of Vilmar proved a fatal error in the conflict between the Hessian churches.

In 1848-50 Vilmar exercised a profound influence on political affairs. Essentially a conservative and devoted to his sovereign, he not only supported his elector manfully, but also made the *Heinrich Vallypund*, which he founded in 1848 and edited alone until the middle of 1851, a center for all the

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loyalists of the land. A number of his contributions to this periodical were reprinted by Vilmor himself under the title *Zer setzen*...

Consult further: J. H. Leibauch, A. P. C. Vilmor, *Haus...*

On the death of Superintendent Ernst, Vilmor was elected his successor. The election was subject, however, to the approval of the sovereign...

Vicolet was a prolific author. In 1651 five of his writings were published at Basel in one volume: *Procurator de gratia dei et Labor gratia*...

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concerning angels and demons, light and color (i-ii), astronomy and astrology, man, time, motion, air, ether, rain, lightning, and clouds (ii-iv)...

Consult further: *Historia Bibliotheca de France*, xvii. 448-132; *F. Guillet and J. Babin, Sources enlèves au mont...*

heaven and Joseph, q.v.) Pontia, Roma, France, England, the Vandals, Ostrogoths, and Huns, while books xvii-cxxi are devoted to the period from Theodosius to the Carolingians, with thorough discussion of the principal ecclesiastical authors...

VICTORINUS: *Historia Bibliotheca de France*, xvii. 448-132; *F. Guillet and J. Babin, Sources enlèves au mont...*

VINCENT OF LÉRINS: Prebyter of Léris (5 m. n. of Cannes) flourished about the middle of the fifth century. According to Gratianus (*De prill*, lxx), he was deeply versed in the Bible and in dogmatic theology...

tion, founding the Northwest Sunday School Quarterly in 1864; was corresponding secretary of the Sunday School Union and editor of the Methodist Episcopal Sunday-school publications (1868-88); and in 1874 was one of the founders of the Chattanooga Assembly, while in 1878 he established the Chattanooga Literary and Scientific Circle, of which he became chancellor. In 1888 he was elected bishop and in 1900 was placed in charge of the European work of his denomination with residence at Zurich, but in 1904 retired from active life. His written Sunday School Institutes and Normal Classes (New York, 1860); The Church School and its Officers (1865); The Chattanooga Movement (1866); The Home Book for the Mothers of our Land (in collaboration with Josephine Pollard, 1886); Better Not Discussion of Certain Social Customs (1888); The Church School and the Sunday School Normal Guide (1889); Studies in Young Life (1890); Our Own Church (1891); To Old Builders (Madison, Pa., 1890); The Modern Sunday School (New York, 1900); and Family Worship for Every Day in the Year (1905).

VINCENT, MARVIN RICHARDSON: Presbyterian; b. at Longhokee, N. Y., Sept. 11, 1854. He was educated at Columbia (A.B., 1874), and after being an instructor in the Grammar School of Columbia College (1874-78), was professor of Latin in Troy (N. Y.) University (1878-90). He then entered the Methodist Episcopal ministry, but in 1885 became a Presbyterian; was pastor of the First Presbyterian Church, Troy, N. Y. (1885-72), and of the Church of the Covenant, New York City (1872-83). Since 1883 he has been professor of New Testament exegesis and criticism in Union Theological Seminary, New York. Aside from sermons and discourses he has written The Minister's Handbook (1882); In the Shadow of the Pyrenees (1885); Word-Studies in the New Testament (3 vols., 1887-90); Studies in the New Testament (1893); The Age of Herodotus (1896); Critical Commentaries on Philippians and Philemon (1897); History of the Festival of the New Testament (1899); and The Gospel of Luke in the English Bible (London, 1902). He likewise translated J. A. Bengel's Gnomon of the New Testament in collaboration with C. T. Lewis, Philadelphia, 1892 and the Epistles of Dante (New York, 1904).

VINE, CULTIVATION OF THE. See VINES, HENRY.

VINEGAR BIBLE. See BIBLE VERSIONS, B. IV., 18.

VINES, RICHARD: Westminster divine; b. at Hinton, in Leicestershire, England, about 1600; d. Feb. 4, 1655-56. He was educated in Magdalen College, Cambridge; became teacher of a school at Hinkley in Warwickshire after finishing his course at the university; and afterward rector of Wodington. He was appointed a member of the Westminster Assembly of Divines in 1643 from Warwickshire, and was very influential in matters of church government and the sacraments. He was chairman of the committee of accommodation with the Independents. He often preached before Parlia-

ment. During the session of the Westminster Assembly he was, in 1643, made minister of the parish of Clements Dances, near Domesday; but, this proving too large for him, he removed to the rectory of Waltham in Hertfordshire, and soon after became pastor of Lawrence Jewry, London. In 1644 he was also appointed master of Fintona Hall, Cambridge, and held the position until 1649, when he was turned out for refusing the "engagement" [of allegiance to the existing government]. In 1653 he was appointed by parliament one of the committee of divines to draw up the fundamentals as a basis of toleration. He died on Sabbath evening, from bleeding at the nose, which was brought on by excessive labor in preaching and administering the Lord's Supper. During his life a number of sermons were published, e.g., Impostures of Seducing Teachers (Gloucester, Commons Sermons, Nov. 70, 1642); Author, Nature, and Danger of Heresy, Commons Sermons, Apr. 23, 1644. After his death a number of posthumous works were published by his friends, e.g., Treatise of the Right Foundation, Administration, and Receiving of the Sacrament of the Lord's Supper (4to, pp. 276, London, 1657); God's Drowning and Man's Coming in Christ (4to, pp. 335, 1662). His funeral sermon was preached by Thomas Jacobus, entitled Jacobus's Faith and Change, and published 1656, with introductory remarks by Simon Ashe and Edmund Calamy, followed by poetic epitaphs from William Spurstow, Matthew Wenceslaus, Matthew Poole, and others, all speaking of him in the warmest terms. He is represented as "a man of extraordinary ability, a sound theologian, well studied, a perfect master of the Greek, a real craftsman, his ministry solid, pithy, quick and searching, having a clear head. He could dive deep into any kind of controversy, and was not afraid of men. He was a man of gracious, tender spirit." Fuller says of him: "He was most charitably modest to such a degree that from him, though most constant to his own principles." C. A. Brown. Miscellaneous: Thomas Vines, Churchman of Great Britain, p. 111, London, 1810; Vines, in the History of England, p. 114, n. 192; Memoirs of the Rev. Mr. Vines, in the Memoirs of the Westminster Divines, pp. 194 and 195; 1811-12; D. N. B., 1828-29; recent references as mentioned below given.

VINET, v'ny', ALEXANDRE RODOLFE: Swiss theologian; b. at Ouchy (2 m. s. of Lausanne) June 17, 1817; d. at Geneva (14 m. s. of Lausanne) May 4, 1847. He was educated at the gymnasium and academy of Lausanne. Early Life, where his patriotic *Le Dieu des Yvaudois*, long a popular song, was written when he was seventeen. In 1837 he was appointed instructor in French at the gymnasium and normal school at Basel, and in 1839 after passing his theological examination at Lausanne, was ordained to the Reformed ministry. At this period he was filled with religious doubts, and his faith was essentially one of authority and custom. In Basel however, he came in contact with very different tendencies through the pietism which he found there was long his antipathy because of its narrowness and because it seemed to reduce the facts of revelation to mere symbols. The revival in Vaud,

on church reorganization, found opportunity for voluntary admission of members to the Church and for the inclusion of laymen in ecclesiastical government. He advocated the retention of the Helvetic Confession, but the laws governing the Church, adopted in 1839, were so rigorous that he resigned, a year later, from the charge of Vaud. These experiences seem to have confirmed Vinet in his insistence on the separation of Church and State, and in his *Essai sur la manifestation des convictions religieuses et sur la separation de l'Eglise et de l'Etat* (Paris, 1842; Eng. transl., *Essay on the Profession of Personal Religious Convictions*, . . . London, 1843) he wrote a classic on this theme. Nevertheless, he remained a simple member of the national Church; nor was he inclined ever to make a propaganda for his theories. In 1843 the situation changed, and the February revolution in Vaud resulted in intense opposition to Protestantism in every form. When, therefore, the government, instead of heeding Vinet's demand for liberty of worship in the reorganization, repressed most liberty still more, he resigned his theological professorship in 1846. A consequence of this revolution was the Free Church in Vaud, though it would be incorrect to regard Vinet as its founder, even though he were the author of the concept of the freedom and dignity which were its aim. Vinet approved the course of the 180 clergy who left the national church rather than obey the State in its attempt to make them recommit the new constitution to their congregations, and accorded them his warmest sympathy; he also set forth the principle unconsciously adopted by them, that the freedom of the Church can be won only by complete separation from the State, in his anonymous *Considérations precedant le Meurtre des demissionnaires*. His activity as a publicist in articles for the periodical and daily press and in pamphlets now increased, the spirit of his productions of this type being his *De nos devoirs ecclésiastiques sans un principe* (Geneva, 1846). Vinet naturally joined the Free Church which was soon founded, often preaching for its congregations and acting as a member of its committee on organization. He devoted much thought to the preparation of a confession of faith in which he sought to avoid all theological subtleties and polemics. He continued his activity to the last months of his life, delivering private lectures on practical and exegetical subjects. Whether appearing as the apostle of the separation of Church and State, or as the Christian thinker, Vinet was, first and foremost, an apologist, ever seeking to reconcile the modern spirit with the Gospel. Holding as he did that the high-

Significance set afloat in man is conscience, and as a writer that in the end of reason, the instrument of religious feeling, compulsion in matters of religion would naturally be violence to conscience. While, moreover, the individual is, in a sense, higher than the social organism, which is made for man, "society forms a field for the activity of the individual, affords scope for the exercise of his virtues, and sets up a barrier to

originating with English Methodists, at first exercised little influence on Vinet; but all these factors were at work within him, and during an absence from Basel in 1823, his entire point of view was changed, and he resolved to devote his life to Christ in thanksgiving for redemption. The year 1823-24 marked the beginning of Vinet's literary activity as well as of his new religious life, and in his first contribution to the journal of the Paris society for Christian morals he *Career* advanced the view that ethics can not be at Basel. He divorced from dogma. A specific turn was given his energies by the law which, on May 20, 1825, officially sanctioned intolerance in the canton of Vaud, and in his pamphlet *De respect des opinions* he set forth the kernel of all the theories he was subsequently to advance on religious liberty. In 1826 he was enabled to give wider currency to his views by winning the Lantier prize of 2,000 francs offered by the Paris society for Christian morals with his *Mémoire sur la liberté de la conscience*, thus establishing a reputation with the leading French Protestants as a thinker and author. In the following years the opposition to which dissenters were exposed in Vaud and Vinet to write much on freedom and conscience, his attitude even causing him to be involved in a suit, resulting in a nominal fine and suspension from all ecclesiastical functions in his canton for a year. The liberal revolution in Vaud in Dec., 1830, gave his energies a fresh impulse, though he was unable to secure the proclamation of religious liberty, to say nothing of the separation of Church and State. Meanwhile Vinet had been appointed associate professor at Basel. His critical essays first appeared in the Protestant *Le Renouveau* of Paris, a number of them being reprinted under the title of *Essais de philosophie morale et de morale religieuse* (Paris, 1837). During this period, moreover, it was customary for the professor of literature at Basel to preach frequently in the French church, and in this capacity Vinet was the highest praise. His sermons, carefully revised and characterized at once by classic form and by a union of warmth and culture, were issued under the title of *Discours sur plusieurs sujets religieux* (Paris, 1831). Eng. transl., *Christian Philosophy* (London, 1846), their theme being dogmatic and apologetic. In the spring that led to the separation of the city of Basel from its territory, Vinet was made a member of the committee to inform the general public of the condition of affairs in Basel, and was entrusted with a diplomatic mission to Lausanne. In return for these services, a new chair of French literature and theology was founded for him in the university.

In 1837 he accepted a call to the Academy of Lausanne as professor of theology, and during this period of his career through a crisis in which which resulted in an ever-increasing Lausanne opposition to the theology of the *Rationalism*, with its intellectualism and utilitarianism. This change of position found full expression in his *Revue des doctrines sur plusieurs sujets religieux* (Paris, 1841). Soon after settling in Lausanne, Vinet, as a member of the committee

on church reorganization, found opportunity for voluntary admission of members to the Church and for the inclusion of laymen in ecclesiastical government. He advocated the retention of the Helvetic Confession, but the laws governing the Church, adopted in 1839, were so rigorous that he resigned, a year later, from the charge of Vaud. These experiences seem to have confirmed Vinet in his insistence on the separation of Church and State, and in his *Essai sur la manifestation des convictions religieuses et sur la separation de l'Eglise et de l'Etat* (Paris, 1842; Eng. transl., *Essay on the Profession of Personal Religious Convictions*, . . . London, 1843) he wrote a classic on this theme. Nevertheless, he remained a simple member of the national Church; nor was he inclined ever to make a propaganda for his theories. In 1843 the situation changed, and the February revolution in Vaud resulted in intense opposition to Protestantism in every form. When, therefore, the government, instead of heeding Vinet's demand for liberty of worship in the reorganization, repressed most liberty still more, he resigned his theological professorship in 1846. A consequence of this revolution was the Free Church in Vaud, though it would be incorrect to regard Vinet as its founder, even though he were the author of the concept of the freedom and dignity which were its aim. Vinet approved the course of the 180 clergy who left the national church rather than obey the State in its attempt to make them recommit the new constitution to their congregations, and accorded them his warmest sympathy; he also set forth the principle unconsciously adopted by them, that the freedom of the Church can be won only by complete separation from the State, in his anonymous *Considérations precedant le Meurtre des demissionnaires*. His activity as a publicist in articles for the periodical and daily press and in pamphlets now increased, the spirit of his productions of this type being his *De nos devoirs ecclésiastiques sans un principe* (Geneva, 1846). Vinet naturally joined the Free Church which was soon founded, often preaching for its congregations and acting as a member of its committee on organization. He devoted much thought to the preparation of a confession of faith in which he sought to avoid all theological subtleties and polemics. He continued his activity to the last months of his life, delivering private lectures on practical and exegetical subjects.

Whether appearing as the apostle of the separation of Church and State, or as the Christian thinker, Vinet was, first and foremost, an apologist, ever seeking to reconcile the modern spirit with the Gospel. Holding as he did that the high-

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grammatical in the use of the baptismal formula. Virgil and Sidonius, considering this unjustifiable, appealed to Pope Zacharias, who omitted against Boniface. Two years later (745) Boniface in his turn lodged complaints against Virgil and Sidonius with the pope, though Virgil was the special object of attack, being charged with intrigue against Boniface and also with holding to the episcopal form of the earth. It is uncertain whether he was ever brought to trial, and he certainly was never condemned. On June 15, 767, Virgil received consecration, and was thereafter insistent in maintaining his episcopal rights and dignity. Besides founding many other churches in his see, Virgil built one in honor of St. Rupert at Salzburg, in which he him-

self was buried. Virgil was active also in the conversion of the Alpine Wends, for whom he appointed a bishop in paribus, named Modestus. By his conversion Virgil was called the "promoter," and he was interested in history, inspiring Arbo of Freising to write the *Vita Corbolicus*, himself composing the *Monumenta neoplatonica romanorum s. Papii Saluberrimo* (ed. S. Harberg-Prankin, in *MGH*, *Vie*, vol. II, 1890). In 1233 he was canonized by Gregory IX. (A. Hauser.)

VIRGIN BIRTH

Historical Outline of Attitude Toward the Doctrine (1). Modern Demand for Repeating the Doctrine (2). Infancy Narratives Assigned to the Gospel (3). The Evidence in Matthew (4). The Evidence in Luke (5). The Evidence in Mark and Luke (6). The Evidence in John (7). The Evidence in the Synoptic Gospels (8). The Evidence in the Acts (9). The Evidence in the Epistles (10). The Evidence in the Fathers (11). The Evidence in the Middle Ages (12). The Evidence in the Modern Period (13).

Legends or Mythical Theory (11). Arguments from the Old Testament (12). Arguments from Church Antiquity (13). Arguments from Ancient Mediaeval Language (14). Arguments from Ancient Mediaeval Art (15). Arguments from Early-Late (16). Arguments from the Legends Theory (17). Arguments from the Legends Theory (18). Arguments from the Legends Theory (19). Arguments from the Legends Theory (20).

VIRGIN BIRTH.

The doctrine that Christ was born of the Virgin Mary through the operation of the Holy Ghost received its first authoritative formulation in the earliest Roman Creed, not later than 150 A.D., and probably earlier (in its earlier form as stated by Harnek about 140; by Zahn about 120, and by Kattenbusch about 100; cf. *Apostolic Creed*). So far as its scriptural basis is concerned, this rests exclusively on the narratives in Matthew and Luke, and a consideration of it involves an inquiry concerning (1) the nature and origin of the narrative as it appears in those gospels; (2) their relation to the rest of the New Testament; (3) the position of early church writers; (4) epistemological birth stories in comparative religion; (5) and dogmatic teachings of the subject.

The traditional doctrine of the Church is found in the great confessions, as in the Apostles' Creed, "I believe . . . in Jesus Christ, . . . who was conceived by the Holy Ghost, born of the Virgin Mary"; and in the Nicene Creed, "who . . . was incarnate by the Holy Ghost of the Virgin Mary." Toward the end of the fourth century, the doctrine, the common, well-understood tradition of the Church, even among the Arians and the Socinians of the *Novissima* (Catholics). In the latter part of the eighteenth century an assault on the doctrine was made by Thomas Paine (*Age of Reason*) and by Voltaire (*Essai sur l'importance de Jésus-Christ*, ch. 2). In the nineteenth century Schleiermacher, while affirming the natural potency of Joseph, recognized the

natural potency of Joseph, recognized the

natural potency of Joseph, recognized the

Virgin Birth

born von der Jungfrau Maria, 1892; and J. Haasler, *Zur Vorgeschichte des apokryphen Glimbalis-Bekehrungs*, Munich, 1893. In opposition were A. Harnek, *Das Apostolische*, Leipzig, 1897; W. Herrmann, *Virgin hantel* in *Das Apostolische*, Magdeburg, 1899; and F. H. Kattenbusch, *Das apokryphe Syntax*, Leipzig, 1904 (3d ed., 1909). Aside from the particular discussions referred to, two or three conditions of present-day thought have rendered necessary a re-orientation of the question of the virgin birth, with presuppositions different from those which were possible to earlier scholarship. There is, first, the scientific spirit with its evolutionary view of the world, its deeper demand for life, and its conviction that all events Respecting are related to one another by a law of the Dis- uniform and concomitant variation. Second, the historical spirit, which seeks to bring to light the facts of human history, and the hope is expressed that all will ultimately be drawn into the same category. In addition, many special disciplines have focused attention on this subject, such as New Testament criticism and comparative religion. Two other impressive facts have secured recognition in recent times, and these have profoundly influenced Christian thinking. One is, that this doctrine formed no part of the original preaching or message of Christ or his apostles; the other, that nowhere else in the New Testament, outside of the early chapters of Matthew and Luke, is there any use of this doctrine, or direct or even indirect reference to it. These omissions in themselves constitute a valid objection to the fact of the virgin birth; this fact must stand or fall according as it is authenticated in the narrative in which it is embedded. On the ground that the Scriptures as a whole and in every part are inerrant and infallible, a question might indeed arise, but it would be concerned, not with the virgin birth as a fact, but with the expositors and defense of the nature and basis of the alleged inerrancy. With this position, however, this article is not concerned. Since, then, this article of the Creed rests on the narrative in Matthew and Luke, attention must first be directed to them. It may be laid down as a safe proposition that these narratives are an integral part of the First and Third Gospels (of J. Weiss: "There were never forms of Matthew and Luke without the infancy narratives." *Theologische Rundschau*, 1863, p. 268). In every one of the early complete manuscripts of the Gospels the chapters containing these narratives are indelibly present. The oldest minuscule, such as the *Sinaitic*, the *Vatican*, *Codex Bezae Cantabrigiae*, and *Codex Bezae Cantabrigiae*, include these the *Gospel* chapters; the *Alexandrian*, mutilated in the first part of Matthew, has Luke I and II. The same is true of the versions—the Latin in Tertullian's time, the *Syriac*, *Peshito*, *Coptic*, *Arabic*, *Georgian* (*Coptic*), and the one discovered at Mt. Sinai in 1892, and also Tatian's *Diataxa* (with

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the exception of the prologue). The Gospel of the *Ethiopic*, depending upon the *Codex of the Hebrews*, which in turn depended upon one Matthew, omitted the first two chapters (cf. B. P. Westcott, *Introduction to the Gospels*, p. 465, London, 1880), and the *Gnostic* *Marcion* began his Gospel according to Luke with the third chapter. From certain characteristics of style this argument is confirmed, for in Matthew a comparison of I, 22, II, 5-8, 15, 17, 23, with his frequent reference to fulfillment of Old Testament prophecy betrays the same use of the Scripture throughout (cf. F. C. Burkitt, *Evangelium des-Matthaeus*, pp. 258-259, Cambridge, 1904). In Luke also the author's peculiar Greek style, which is everywhere evident in this Gospel and in the Acts, shines through in the first two chapters (cf. A. Fleischer, *Commentary on Luke*, New York, 1896; A. Harnek, *Lukas der Arzt*, p. 75, Leipzig, 1906, and Appendix I). A further question arises, however, whether every part of the narrative is equally attested or integrally related to the whole, and at two points this question becomes critical. In Matt. I, 16 the *Sinaitic*-*Byzantine* version reads, "Joseph, . . . the whom Mary the Virgin was betrothed, Evidence in *hegel* Jesus, who is called Christ." Matthew. Concerning the verse in Matthew several suppositions are possible. One is, that the *Codex Sinaiticus* given the original form of the genealogy, in which the natural potency of Joseph is affirmed in the same formula as that of the others mentioned hitherto. This would harmonize with the fatherhood of Joseph as the husband of Mary (cf. I, 19-20, 24, xiii, 55), and it agrees with the common belief of the time, i.e., until apparently between 60 and 70, that Jesus was the son of Joseph. If the genealogy was originally prepared for Jewish Christians, it represented what they had already believed concerning the parentage of Jesus, and, moreover, it establishes the only relation of Jesus with David which the Gospel claims. The verse itself (I, 16), as it appears with variant readings in some cursives (e.g., 246 of the *Forme group*), in seven Latin codices previous to Jerome, and in the *Cretan* version, shows that it has been the subject of considerable difficulty and disturbance to the copyists. It is possible that it was due to a very obvious error of a copyist, or it may have had an *Ethiopic* source (cf. *Academy*, 1894-95, *passim*). A contradiction appears on the face of the *Sinaitic*-*Byzantine* version, for in the same verse this says that Joseph beget Jesus and that Mary is called the Virgin. H. B. Swete suggests that the virginity of Mary may not have been asserted in the original text; and he intimates that, if it was asserted, the contradiction would be no greater than is contained in Luke, who relates the birth of Jesus from the Virgin, and yet names Joseph as the father and Joseph and Mary as the parents of Jesus (Luke II, 33, 41; see Swete, *The Apostles' Creed*, pp. 52-53, Cambridge, 1898). The genealogy of Matthew may have ended originally with Joseph, and its connection with Jesus may have been carried forward by the Evangelist (cf. C. Gore, *Dissertation*, pp. 292, seq.; also *The Academy*, 1891-

1895; Burkitt, *op. cit.*, pp. 200 seq.; V. Bartlett, *ibid.*, iii, 208. In any event, until Syrian specialists have pursued the subject much further, or until other versions are discovered which agree with the Sinaitico-Coptic text, judgment must be suspended as to the exact form of the original genealogy.

With reference to the narrative in Luke, the testimony of the manuscripts is even more decisive in favor of the virgin birth than it is in Matthew, since no manuscript can be cited which radically conflicts with the Gospel as we now have it. The suggestion is, however, made to eliminate 1:34-35, which contains the only direct evidence for the virgin birth in Luke (cf. Harnack, *Evidence in each*, ZNW, 1901, pp. 52 seq.; Ussener, *Luke*, "Nativity," in *BEZ*, *Recessus scripturae*).

For this reason are—(1) the verses do not harmonize with the context, e.g., verse 36 is naturally connected with verse 33; "Son of the Highest" (1:32) is Marcanian, whereas in verse 35 "Son of God" signifies true origin; the Sinaitico-Coptic appears in 1:34 to prefer the reading "with Mary his wife"; Joseph seems to be treated as the husband of Mary, and thus as the father of Jesus. (2) The verses do not agree with the *Dauidic* descent of Jesus—"as was supposed" (iii, 23), or with Mary's conduct—her intercession as to the possible birth of a son to one already betrothed (1:34), and with her words in 1:48. On the other hand, Gunkel maintains that verses 34-35 are translations of a Hebrew original: "Behold these are concerning now" (cf. *Zam religio-pseudepigraphales* *Testamentis Veteris Testamenti*, p. 68, Göttingen, 1903). If, as Briggs suggests, the conception and the infancy narrative, the announcement has begun already to be realized in the womb of the Virgin, which means any question of virginity parallel to that by Elizabeth is implied in verse 36. The genealogy is also supported by, as the creation of the first Adam is referred to the immediate action of God, so the second Adam owes his existence to the power of the Holy Spirit—a consideration which confirms "Son of God" (iii, 45). Finally, the wholly subordinate position of Joseph throughout the narrative in Luke is also due to the sinaitico-Coptic birth, as set forth in this Gospel.

With reference to the genealogy, Matt. 1:1-17 and Luke 3:23-38, it is evident that they are entirely independent of each other. If Matthew's Gospel was composed first, say, in 70-75, and Luke's in 78-80 (Harnack), Luke might have expected to find certain traces of Matthew's treatment, but such being of the kind is to be alleged. Two names only in the two genealogies are as far back as

6. The David is the name; the number of generations is different. Matthew traces the ancestral course back in his *Genealogy* to Abraham; Luke in an *unbroken series* carries the past through Adam and Abraham to Adam, the son of God. The special point of agreement between the genealogies lies in their affirmation that both Joseph and Jesus were de-

scendants from David (cf. Matt. i, 20, 1c, 27, xii, 23, xv, 22; Luke i, 27, 32, 69, ii, 4, iii, 23). The line of each from David down is a different one; for Matthew, through Solomon, for Luke, through Nathan, in fact to which Calise called attention (cf. *Origem, Contra Celsum*, ii, 32), but both naturally had to Jesus through Joseph; except on such an interpretation, they are wholly lacking in point. The New Testament offers no proof that Mary was of the lineage of David, although this might be involved in such passages as Acts i, 30, Rom. i, 3-4, and Heb. vii, 14. If we were sure that the respective authors were cognizant of the virgin birth, The *Dauidic* descent of Mary was affirmed by tradition (*Justin, Dialogus*, xxiii, 45, 100; *Irenaeus*, III, xxi, 5; *APF*, i, 431-435; cf. also the *Protosynopsis of James*, x, and *The Gospel of the Nativity of Mary*), and it has also been defended by modern writers as (Golet, Bernard Weiss, and Edelstein). Mary may have been of the house of David, but so far all attempts to bring her into the genealogies have proved insufficient. It has been alleged that she was a descendant of Joseph, which is, of course, possible, but of which there is no evidence. All of this goes to confirm the supposition that the genealogy—two chosen from perhaps several in existence—originated in a circle which still believed that Joseph was the father of Jesus, and that the evangelists either found these genealogies in their present form, or so modified them in their reference to Jesus that the paternal relation of Joseph became preterite—Joseph has by marriage taken the place of a father—and hence not inconsistent with the supposition of the conception of Jesus. In the case of Matthew, at least, there is no good ground for assuming that he constructed the genealogy (but cf. R. H. Gritzinger, *The Virgin Birth*, p. 48, New York, 1907), which traced the family-line of Joseph to David, only to abandon the irresistible conclusion that Joseph was the natural father of Jesus. The same position would be valid as against the conjecture that Matthew's genealogy was compiled by one of Jesus' relatives, unless, indeed, this is conceived as taking place while they still believed that Jesus was the natural son of Joseph. From what source arose the tradition that Jesus was supernaturally conceived does not appear in the genealogies themselves.

Concerning the relation of the nativity stories to Joseph and Mary, it has been customary to associate Matthew with Joseph and Luke with Mary, as the respective source of each. The main reason for connecting Matthew with Joseph is found in 1:18 seq. and 1:19 seq. The particular difficulty which besets this position arises from the probable time of Joseph's death, and the keeping alive of the tradition originating from him in a circle wholly unknown to the apostles for more than fifty years. That he was not alive during Jesus' ministry is commonly accepted (cf. Mark iii, 31, vi, 3; John xiv, 27; Acts i, 14), but how long his death took place after Jesus' appearance as a child in the temple (Luke ii, 45 seq.) and before Jesus' baptism (Luke iii, 21-22) there is no means of ascertaining. That the testimony of Joseph to the circumstances of Jesus' birth might be needed may well be imagined, but that he

gave such a document to Mary as a protection of her good name, that she passed this on to the family of Joseph, and that from them it came to Luke, is not to be denied.

7. The into the hand of the First Evangelist Accounts to be worked over by him according to his relation his purpose is an interesting one; to Joseph turn, but in nothing more (cf. C. Gore, and *Mary*, *ut sup.*, pp. 28-29). If this were true, it is incontestable that both Peter and Paul, in their contact with the chief persons of the church at Jerusalem, heard nothing of it. An indication that the nativity story of Matthew was employed by catechists appears perhaps in the allusion of the apostles and the length of time to aid the memory of pupils (cf. A. Wright, *Commentary on the Fourth Gospel*, p. 115, New York, 1900).

That Mary is the center of interest in Luke's narrative of the infancy is true (cf. i, 27, 36, 40-45, 56-57, ii, 48, 69-81), and this has led to the surmise that the final source of the story was a woman.

It is characteristic of Luke, as compared with the other evangelists and with John, to introduce and emphasize the place and ministry of women in relation to the Gospel (cf. vii, 37 seq., viii, 2-3, x, 38, xviii, 27, 29, 40), and the same feature marks the Acts. This fact might be itself enough to account for the large part that Mary plays in the infancy narrative. Out of the traditional material at his disposal, the author was especially attracted to that portion which centered in Elizabeth and Mary, and he has preserved the interest in the infant. Nowhere else in the entire Gospel is there disclosed a more delicate reserve or a more literary skill than in the handling of the details of this story. The particular content and form of the narrative have, however, led to the opinion that it is to be traced to a woman. W. M. Ramsey identifies her with Mary (Cfr. *Virgin Birth of Christ*, pp. 244, 246, New York, 1907), while W. Sunday deems it more likely that Joanna, Christ's wife (Luke vii, 36), was the intermediary (ib. p. 246; cf. J. Adderley, *Original Questions*, p. 139, 3d ed., London, 1906). If Mary was still living when Luke visited Palestine in 57 or 58, she may herself have communicated the account to him, or some intimate of hers may have done so immediately after (cf. W. M. Ramsey, *If Christ Were in Bethlehem*, p. 88, London, 1898), or Luke may have become aware of the story from the church in Jerusalem of which James was then head, and where Mary resided with John (H. B. Swete, *ut sup.*, p. 20). But there is absolutely nothing elsewhere in the New Testament to warrant such conjectures. If, as Harnack thinks likely, Luke came in contact with Mary as well as with James in his visit to Jerusalem (Lukas der Erst., p. 2), it is unaccountable that in his infancy story no place is left for the journey to Egypt (cf. Luke ii, 20).

A further question is closely connected with that just named, whether Luke received himself of a written or of an oral source. The almost universal judgment has been that he used a document or documents of Aramaic or Hebrew origin, perhaps about 80 a. d. or earlier, the general view advocated by Weiss, Golet, Kyle, and James (*Studies of Solomon*, London, 1881), Sunday (*Book by Book*, London, 1892), and Gore (*ut sup.*, p. 14). In support

of this position, reference is made to various features—the Hebrew diction as compared with those of Joseph, and that from them it came to Luke, is not to be denied.

8. Problem of Jewish national hopes, *Judo-Christ* of Orsi, or (in sentiment, similarity to the *Pauline Writings* of Solomon (70-80 a. d.), use of "Spirit" sources as prophetic impulse or impressed power of God, thereby to Mary corresponding to Old Testament divine manifestations, and the naive simplicity of the story in contrast with the prodigies and the remainder of the Gospel. It is thus maintained that these stories of the infancy of John and of Jesus appear to be more primitive than anything else in the New Testament, except parts of the book of Revelation. They arose in a Jewish circle and were first circulated in a restricted Jewish-Christian community in the vicinity; their background was far removed from Greek influences, which, passing away in that early period, never returned. Sunday assigns the genesis as the more probable date of their appearance (in Orsi, *ut sup.*, pp. 440 seq.); C. H. Box proposes "as early as the middle of the first century" (*DCCV*, art. "Virgin Birth"), and J. Weiss, who allows to us no historical value, places them ten years later (*Solomon des Neuen Testaments*, p. 383, Göttingen, 1906). The last seems the earliest possible date for the story becoming public; and the fact that Paul, although a close companion of Luke, was to the last ignorant of it goes to show that Luke was himself not ignorant of it earlier than the sixties. Another surmise is that there was no written story of the infancy of which Luke availed himself, but only a number of Hebrew (not Aramaic) poems concerning events associated with the infancy, from which the Evangelist selected such as suited his purpose (Matt. i, 20-21 is to be included in this group). These poems were the works of several Christian poets who attributed to the angels, and to the various fathers and mothers, the songs which they themselves had composed. The Evangelist is to be credited with the pre-arranging to the poems, and also as voicing for their essential truths (Briggs, *ut sup.*, pp. 41 seq.), and it has been further conjectured that these hymns were composed and used for liturgical purposes in Palestine. On the other hand, the view is presented that an independently written infancy narrative falling utterly into oblivion is most improbable; and it is also highly improbable that Mary wrote any such document or gave publicity to that which was so intimate and precious to herself, or, indeed, that any one else gave it written form. Ramsey holds it more likely that Luke came into possession of the story by oral communication either from Mary herself or from some one, probably a woman, whose intimacy with Mary furnished the key to the secrets there disclosed, in which case the information is equal to firsthand authority (cf. *ut sup.*, chap. iv.). On this hypothesis differences of style in various sections of the first two chapters are accounted for by the deliberate literary aim of the writer, and in part also by the different form in which the material came to him.

That there are legendary elements in the nativity stories has been alleged. The specific appearances to

Joseph (Matt. i. 20, ii. 13, 19) to Zachariah (Luke i. 11 sq.), to Mary (Luke i. 26 sq.), and to the shepherds (Luke ii. 8 sq.) are in point. There is, indeed, an absence of the crass supernaturalism of the Apocryphal Gospels of the Infancy; there is the sane reserve in respect to the p. The intensions which characterize the Angelic An-highest moments of the Old Testament peenances prophetic idealism. But the reference to Gabriel (Luke i. 26) shows that the writer has drawn upon Jewish angelology for the intermediation between God and the child fathers. To those who believe in angels and in the possibility of their appearance to human beings these accounts present no difficulties. The authors of the Gospel accepted without question the belief of the period, that messengers from God in the guise of angels actually appeared to men and conversed with them in the language with which they were familiar, as one man talks with another. It may, however, without distorting the credibility of the story as a whole, be possible to interpret these experiences as real divine communications of a purely inward character, yet by the imagination translated into outward forms according to subjective notions of the period (cf. Gore, *ut sup.*, pp. 21 sq.). This view as to how only a particular application of Briggs' suggestion given above. The inward reflection, due to divine revelation, is the essential thing; its outer form is a matter of comparative indifference. This, however, is free modern interpretation, not ancient belief.

With reference to the Magi and Herod's slaughter of children in Bethlehem, there is no improbability in the historical supposition of these, irrespective of other records, as containing a basis of fact. Astralogers of the East, whether from Arabia, Persia, Babylonia, or even Egypt, in their readings of the stars may have believed that they saw signs which pointed to the coming of a Jewish Messiah, and may have journeyed to Jerusalem to verify their prognostications. The Jewish Scriptures were widely circulated among cultivated Jews everywhere, and in the ferment of theological speculation, of political unrest, and of religious mysteries and dreams of a world-wide empire, symptoms of an unending longing, the spirit of truth.

In the minority and of most brilliant hopes, Magi and children in the prophetic promise of Herod. The Jewish people: The spirit had widely penetrated and powerfully moved many inquiring minds, and the Magi may have been among those thus influenced. But allowing for a basis of fact here, has this basis been built upon by legend? Since the first century, this has certainly been the case. According to Ignatius (Eph. vii. 2; above 110 a. d.), the star gave light to sun, moon, and stars, which circle around it as a chariot. The Magi first appeared upon P's. Luke 21-32, Luke 10. Isa. xlix. 7, l. 8 sq.) have been designated as an emblem to have, on account of their threefold gifts, and even their names have been given as Caspar, Melchior, and Balthasar. The presents also have had to do as well: gold as a king; frankincense as to a God. Several features of the story may have been suggested by the Old

Testament. Num. xiv. 17 shows that the Jews believed in a Star of the Messiah. In the East stars were everywhere associated with the birth of great men—Mithridates, Caesar, Augustus (cf. Bostwick, *Atque*, xvii sq.; W. Bohn, *The Birth of Jesus Christ*, p. 28, London, 1900). It was an universal custom to come into the presence of princes with presents (Gen. xlii. 11; 1 Kings v. 23) and the Jews expected that the greatest of those outside of Israel would offer both themselves and their gifts to the Messiah (Isa. xlix. 7, l. 1-10; Rev. xxi. 24). What part those and other familiar and intensely active religious ideas played in the final form of the narrative it is impossible to say. Still, it is believed that he has come upon the real source of the story in the journey of Hildesheim, a Parthian king, in the year 68 A. D., accompanied by Magi to offer homage to Nero (ut sup., pp. 38-41, 72-73). As to Herod's part in the story, the indiscriminate slaughter of twenty children would be quite in accord with his known character and deeds. It is, however, significant that Joseph, who reports other acts of cruelty, does not mention this (cf. *Act.*, xv. 7-8, xvi. 11, xvii. 2); and it is hard to understand why one with the distrustful, jealous, and bloodthirsty spirit of Herod should risk defeat either by suffering strangeness or by delaying to put into execution an effective plan for thwarting Jewish expectation (see *Exocoevres*, *Faust* or *son Herod*). The journey into Egypt, which in Matthew is indubitably brought up with this event, is simply unimportant; Luke's narrative is trustworthy; Jesus had long since arrived in Nazareth when the visit of the Magi to Bethlehem and the slaughter of the infants are alleged to have taken place (cf. Luke ii. 39). In the story of the Magi and Herod some ideal truths are clearly evident: the world-wide significance of the Messiah as the satisfaction of the desires of all nations, typified also in John xii. 20 sq.; the inevitable conflict between the Messiah and Jewish and other wicked powers of the world; the safety of the Christian cause; and the ultimate confusion and defeat of hostile forces.

If the theory of legend were altogether excluded from the narrative, some one would have to accept the contradictory supposition, that the narrative were wholly historical. A third hypothesis is conceivable, that a part of legend contains a kernel of fact. In this latter case, the legendary 11. Fact aspect may be assigned to Greek and Coptic later influences on the Jewish Legend. It is in a mark of legend that those which time has associated with them, they are described, but with other accompaniments that those which time has associated with them, then there is no reasonable doubt that the nativity account contain legendary accretions. This legendary material has been found, not in Greek or other outside influences, but in the circle of Jewish ideas. In addition to considerations already proposed in this paragraph, attention may be directed to the birth-stories of great men in the Old Testament, as Isaac (Gen. xvi. 15 sq.; xvii. 9 sq.), Samson (Judges xiii. 1-20), and Samuel (1 Sam. i.). The point is not that

the women involved were virgins, but, in the case of the first, the utter natural impossibility alleged, and in the case of the last two the impossibility that they should give birth to a child. The New Testament contains a story like that of Simeon in the birth of John (Luke i. 3-25). In none of these instances is the conception wholly miraculous, in the sense that natural fatherhood is excluded. Yet it is miraculous in this, that it took place contrary to the customary course of nature; several causes are not excluded, but are simply ignored as efficient, and the power and word of God are alone accounted mighty. Associated with the providence and power of God, and, indeed, as due to it, are the singular prerogative, virtue, holiness, and mission of the "child of promise." Lohstein, who translates this line of suggestion, sees in the birth of Jesus a further instance of the same kind as those just referred to, only the unique greatness of Jesus involves that he be even physically an immediate creation of divine power (cf. Lohstein, *ut sup.*, pp. 69 sq.).

The relation of Isa. vii. 14 to the question of the virgin birth has given rise to two exactly opposite conclusions: On the one hand, it is claimed that the belief that Jesus was born of a virgin arose from this passage (cf. K. R. Rein, *History of Jesus of Nazareth*, 2d ed., London, 1875; Harnack, *Jesus*, 1900; Lohstein, *ut sup.*, pp. 72 sq.). On the other hand, Origen holds that Matthew already 12. Relation known of Jesus' birth from a virgin, and of Isa. rightly discovered in this passage its origin. *Messiahic Import* (J. Orr, *ut sup.*, pp. 131 sq.; cf. W. J. Beecher, *Prophecy and Promise*, p. 203, note, New York, 1905; I. M. Sweet, *The Birth and Infancy of Christ*, p. 70, Philadelphia, 1900). The crucial word in the verse under consideration is *almah*, which by both parties is accepted as meaning "a young woman of marriageable age." There is another Hebrew word, *betulah*, which signifies "virgin" in the strict sense. The first question, then, is whether *almah* (LXX, *parthenos*) is to be translated "virgin," as in the R. V., or, according to the margin, "maiden." In the other passages where the word occurs, the R. V. renders the word in Gen. xxiv. 43; Ex. i. 8; Prov. xxx. 19 by "maid" or "maiden"; Ps. lxxvii. 25 by "damself"; Cant. i. 3 and vi. 8 by "virgin" (margin, "maiden"). The primary idea of the word is only that the young woman has reached a marriageable age—she may or may not be a virgin (Isa. 54; Cant. vi. 3). In Isa. vii. 14 the meaning of the prophet is perfectly clear. Ahaz, king of Judah, had demanded a sign from the prophet as to the outcome of the attacks of Israel and Syria, and had received this as an answer: "The Lord shall give you a sign; behold a young woman shall conceive and bear a son, and shall call his name 'God with us'." The point of the prophetic words lies, not in their emphasis upon virginity nor in the foretelling of a miraculous birth from a virgin, but in the assurance of a definite event which would revolutionize with delivery from danger by God's power and presence, symbolized by the name of the coming child. Moreover, in the whole scope of Jewish literature outside of the Scriptures, whether apocryphal or apocryphal, there is no trace of an

explication of this passage as signifying "virgin," or of an expectation that the Messiah was to be miraculously conceived (cf. Y. H. Steiner, *Jesus and Christian Messianism*, p. 277, London, 1887). The contemporary with Justin, Tertullian, and Jerome interpreted *almah* in Isa. vii. 14 as a young woman (cf. Justin, *Dialogus*, xlii. lxxvii; Tertullian, *Adv. Adversus*, ii. *Adv. Marcionem*, iii. 32; Jerome, *Adv. Helvidium*, v. 2). The medieval passages cited by F. P. Boshman in the *Academy*, June 18, 1905 (pp. 485-487), are without critical support. We have, therefore, to look to the Septuagint as the source from which Matthew derived his idea of the "Virgin," which he appears to have done with deliberate intent. The opinion of Lohstein is that the new faith in Christ was led to an imaginative interpretation of the beginning of the person of Christ which should correspond to its experience of his divine character; and in this procedure his upon the passage from the Septuagint, which offered to religious feeling its precise formula. On the other hand, Orr and those in agreement with him maintain that in reporting the virgin birth Matthew, following his custom of seeking in the Old Testament for either predictions or illustrations of what he narrates, deliberately selected this passage, and was justified in finding a fulfillment of the prophet's word, not alone to Ahaz, but in a far distant period when the child "Immanuel" should be finally established upon the throne of David. In the first case, faith and prophecy have given rise to a symbolic myth; in the second, the narrative in fact seeks its parallel or its divine intimation in a word of prophecy.

According to Lohstein, the idea of the person of Christ as the Son of God underwent a development in the early Christian community (see Orr or Orr).

The first step was the ethical or theosophical Sonship. The term "Son" is equivalent to "Son of God"; and that in the Messianic sense (cf. Mark iii. 11, v. 7, xiii. 32, xiv. 61; Matt. x. 27, xvi. 25-26). This was followed by another step, due to Rabbinic or Alexandrian speculation, seen in Paul's doctrine of a celestial being who was manifested in Christ on earth; in the Apocalypse, where an Alexandrian influence is evident; and, finally, in Ahaz, where the Logos idea culminates in one in whom is gathered up the meaning of humanity and the world; this is the metaphysical Sonship. Midway between the earliest and the latest conceptions were that of the first two chapters of Matthew and the nativity stories in Luke's real divine paternity for Jesus, even that of physical generation (cf. Luke i. 35, with Matt. i. 18; Lohstein, *ut sup.*, pp. 39 sq.). Bornemann designates the three stages differently: (1) supernatural birth; (2) preexistence (Paul); and (3) Logos doctrine (John; cf. his *Unterschied im Christentum*, p. 92, Berlin, 1901). This, of course, presupposes that the story of the virgin birth is a myth; and, on the ground that it arose early, it would have to come to an understanding with the question of sufficient time for the myth to develop.



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Virgin Birth

The attitude of the inner circle of the disciples is of interest. They apparently regarded Jesus as the son of Joseph and Mary (Matt. xiii. 55; Mark. vi. 3; Luke iv. 22; John i. 45, vi. 42)—a judgment which is based on the common tradition preserved in all the Gospels. However, it would perhaps be truer to say that they had formed an opinion on the subject, since it had never presented itself to them as a problem. There may be a wide difference between an attitude and a mature judgment. A given attitude may represent only a traditional and unreflective aspect of feeling or action; a mature judgment is the result of critical inquiry, and rests on reasons more or less explicit and well founded. No one would claim that Jesus' followers had in this respect any other attitude toward him in relation to Joseph and Mary than they had toward his brothers. Even Peter, in his great confession at Caesarea Philippi (Matt. x. 26 sqq.), neither affirmed nor denied anything concerning the natural sonship of Jesus as related to Joseph and Mary.

Concerning the virgin birth the remainder of the New Testament is silent. Mark, the oldest Gospel, makes no allusion to it, and apparently knows nothing of it. This silence is, however, explained on the hypothesis that the infancy narrative by outside the scope of his design, which was to report the common apostolic testimony from the beginning of the Baptist's ministry to the ascension (Sweete, ut sup., p. 48; Orr, ut sup., pp. 100-105), so that it is implied that Mark had knowledge of the fact, although the aim of his writing precluded any report of it. That his home was in Jerusalem, that the church met in his mother's house (Acts xv. 12, 13), and that he often saw Jesus' references to his mother's house in Jerusalem (Acts xv. 12, 13) on this subject. Paul is our earliest witness to the tendency of the early Church to arrive at an explanation of the deeper origin of the person of Christ. In his conception are two elements which he has made no attempt to coordinate or fathom. First, of the concrete person of Jesus he affirms all the moral qualities which constitute true and perfect humanity. Secondly, he alleges that a supernatural, pre-terrestrial being became incarnate, who then lived and died under the identical conditions in which his human life is passed (II Cor. viii. 9; Phil. ii. 5 sqq.). If he had followed the way in which this terrestrial being "took upon himself the form of a servant," he has left no trace of it (cf. Rom. i. 3-4; I Cor. viii. 6, cv. 4; II Cor. viii. 9), and he claims to make that it was not necessary for Paul to be aware of the mode of Jesus' birth, since his knowledge embraced only a portion of the Gospel (Iust. ii. E. J. Cooke, *The Incarnation and Christology*, New York, 1907). Yet it is inferred that there is an allusion to the virgin birth in Gal. iv. 4, on the ground that Paul mentions only a law in general, which instead of mother or father, the mother, he uses the term "woman," and refers Jesus' true humanity to "female descent" (Origen, ut sup., pp. 30-31). That Paul speaks of Christ as the "heavenly man," and asserts his perfect sinlessness, is alleged as further

evidence in the same direction (Sweete, ut sup., pp. 54-55; cf. Orr, ut sup., p. 110). On the contrary, birth from a woman and under the law signifies that Christ was real man, subject to the conditions of flesh and the discipline of law (cf. Job xiv. 1; Matt. xi. 11; see also Lightfoot, *Galatians*, ed. loc. London, 1867; Lohmann, ut sup., pp. 22-23). Rom. viii. 3 does not necessarily exclude the paternal agency in the generation of Jesus. For Paul the peculiar character of Jesus depended wholly upon the inner nature of his being, and, as far as can be seen, not at all upon an exceptional mode of his entrance into human conditions. There is, indeed, little or nothing in the language of the Apostle inconsistent with the virgin birth of Jesus, but the argument from silence is of no value. The fact that he does not contradict it, but that his association with Luke appears to presuppose some knowledge of the fact, rests upon an assumption that Luke was himself cognizant of the story during the lifetime of the Apostle—an assumption unsupported by evidence.

The Gospel of John is also silent as to the virgin birth. In his prologue John is occupied with two ideas: first, the essential, eternal divine nature of the being who became incarnate, secondly the true humanity of the Word in the earthly life. Several reasons are alleged to show that John, who is thus supposed to be the author of the Fourth Gospel, was not ignorant of the virgin birth: (1) he wrote in the East (?); he must have been acquainted with the New with the other Gospels containing the Testament, naturally written and must have readily accepted, perhaps presupposed, them; (2) in his residence at Ephesus he was a contemporary and antagonist of Cerinthus, who taught that Jesus was the natural son of Joseph and Mary; (3) Mary, whom Jesus embraced at the close of John's probable life in his house until her death (Orr, ut sup., p. 100); (4) in his Gospel John accords Mary special prominence, probably due to his knowledge of her supreme privilege (Sweete, ut sup., p. 48); (5) John vii. 62 is an undoubted proof that John knew of Jesus' birth at Bethlehem (Stanley, ut sup., p. 97); (6) John i. 13 is also adduced in support of the virgin birth, especially if an exceedingly ancient reading is followed: "who was born not by mingling the blood of a man and a woman, and not by the will of a man"—"a type of the new birth of heretives (T. Zahn, in Orr, ut sup., pp. 271-272); cf. p. 111); (7) "Only begotten" (*monogenēs*) John i. 14 refers not to the normal generation of the Son, but to his human birth (Allen, *Interpreter*, Oct. 1895, p. 32). The seventh point is not warranted by textual criticism, and the sixth may be allowed without involving any conclusions concerning the mode of the birth. The remaining points require that John wrote the Gospel. In any case, no dogmatic use of the virgin birth may be allowed for the person of Christ or for the contents of Christian belief. The same affirmations must be made as to the remainder of the New-Testament writings. Neither the Acts nor the Epistles to the Hebrews, nor the Epistles of James, Peter, and John, nor the

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Revelation draws any conclusions from the miraculous conception, nor contains any, even remote, reference to it.

The infancy narrative have been traced to prejudice in favor of virginity. Attention is drawn to preference of ordinary to marriage in the Apocryphal books, in Paul's epistles (I Cor. vii.), and in Revelation (civ. 4), and also influence among the Romans, and in Philo—a spirit which early became influential in the Church (cf. W. Bahldeberger, *Das Zölibatienwesen*, Jena, p. 117; Strack, 1888, for legend concerning the virginity of Moses' mother). It is to be admitted that there are specific elements in the Gospel of Luke which have apparently colored some of the words of Jesus in connection with Matthew and Mark (see Matt. xix. 10-12), but in Luke celibacy is not exalted as the supreme ideal, and certainly not with reference to the family in which Jesus was brought up.

The history of the doctrine of the virgin birth can not here be fully sketched, but only indicated for two centuries after its appearance. With the exception of the Elibonites and certain of the Gnostics by the close of the first, this belief was nearly universal (cf. Harnek, *Das apostolische Glaubensbekenntnis*, p. 24, Berlin, 1890). Jewish Elibonites (of the Gospel of the Rhodians), a corruption of the Gospel to the Hebrews—the only case in the Christian Church who rejected the first two views.

18. Views of the Fathers.—hold that Jesus of Elibonites, was naturally born of Joseph and Mary, Ignatius, and became Messiah in virtue of his Adoption, legal piety. Yet among Jewish Christians Justin, there this rejection was not universal, for the Nazarenes acknowledged the virgin birth of the Messiah, and the remainder of the old Elibonites seem later to have shared this view (A. Harnack, *ZNTW*, v. 67). Others, such as Valentinus, Basilides, and the Docetes described by Hippolytus, *Her.* vi. 25, vii. 26, viii. 9 (*ANF*, vol. v) based their acceptance of the virgin birth on the Gospel of Luke. The first mention of this belief is in Ignatius, though Polycarp is contemporary of Ignatius), Hermon, and Barnabas are silent concerning it. Ignatius says that Jesus was "truly born of a Virgin," one of the three mysteries of renown wrought in the silence of God, but now proclaimed to the world (*Ad Smyrnae*, l. *Ad Ephesus*, xiv., cf. also *Lightfoot*, *The Apostolic Fathers*, 8 Epistles and 2 Polycarp, l. 318-314; London, 1882). In the newly recovered *Apology of Aristides* (130-140 a. d., ed. J. Rendall Harris in *RSB*, ii.), and Harris adds that only in the second century "the virginity of Mary was a part of the formulated Christian belief" (ib. p. 25). With Justin Martyr the virgin birth is a subject of frequent reference (cf. *Lives*, l. 22, 46, 61; *Dialogus*, cxvii. s. v. c. cv. cxvii., *ANF*, vol. 1). It was a second proclamation of God to be born of a virgin; *homo nascens* is not the Holy Spirit, but the Logos. He connects this with the crea-

tion story of Gen. i. 26, and with the theophany of the Old Dispensation; he asserts that the birth with salvation, destruction of the serpent, and deliverance from death to believers. The legend of Demetrius and other sons of Jupiter (*Apoc.* l. 21-22; *Diogenes*, lxxv.) were referred to the deceiving power of demons, who falsified the stories to match the virgin birth of the prophete (*Dialogus*, lxx). The conception is to be explained by no intercourse of the virgin with any one, whether human or divine, but to the Spirit and Power of God, i. e., his Word. He refers on prophete, especially Isa. vii. 14, lxx. 8 (*Dialogus*, xlii. lxxvii. lxxvii.); he repeats the suggestion that Herakles is referred to in this passage, maintains that reference can mean only a virgin, which forbids the notion of paternal generation, claims that other portions of the prediction were fulfilled in Herod and the Magi with their gifts (ib. lxxviii. lxxviii.), and parallels this unique story by the creation of Eve and of all living beings at first. For those who could not accept the virgin birth, Justin urges that at least they do not believe the Messiah (ib. xlviii.).

Melito, bishop of Sardis, in his *sermo* on "The Cross," iii., and on "Faith," (v.-v.), attempts to reconcile the birth stories of Matthew and Luke with the prologue of John. Jesus, who preexisted, was carried in the womb of the virgin. Irenaeus held that the membership of Jesus was proved, not by his power and exaltation, but by his causing birth from a virgin (ib. III. Tertullian, *adv. 3*; cf. xvii. 1) and on John i. 13 birth (ib. III. 2); Prophecy was also applied to (Dan. ii. 34; Isa. lxxviii. 16)—Joseph had no part, but only God, in Jesus' birth. Adam was formed by the Word of God and it was fitting that the Word, who recapitulated Adam, himself should be formed as man by God (ib. xxi. 10). He declares that the entire Church (Gaul, Germany, Spain, Egypt, Libya, and the East) has received from the apostles "the faith in God . . . in Jesus Christ . . . the birth from a virgin" (ib. iii. 4). At this time the Church commemorated the story of Gnostic operations regarding the person of Christ which also involved his birth (see *Genevenses*, 1-9). Some, such as the adherents of Carpocrates and Cerinthus and the early Gnostics, rejected the virgin birth altogether (ib. l. 25-26; cf. Hippolytus, *Her.* v. 26, vii. 32-33, *ANF*, vol. v). According to Cerinthus, at the baptism Christ as a dove descended upon him (ib. l. xxvi. 1-2; see *Genevenses*); others alleged that his body was of celestial substance, taking nothing from Mary as he passed through her (ib. III. cxli. 2; cf. v. xix. 2 and see *Caesariensis*), or that he was the son of the Demiurge upon whom the dispensational Jesus descended (ib. I. b. v. xvii. 1) or that he was a transfused man, but neither truly born nor truly incarnate (cf. *Justinus*), to all of which Irenaeus opposed the teaching of the Fourth Gospel in John i. 14 (cf. ib. III. xi. 8).



Tertullian continued the polemic against the Gnostics, much of the argument centering on a defense of the true body of Jesus as derived by human birth from Mary, yet without human paternity (cf. *Adv. Valentini*, xxvii; *Adv. Praxeas*, i; for Eng. transl. of Tertullian's writings of *ANF*, vol. III-v). Matt. i, 16; John i, 14; and Gal. iv, 4, are used to repel the Gnostic charge that Jesus was begotten in but not of Mary (De carne Christi, xx). He appeals to prophecy, Isa. vii, 14 (*Adv. Judaeos*, II; De carne Christi, xxi; *Adv. Marcionem*, III, 20); Isa. III, (*Adv. Judaeos*, xli); Ps. ex, 2 (*LXX*), and xxii, 9-10. In his use of the New Testament he relies first on Mark and John, and then on Matthew and Luke (*Adv. Marcionem*, IV, 2). The story of Eve is analogous to the birth from Mary (De carne Christi, xvii; cf. xvi)—a new order of birth, the divine Word entering the earthly body even as at first the earthly part of Adam was quickened by the breath of God. He takes an argument on the veracity of Jesus, who claimed to be the Son of Man, and, since God was his Father, human fatherhood was precluded (*Adv. Marcionem*, IV, 10). This is connected with the doctrine that "a god is born of a god" (*Adv. Judaeos*, II, 2; cf. *Apul.*, xli; De carne Christi, v, 18). Luke II, 23, "every male that opposeth the womb shall be called holy to the Lord," referring to Jesus, could only signify that, since he opposed the womb, his mother was a virgin (II, xxiii). Tertullian knew of no salvation to one who denied the virgin birth of Jesus (*Adv. Marcionem*, IV, 38). He attempts no analysis of the human nature, which is that derived from his mother apart from a human father.

Origen of Alexandria taught unequivocally the virgin birth—the only virgin mother (*Psudogagus*, I, 6)—and appears inclined to the notion of a miraculous birth as well as a miraculous conception (Origen, vi, 16; Eng. transl. in *ANF*, vol. II). He uses as prophecy Isa. II, 6, where, by reference to Dent. xxii, 23-24, he concludes that the Hebrew word *almah* signifies "virgin." In his commentary on Matt. (v, 23) he speaks of "the body which Jesus received from the Virgin by divine conception and of Abraham, Isaac, a fact confirmed by the tabernacle, Origen, leaving in Elizabeth's womb. He and virgin birth led him to be more especially comparative religion, showing that myth and legend have sprung up in connection with the beginning of every great religion, and (4) historical and textual criticism, laying bare not only different strata of composition in the writings of the New Testament, but also the presence of material which, if not foreign to it, is at least derived from other than the essential Gospel sources.

The legendary theory seeks in one or more of several directions for its material and justification. (1) In prophecy and the Old Testament, but in a purely Jewish circle. It has been shown that Harnack and others find the source of the doctrine in the charge of Celina that Jesus was an illegitimate son of Mary and a scholar named Paulina, and that as a result of this infidelity Mary, being

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driven out by Joseph, wandered into Egypt and there brought up her son to learn the art of magic-working (Adv. Celina, I, 28, 27; Eng. transl. in *ANF*, vol. IV; cf. *Parado-Mat.*, xii-xvii). Secondly, he finds an analogy of the virgin birth of Jesus in that of animals, especially the female vulture, which preserves succession of its race without sexual intercourse (II, 27). Thirdly, he argues that the Greeks themselves hold to the origin of the human species as such from the spermatic elements in the earth (II, 37). Fourthly, he appeals to the legend that Plato was the son of Apollo before Ariston had had marital relations with his mother, as explained by the fact that persons of transcendent wisdom and power were naturally referred to a divine paternity (II, 37). Finally, when Celina scolds the notion of a virgin birth, comparing it to the incredible myths of Danae, Melanippe, Aegon, and Antiope, Origen replies that this is the language of a heathen (II, 37). Origen, moreover, suggested that birth from a virgin would correspond with the burial of Jesus (*Adv. Fovemon*), and his theory of the incarnation alleged that God, by undivided conception in the Virgin, incorporated with himself a rational soul and sensible body, who thus became perfect God and perfect man. His reliance on scripture was inconsiderable, and though in the Old Testament he used Ps. ex, or xi; Prov. xxi, 29; Dan. III, 25, and vii, 14, he made no allusion to Isaiah. As a result of this brief historical survey, it is evident that by the middle of the third century the virgin birth had become a settled and undisputed article of faith in the Church.

Over against the theory of the virgin birth as a trustworthy historical event is a hypothesis which for the past seventy-five years, since Strauss, has attracted to itself an increasing number of adherents—the mythical or legendary view. Several conditions have been favorable to the development of this idea, among which are—(1) the modern view of the world, which finds no place for miracles in the traditional sense; (2) the significance of Christ, sought mythical not in any physical basis or metaphysical theory; (3) the history of his life, but in the moral and spiritual character of his personality; (4) the history of all people, and legend have sprung up in connection with the beginning of every great religion, and (4) historical and textual criticism, laying bare not only different strata of composition in the writings of the New Testament, but also the presence of material which, if not foreign to it, is at least derived from other than the essential Gospel sources.

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in the impulse to match the story of his wonderful life and concretion with an account of his birth by a virgin was natural. The counterpart of the birth-story of Samson and Samsam stems from not that of John; and inasmuch as the Old Jesus, both in his work and his own Testament, was greater than John, his conception must be referred to a more immediate and miraculous divine agency. That the passage in Isaiah had not before received the interpretation which the narrative gives to it is held to be no objection to the legendary theory; for neither the Evangelist nor other early Christians were bound by rules of scientific exegesis. If, contrary to all precedent, *almah* (virgin) may have been interpreted as "sign" as foretelling an actual virgin birth, then it is not impossible that some Christian thinker, seeing an explanation of the virgin character of Christ, his upon this passage, and found in it a suggestion which at once gave rise to a new idea of the origin of his earthly existence. Two classes of objection are urged against this position. On the one hand, the peculiar character of the nativity stories renders it improbable that such a legend arose on Jewish soil: (1) there is an utter absence of foreign elements—oriental thought or Greek patriotism; the story is intensely Jewish; (2) Jewish monotheism is in the highest degree untranscendental, involving the inseparable and total oneness of God and man; (3) asceticism, i.e., marriage and virginity, is foreign to the Jewish religion, and is not found either in the Gospels or the infancy stories; (4) since prophecy was so applied only after the event, it could not have been the cause of the belief; (5) "Son of God" had only an ethical or official (Messianic) reference in the First and Third Gospels, and could not, therefore, be defined by metaphysical or physical qualities (cf. C. J. H. Rolfe, "Born of the Virgin Mary," *Andrew Foster*, New, 1902). These objections are not, however, wholly convincing, for while the coloring is intensely Jewish, the event itself is absolutely unique in Jewish history. The legend may contain foreign elements which, inasmuch as, but in the past of Israel's religious contact with other peoples. Moreover, God's creative activity in forming man may be again called into play for the miraculous generation of the man from heaven. It is also objected that more time is required for the formation of legend than the documents of the New Testament appear to warrant. This is met by the reply, first, that there is beyond construction, mythical material in the story in its existing form, without doubt much older than the manuscripts of the First and Third Gospels, and that it is arbitrary to draw the line short of the central event itself, if evidence looks that way. Secondly, the formation of myths is a relative affair, depending upon enthusiasm, poetic imagination, and other conditions, the presence or absence of which, and the degree of their activity, will hasten or retard legendary growth. Finally, in the absence of compelling proof for the data as to the time at which the nativity stories originated—and expert judgment may be cited for both an early and a late origin—it is inept to declare that, if a myth

was in process of formation in any important section of the Church, Paul must have heard of it. For the same difficulty arises concerning the ignorance of the birth-story as a fact. A mystery of a similar kind concerns the origin and extension of the baptismal formula in Matt. xxviii, 19-20. That Paul and Luke, and apparently Peter, never heard of this is demonstrable; and yet it takes its place in Matthew's Gospel as authoritative, having its alleged source in Jesus' last words. If asceticism is to have been preserved, and if not authentic it must have arisen, in some group of disciples removed from the great center of Christian tradition. In any event, the particular place where the nativity story enters the consciousness of the Christian community, whether true or legendary, is inevitably a matter of conjecture. Among Christians at least, whether Jewish or gentile, the virgin birth once it was announced, never became a subject of doubt or inner apology, but only of some convincing faith in their Redeemer. Matthew's account appears to have an apologetic interest; but among Christians, it was in the highest degree honoring to Mary as blessed among women; Joseph was singled out for his devoted faith, unquestioning obedience, and tender care for Mary; and it gave to Jesus a beginning which corresponded with his earthly glory and his exaltation to the right hand of God.

(2) In the stories of classical antiquity parallels are sought which religious faith has only to paraphrase in reference to Christ. "The knowledge of his birth was made known by rejecting 22. Argued—dition to a hermit named Asah, who came from thence repaired to Buddha's palace. Classical era, saw the child in his glory near Antipity, rounded by darts, etc. and announced to the Sakyans that the child was the son of a Buddha" (Copperton, *Buddhism*, p. 84, London, 1902). The journey of the Armenian king, Tiridates, accompanied by Magi, to Rome to indicate Nero into the mystery of the Mithras-meat, with bound hands and lifted hands calling his Lord and worshipping him even as Mithras, finds his parallel in the Matthew story (cf. *Flory*, *Hist. nat.*, xxx, 6; Dio Cassius, xxxi, i, §§ 131, 1-2, 5, 7). The birth of Amnophis III, of Egypt is mentioned on the walls of the temple of Inseu as from a virgin and the god of Thotus, i.e., Ammon-Ra (cf. A. H. Sayce, *Religions of Ancient Egypt and Chaldea*, p. 45, Edinburgh, 1902). Amnophis III is described as one whom the gods Asahur and Sin formed in the midst of his mother (cf. *Records of the Past*, 1st series, i, 37; cf. *Netherland*): "When the god of gods made me, Marduk, he prepared will my birth in the mother;" i.e., mother's womb (II, v, 113; see Chayne, *Bible Problems*, pp. 253-256, London, 1901). The story of King Sages of Agade, about 2800 B.C., relates of himself that he was a vernal mother (Chayne, *loc. cit.*, p. 10; cf. *Christendom*, *loc. cit.*, pp. 27-28). Among the Greeks Sappho related how Plato owed his birth to a union of his mother Pericles and the phantom of Apollo (cf. Diogenes Laertius, *De Vita Philosophorum*; also Jerome, *Adv. Jovinianum*, I, 47). Alexander

was devious that he be known, not as the natural son of Philip, but as the son of Zeus, as announced in the temple of Jupiter-Ammon, begotten by a serpent cohabiting with his mother Olympos (Soltau, *op. cit.*, p. 46; Jane E. Harrison, *Prolegomena to the Study of Greek Religion*, 2d ed., Cambridge, 1903). Pythagoras is reported as a son of Apollo; Apollonius of Tyana as a son of Zeus (Dionys. *op. cit.*, p. 1, 70 sq.). Others who were alleged to have been born in this way were Eucleides, Theophrastus, Heracles, and Hermes, while one may also refer to the fabled Antiope, Aegy, Thanae, and Melanippe. These births are assigned to intercourse with a god who assumed various forms—on a bird, a serpent, a lover, or a god who appeared in a shower of gold (Terentian. *Apol.*, *op. cit.*). The Church Fathers were not unwilling to use these legends in their apologetic, and even found them of value in recommending strange and miraculous things to their hearers (cf. Justin Martyr, *Dialogus*, *lvi*, *lxx*; *Apol.*, *i*, 21, 22, 54, 64; Origen, *Contra Celsum*, *i*, 37; Tertullian, *Apol.*, *an. 10*). Turning to Roman antiquity, there is found the tradition of Horatius and Roman descent from a vial virgin, having the god Mars for their father. The Emperor Augustus gave out that he was the son of Apollo, since his mother, Livia, having fallen asleep in the temple of Apollo, was visited by the god in the form of a serpent, and her son, born in the tenth month, was held to be son of Apollo (Suetonius, *Augustus*, *xvii*). A minor story appears concerning Scipio Africanus (Gellius, *Noct. Att.*, *vi*). In respect to these instances it is to be noted that the mother is not always claimed as a virgin; in some cases she is already a mother of other children for whom no supernatural conception is alleged. Yet it is equally to be noted (1) that a divine paternity is affirmed—a god has taken the place of the human father; and (2) the generative act on the part of the god was always physical, sometimes the fabled deed of an animal, often phantastic, and always impossible. The widespread belief of divine paternity is, however, more significant than even the form of the conception.

(3) The legendary theory of the virgin birth seeks in ancient, international religious ideas a source of the Christian belief. Harnack has declared that Christian tradition "flow from heathen myths, so far as these had not already been received by wide circles of Jews" (cf. *Dogm.*, *i*, 100, note). He holds that this does not apply to the virgin birth. The theory in question believes that this statement is true, and, in opposition to A. Argo, to Harnack, claims that it does not stem from apply to the virgin birth. It assumes an ancient, primitive mythological tradition of Mesopotamia—a world-wide, heathenism, which had longings become international, to be traced ultimately to a Babylonian source. It assumes among the Jews an intense Messianism long before the Christian era, which was far more absorbing and definite than is ordinarily supposed, of which Dan. vii, 13 sq. is a symbol, lied the theory of development. It also assumes that certain Jewish Christians had borrowed this story, which had thus originated outside of Judaism, but

had become current in Jewish-Christian circles, and transforming it in the interest of Judeo-Christian Messianism, had applied it to Christ's virgin birth. The myth in question appears in the *Judeo-Christian dream in Rev. xii, 1 sq.*—the woman arrayed with the sun, etc. Of its earlier form, in case there was such a myth, no clear trace has been found. Harnack has investigated the passage and shown its dependence upon the Babylonian myth of Ishtar, the queen of heaven, and her son, the sun-god who conquered the monster Tiamat—primordial chaos (cf. his *Schöpfung und Chaos in Urzeit und Endzeit*, pp. 379-398, Göttingen, 1896, and his *Genev. religionsgeschichtlichen Fortschritte des Nvsten Testaments*, *ib.*, 1903), and T. K. Chrysos has arrived at the conclusion that the myth embodied in the book of Revelation was the source of the birth story in Matthew. To the writers of Matthew 1:23-24, however, the woman became a Jewish Jewish maiden; the son no longer the destroyer of the chaos-monster, or ruler of all nations with a rod of iron, but the savior of his people; his capital not Babylon but Jerusalem; the dragon with devouring jaws, Herod plotting the death of innocent children; the mother's flight changed from flight into the wilderness into the holy family's flight into Egypt (cf. *sup.*, pp. 71 sq.). Parallel to this story is the North Arabian myth of Inanna, "the only begetter of the Lord," worshipped at Petra and Elhas, his mother being the virgin (epithet—some independent of the marriage is (see NAKHMAN, *II*, 1, 83). It has affinity also with an Egyptian myth—father or mother of the gods, and of the young sun-god, Horus, the dragon represented by Typhon. Other affinities are suggested: Perseus of Zoroastrian, where Sheshaunt, the savior, is born of a virgin who had not had intercourse with a man (cf. *Dionys.*, *vii*, *ss*, pp. 17, 18 sq.; *ib.*, 15 sq.; *ib.*, 159, 160 sq.). The Greek affinity is discovered in the myth of the pregnant Leto pursued by the dragon Python, to whom a prophecy had come that Leto's son would destroy him; she, however, under the protection of Leto's gods, gave birth to Apollo, who four days afterwards slew the dragon (cf. Chrysos, *op. cit.*, pp. 189-200).

(4) The legendary theory seeks still deeper in folk-tales for the source of its suggestion, when one discovers a fusion of religious, social, and physiological elements. It is now recognized that "a sort of supernatural birth may be said to have a currency as wide as the world" (E. S. Hartland, *Origin of Primitive Folklore*, *i*, London, 1909; cf. J. E. Carpenter, *The Bible and the Non-Bible*, *pp.* 490, London, 1903). The heroes of all nations have had an extraordinary entrance upon earthly life, from which masculine agency is essentially excluded. Conception is attributed from used to convey even but the actual one. Folk-tales. It is referred to the forces of nature, such as the sun, wind, rain, wells, fire; to contact with magical substances, such as amulets, incense, vestments, and stones; to vegetable substances, such as mandrakes, or to animal substances, such as absorption of a portion of a

dead man. Among many people the belief is general that a previously existing soul, whether human, animal, or even, spontaneously, without the aid of the sexes, enters the body of a woman and causes pregnancy, whence a new being appears in a new form. Such beliefs or theories can be explained in part only on the ground of widespread ignorance of the inevitable physiological conditions of reproduction. As the cause of death, so also the cause of birth remained hidden. The relation of the mother to the offspring is constant and unchangeable, while that of the father, owing to economic or religious conditions, is often indifferent and not well understood. Even where knowledge of the laws of reproduction have become more extended and better established, traditions still maintain its hold in popular myths concerning the birth-stories of great men in primitive times (cf. Hartland, *op. cit.*, *sup.*, and his *Legend of Heroes*, *v*, vols., London, 1894-96). Nowhere, perhaps, has comparative religion discovered a more impressive instance of virgin birth than in the Egyptian Mysteries. The supreme moment of the solemn celebration of these rites was marked by the marriage of the sacred mother and the birth of the sacred child. The mother was Hymn, a maiden, a goddess of the underworld, the Thebanian Kore of Demeter, the goddess of the fruits of the cultivated earth. At night, in deep darkness and in perfect chastity, the mystic marriage was enacted by the hierophant and the chief priestess of Demeter. Immediately afterward the hierophant came forth into a blaze of torches, and with a loud voice cried to the initiate that the great and unapproachable mystery was accomplished: "Holy Hymn has borne a sacred child, Hymn," "the mighty has borne the mighty, and holy is the generation that is spiritual, heavenly, from above, and mighty is he who is so engendered" (*Philostratus*, *p.* 170, Paris, 1890; cf. Harrison, *op. cit.*, pp. 525, 548 sq.; Tertullian, *Ad Nationes*, *ii*, 7). Since the begetting and the birth were both symbolic, the mystic rite was performed without physical contamination, the "mother" remaining a maiden still. Thus at the very heart and culmination of the ceremonies at this sacred shrine in ancient Greece, contained before its appearance in the Synoptists, the dogma had been created, "A virgin shall conceive and shall bear a son."

The legendary theory has a vast background and makes an impressive showing. The point is not so much that birth from a virgin is alleged—this is seldom the case—as that the conception is supernatural. That the stories are sometimes true, and that they are as an emblem of the integral part of the religions in which they are found, is a spiritual religion. Theory would transform the supernatural agency into forms of action worthy of a spiritual being. The most vigorous advocates of this theory do not, however, claim that they have more than presumptive evidence for their view; the historical connection between the universal myth of supernatural birth and the stories of the New Testament has not yet been traced.

It remains to consider the dogmatic bearings of

the virgin birth. To the tenet of the Lutheran church of Germany, "that the Son of God" conceived by the Holy Ghost, born of the Virgin Mary" is the foundation of Christianity," Harnack replies: "It is a dangerous but fallacious element that the idea of the God-man stands or falls with the virgin birth" (*Das apostolische Glaubensbekenntnis*, *p.* 29), and he adds: "If this were the case, it would fare Mark, III Paul, III John, III Christianity." Bopp (*op. cit.*, *sup.*, p. 98) declares that "Good Christian men may take opposite sides of this question, without giving that which is vital and essential to the faith." It formed no part of the preaching or message of the apostles, and no doctrinal dogma. It is the use is made of it in the New Testament. Dogma. On the supposition that the writers of the First and Third Gospel knew of the virgin birth, they never availed themselves of it in the formulation of any doctrine. Other theories of the person of Christ were both suggested, and were more or less constitutive in the earliest Christian teaching (see Bopp or Gou). The divine element in Christ has been explained as an endowment conferred at his baptism. Paul, John, and the author of the Epistle to the Hebrews make very significant use of both the fact and the nature of the pre-existent element in Christ's person. It has been contended that between pre-existence and the nativity account in Matthew and Luke there is an irreconcilable contradiction, since both of these Gospels speak as if, by the action of the Spirit of God, a new individual in all respects came into being (cf. A. Méville, *Histoire de Jésus de la descente de Jésus-Christ*, *p.* 30, Paris, 1897; Orr, *op. cit.*, *sup.*, p. 268 sq.). It is true that the Gnostic theories (see Clemençon, *op. cit.*) have been proposed, and with elaborate and ingenious re-interpretation have been made to serve as mediators between the Pauline and Johannine conceptions of pre-existence, on the one hand, and on the other, the narrative of the infancy and the development of Jesus; but instead of elucidating, they have made still more perplexing the profound mystery of the person of Christ, and are falling into disfavor.

The dogmatic use of the virgin birth involves two considerations—silence and incarnation. Its bearing on silence rests on two positions, that incarnation derived from Adam's sin through natural generation is inevitable, and that there was in Jesus Christ a divine, pre-existent element which is not in us; hence his human nature was not affected by Adam's sin.

28. Dog. differed from ours, and, accordingly, man's sin was not affected by Adam's sin. In the position that silence and silence, pondered upon the virgin birth, there is summed the Augustinian doctrine of the fall of man, and also the inevitable hereditary stain of sin transmitted through ordinary processes of human birth. Of this basic of silence the New Testament knows nothing. Paul finds the source of Jesus' character in the peculiar nature of his person in relation to pre-existence (cf. Phil. ii, 6 sq.; Rom. viii, 3, in G. Gal. iv, 4; II Cor. viii, 9). For John the Logos doctrine offered the key to the supreme grace and truth of Christ. In the case

her preaching, the one to the perfect fulfillment of both the royal and the prophetic hopes of Israel in a person of divine condition is found in the divine designation of Jesus as the Messiah. Schleiermacher suggested that the exaltation of Joseph from participation in the conception of Jesus does not remove the difficulty (*Der christliche Glaube*, § 97, 7th ed., Göttingen, 1859); of Strauss, *Das Leben Jesu*, I, 153-54, Tübingen, 1853; for Mary was likewise subject to original sin, and must have contributed of her sinful principle to Jesus. Moreover, Schiller has shown that the Scriptures represent women as weaker and more susceptible to temptation than men (*Die Lehre von der Gottheit Jesu*, p. 593, Göttingen, 1851). To avoid this general conclusion, different positions have been taken: (1) that in the conception Mary was wholly passive; hence no sinful impulse was communicated from her to the new life; (2) Jesus was born not of (84) but through (84b) Mary, a doctrine of certain Gnostics (cf. Tertullian, *Adv. Valentinum*, xxvii, *ANF*, vol. iii.); (3) by the dogma of the Immaculate Conception (q.v.). Mary, although born of a human father and mother, was herself miraculously preserved from both hereditary and actual defilement. Yet from the common Protestant point of view it is objected that the assumptions underlying these positions are invalid; the laws of natural generation are themselves ordained by God, and, accordingly, are not sinful. Even if the conception was as alleged, still during the period of gestation her fitness was normal with the unborn child (Lobstein, *ut sup.*, pp. 84 seq.). Calvin maintained that Jesus was perfectly immaculate, not because man had no part in his conception, but because he was sanctified by the Spirit so that his generation was as pure and holy as if it would have been before Adam's fall (*Institutes*, II, xiii, 3-4).

A further dogmatic use of the virgin birth grounds the Incarnation on it. While one can not a priori affirm that such a birth was a necessary form of divine action, nor that the doctrine of the Incarnation is historically traced to such a birth, yet this would seem the more congruous to the event (cf. W. N. Clarke, *Outline of Christian Theology*, pp. 229 seq., New York, 1880). The affirmation is further made that, given an eternal preexisting being who is born without changing age, age, or taking a new personality, but merely re-enters by assuming a new nature and entering on a new condition of experience, Incarnation this can not be thought of as occurring by the ordinary process of generation, since this involves the beginning of a new personality. Denial of the virgin birth, therefore, is tantamount to the reduction of Jesus to the rank of a purely human personality, however intimate his relation with God (cf. Gore, *Dissertation*, pp. 64-65). In addition it is maintained that the spiritual miracle in the person of Christ requires a corresponding physical miracle, and since this goes down to the ultimate ground of Mary's nature, a second miracle of the same sort with reference to Joseph would be unnecessary; while the mode of the event symbolizes the unique character of the person (Cr. *ut sup.*, pp. 223 seq.). On the other hand, many of

those who deny the virgin birth deny not only the virgin life (cf. A. B. Bruce, *Apollonius*, p. 410, New York, 1892), but also the traditional theory of the Incarnation; the latter, however, not because of denial of the virgin birth. The Nicene Creed connected the Incarnation with the virgin birth, but this was for the sake, not of basing the Incarnation on the birth of Christ, but of showing its reality, i.e., the reality of his human nature as against Gnostic interpretations and tendencies (cf. A. C. McMillan, *Apostles' Creed*, New York, 1902). That view of the Incarnation which seeks the proof of Christ's divinity in his ethical and spiritual revelation of God naturally lays less stress upon the virgin birth than upon the character of his consciousness and the impression he makes upon men.

It has been urged that in the doctrine of the virgin birth the divinity of Christ is lowered from a spiritual to a natural basis, his full humanity sacrificed, and an illusory wall raised between the natural and supernatural (cf. Lobstein, *ut sup.*, pp. 106 seq.). Those who hold that the idea of the virgin birth is an amalgamation of Jewish Messianism and Hellenistic Logos doctrine or who maintain that the most exalted Christology owes nothing to this tradition, have no dignified interest in this question (cf. *Journal of World*, x, 1 seq.). One may leave the inquiry into origins, or may declare this to be a secret hidden in the personality of Jesus (cf. A. Ritschl, *Katholische Dogmatik und Christologie*, II, 429, Bonn, 1874; A. Harms, *What is Christianity?* 3d ed., London, 1904).

The conclusions may be thus summarized: (1) The first and third Gospels are our sole authority for the virgin birth of Jesus. (2) The stories as they appear in these Gospels are independent of each other and arise from different sources, but whether they were written or oral, and whether Mary.

Matthew's account is dependent on Joseph and Luke's on Mary, does not appear. (3) The writings of Paul and John contain no intelligible reference to these stories—they neither presuppose, nor contradict, nor draw conclusions from them; they do, however, involve a supernatural and pre-earthly being who became incarnate in Jesus. (4) With minor exceptions the entire early Church in the interest of Jesus' real humanity and divine nature acknowledged the virgin birth. (5) The connection proposed between the story of the virgin birth and stories of supernatural births in the Old Testament, in classic antiquity, in the widespread hope of a world Redeemer, and in folk-lore, has not been established. (6) The doctrine has important bearings on the Incarnation and sinlessness of Jesus, but it is not essential either to these or to Christian experience. (7) The story itself, in comparison with all other stories of supernatural births, is one of unique and incomparable beauty, befitting the creative entrance of Jesus into our earthly life, to live the life of God under human conditions; he who knows the mystery of the beginning of life, and remembers with what meaning this story has been invested by men of deepest insight through the Christian centuries, will not tear it from the Gospels, but will with the holy Catholic Church confess, "I believe in . . . Jesus Christ,

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the designated intervals; but if this is impossible, the prelate concerned may be represented by a special, properly qualified plenipotentiary. The visitation comprises three parts, attended by the Congregatio super state orationibus: the visit to the "church of the apostles" (the church occupied by the pope and the curia, normally St. Peter's, Rome), and an oral and written statement of the affairs of the diocese of the bishop concerned.

[E. FRIEDBERG.]

REPRODUCTION: J. H. BAKER, *Die romische Kirche*, pp. 177-80; MAYER, 1854, A. LINDL, *Die romische Kirche*, pp. 177-80; MAYER, 1875, F. HUBER, *Die romische Kirche*, pp. 177-80; COHEN, 1881, *Revue de Théologie*, t. XXVIII, pp. 40, 41; XL, pp. 181-83.

VISITATION, ORDER OF THE: A Roman Catholic order founded by St. Francis of Sales (s.v.) and named in honor of the visitation of the Virgin (Luke 1: 39 seq.). While, however, Francis termed himself the father of the order, he designated as their mother their real founder, Jeanne Françoise Françoise de Chantal, with which he was bound by a sort of spiritual union. According to the biographers of both, Francis saw in a dream her who was to aid him in establishing a female religious order, later recognizing the lady of his vision in Mme. de Chantal. She, in her turn, though having no dream, received a manifestation of the bishop who was destined to be her spiritual guide and friend. While preaching at Dijon in the Lent of 1610, the attention of Francis was attracted, in his very first sermon, to a lady who listened to him with special devotion. At the close of his sermon he learned that she was the Baronne de Chantal, daughter of Pierre de Bourges, president of parliament, sister of the archbishop of Bourges, a widow of some years' standing, and then residing, not altogether happily, on the estate of her father-in-law with her four small children. She was profoundly dissatisfied with her confessor, and immediately recognized in Francis her true spiritual guide. The pair met at her father's house, but not till later did she reveal her sufferings to Francis, and afterward she made a full confession. Among other things, she spoke of her desire to pass the remainder of her life in the Holy Land, to which Francis at first gave no response, and she also begged him to take her under his spiritual guidance. After several days he consented to become her spiritual guide, though cautioning her against haste and against the danger of the intrusion of any earthly element in their relations. He then left Dijon with the promise to write to her frequently. The bond thus formed became ever closer, though at first Mme. de Chantal bitterly reproached herself for her course, especially fearing that she had transgressed the laws of the church by placing herself under the guidance of the bishop, though she later pointed out that St. Theresa also had a special spiritual mentor in addition to her confessor. But she long remained in doubt, but had no doubts, it was difficult for her to subject her unbelief to the church, and her meditations seemed fruitless. In this feeling of vague unrest there seems to have been an unconscious element of personal affection for Francis of Sales. It became to her something more than

a priest and a confessor, and though she could give this indefinable quality no specific name, she felt it estranged her from the Church. But she did not cease from pious meditations and works of asceticism, nor did she abandon the thought of retiring from the world. Francis, with whom she often discussed the subject, no longer kept her wavering between hope and fear. After the middle of 1605 he repeatedly implied that her spiritual preparation was nearing perfection, and he urged her more and more to contemplate as her final step complete self-renunciation and perfect submission to God. Though as late as Aug., 1606, he had not decided whether she should become a nun, in a personal interview he received her vow of celibacy and obedience, and approved her determination to bring up her daughters in convents.

The first definite intimations of the purpose of Francis to establish a community of female religious under the direction of himself and Mme. de Chantal date from 1607. He planned to locate the community at Annecy, the seat of the bishop of Geneva since the Reformation, so that his association with Mme. de Chantal should become still closer, though the ostensible reason was that there might be nearer her married daughter, the baroness of Thorens. In the spring of 1610 Mme. de Chantal, abandoning her father and her children, went to Annecy, where, in the night before the dedication of the house of the new order, she seemed to see her father and children invoking divine wrath upon her, her distress being increased by the fear that she had led astray the mind of Francis. After three hours of agony, however, she conquered her temptation, and henceforth she conspired her temptation, and henceforth she conspired her temptation, and henceforth she conspired her temptation.

The order of the name of the Visitation was established in the summer of 1610, when, on Trinity Sunday, Mme. de Chantal and two others received their habit from the hands of Francis of Sales. The order had no solemn vows, no monastic seclusion, and no habit, except a black veil and black clothing. Though Mme. de Chantal had exercised extreme asceticism, this was not made incumbent on the order, and only the recitation of the shorter office of the Virgin was required of the sisters. Heretics were always permitted to women not belonging to the order, and in imitation of the Virgin's visit to St. Elizabeth the nuns were obliged to visit the poor and the sick. In conformity with the usage of the earlier Church, all the houses of the order were to be subject to the diocesan, and every year the sisters interchanged their novices, heretics, criminals, etc. The congregation, as it was at first called, increased rapidly, but Francis soon found himself obliged to impose a more rigorous rule of Augustinian type, in which form the order was

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officially recognized by Paul V. in 1618, and confirmed by Urban VIII. in 1628. The order had no special bond, but was placed under the control of the diocesan. A simple black habit with a long black veil and a black head-band was required, and conventual seclusion was introduced, thus rendering it no longer possible to visit the poor and sick. On the other hand, there is no identification of asceticism. At the death of Francis the order had thirteen houses, to which Mme. de Chantal added eighty-seven. The order reached its greatest prosperity in the eighteenth century, when it had about 200 houses, and about the middle of the nineteenth century it had approximately 100 houses with 1,000 nuns in France, Italy, Switzerland, Austria, Poland, Syria, and North America. At the end of the nineteenth century it had 104 convents with about 7,000 nuns: eight in Germany, four in Austria, two in Switzerland, and one in Spain. Other convents are to be found in Italy, Portugal, England, Syria, and North America, but by far the greater number were in France. In consequence of the change in the character of the order in 1618, the chief activity of the nuns of the Visitation became the education of girls, especially of higher Roman Catholic society. During the Jesuitic troubles nuns of this order were sent to Fort Royal to take the place of the expelled Jesuitian nuns.

(DORIS LUCKENBACH.)

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VIATION OF THE SICK
Vieland, Friedrich August, 1723-1807

Book " of the American Church (1786), but three years later that communion took the step of excluding from the office any allusion to both confession and absolution, which have thus far been unretained in the United States.

The doctrinal absolution is followed by a prayer of absolution, derived from the York and Sarum Uses, and also found in the Galatan Sacramentary, but the two following collects in the older uses were omitted in all English books and their derivatives.

In the Sarum Use the visitation office was called the *Office of Visitation*. The opening Psalm of that office (*Psalm 118*) and for which the American Book substituted *Concluding Verses Ps. cxxx.*) is still retained, followed by another noteworthy survival—the sole instance of the Antiphona (*q. v. i.*) in the Anglican ritual: "O Saviour of the world, who by thy cross and precious blood hast redeemed us, help us to beseech the O God" (used also in various unofficial special offices for the Patient Service on Good Friday). After another collect, expanded from one in the Gregorian Sacramentary for the visitation of the sick, the First Prayer Book has the rubric: " If the sick person desire to be anointed, then shall the priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus " followed by a prayer of noteworthy beauty, omitted in all later books). This oration, which, despite the Scriptural warrant of James v. 14, was offensive to Puritanism, disappeared in the second Edinboro Book, and has never been restored.

With the recitation of *Ps. cxiii.*, the first Edinboro office closes, the second Book ending abruptly just before it; but in 1601 the Aronian Blessing was added, together with four occasional prayers (for a sick child, etc.), to which the American Book adds three more, one of which is also included in the Irish Book.

The office for the visitation of the sick is immediately followed in all books by that for the Communion of the Sick (*q. v.*), with which are inseparably connected the various commendations regarding the very ancient practice of Reservation of the Sacrament (*q. v.*), at least so far as commendation of the sick is concerned, a use which even the Calvinistic Thirty-nine Articles did not forbid (*art. xxv.*).

As regards the practical use of this office, it is to be observed that it is a formal rite to be employed but once for a person in severe illness; it does not form part of ordinary visits to the sick-room. It is a solemn recognition of the person over whom it is used as one who is in the fellowship of the Church, and for whom the Church, by its authorized Minister, offers prayer to God; and it is also a solemn recognition of the fact that the sick person and infirmity incident to human nature are a conception of sin, a part Use of the that heritage of death which came

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gible and even terrifying, unless they were resolved to be reconciled with the church and to accept her last consolations. These latter remarks would apply with doubled force to those who have led irreligious or wicked lives, in which case the office is applicable only after much instruction and much progress toward true penitence. Obviously, the sick must might view " the comforts of the Office more prominently than would be advisable for those who do not fully appreciate the necessity of repentance toward the attainment of pardon and true peace (Blunt, *ut sup.*). Through a false and non-Christian fear of solemn preparation for death the use of the visitation office is well-nigh abandoned. This is most regrettable. There is no implication of death in the office, indeed, the American Book has a "Thanksgiving for the beginning of a Recovery" (similarly the Irish Book). And even if such implication of approaching death be seen, the true churchman will have no fear of death, though he may well dread it without the final blessing and absolution of the church and the last solemn rite of the Eucharist.

VIATION OF THE VIRGIN MARY, FEAST OF THE SEE MANY, MOVEMENT OF JAMES CHESEBURY, III.

VIETNAM, viet-nam. Pp. 657-672. He was born at Ségur, and on July 20, 627, was enthroned as the successor of Eugenius I. He announced his accession to the Emperor Constantine II, thus signalling the resumption of friendly ecclesiastical relations between Rome and Constantinople; the emperor in return confirmed the privileges of the Roman church, which was unopposed by the other hand, in his attempt to assert jurisdiction over Maurus, bishop of Ravenna, whom he tried to appear at Rome, only to meet with refusal. Vitellius thereupon deposed Maurus, who in his turn pronounced the ban on the pope. Vitellius seems to have been influential in England, where Theodorus, archbishop of Canterbury, actively promoted the interests of Rome and sought to secure uniformly with the Roman Church. Vitellius died Jan. 27, 672.

VIETNAM. The letters *vi* in *MP*, have 400 with *Comit Liber pontificis*, s. *Monum. ad RP. Gall. Orig. Praef.*, I, 205-207; *Bois. Orig.*, II, 137; *Actes de l'Épisc. de Bayeux*, 1768, pp. 11-17; *J. Lange. Geschichte der römischen Kirche*, II, 216; *Ann. 1889; Brewer, Chron.*, I, 446-446; *Platt, Papst*, I, 164-168; *Mitt. Aus. Geogr.*, I, 283-287; *Art. Hist.-Lit. Zeit.*, I, 118-45.

VITALI, ORDERICUS. See ORDERICUS VITALIS.

VITALI, ORDERICUS. See ORDERICUS VITALIS.

VITACULTURE. See VITIS, HENRIEV.

VITICULTURE. See VITIS, HENRIEV.

VITRIGIA, vit-rig-ia. CAPELLE, Dutch Reformed, Old-Testament scholar. b. at Leuwarden, Fris., May 18, 1659. d. at Franeker Mar. 31, 1722. He was educated at the universities of Franeker (1673-78) and Leyden (1678-79), and in 1681 became professor of oriental languages at the

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VITRIGIA, vit-rig-ia

former university. Two years later he succeeded his teacher Marek in the theological faculty, and in 1693 professorship of church history was also added to his duties at considerable financial sacrifice he remained at Franeker until his death, defining repeated invitations to Utrecht. Theologically he was a child of his communion, ardently devoted to the doctrine of absolute predestination, and his views of the Scriptures and their inspiration were in accord with post-Reformation orthodoxy. In textual criticism, on the other hand, his attitude was more free. His importance as an exegete lies especially in the care and accuracy with which he applied his entire exegetical apparatus to determine the true meaning of his text, with disregard also for its historical background.

The chief work of Vitringa, and that on which his fame rests, was his commentary on Isaiah (*Com. Is.*, Leuwarden, 1714-20), which forms the basis for the commentaries of J. E. Leigh (6 vols., Brussels, 1729-34), J. J. Bambach (ed., G. F. Neubauer, Züllichau, 1741), and A. F. Buechler (2 vols., Halle, 1758-51). Vitringa planned a similar work on Zechariah, but did not live to complete it, though the preface and the commentary as far as Zech. iv. 6 were edited by H. Venema (Leuwarden, 1724). The same scholar edited also Vitringa's posthumous Commentarius ad veterum Mosaïca Legis. (Rotterdam, 1734). On the New Testament Vitringa wrote *Anabasis Apostolicae* *Joannis* *apost.* (Franeker, 1700), in which piety is applied to polemics against the Roman Catholic Church. His Latin lectures on the interpretation of the parables were edited in Dutch, with his cooperation, by J. O. Utrink under the title *Verklarung van de evangelische parabolen*, etc. (Amsterdam, 1716); in this work the parables of the parables were made to apply to historical figures. Lectures by him formed the basis of the Dutch exegesis of Galatians and Titus (Franeker, 1728) and of the first eight chapters of Romans (1729). His *Observationes sacrorum libri* *Isaie* (Franeker, 1683-1706) were chiefly exegetical in character, and based on public disputations.

In the department of Biblical history and archaeology Vitringa wrote his *Archaeologiae observationum veterum* (Franeker, 1685), in which he sought to trace the names and functions of the officers in the primitive Church to the Jewish synagogue. He thus became involved in a controversy with Bledius, in the course of which he composed his *De sacris vestibus* (Franeker, 1687). Another controversy gave rise to his *Antiquitas et res reliche veterum non dei tempore, die et prophetae Ezechielii praeceptis et hancore non* (*q. v.*, Franeker, 1687), in which he maintained that Ezekiel's temple corresponded exactly to Solomon's, and was perfectly copied by Zerubbabel and Herod; while to the criticisms of the younger Cocceius he replied in his *Eruchte verhand van den tempel Ezechiel's, verordening en bouwijl* (Haarlem, 1693). The chief work of Vitringa, next to his commentary on Isaiah, was his *De synagoga veteri libri* *Isaie* (Franeker, 1694; Eng. transl., *The Synagogue and the Church*, London, 1842), in which he amply stated for the definiteness of his earlier *Archaeologiae*. He also

wrote *Hypothese historica et chronologica sacra* (Leuwarden, 1698; enlarged ed., Franeker, 1700); and *Geographie sacra*, the latter unskillfully edited by G. Werner (Genev., 1723).

Vitringa wrote also on Biblical theology, dogmatics, and polemics. Here belong his *Doctrinae Christianae religionis per apostolorum summorum descriptio* (Franeker, 1695), to which, after the fourth edition (1702), was appended his *Hypothese theologiae observationum veterum exhibens controversias quae sunt Christianae religionis doctrinae ordine referuntur* (Franeker, 1695), in which the fulfillment of the types and prophecies contained in the message of Christ is sought in the history of the Church. In the domain of practical theology his principal work was *Animadversiones ad methodum hominum meditationum rite multitudine* (Leuwarden, 1721).

Two of Vitringa's sons also lived to write on theology. Herman, though young at the age of thirteen (Oct. 8, 1704), was the author of *Animadversiones ad Johannis Vocabula de Hebraeis Novi Testamenti* (ed. L. Bos, in his *Observationes miscellaneae*, Franeker, 1707), and Campegius (b. at Franeker Mar. 23, 1698; d. there Jan. 11, 1723), professor of theology at Franeker after 1718) wrote an *Ephemeris theologiae naturalis* and *Disquisitiones sacrae*, both of which were edited after their author's death by H. Venema (Franeker, 1731).

RE. [K. RAVENHILL.]

VITUS, SAINT; SEE HELFERS IN NEED.

VIVEKANANDA, 've-ka-nan-da, SWAMI; Vedantist; b. at Calcutta Jan. 21, 1863; d. at Belur (near Calcutta) July 4, 1902. He was educated at the university of his native city, where he also studied law, and, after teaching for a short time in a private college in Calcutta, ministered the word to become a teacher of the Vedanta. In 1893 he left India for the United States as a delegate to the Parliament of Religions at the World's Fair at Chicago, and in the following year he founded the Vedanta Society in New York City. He lectured before this organization and its branches until 1900, when he returned to India to superintend the education of the monks in the monastery of Belur, training them as teachers of the Vedanta. He issued *Karma*

Yoga (New York, 1966); *Voluntas Philosophica* (ad- dressed at Harvard, 1966); *Raja Yoga* (London, 1966); *From Columbus to Alvarez* (Madrid, 1971); *My Master* (Biography of Ramakrishna; New York, 1961); *Jesus Yogi* (1967); besides the posthumous volume of selections from his speeches and writings (Madrid, 1967); *Yoga of Raja*, *Revelated by a De- vils* (New York, 1969); *The Science and Philoso- phy of Religion: a comparative Study of Shaktiya, Vedanta and other Systems* (1969); and *The East and the West* (Madrid, 1969). A memorial edition of his Complete Works is in course of publication (London, 1967 seq.).

YVES Y TUTO, v'v'us-tu'to, JOSÉ CALASAR- TI. Cardinal; b. at San Andrés de Livermorea (a village in the diocese of Barcelona), Spain, Feb. 15, 1854. At the age of fifteen he entered the Capuchin order in Guatemala, and for many years labored in North and South America, as well as in France and Spain. In 1896 he became defensor- general of the Capuchins, and in 1899 was created cardinal-deacon of San Adriano al Foro. He is prefect of the Congregation for the Affairs of Religions.

VOICER, v'v'us. DANIEL ERHARD JO- HANNES German theologian; b. at Uwallgen (7 m. s.e. of Stuttgart), Württemberg, Sept. 14, 1858. He was educated at the universities of Tübingen, Göttingen, and Berlin (Ph.D., Tübingen, 1882). He was connected with the University of Tübingen as lecturer in the theological seminary (1880-84) and as privat-docent (1884-86); since 1886 has been professor of the New Testament at the Evangelical Lutheran Seminary and the University of Amster- dam. He has written *Die Entstehung der Apokalypse* (Freiburg, 1882); *Der Ursprung des Deismus* (1883); *Die Apokalyptik* (Freiburg, 1883); *Das Problem der Apokalypse* (Freiburg, 1885); *Neuapostelismus oder Apokalyptik* (Freiburg, 1890); *Die Vision der Heiligen* (1900); *Angenit und der Heil* (Leipzig, 1903); *Die Offenbarung Johannes neu untersucht und erläu- tert* (Strasbourg, 1904); *Die apokalyptische Ver- leugnung* (Leipzig, 1904-07); *Früher und seine Briefe* (Strasbourg, 1905); *Der erste Petrusbrief, seine Ent- stehung und Stellung in der Geschichte des Christen- tums* (1906); *Mater Dolorosa und der Lohbühnen- gänger des Christentums* (1907); *Das menschliche Bewusstsein Jesu* (1907); *Die Entstehung des Glau- bens an die Auferstehung Jesu* (Strasbourg, 1910); and *Die evangelische Erzählung von der Geburt und Kindheit* (1911).

VOETIUS, v'o-fa-li-us, GISEBERT (GJEBERT VOET). Dutch Reformed; b. at Hezanden (25 m. s. of Utrecht), Mar. 3, 1809; d. at Utrecht, Nov. 1, 1876. He was educated at the University of Leyden (1829-31), and in 1831 he was made pastor of the village of Vlijmen; in 1837 he accepted the position of minister in his native town, where he preached

eight times a week, devoted himself to the study of Arabic, and was privat-docent in various branches of theology; logic, physics, metaphysics, and oriental languages. In 1848 he was a delegate to the Synod of Dort, where he exercised a strong influ- ence against the Remonstrants. For a time he preached also at Coesdam against the Arminianism which had there taken root, and when, in 1850, the Roman Catholic stronghold of Heiloo-Duyn was wrested from the Spanish, he eagerly devoted him- self to promoting the Reformed cause there. In 1854 he accepted the professorship of theology and oriental languages at the newly founded academy of Utrecht, where he passed the remainder of his life. In 1857 he served also as pastor of the Utrecht congregation. He had already written, while still at Heiloo, his *Prover van de crouwel der godsdienst* (Amsterdam, 1853) against David Tilius, for- merly professor of theology at Sedan. In all his teaching he had no concern on orthodoxy or belief than on uprightness of life. His vast learning excited admiration, and his zeal for knowledge was unmiti- gated. He lectured on theology, Hebrew, Arabic, and Syriac, and urged his students to hold meetings for personal devotion. Throughout his life he was a bitter and uncompromising foe of Arminianism; as professor at Utrecht he continued his attacks in his lectures and dissertations, as well as in his *Theologiae fundamentum* (Utrecht, 1853) and *Catechis- tische over den oecumenisme der Remonstranten* (1841). His exegesis was designed simply to give a philo- logical demonstration of the truth of the accepted doctrine of his church rather than the religious and Christian truths taught in the Bible. He was in- ferior as an exegete, and his dogmatic here an essentially scholastic character. These traits ap- pear strongly in his *Solenne dissertation theologice* (3 vols., Utrecht, 1648-69), selected passages ed. A. Kuyper, Amsterdam, 1877. The least deviation from rigid Calvinism was inadmissible in his opinion, and his tendency was, accordingly, pre- vailingly political. He was a Calvinist in his theory of the relations of Church and State as in his theology, and constantly upheld his form of patronage, maintaining that the Church should be entirely independent of the State, view set forth in his *Politica constitutio* (3 vols., Amsterdam, 1662-76; selected translation ed. F. J. Rutgers and F. J. Heerdekerke (2 parts, Amsterdam, 1845-66)). A bitter enemy of the Roman Catholic Church, as evinced in his *Discursus contra papam* (Amsterdam, 1653), written against the Louvain Professor Corne- lius Jaenenius, (father of Voetius after 1656, Voetius became involved in a long controversy with Mare- tius over a question of toleration of the *Societas americanae parvis ambiguae* and *laburorum, parvis periculorum* (Utrecht, 1652)). Both an- tagonists, however, united against a common foe, Johannes Cocceius (p. 7). The more liberal ten- dencies of Cocceius, combined with an excess of greater independence and a relative depression of practical Christianity, aroused the wrath of Voetius. The resulting controversy marked the Dutch Re- formed Church till long after the death of the two protagonists, when a truce was patched up between the factions, so that at Amsterdam, for example, a

system of notation was adopted whereby an adherent of Voetius should first be made pastor, then a follower of Cocceius. A controversy of exceptional bitterness was waged by Voetius against the Cartesian philosophy, which he deemed incompatible with Reformed the- ology. He had kept aloof until Henricus Hen- ricius, professor of philosophy at Utrecht from 1671 to 1679, had adopted the Cartesian method in all his lectures; but his wrath became public when a like course was pursued by Henricus' successor, Henricus Regius (De Socy). Voetius was able to compel Regius to cease lecturing on philosophy, and secured a majority vote from the Utrecht faculty forbidding the use of the new system of philoso- phy in instruction. His himself pointed against Descartes, and had Martinus Schoock, professor of logic and physics at Groningen, prepare an attack entitled *Admiranda methodus nova philosophiae Arminiae de Cogit* (Utrecht, 1643). Descartes re- plied in the *Epistola ad obsecratorum* *seu* *Chilodan- tum Feltium* (Amsterdam, 1645), whereupon Voetius continued his attacks, at the same time denying connection with the polemic ostensibly written by Schoock. He was even able to have Descartes con- demned by the magistracy of Utrecht as a slanderer and circulator of ill-willous writings. When, however, the matter was taken up officially by the academic senate at Groningen, Schoock renounced Voetius' complicity in the *Admiranda methodus*. Utrecht was selected to make amendments to the philosopher, and the printing, publishing, and selling of all writ- ings for or against Descartes were forbidden on June 2, 1665, though Voetius still continued his attacks on this "fanatic and fantastic philosophy." Less explicable was the struggle with Jean de Labadie (q. v.), which occupied the closing decades of Voetius' life. He had originally been the friend of Labadie, and had been instrumental in securing his call from Geneva to Middelburg in Zealand, besides encouraging his efforts to inject new life into the dry orthodoxy of the Dutch Reformed. When, however, the activity of Labadie assumed a separa- tist tendency, Voetius became his opponent. A dissertation *De oecumenismo separatismo unione et apostasia* (Amsterdam, 1669), directed under his auspices, dealt a severe blow to Labadie, and the breach widened continually. Unlike Cocceius, Voetius founded no school in the strict sense of the term. His true importance lay in the practical nature of his theology and in his encyclopedic theological learning. In addition to the works already mentioned, his chief produc- tions were: *Zwerfvis pietatis* (Gorinchem, 1644); the anonymous *Epistolae scholasticae Arminiae con- troversia* (Utrecht, 1667); *Discursus de theologia* (1668); and especially his *Encyclopaedia biblica* *seu* *synodus theologiae* (1644), the last an outline of a four-year course in theology of impracticable dif- ficulty. A portion of his correspondence has also been edited by A. C. Dekker under the title *Zwinge* *evangelischer Briefen von en van Voetius* (The Hague, 1863). (S. D. VAN VEEN.)

VOICER, v'v'us. DANIEL ERHARD JO- HANNES German theologian; b. at Uwallgen (7 m. s.e. of Stuttgart), Württemberg, Sept. 14, 1858. He was educated at the universities of Tübingen, Göttingen, and Berlin (Ph.D., Tübingen, 1882). He was connected with the University of Tübingen as lecturer in the theological seminary (1880-84) and as privat-docent (1884-86); since 1886 has been professor of the New Testament at the Evangelical Lutheran Seminary and the University of Amster- dam. He has written *Die Entstehung der Apokalypse* (Freiburg, 1882); *Der Ursprung des Deismus* (1883); *Die Apokalyptik* (Freiburg, 1883); *Das Problem der Apokalypse* (Freiburg, 1885); *Neuapostelismus oder Apokalyptik* (Freiburg, 1890); *Die Vision der Heiligen* (1900); *Angenit und der Heil* (Leipzig, 1903); *Die Offenbarung Johannes neu untersucht und erläu- tert* (Strasbourg, 1904); *Die apokalyptische Ver- leugnung* (Leipzig, 1904-07); *Früher und seine Briefe* (Strasbourg, 1905); *Der erste Petrusbrief, seine Ent- stehung und Stellung in der Geschichte des Christen- tums* (1906); *Mater Dolorosa und der Lohbühnen- gänger des Christentums* (1907); *Das menschliche Bewusstsein Jesu* (1907); *Die Entstehung des Glau- bens an die Auferstehung Jesu* (Strasbourg, 1910); and *Die evangelische Erzählung von der Geburt und Kindheit* (1911).

VOEL, v'v'el, KARL ALBRICHT VON; German Lutheran; b. at Dresden, Mar. 10, 1827; d. at Vienna, Sept. 11, 1890. Completing his education at Leipzig in 1844, he taught for two years at Dres- den, and then studied for a semester at Berlin, after which he returned to Dresden, teaching there for another two years, besides being tutor to Prince Theodor of Thurn and Taxis; he studied again at Jena in 1848, and a final year at Berlin, becoming in 1850 privat-docent at Jena. Four years later ap- peared his chief work, *Historia von Verena und das seltsame Judentum* (2 vols., Jena, 1854), which gained him in 1856 the appointment of associate professor, when he lectured on church history and on the New Testament; in 1861 he became pro- fessor of New-Testament exegesis in the Protes- tant theological faculty at Vienna, where, however, relations were less satisfactory than he had hoped. As a delegate of the faculty he was present at the jubilee of the University of Bonn in 1868, and in 1871 and 1872 he attended the general synods, and was otherwise active in church work. In 1871 he was dean of his faculty, and in his closing years (1887-90) was president of the board of examiners for Protestant theological candidates. Vogel found his chief delight in works of practical piety. For a time he was interested in the thank- less task of Jewish missions in Vienna, and after 1883 was active in conducting a Sunday-school founded by his wife at their home. He was also chairman for a time of the Lower Austrian section of the Österreichische Arbeitervereine, and estab- lished the women's branch of this organization, in- troducing deaconesses into the Austrian capital. Besides the work already mentioned, and a collec- tion of sermons (Vienna, 1859), mention may be made of his *Pater Damiani* (Gotha, 1856); *Der Kaiser Maximilian* (1857); and *Erzählung der Her- lung der allen österreichischen Bibliobehaltung* (1868). (Dietrich Lohmeyer.)

VOICER, v'v'us. DANIEL ERHARD JO- HANNES German theologian; b. at Uwallgen (7 m. s.e. of Stuttgart), Württemberg, Sept. 14, 1858. He was educated at the universities of Tübingen, Göttingen, and Berlin (Ph.D., Tübingen, 1882). He was connected with the University of Tübingen as lecturer in the theological seminary (1880-84) and as privat-docent (1884-86); since 1886 has been professor of the New Testament at the Evangelical Lutheran Seminary and the University of Amster- dam. He has written *Die Entstehung der Apokalypse* (Freiburg, 1882); *Der Ursprung des Deismus* (1883); *Die Apokalyptik* (Freiburg, 1883); *Das Problem der Apokalypse* (Freiburg, 1885); *Neuapostelismus oder Apokalyptik* (Freiburg, 1890); *Die Vision der Heiligen* (1900); *Angenit und der Heil* (Leipzig, 1903); *Die Offenbarung Johannes neu untersucht und erläu- tert* (Strasbourg, 1904); *Die apokalyptische Ver- leugnung* (Leipzig, 1904-07); *Früher und seine Briefe* (Strasbourg, 1905); *Der erste Petrusbrief, seine Ent- stehung und Stellung in der Geschichte des Christen- tums* (1906); *Mater Dolorosa und der Lohbühnen- gänger des Christentums* (1907); *Das menschliche Bewusstsein Jesu* (1907); *Die Entstehung des Glau- bens an die Auferstehung Jesu* (Strasbourg, 1910); and *Die evangelische Erzählung von der Geburt und Kindheit* (1911).

BRUNNEN: C. F. Jacob, Geschichte der Stadt und der...

VOYGHER, HENRICH: Younger brother of the preceding and one of the first artists to devote...

VOYGHER, JOHANN MATTHIAS: German Protestant; b. at Oelming Aug. 2, 1821; d. at...

VOYGHER, JOHANN CHRISTOPH WILHELM: German Lutheran; b. at Nürnberg Nov. 15, 1830; d. at Rostock May 29, 1904. He was educated...

VOYGHER, HEINRICH CARL GISERT AUGUST: German Protestant; b. at Stade (22 m. n. w. of Hoya)...

Zickler's Kirchengeschichte (Münch, 1899); supervised the eighth, ninth, and tenth editions of...

VOYF, VOEF, PETER RUDOLF: Danish clergyman; b. at Naar (162 m. n. w. of Copenhagen) Aug. 25, 1838. He was graduated from the gymnasium...

VOYNET, CONSTANTIN-FRANCOIS CHASSENEUX: French historian; b. at Croix (118 m. s. w. of Paris) Feb. 3, 1797; d. at Paris Apr. 25, 1870.

Voluntary Missionary Society THE NEW SCHAFF-HERZOG 226

Freiburg, 1885; V. Mahscholtz, *Voluntar's Leben und Wirken*, pp. 1-100, in *Christenheit*, Vienna, 1887; F. Pöschke, *250 Jahre*, Leipzig, 1892; in *Parade*, Leipzig, 1892; G. C. Taylor, *250 Years of Voluntary*, 2 vols., London, 1900, new ed., New York, 1912; J. C. Collins, *Voluntary, Memorabilia and Annals*, in England, London, 1900.

Voluntary Missionary Society IN AMERICA. See *MOVEMENTS*; *Restoration*; *Restoration*, 21.

VOLUNTARISM: The conviction or the system which holds that churches should be supported, not by the State or other secular authority, but by the voluntary contributions of church attendants themselves. This system practically involves entire separation of Church and State, since the State, ceasing to grant endowments to the Church, to pay salaries to the clergy, and to administer any project for distinctly religious purposes, thereby forfeits whatever share it might allege to control or influence the Church, as by patronage, interference with liturgy, and the like.

Voluntarism like Unitarianism thus rejects the religious counterpart of civil Socialization (q.v.), but while voluntarism may plead religious reluctance to contribute to the support of institutions which the contributor conscientiously disapproves, it would not be easy to find ethical justification for secularization in the manner in which it is usually carried out.

The principles of voluntarism are to be seen in action wherever the Church and State are separate (cf. Church and State). It has become a vital interest practically only in England, where dissenters have long voted their unwillingness to pay for the support of the established Church of England.

Their objections are doubtless conscientious, and, at the other extreme, it is felt by many High-Churchmen that voluntarism would do far better for the spiritual welfare and growth of the Church of England than the present system, which presents such unpalatable spectacles as appointments to high ecclesiastical positions—and even to the episcopate—often from considerations that seem distinctly political, especially as those making such appointments may be dissenters, Roman Catholics, or even non-Christians; and this would also vitiate such offices as the trial of distinctly ecclesiastical cases (e.g., those involving alleged situations of marriage with a non-Christian) in the face of the law of the church, has gone through the form of a referendum with his deceased wife's estate) by so-called ecclesiastical courts composed of laymen.

The term voluntarism (better, "voluntarism") is also sometimes applied, in scholastic philosophy, to that theory of the will which, derived from

Augustine (q.v.) and taught by such scholastics as Anselm of Canterbury, Bonaventura, Duns Scotus, and Henry of Ghent (q.v.), teaches, with Aquinas, that the sovereign will of God rules the world, while the nature of the will is freedom, and maintains in general the primacy of the will and its independence of thought (see SCOTISMUS, II, § 2, III, 3, III 1-2, 4, § 1; DON SCOTUS, § 4).

VOLUNTEERS OF AMERICA: A philanthropic, social, and Christian movement. It was inaugurated in Mar., 1896, in response to a number of requests on the part of American citizens, and was subsequently incorporated Nov. 6, 1896, under the "Municipality Act" of the state of New York. It is organized in military style, having as its model the United States army, but, in conjunction with military discipline and methods of work, it possesses a thoroughly democratic form of government. Its constitution and by-laws are framed by a grand field council, which represents the minor councils of officers throughout the country annually. Though only fifteen years old, the Volunteers have representative and branches of their benevolence and cause in almost all the principal centers of the United States. They have about forty principal homes and institutions of benevolence, many of which are Volunteer property, and are open for poor and deserving people in different sections of the country. During the year 1911, 41,000 beds have been provided for all classes of women in the Volunteer women's homes, and 7,232 persons have been received under the same, and permanently aided by the organization. The Volunteer commissioned workers called upon and aided in their vocation 26,308 families. This work was done primarily in the poorer sections of the large cities. In different permanent philanthropic homes and institutions 298,294 lodgings have been given, while 418,168 free meals were provided, and 299,622 meals were distributed to persons who paid for them, many doing so by work. In their latest undertaking, the Volunteer Hospital, located at No. 55 Third Street, New York City, there have been 1,280 ambulance calls, 355 major operations, 7,001 days treatment given to patients in the surgical and medical wards, 13,843 new cases treated, 10,848 old cases treated, and a total during the year of 33,627 cases of all kinds surgically and medically treated in the institution. The Volunteer Pioneer League has increased upward of 75,000 members since its inauguration. It has leagues in about twenty-five states, and over 70 per cent of those having left the ranks are through the "Home Calls" being reformed and homes lives. Through the free-lance branch of the work many thousands of mothers and children have been taken from crowded cities to a change in the open air amid hills and rivers, lakes and dunes. Through the regimental reports from Volunteer centers, it is estimated that 857,139 persons were gathered at the indoor services, while 2,108,334 persons were gathered in open-air services. Through these services 4,534 persons were led to testify that they would live a new life.

In addition to the Volunteer reading-rooms, thousands of copies of Christian books are circulated in the state prison, jails, hospitals, and other child-

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den's homes. The Volunteers also conduct sewing-classes, do hospital nursing, have temporary financial relief departments, and provide Thanksgiving and Christmas dinners. The headquarters is at No. 34 West Twenty-ninth Street, New York City.

VOEST, VON. KORAD (CORADUS VOESTIUS): Dutch Aristocrat, b. at Cologne July 16, 1609; d. at Tübing (47 m. e. of Kiel) Sept. 29, 1622. He studied at Dusseldorf (1628-27), and then entered the college of St. Lawrence in Cologne; he next studied for two years to prepare for a university life, but in 1628 again altered his intention and studied at the University of Herborn until 1630, when he went to Heidelberg and there received his theological doctorate in 1631; in 1630 he went to Basel and Geneva, where his disputations *De aëre* (Basel, 1630) and *De causis salutis* (1630) gained him the offer of a position as teacher; instead, he went to Bielefeld. There his *De prædestinatione* (Staufurt, 1637); *De aëre Prædicatione* (1637); and *De personis et officio Clerici* (1637) had brought upon him the suspicion of Socinianism, but in 1630 he successfully defended his orthodoxy before the theological faculty of Heidelberg. He rose to such honor in Staufurt that in 1630 he received the additional appointments of preacher and assessor to the consistory. After the death of Arminius he accepted, in 1631, a call to Leyden, where the Remonstrants hoped to find in him one of their chief supporters. He remained in 1631 his *Disputationes deum de natura et attributis Dei* (Staufurt, 1632) as *Præsentia theologica de Deo sine de natura et attributis Dei*, and in the same year published his *Anti-Dilettantismus* (1631). His statements in the *Treatise on God, the divine attributes, predetermination, and Christ* led the contra-Remonstrants to accuse him of Socinianism and gross heterodoxy. The Heidelberg theologians condemned the book, whereupon Voest replied in his *Protestationes epistolares contra theologum Heidelbergensem* (The Hague, 1630). His opponents were over James I. of England, who caused Voest's book to be burned in London, Oxford, and Cambridge, and informed the States-General through his Ambassador Rodolph Witvoet, that he would examine them his enemies if they tolerated the presence of such a heretic. Voest wrote in reply his *Christianitas et munus repositum ad articulos quosdam super ex Anglia transmissos* (Leyden, 1611), but the States-General were obliged to dismiss him, though continuing his salary, whereupon he settled as an exile in Gouda, about May, 1612. In the previous year he had seriously injured himself by reading Socinus' *De eodem modo scripturæ*, though he later claimed to have been ignorant of the authorship of the work.

Attacks on Voest continued without intermission, and Voest pleaded his cause with later intensity in a series of polemics, especially *Catalogus errorum sine hallucinationem D. Side. Lubberti* (Staufurt, 1611); *Protestationes plures repositæ sub imperio imperatoris ad declarationem Sibonadi Lubberti ad articulos Remonstrantium trinitatis constantem* (Leyden, 1612); *Responsio plenas ad articulos quosdam critice* (1612); and *Parænesis ad Sibonadium Lubbertum* (Gouda, 1613). Finally, in 1619, he was condemned as a heretic by the Synod of Dort and

banished. He accordingly fled from Gouda and remained in hiding, chiefly in or near Utrecht, until 1622, when refuge was afforded him by the duke of Holstein. Shortly before his death he is reported to have drawn up a confession of faith in which he openly professed Socinianism.

Voest was the author of over forty works, and after his death his Dutch friends published his commentary on the Psalms (Amsterdam, 1631). His son Willem Hendrik (d. Oct. 1, 1662), who was deeply versed in Rabbinical literature, was Remonstrant preacher at Leyden after 1642, and was also suspected of Socinianism. Another son, Gerardus, was also a Remonstrant preacher at Dordrecht in 1652, but was banished for five years in 1651. In the following year he returned, only to be arrested and rebanished after which he was a preacher at Hoorn (1641), Leyden (1653), and Rotterdam (1658), where he became pastor emeritus in 1680 (d. Mar., 1822). He edited his father's *Doctrinæ de prædestinatione prædicationis*. Disciples of Voest were preachers in Dutch Remonstrant churches as late as 1716. (S. D. van Veen.)

VOEST, GERARD JAK: Dutch humanist and theologian; b. near Heidelberg in the spring of 1577; d. at Amsterdam Mar. 17, 1648. He was educated at the universities of Dort and Leyden (1595-98), where he wrote his first work, *Oratio panegyrica de felici expeditione exercitus præfæcti Galloco, duci principis Mauricii* (Leyden, 1597). In 1599 he began to lecture at Leyden on Aristotle, but within the year was called to Dort as rector of the Latin school; in 1613 he became rector of the college of the States-General at Leyden, and seven years later professor at the university of the same city, while from 1632 until his death he was professor at the University of Amsterdam. At Dort he published in 1606 his six books of *Institutiones oratoriarum*. At Leyden he laboured from the controversies between the Arminians and their adversaries, the Gomarists, thus drawing a storm of indignation upon himself, so that, in 1613, the curators of the university decided that both Voest and his assistant, Kaspar Barbaeus, should be removed from their positions. Voest's *Thæse theologica de veritate doctrinæ Christianæ expugnata* (Leyden, 1613) and *Hæresis de controversiis quas Polæmus quæque religio morum liberi arbitrii* (Amsterdam, 1618) were regarded as continuation views out of harmony with those of the contra-Remonstrants, especially as Voest was known to be in sympathy with some points in the five articles of the Remonstrants. By resigning Voest escaped suspension, and the curators appointed him, in 1622, professor of canon and chronology, transferring him to the chair of Greek three years later. In 1622 Voest accepted a call to the new university of Amsterdam, his inaugural address, *De historia salutis*, following the lines laid down in his *De Historiæ*

Græciæ libri quatuor (Leyden, 1624) and De historicis Latinæ hîriæ (1627). A complete edition of the works of Voss was published at Amsterdam in 1692-1701. As a grammarian he won distinction by his Latinæ hîriæ quatuor Latinae ad remissionem Yussii (1618), which remained for more than two centuries the standard Latin grammar in Holland. In historical theology he treated the history of dogma, his chief works here being Dissertationes tres de tribus symbolis, questionibus, Athesianensis Constantino-poliensis (Amsterdam, 1642) and Libri quatuor de theologia gentium et philologia Christiana, sine de origine et progressu idolatriæ deus naturæ mirabilis quatuor hinc addidit ad Deum (1642); De baptismo dispensationis originis (Amsterdam, 1648). His Præfatio theologicæ appeared posthumously (1701). His letters were edited by F. Columbian under the title Yussii ad divorem personam ad sen epistolæ (Amberg, 1691). His "Works" were collected in 6 vols. Amsterdam, 1695-1701.

Of the eight children of Voss who reached maturity, Matthæus (b. about 1610; d. Jan. 20, 1660) was historian of the States-General of Holland and Zealand; Dionysius (b. Mar. 11, 1612; d. Oct. 24, 1652) dedicated, in 1652, a professorship of history and rhetoric at Dorpat, and in the following year was appointed historiographer to the king of Sweden; and Gerard (b. 1619; d. Mar. 27, 1649) edited an excellent critical edition of Voltaire's *Pléiade*. The only son to survive his father was Isaac (b. 1618; d. Feb. 21, 1689), who was first librarian at Amsterdam, and in 1648 became Greek tutor and librarian to Queen Christina of Sweden. In 1670 he went permanently to England, where he died as canon of Windsor. (S. D. van Veen.)

BOSSUET, voh'z'oo, GERARD: Roman Catholic prelate of France, papal protonotary; b. about the middle of the sixteenth century; d. at Liège Mar. 25, 1689. He was enabled to make searches in the libraries of Italy which resulted in the accumulation of great reputation by his edition and Latin translation of the sermons of Chrysostom (Rome, 1680); an edition of part of Theodoret's Works (1685); his editions of the Gesta of moments (Paris, 1712, 1766); of the works of Gregory Thaumaturgus (Mâcon, 1694); and Ephraem Syrus (Rome, 1698-99), of St. Bernard's de consideratione (with commentary, 1594), and other patristic works. Of his personal life nothing further is known.

BOSSUET, J. J. F. P. Roman Catholic Bishop, i. 382.

VOTAW, CLYDE WEBER: Congregationalist; b. at Whiston, Ill., Feb. 6, 1861. He was educated at Amherst College (A. B., 1888), Yale Divinity School (graduated, 1891), and the University of Chicago (Th. D., 1895). He was reader and tutor in Biblical literature in the University of Chicago (1892-96), instructor in New-Testament literature

(1896-1900), assistant professor of Biblical Greek (1900-06), becoming associate professor of New-Testament literature (1906). In 1905-07 he was also acting professor of New-Testament interpretation in Chicago Theological Seminary. He is associate editor of *The Biblical World*, and has written *Inductive Studies in the Founding of the Christian Church* (Hartford, Conn., 1897); *The Use of the Inductive in Biblical Greek* (Chicago, 1899); *Inductive Studies in the Primitive Era of Christianity* (Chicago, 1898); *The Apostolic Age* (New York, 1900); and *East Books for Old and New Testament Study* (with J. E. McFadyen; 1906).

VOWS. I. In the Old Testament. Ethics of the Vow (I. 2). II. In the New Testament. Roman Catholic Doctrine (I. 2). Protestantism (I. 2). III. In the Old Testament. The Hebrew word for "vow," *nadar*, is probably connected with the word *nazar*, "dedicate"; for a vow of abstinence the word is *nazar*. The vow, common to the Hebrew and other religions, takes in the Old Testament two forms: (1) a gift to God for a wish granted, a danger averted, or a difficult undertaking accomplished; or (2) a promise to abstain, until some purpose is accomplished or for some definite time, from some enjoyment or pleasure. This abstinence may be conceived as a self-applied stimulus, or it may be a voluntary sacrifice made to conciliate the deity's good will. The first form is the most common in the Old Testament. Instances are: Jacob (Gen. xxviii. 20 seq.), Jephthah (Judges xi. 30 seq.), Hannah (I Sam. i. 11), Abimelech (I Sam. xv. 8), of also Ps. lxxv. 13; Job xxii. 27. For a vow of abstinence imposed by another, the taboos of I Sam. xiv. 24; Ps. cxxx. 2 seq. The latter has close parallels in Arabic custom and in the Koran. A vow of this sort is implicit in II Sam. x. 7 seq. Finally, here belongs the Nazirite vow of abstinence from drink and trimming of the hair, again paralleled in Arabic custom and in that of other peoples.

The position of vows, as the cases show, may involve very varied issues and circumstances. The most common form is a definite offering promised for a definite benefit. In the case of Jephthah (q. v.) it was a human sacrifice (probably as intended for a victory over the enemy; usually it was some other object or service). The avowal form of the vow was the last (see LAW, HANAW, CIVIL, AND CANONICAL). Often, particularly in the Psalms, the vow of sacrifice is descriptive of the thanks of the pious for answer to prayer.

It was a natural consequence, as vows were made in the service of religion, that they should come under religious regulation, as in the Pentateuch (Lev. xxi. 17 seq.; Num. vi. 1 seq.; of each, xvi. 12; especially Lev. xviii. 26, xxx.). Provision was made for the redemption of the vowed object in case it was ever forbidden by legislation, and that according to a definite tariff. Such cases arose from vow of house or field which in the jubilee year would ordinarily return to the original owner or his heir, and of unclean beasts or of persons. Num. xxx. provides for the nullifying, or the sanc-

tioning by sinews, by the father or husband of daughter's vow or wife's. The making of a vow regarded in religious law as not an absolute religious duty (cf. Deut. xxii. 22 seq.). But the religion is often repeated that once made it must be kept. For the making of vows that can not be performed a penalty is provided in Lev. v. 4 seq., but cf. Deuter. v. 4 seq. The New Testament did not reach a high ethical standard in the matter (but cf. Matt. xv. 9). It did not consider the cases in which the paying of a vow conflicted with higher duties. Yet the cases of Jephthah might have induced such consideration.

(F. Bruce.)

II. In the Church: Connected with the idea of a personal God with whom his creatures have personal relations is the conception of serious and gifts which they may offer to him, and thus also of religious acts by which they pledge.

1. *Man's certain services expressly to him.* This idea is the most general notion of a religious Aquinas, "A promise made to God?". It is narrower, since the word conveys the idea of the promise of something which the promisee does not strictly owe to God, or which he is not already bound to give or perform. The impulse to make such a promise may come from the desire to show gratitude and devotion to God by offering him something of special value; or it may be thought of as a means of advancing in communion with God and in the achievement of a right to receive a desired favor in exchange.

While the Old Testament (see I, above) presents vows as, under certain conditions, a natural part of a religious life, it tells nothing that is necessarily decisive for Christian ethics; nor does the New Testament contain any positive teaching on the subject. From the month of Christ 2. *New:* there is only a sharp word for those Testament who vow to the temple service that indications with which they should have impounded their promises (Matt. xv. 9; Mark vii. 19). The epistles are silent as to vows. In Acts (xv. 29-30) it is stated that Paul on one occasion took part in the fulfillment of a vow made by certain brethren of Hebrew birth; but the circumstances do not make it a commendation of vows as such to other Christians, since what Paul did came from loving care for the brethren, not out of any conviction of the intrinsic value of a vow. The reference to a vow in Acts xvii. 18 is obscure. In any case it was not a real Nazirite vow such as the old covenant provided for (see NAZARITE), since this could be performed only at Jerusalem, but merely a private vow. It is possible, if the person in question was Paul and not, as the order of the verses would suggest, Ananias, that he left the nail, amid the severe conflicts which beset him in Corinth, of devoting himself the more to God by an outward expression analogous to that of the Nazirite; but no more than this purely symbolic meaning can be deduced from it. Acts v. 1-4 can not be cited in this connection, as nothing is said of Ananias having made his offering in the form of a vow.

Vows on the subject in general must therefore be formed from the universal principles of Christian ethics as contained in the New Testament and attested by the Christian conscience. The idea of a gift which the pious soul feels compelled to consecrate to God is of the very essence of Christianity. But this gift is nothing less than that of the whole person, self, and life (cf. e. g. Rom. vi. 11, 13; vi. 4; Gal. ii. 20; I Cor. v. 10). This self-dedication to God takes place in baptism, together with the reception of divine grace and the entry upon a new life. The promise made then (and at confirmation) may fairly be called a vow in the usual meaning of the word; but nothing is promised which is not already obligatory. It is justified as the formal expression of the internal impulse called forth by the appeal of redemption (I John i. 19; Rom. vii. 14 seq.). The concrete individual development of the moral life leads to the conception of various special objects of solemn promise, and to that of special vows.

Two kinds of duties and promises may 3. *Ethics of the distinguished:* (1) the general ethics of the Vow, laid down by the community and accepted by the individual, and which the individual takes upon himself, either to make progress in the spiritual life or to express a particular sense of obligation toward God. The first class of duties are imposed both by Church and State, as well as by voluntary associations, and solemn promises are required from their members. But those (e. g., the marriage vow) hardly come within the definition, being made rather to the community than to God (see OATH). As to the second class, an examination on approved ethical principles will show that a Christian may, of his own free impulse, undertake to promise to God certain special acts or renunciations of life which are not of universal obligation, either divine or human. In such a course the logical limits of freedom and obligation must be preserved in their due proportion; and it is true of such promises that they are implicitly involved also that all action is conditioned by a variety of subjective and objective circumstances which may alter from time to time. What seems now a positive duty may some day be superseded by a more pressing one, and man must then be free to follow the higher call. There may be cases in which a vow to remain unmarried should be taken by an Evangelical Christian; but if he is to make it unconditionally, he must be absolutely sure that he will never be placed in a position in which it would be better for him to be married. An unconditional vow of the sort may amount to tempting God, with no promise of a blessing in return; and the same may be said of the pledge required by total-abstinence societies. If the formal expression of the resolve becomes a burden on the conscience, it exposes the soul to an additional danger; in that case such special and formal vows will be required only seldom and under extraordinary circumstances in the life of Evangelical Christians. In most cases their place will better be taken by an earnest laying before God of the impulses of devotion, with a prayer

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WADDING, LUKE: English Franciscan, historian of the Franciscan order; b. at Waterford (33 m. e.w. of Cork), Ireland, Oct. 16, 1588; d. at Rome Nov. 18, 1657. He studied theology in Lisbon and Coimbra, Portugal, became a Franciscan 1607; was ordained priest in 1613; went in 1617 to Salamanca, where he became president of the Irish College; went to Rome, 1618, as chaplain to the Spanish ambassador, and remained there the rest of his life. In 1623 he founded there the College of St. Isidore for Irish students of the Franciscan order. From 1630 to 1634 he was procurator of his order at Rome, and from 1645 to 1648 vicar-general. He was an ardent advocate of the Irish cause in the war of 1641, and sent officers and arms to Ireland. He was one of the counsellors in the settlement of the Jesuitist controversy, and pronounced an opinion in favor of those doctrines, but on the appearance of the bull of Innocent X. (Cum occasione, 1653), he retreated. His works include Legatio Philippi III. et IV., regum Hispaniae, ad Paulum V., Gregorium XV., et Urbanum VIII., pro defensione controversiae immolationis corporis B. Mariae Virginis, Lovain, 1624 (a history of the controversy to decide which the bishop of Cartagena went to Rome as a commissioner, which was consequently the occasion of Wadding's Roman residence); Adoptio de pretiosa monachata Augustinus de Praesepe (Madrid, 1623), especially noteworthy in his work on the Annas and Misraim (3 vols., Lyons and Rome, 1626-54; later ed., 16 vols., vol. xvii, Index, Rome, 1731-36)—this is the great history of the Franciscan order; Wadding brought it down to 1540; it has been continued by De Luca to 1553 (xvii, 1740) and by Anselmi to 1644 (vol. xix, 1746), by Archelino to 1754 (vol. xxi, 1754), by De Castro to 1584 (vol. i, 1844); Scripturae ordinis Misraim, 1650, new edition with Schaeffer's corrections, 1838 (a bibliography of the order); Immaculata conceptionis Virginis Mariae epistulae (1655); Vita Clementis VIII. (later edition, 1725). He also edited the "Sermons" of Anthony of Padua (1624), the Opuscula of Francis of Assisi (Lyons, 1627), the works of Desa Scotus, with a "Life" (12 vols., 1629), and superintended the publication of the posthumous Hebrew Concordance of Martin de Calasio (4 vols., Rome, 1621), to which he contributed an essay upon the Hebrew language. TRANSLATIONS: "A Life" was written by his nephew, J. Basso, printed at the Annon, and separately issued at Rome, 1711, and by J. A. O'Rourke, 1843. Other titles: Anatomia et descriptio corporis humani (London, 1630); C. P. Moshes, Res and Fat of the Fish Promised (London, 1677, f. 5, n. 144-44).

WALDEIN, wald'eyn, JOHANNES VAN DER: Dutch Reformed theologian; b. at Amsterdam, July 15, 1639; d. at Franeker Nov. 4, 1701. He was educated at the universities of Utrecht and Leyden (1655-59), and took courses at Heidelberg, Geneva, and Basel. In 1662 he became preacher at Spaarndam, whence he was called to Leeuwarden in 1665. In 1672 he served as an army-chaplain, but later in the same year was called as pastor to Middelburg. His name he had been generally regarded as an advocate of Voetius (q.v.), whom he sought to recon-

cile with Marenius by his Epistola ad omnes de reformatione D. G. Voetii et D. S. Mareni (1669). At the same time he showed himself to be an Coercean by his polemical treatise against Welgeman, Pro vera et genuina Reformatione sententia praesentis in negotio de interpreti Scripturarum (Amsterdam, 1669); and he also opposed the Cartesian philosophy and the Labadites, the latter in his Fructus holiogis non J. van der Waeyen in II. Vicesus sine de offendantia holiogis der herke tegen de groenke van Labadie (1670). In Middelburg, however, his politics were radically changed, as was shown by his anonymous Het ijdel en Christen in (rotterdam, Middelburg, 1674), and his Geer Pt. XVIIII. (1675). The latter treatise involved him in a controversy with A. Hildius, to whom he replied in his Disputatio non Huiusmodi Pt. XVIIII. besnoord door J. v. d. Waeyen (1675). His ardent advocacy of Cartesian and Coercean tenets led to his suspension from office on Dec. 11, 1676, at the instance of the stadholder William III. Waeyen was then settled at Amsterdam, but in 1677 was appointed professor of Hebrew at Franeker, receiving at the same time a professorship in theology, though there was no vacancy in the latter faculty. He entered upon office with an oration De ordine et sermone Babilone extra et intra muros in conventibus (Franeker, 1678), and shortly afterward was appointed sulle consistor. In 1680 he engaged his professorship in Hebrew to devote himself entirely to teaching theology, and in the same year was appointed university preacher. Regarded as the head of the Frisian Coerceans and exercising a very considerable influence, Waeyen had also to be a prolific writer. Among his dogmatic works were his Summa theologiae Christianae, prior juris (Franeker, 1689); Verba sacra (1695); also containing exegetic studies; and Theologiae Christianae elementa (1700). Of his exegetic investigations only the Disputatio continens analysis epistolae ad Galatas (Franeker, 1683) can be mentioned. Waeyen also served three terms as Rector magnificus of Franeker, and his abilities as an orator may be judged from his address in this capacity: De incrementis sapientiae episcopalis tempore novissimo (Franeker, 1686); De semihis aliam (1688); and De resurreptione (1690). His homiletic capacity is shown by his posthumous Methodus commentum (Franeker, 1704). In his polemics, however, Waeyen was more sensitive and magniloquent than convincing. To this category belong his attacks on F. Voetius the younger, Epistola apologica et Philanthropica Biluana (Willem Afdelers) adversus August. Spinozam interea (Franeker, 1683); B. Bekker, De benevolentia non Babilone Bekker onderwerp en onderwerp (1693); on F. van Halbeek, Brief of onderlegging van adere brief by Ponsius van Halbeek met een antwoord, door de enige schoolmeester van de so genante Hebrion (1696); on J. Clericus, Dissertatio de lege, rebus sine et Finitio primum repetitio in religionis illius (1696); on F. Lindkerck, Lectiones responsiones, Catechismus (1696); and on J. Spinoza, Johannis Spinozae disertatio de rebus divinis, principiis, de Hebraeorum ritibus maxime partem et Aegypti arca-

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seels, error, tenor quoque confabula in his Verba sacra, pp. 225-227. (S. D. van Taren.)

WAGENMAN: The name occurs in A. Schilling was collected extensively to the ALDE.

WAGENMAN took an active interest in the practical history of his church and his university. As a professor he frequently preached, while also served as a member of the central committee of the Gustav-Adolf-Verein (q.v.). In 1878 he received appointment as consistorial counsellor.

(N. BOWENSON.)

WAGNER, Adolphus Martin, Oct. 11, 1800, ALDORF, at 67 yrs.

WAGNER, wagner, JOHANN CHRISTOPH: Apologist; b. at Nuremberg Nov. 26, 1833; d. at Aldorf (11 m. s.w. of Nuremberg) Oct. 9, 1906. He was made professor at Aldorf—first of history (1867), next of Oriental languages (1874), and finally of ecclesiastical law (1897). He wrote the famous works, Sata, hoc est liber Misraim de aere adleri suscipi (Aldorf, 1874); a translation, with notes, of the Mishna treatise upon the treatment of a wife suspected of adultery; and Pala Jona Sata, sine, oronus at Averrois Judaeorum adversus Christianos (Journ of Christianism religionis etc.) (Aldorf, 1881); a translation and refutation, in Latin, of certain antichristian Jewish writings.

WAGER OF BATTLE, DUEL. 1. Wager of Battle. The wager of battle is a form of trial by combat, the usual mode of which is the single combat, though occasionally the combat is multiple. The character of the ordeal as an appeal to the deity for decision in a disputed case is fully carried out, as is illustrated by the meeting between Matheus and Paris (Ibid. iii. 276-282).

2. The field there were sacrifice to Zeus. Appeal to formal and punctilious arrangement of the combat, and prayer to the deity for decision by the guilty to fight. That the case as described by the poet was not regarded as isolated but as conducted in accordance with the custom of the times, is clear from the fact that the marshals appear to act after a well-known method of procedure. So wherever trial by battle is employed, this same characteristic of appeal to deity is discovered. When the nations unite in Christianity, the combat remained, but under appeal to a different matter. Each party to the trial asserted the justice of his cause by oath on the Gospel, or on an approved relic; defeat was type fact evidence of rectitude, to punishment for which it exposed the loser, and he was disqualified thereafter for giving evidence or serving in court. The arms for which this custom is demonstrable is that of the western Aryan peoples, with the possible exception of the Romans. Thus that the Cites had it is shown by the Seneker Mer and by a canon (no. 8) attributed to St. Patrick (extracts from the Seneker are given in Haldan and Stubbs, Councils, II. ii. 329 seq.; the canon is in the same collection, p. 329). Among the Teutons particularly

the wager was at home. The halloging (so named because it was usually fought on a hollow or small island) was with the northern Teutons a recognized method of settling a dispute, and the victor was entitled to acquire a right, and the victor to be satisfied as to the result.

3. The Nations. When the laws of the Teutons were collected into codes, the judicial combat was conspicuously present, as in the Gothobaldic, Bavarian, Lombardic, Frankish, and other early collections, but not in the Anglo-Saxon and Anglo-Danish. The Slavie peoples constantly relied disputes by this means. It was so thoroughly implanted in the Lombardic legal practice that even Liutprand was unable to make headway against it. It was superseded by Charlemagne (with reservations against it in certain cases). Louis-Dixième permitted it between an ecclesiastic and a layman, and Emperor Napoleon retained the privilege complete as between ecclesiastics; Otto the Great adopted and enforced its use, and sent champions (see below) to enforce his claims in his dispute with Pope John XII, and in 971 retained the confederation of the estates of those who refused to employ it; champions became a part of the suite of unambassadors in order the better to enforce the claims of rival powers; Otto II, in 982 substituted it for the sacramental oath; Henry II allowed it, as an appeal, to murderers; the Gothic line of monarchs is reported to be founded on the confederation of the duchy of Bavaria because its duke refused the combat, and his title was therefore bestowed upon Wolfson of Cuingunda; Henry the Lion of Bavaria had his possessions because of default in the wager of

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Lecteur en Théologie, *Le Dieu à travers les Ages*, Paris, 1892; *Vie des Saints*, Paris, 1892; *C. le monde, Le Dieu qui est au monde*, Paris, 1892; *C. le monde, Le Dieu qui est au monde*, Paris, 1892; *C. le monde, Le Dieu qui est au monde*, Paris, 1892.

WAGNER, von der, CARL JULIUS IMMANUEL: German Evangelist; b. at Grotzenberg (125 m. n. w. of Berlin) Oct. 5, 1847. He served as field chaplain during the Franco-Prussian war; taught in private families and in secondary schools, 1871-73, passing meanwhile his theological examinations; was assistant preacher for the German Reformed congregation in Budapest, 1873-76; pastor of the German Evangelical Church at Sydhamm, London, 1876-90; traveling preacher for the Foreign Mission, 1890-92; pastor at Prinsbörje (Havell), 1894-1904; and since 1904 has been in charge of the Westend-Lutheran Verein (Israel). He is the author of *Christus Heiliger Synonym*, Lehnwörter (Berlin, 1901); *Was sagt Christus von den Juden? Ein Beitrag zur Lösung der Judenfrage* (1903); *Volkstümliches im Lichte der Evangelien* (Darmstadt, 1903); *Die Schlüssel des Judentums* (Leipzig, 1905); *Zur Frage der Schlüssellosigkeit unter der Landbevölkerung* (1907); *Auf zum Kampf* (under the pseudonym 'Hilfsweise', Darmstadt, 1904); and *John Baptist Hurd* (Leipzig, 1904).

WAGNER, CHARLES: French Protestant; b. at Wiberville (20 m. n. w. of Nancy), district of Cluses Salin, Lorraine, Germany, Jan. 8, 1852. His father was the pastor of the village Lutheran church. Two years afterward he became pastor at Tiefenbach, some sixty miles eastward, and there Charles Wagner had his elementary education. From 1870 to 1879 he studied in Paris and took the degree of B. A. He then went to Strasbourg for theological study, but ended his studies at Göttingen in 1875. He served for a year at Bari, the foot of Mount St. Olin in the Central Apennine Mountains. Up to this time his associations had been with Lutherans and the German language. But in 1879 he left Germany and began ministerial service in connection with the liberal wing of the French Protestant Church. He was first pastor at Remiremont, 50 m. n. w. of Nancy. In 1882 he went to Paris. Beginning in a modest way, he won prominence and fame. Besides his strictly pastoral and preaching duties, he interested himself in the work of the working class. With Paul Jaccard he founded "The Union for Moral Action," and cooperated in the university extension course. He is the author of the following books: *Justice* (Paris, 1888; covered by the French Academy); *Jouvence* (1892); *Vieillesse* (1903); *Le Vieillard* (1905); covered by the French Academy); *La Loi de Dieu* (1892); *L'Évangile de la vie* (1907); *Après la vie* (1898); *Sois un homme* (1899); *L'Amor de Dieu* (1900); *L'Amour* (1901); *Justice* (1904); *Four loquaces* (1907); *Par la loi sera en liberté* (1908). The following are the titles of the English translations of his works, arranged chronologically:

places of publication, London and New York: *Work* (1903); *Courage* (1904); *The Simple Life* (1905); *The Better Way* (1905); *By the Springs* (1906); *The Fountains of Nature* (1906); *The Busy Life* (1906); *My Appeal to America* (1906); *The Gospel of Life* (1906); *On Life's Threshold* (1906); *Justice* (1906); *The Upright Life* (1906); *Towards the Springs* (1906); *Ward's Talks* (1906); *Home of the Soul* (1906).

WALABIES, wo-lay'bi: Adherents of a reforming sect of Mohammedans. The name is derived from that of the founder, Mohammed ibn Abd al-Walab (b. in 1691 at Hermoda, a town in the West, Central Arabia; d. in 1757). In his early days he traveled extensively, perhaps as far as India, and, comparing Mohammedanism, literature, and theology with his reading of the Koran, he concluded that the essence of the faith was no longer held, its primitive faith no more maintained, and that most Mohammedans were idolaters. He therefore determined to attempt a reform which should do away with the accretions of creed and custom, and restore the religion to its primitive purity and simplicity. He began his preaching where he was about forty, polemizing against apostate Mohammedans and heeding their taunts, pilgrimages to the shrine, and paying honor there by prayers to or through the saint by delinquent offerings. He emphasized abstention from liquor and particularly from tobacco. With this went hatred of the Turks, the natural effect of which was that political consequences attended the results of the religious aspirations on the movement ultimately spread; it nearly the whole of Arabia, sweeping only its extreme borders, and even sweeping over into the Euphrates valley.

Interested in the movement was Ibn Sa'ud, who became patron of the founder of the sect and lent him arms to extend his religious propaganda. He ranged his sword in the founding of a kingdom which for a time covered central Arabia. His son, who succeeded in 1765, assumed the titles of Imam and Sultan. The progress of conquest went side by side with the preaching for had a constant ally. By 1804 Mecca and Medina were in the hands of the Walabees, and pilgrimages to those places were permitted only to adherents of the sect. This was a direct challenge to the Sultan of Egypt and the Sultan of Morocco, and the Turkish Government, which as a consequence the Turkish Government estimated the curbing of Walabee power to the Egyptian Meccan Ali. Final operations on the part of the Walabees brought about also intervention by the British government in the region of the Persian Gulf in 1830 and 1831. The campaigns covered eleven years, and not till 1845 was the political power of the Walabees extinguished. The revolution of the Negri, the focus of Walabee feeling, permitted about 1850 a resumption of Walabee political, though on a much smaller scale. This region is still devoted to Walabees, remaining nominally Turkish, but practically independent, and ruled by two powerful sheikhs. The essential contentions of the Walabees, apart from those mentioned above as contained in the preaching of the founder, are rejection, as not hid-

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ing, of the decisions in cases made by the orthodox sects and also of Islam (MOHAMMEDAN, MOHAMMEDANISM, V. 1) except as embodied in the agreement of the "compromise" (of the prophet). The result is that upon each Mohammedan develops the duty and privilege of constructing his own doctrine from the Koran and from tradition in its strictest form. As regards the Walabees are extreme literalists. The theological influence of the sect is widely extended, and even in India has been felt as a political complication. But that influence is on the whole in the direction of purity and makes for the betterment of Mohammedanism and against its adulteration. *Chas. W. Gilman.*

WALTON, W. G. Macdonald: *Development of Muslim Faith, Pakistan, and the Mohammedan Community*, pp. 60-62, 291-293. New York, 1939; *idem*, *Aspects of Islam*, pp. 67, 285, 311.

WAKE, WILLIAM: Archbishop of Canterbury; b. at Bradford (10 m. n. e. of Durdham), Diocese, Jan. 26, 1757-57; d. at Lambeth Palace, London, Jan. 24, 1805-57. He was educated at Christ Church, Oxford (B.A., 1776), and after being ordained, went to Paris in 1782 as chaplain to Viscount Preston. Here Wake came into close touch with Gallatin; for it was in that year that the famous *Diplomatist d'Etat Gallatin* (see GALLECANTINISM, § 2) was formulated, and it was then that he gained his historical interest in the French church, and came to the idea in hopes of the ultimate union with the Anglican church (see ENTRY or see CATERGEMAN, A. 1, § 1). In 1785 he returned to England with Viscount Preston, and was later preacher at Gray's Inn (1786-1790), canon of Christ Church, Oxford (1789-1790), deputy clerk of the closet and chaplain in ordinary to William and Mary (1789), rector of St. James's, Winchester (1789-1790), and canon residentiary and dean of Exeter (1793-93). On Oct. 21, 1795, he was consecrated bishop of Lincoln, and in Jan., 1718, on the death of Thomas Tenison (q.v.), he was elevated to the archbishopric of Canterbury.

In an age of marked latitudinarianism Wake was a defender of the true principles of the Anglican church in her noble attitude toward those without her fold. Toward Protestants, on the one hand, he was courteous and willing even to make certain modifications in the Prayer Book to remove some of their intractable scruples, and though he opposed Quarter relief and the repeal of certain clauses in the Corporation and Test Acts (q.v.), his motive was not opposition to these things themselves, but alarm at a very suspicious alliance with Romanists and other sects. In like spirit, he was eager for union with the Catholic church, to form, with the Anglican, independent national churches; but submission to Rome he would not dream of. It was with union to Rome he was later preacher at Gray's Inn (1786-1790), canon of Christ Church, Oxford (1789-1790), deputy clerk of the closet and chaplain in ordinary to William and Mary (1789), rector of St. James's, Winchester (1789-1790), and canon residentiary and dean of Exeter (1793-93). On Oct. 21, 1795, he was consecrated bishop of Lincoln, and in Jan., 1718, on the death of Thomas Tenison (q.v.), he was elevated to the archbishopric of Canterbury.

for such things he ardently advocated the value of patristic studies. As the more important of his writings the following may be noted: *Exposition of the Doctrine of the Church of England* (London, 1786); *Defence of the Exposition of the Doctrine of the Church of England* (1788); *A Second Defence of the Exposition* (2 parts, 1787-88); all three forming Wake's defence of Anglicanism against Jacques Métrauc, Bishop of Orléans, *St. Clement's, Ipswich*, St. Polignac, *the Archbishop of Hermon*, and the *Martyrdom of St. Epiphanius* and St. Polignac (2 parts, 1800; 2d ed., 1817; reprinted in Lord Avebury's *Hundred Best Books*, 1883); *The Authority of Christian Priests over their Ecclesiastical Superiors* (1807); *Principles of the Christian Religion Explained in a brief Commentary upon the Church Catechism* (1697; 13th ed., 1812); *State of the Church and Clergy of England in their Councils, Synods, Convocations, Constitutions, and other their Assemblies, historically deduced from the Constitution of the Saxons in the present Times* (1770; a work that is still of value). A number of his polemics against the Roman Catholic Church are accessible in E. Gibson's *Proceedings against Pope's* (3 vols., London, 1789; new ed., by J. Cunningham, 18 vols., 1848-49); *Nature of Idolatry* (ed. Cunningham, 6 vols., 1801); *Real Presence and Adoration of the Host* (1804); *Discourse of Propriety and Prayers for the Dead* (ed. 1804, 82 eqs.); and the *Exposition and its defense* (ed. 17 eqs.). His correspondence with Du Pin was edited by "F. G." under the title *De Pin's Project d'union entre les églises catholique et anglicane* (Oxford, 1854).

WALDEN, J. H. Owen: *1870*, vol. 442-446 (with further literature); J. H. Owen, in *London Business Magazine*, 1911; J. H. Owen, *Archbishop Wake and the Progress of the Church* (1777-88) under the Göttingen and Hildesheim Catalogue (London, 1880); J. H. Owen and F. Bates, *Anglican Church and the Revival of Christ in the End of the Eighteenth Century*, London, 1906, pp. 71-76.

WALSH: Abbot of Corbie. See ADALARD AND WALA.

WALDEUS, wo-lay'us, ANTONIS (ANTOINE DE WALE): Dutch Reformer; b. at Ghent Oct. 3, 1575; d. at Leyden July 9, 1629. He was educated at the University of Leyden (1596-99); preached and lectured for a time at Geneva, and toward the close of 1601 returned to Leyden, where he was made one of the city preachers; he accepted a call to Koudelkerke near Middelburg in 1602; was made chaplain to Prince Maurice, 1604; went as preacher to Middelburg, 1605, where in 1609 he was also appointed professor of dogmatics; he attended the Synod of Dort (1618-19) as representative of the States General of Zealand, where he became a person of importance, being selected as one of the five members of the Consue of Dort; in 1619 he was appointed professor of theology at Leyden. He is remembered for issuing the *Synopsis purpurea dogmatica*, and was active in the new translation of the Bible under the auspices of the States General.

Waldeus was a Calvinist-Reformist and an opponent of Arminianism, but was more temperate in temperament than many of his contemporaries. His dogmatic position is shown by his *Synopsis, Eucharistic Religious Reforms*, and his unfinished *Leet*

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commonwealth theologian. In the controversy on the proper observance of the Sabbath he wrote *Disseratio de Sabbato, sine die una mensura sine quere precepto* (Leiden, 1628). Thirteen years earlier, he had opposed the views of Uytendaele (q.v.) on church government in his *Het eerst der heroldendorens, verdelgde de volghende ende opvolgde, die een heylige christelike overkapt dat over decomp* (Middelburg, 1615). Walsh rendered valuable service also to Christian ethics by his *Compendium ethice Aristotelice ad normam spiritus Christiane reuoluntate* (Leiden, 1627). He did much for missions in the East Indies by opening, as early as 1622, a seminary in his house to train preachers. His name is still perpetuated by the "Walrus Seminary" in Leyden. His collected works were published after his death (2 vols., Leyden, 1647). (S. D. VAN VEEN)

WALAFRIED, vfr-frid (WALAFRIED, WALAFRIED, STRABO): Theologian of the first half of the sixth century. b. in Stralaba about 800; d. at Reichenau, an island in Lake Constance, Aug. 18, 849. He was at an early age admitted to the monastery of Reichenau, where he made great progress in his studies; later (820-825) he studied under Bahmann Maierus (q.v.), at Fulda; thence he went to the court of Louis II. in Padoa, becoming chaplain to the Emperor Judith and tutor to her son Charles (the Bald). As a partisan of Lothair he received the abbey of Reichenau in 838, but was soon obliged to leave it; he was, however, reinstated in 842. Walsh's poems entitle him to rank as one of the classical writers of the Carolingian period. They include epigrams, elegies, hymns, and two long poems on saints; the larger poem, written when Walsh was eighty years of age, describes a vision of the monk Wictrici at Reichenau in 824, and is the earliest instance of "verreid" visions, which later became so popular. While at court Walsh wrote *De imagine Forci*, inspired by the ecstasies of Theophrastus the Great before the pulpit at Antioch. His epistles, in hexameters or distichs, address and praise an abbe of interest. His *Liber de uirtute laboris* is a poetical description of the cloister garden. Walsh revised the biography of St. Gall about 835 and Odmar. Special consideration is due to his *De cordis et incrementis rerum ecclesiasticorum* (written 840-845, printed in *History of Scripura*, Cologne, 1668), a compendium of Christian archeology in thirty-two books, still interesting because of its occasional addition of vernacular terms for the objects discussed. He took a middle course between superstitious idolatry and Greek iconoclasm; his eclesiastic doctrine was evidently not the transmutationist of Paschasius Radbertus (q.v.), his famous contemporary. His chief concern was won by the great energetic compilation in which he had the major part, the *Glossa ordinaria*. This, for nearly five centuries, served as the main source of biblical science for the West, and was resumed again and again, usually with the work of Lupa, until the

seventeenth century. In the oldest edition (4 vols., n.p., n.d.) the Latin text of the Bible is surrounded by the glosses, a rich collection of citations from the Church Fathers elucidating the text. Between the lines of the text are Latin schools, written by Anselm of Laon in the twelfth century. Walsh's own glosses are, in general, apt and scholarly. They include explanations of the names and problems which occasion them, though the majority are devoted to mystical-allegorical exegesis; several glosses, even from the same author, may be given on a single passage. The names of many of the authors cited are given, the most frequent being Jerome, Gregory, Isidore of Seville, and Bede; Ambrose and Chrysostom are quoted more sparingly. Other names predominant in individual books; as Cassiodorus in the Psalms, Origen in Numbers, and "Erdem" (Hugobert) in Leviticus. Many glosses appear without the author's name. These, it has been suggested, were written by Walsh himself since his name ("Strabo") is frequently appended to glosses, especially in the first part of the work; thus anonymous glosses have also been ascribed to his teacher Bahmann Maierus. (A. HAVEN)

WALCH, vlt: A family of German theologians of the eighteenth century. J. Johann Georg Walch: b. at Jena June 17, 1665; d. there Jan. 18, 1725. He was educated at the University of Leipzig (1710-13), and at first devoted himself chiefly to classical studies. In 1718 he was appointed associate professor at Jena for philosophy and antiquities, full professor of history in 1719, and professor of poetry in 1721. He took part in the philosophical movement of the time, writing his *Gedanken von philosophischen Natur* (1720), and adding his *fortsetzung des Buches* (q.v.) to attack the philosophy of Christian Wolf. In his *Philosophische Lektion* (1720) the drawing of rationalism may be discerned, and his acceptance of "natural theology," though with adherence to Lutheran doctrine, is also evident in his *Einleitung in die Philosophie* (Latin ed., 1738) and *Observationes in Nov. Testamentum liberis, quatuor prima pars in continet quae est historia philosophica eiusdem* (1727). In 1724 Walch became associate professor of theology, full professor in 1725, senior professor in 1750, and in 1754 ecclesiastical councillor for Saaxe-Wurm. He wrote extensively on theology. First editing a compend of *Buddha's* *Autobiographie* (1727),

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Walch (1723), he prepared for his own lectures an *Einleitung in die christliche Moral* (Jena, 1727), and *Einleitung in die dogmatik*, and in die *poenitentia* (*Gottschalk* 2 vols., 1723-57). Further editions in behalf of theological literature are his edition of *Historia literaria in notitiam scripturarum ecclesiasticorum* (1728), the still important *Bibliotheca theologica selecta* (4 vols., 1725-50); and *Bibliotheca patristica literaria ecclesiasticorum scripturarum* (1770). He edited the works of Luther (24 vols., Halle, 1740-52) with valuable introductions and the inclusion of many documents of the Reformation period. Mention should also be made of his *Introducio in libros prophetias antice Lutherane* (Jena, 1725); and his edition, in German and Latin, of the *Christliche Kirchenlehre* (1750). Inspired by Bodeaux, Walch wrote, in 1724, his *Philosophische Einleitung in die veruolnichte Religionsphilosophie*, etc., which expanded into five volumes, under the title *Historische und theologische Einleitung in die Religionsphilosophie, welche enderlich ausser der evangelisch-lutherischen Kirche entstanden* (1723-36). At the same time he began independently his still valuable work, *Historische und theologische Einleitung in die Religionsphilosophie der evangelisch-lutherischen Kirche* (5 vols., 1730-39). He was the author also of *Methodus nova* (Amsterdam, 1744); *Historia ecclesiastica Novi Testamenti scriptis observationibus illustrata* (Jena, 1744); and *Historia controversiarum Lutheranicarum de processione Spiritus Sancti* (1751). Though in early life inclined toward Pietism, and ever seeking to be just and impartial, he was strongly opposed to the Moravians, whose doctrines were condemned by him in the theopnein requested by his sovereign in 1747 (ed. J. F. Frensius, 1751).

J. Johann Ernst Immanuel: Eldon son of the preceding; b. at Jena Aug. 25, 1725; d. there Dec. 1, 1778. He was educated at the university of his native city, where he became privat-docent in exegesis in 1748, which resulted in his *Einleitung in die Hermeneutic* (Jena, 1749). In 1750 he was appointed associate professor and in 1752 full professor of logic and mathematics; in 1759 he became professor of history and poetry; in 1768 senior professor of the philosophical faculty, and in 1770 chief councillor. Walch devoted himself first to philosophy, though after 1760 his interest in natural science became predominant. He ever retained, however, an active interest in orthodox theology, and in this spirit wrote *Dissertationes in Acta Apostolorum* (3 parts, 1756-60); *Antiquitates notitiae ex scriptis Pauli Romani* (1767); *Antiquitates symbolice, subus symboli apostolice historia illustrata* (1772); the posthumous *Observationes in Mathiam ex Doctis scriptis* (1779); and the following works on polemics of the Churchmen: *Memorie Historice ecclesiasticae, ecclesiastica Christianorum Veruimense inopigne documentum* (1750); *Christianorum sub Doctore de Hispania persensae et antipae in scriptis illustrata* (1751); and *Proposicionum Christianorum Veruimense in Hispania . . . atheris explicatio* (1753).

S. Christian Wilhelm Frensi: Younger brother of the preceding; b. at Jena Dec. 25, 1728; d. at Göttingen Mar. 10, 1794. He was educated at the

University of Jena, where, after lecturing on anatomy, philosophy, and history until 1747, he was appointed associate professor of philosophy in 1750. He now accepted a call to Göttingen as full professor of the same subject, but from 1754 until his death was a member of the theological faculty, first an associate (1754-57) and later (1757-84) as full professor. He was able to find time for voluminous works and numerous occasional academic pamphlets, and he was active in the administration of the university. He became the senior professor of his faculty in 1766, and six years later was appointed British consular councillor. In his lectures he used many of his own text books, among them his edition of his father's *Philosophie dogmatice optime indolis methodice expressa* (Jena, 1757); *Compendium historiae ecclesiasticae reuoluntate* (1757); *Grundriss der naturlichen Gotteslehre* (1760); *Grundriss der Kirchenscheitliche des Neuen Testaments* (Göttingen, 1761); and *Zeremonien theologische symbolische ecclesie Lutherane* (1765). He was a collector of the rather than an original thinker, but his work is still of value, especially in the domain of church history. His theological attitude was, in general, a moderate Lutheranism. His *Geschichte der evangelisch-lutherischen Religion als ein Bessere, dass sie die ueltes sei* (Jena, 1753) is little more than the application of a narrow concept of divine providence to the origin and development of the Lutheran Reformation. His accuracy of investigation and his abhorrence of mere hypotheses are better seen in his more noteworthy works on church history, especially the *Einleitung neuer mittheilungen Historie der Kirchen, Spaltungen und Religionsveränderungen bis auf die Zeiten der Reformation* (11 parts, Leipzig, 1762-85). He maintained that there is no "necessary truth" in history, but only "chance changes of chance things"; and that deductions from historical facts are admissible only when "physical or moral necessitation" is present, these principles being urged both in his *Gedanken von der Geschichte der Glaubenslehre* (Göttingen, 1763), and *Kritische Historie von den Quellen der Kirchenlehre* (Leipzig, 1770). He sought to find names and sources partly in the traditions, prejudices, and capabilities of persons, and partly in the external circumstances conditioning them; and his final judgment was based on the problem which idea represented the truth and on the moral characters of the personages involved. In presenting his conclusions, moreover, he seldom failed to apply a lesson to the conditions of his time. Similar principles underlie Walch's *Einleitung neuer mittheilungen Historie der römischen Kirche* (1766); *Essai traduct. Compendiosus Hist. de la Pape*, London, 1759); *Einleitung neuer mittheilungen Historie der Kirchenveränderungen* (1769); *Bibliotheca symbolice notae* (Lemgo, 1770); and *Grundriss der kirchlichen in schiedenslehre* with others; 9 parts, 1771-83). His polemic against Semler and Leaning, the *Kritische Untersuchung von Gebrauch der heiligen Schrift in den ersten Jahrhunderten* (Leipzig, 1774), is still of value as a collection of material. Besides his important *Monumenta multi ex ecclesiasticae scriptis Hannoverensium* (2 vols., Göttingen, 1772-81) and *Philosophische Bibliothek* (1770 sq.), Walch also wrote among other works: *Antiquitates postea philosophiae naturae Chri-*

Waldsee-Pymont
Waldsee-Pymont
Historia (1746); Historia comendationis Curie
Magna (1750); Wälderliche Geschichte der adelgen
Frau Katharina von Bora, vider Dschahl Rüdiger
Mergensers zu Wittenberg (2 parts, Halle,
1754-54); Historia Adipiscimus (Göttingen, 1755);
Historia Proprietariorum (1760); De gemelli Ad-
stantibus partibus quibus accedunt Adm. catholice
comendationis (1773); and Pensées sur l'histoire
(1781).

WALDECK-PYRMONT, vî'de-ple'mont: A
principally of the German empire consisting of
Waldsee—a small state in North Germany lying be-
tween Hamme-Nassau and Westphalia—and Pyrmont
about thirty miles to the north, surrounded by
Hanover, Lippe, and Brunswick; area 433 square
miles; population (1900) 99,177, of whom 56,341 are
Evangelical Christians, 1,890 are Roman Catholics,
259 are of various denominations; 629 are Jews, and
8 are not placed as to religious belief. No conver-
sion to Roman Catholicism are reported, but there
have been joint churches other than the national church.
The Old Lutheran, as well as the new, have
several congregations but only two ministers in
the principality, and relations with the state
church are friendly. The total number of com-
municants is 40,982. Its type of theology the prin-
cipality is conservative, holding fast to the old
ideals. Philanthropic efforts in the form of the
Sophienheim at Halden, and a hospital and convales-
cent home at Arden, the gifts of the late Princess
Hilse. Religious influence is marked also in con-
nection with education, Luther's Catechism being
used.
The church order of the Lutheran type dates from
1556, undergoing revision in 1640 and 1731, and the
Reformed religion has never been strong, even though
the administration into line with the Ger-
man states, progressive changes have been made
since, and further advances in order discussion. The
consistory is in two parts, each consisting of a lay-
man and two clergymen, and there are four super-
intendents. The synod has sixteen members, two
elected by the district synods, and two appointed by
the prince, and meets every three years. The dis-
trict synods meet yearly, and are composed of equal
numbers of clergy and lay. The sanction of the
prince is required for all legal matters.
Under the influence of rationalism the old church

order of service went to pieces. A liturgy was intro-
duced in 1838, but has not met general acceptance.
It is hoped that the present confusion will be ended
and uniformly brought about by use of the tenures of
the past.
(Brown: SCARLETT.)

WALDEN, JOHN MORGAN: Methodist Epis-
copal bishop; b. at Lebanon, O., Feb. 11, 1831. His
father was a farmer; he was educated at Farmers' (now Bishop) College,
near Cincinnati, O. (A. B., 1852); was principal of
the preparatory department of the same institution
(1852-54), and was engaged in editorial work until
1858. Prominent in his advocacy of temperance
reform as early as 1847, he was also bitterly opposed
to slavery, and in 1857 founded at Quilicura, Kan.,
a paper to promote free state principles, while in the
same year he was a member of the Topeka (Kan.)
legislature, and in 1858 was elected to the Leaven-
worth Constitutional Convention. Returning to
Ohio in 1858, he entered the Methodist Episcopal
ministry, and held pastorate in the Cincinnati confer-
ence until 1864, while from 1862 to 1866 he was
corresponding secretary of the Western Freedmen's
Aid Committee, in which capacity he took an active
part in sending teachers to the freedmen in the
Mississippi Valley. In 1867-68 he was correspond-
ing secretary of the Freedmen's Aid Society of his
denomination, of which he has since been president,
and from 1868 to 1884, after being presiding elder of
the East Cincinnati district in 1867-68, was agent of
the Western Methodist Book Concern, Cincinnati.
In 1884 he was elected bishop, and in this capacity
has visited the churches and missions of his denomina-
tion throughout the United States, Europe, and
Asia.

WALDEN, ROGER: Archbishop of Canter-
bury; b. some time before the middle of the four-
teenth century; d. at Marsh Hallam (O. m. n. s. of
Hertford), Hertfordshire, Jan. 6, 1405. His early
life and training nothing is known, but in 1371 he
was made dean of St. Helen, Jersey, and was later
rector of Fenay Drayton, Leicestershire, and Barton
in Kentish, Westmoreland. In 1382-85 he was
archdeacon of Winchester, but his talents were
pre-eminently secular, and he held also a number of
political appointments. He was later secretary to
Richard II., in 1396 became treasurer of England
and dean of York, and in 1397 was appointed by
the pope to the archbishopric of Canterbury, suc-
ceeding the banished Thomas Becket (q. v.). On Ar-
chbishop's return the pope granted him appointment,
and for a time Walden was confined in the Tower on a
charge of conspiracy against Henry IV. He was
soon released, however, and in 1405 was formally
consecrated archbishop, but lived to enjoy this honor
only a few months.
Bussoneaux: DMR, ix, 24-26.

WALDENSES.

- I. Early History.
Wald and the Poor Men (1 2).
The Lombard Humiliati (1 2).
Repression (1 2).
II. Head, Method, and Development of
the Poor Men.
Chancellor and Rule (1 1).
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III. The Ancient Waldenses.
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fore the Reformation.
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- In Italy (1 1).
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Hungary (1 2).
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V. The Waldenses Waldenses after the
Reformation.
Chancellor and Rule (1 1).
Fencing and Government (1 2).
Literature (1 2).
The Waldenses Reform (1 2).
Work in Italy (1 2).
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I. Early History: Under the name Waldenses—
with its variants Vallensi like modern Vaudois,
Valdenses, Leontine (of Lyons), Insubatanti, Sab-
batini, Abaratini, Episcopi (and, also?), Sacralati, Sordani, and Constanti—Roman Cath-
olic polemical writers after about 1180 opposed an
ascetic body of preachers whose origin they
ascribed to a Lyons merchant named Valdes
(Peter Waldo), Valdesius, Valdesius, or Gual-
denus. While, however, at first only
the French members of the organiza-
tion called their body Societas Valde-
Pover Men, some, or Scott Vallensi, the official name
of the society was Pauperes spiritu-
("Poor in Spirit"), and later, Pauperes Christi, or
simply Pauperes, with or without the addition de
Lanconis or de Lanconis. The society itself gave
practically no information concerning its founder,
except that he was a man of restless determination,
and that he died before 1215 and the sole source of
knowledge consists, therefore, of Roman Catholic
authorities of the twelfth and thirteenth centuries,
notably two anonymous writers of Isaac and Passus
and Stephen of Bourbons. According to the anony-
mous writer of Isaac, Waldo leaved, one Sunday in
May or April of the balance year (1176), a traveling
minister singing on the street the last stanzas of the
old psalm of St. Abas (who had given away his
property and gone on a pilgrimage to the Holy
Land, and thereby had won great peace). He
invited him into his house and on the following
morning asked a knowledge the shortest and best
way to God. The answer was that of Christ to the
rich young man. Waldo, giving a portion of his
property to his wife, and the remainder, bestowing
the greater part of the proceeds on the poor; and
later casting the balance upon the street, he begged
alms, and soon afterward took a formal vow of pov-
erty. In the following year he was joined by others
at Lyons, and gradually the "poor men" began to
contagiate the sins of both themselves and others. In
the spring of 1179 Waldo went to the Lateran Coun-
cil at Rome, where Alexander III. confirmed his vow
of poverty, but forbade him and his companions to
preach, unless expressly invited by the prelates. This
was long observed by the Waldenses, but finally they
disobeyed the mandate, only to be involved in ruin
for their fault. Stephen of Bourbons, on the other
hand, ascribes Waldo's conversion to his curiosity;
Hearing of the Council, he had two priests translate
them for him. In like fashion, he later obtained
veritable versions of many other books of the Bible.

and of the sayings of the saints. He now resolved
to practice apostolic poverty, and his property
threw the money in the mire, and began to preach
in the streets. He was soon joined by many unfor-
tunate men and women, but all being uneducated,
they taught many errors. They were accordingly for-
bidden to preach by Isaac and Blaiseus-Malins, arch-
bishop of Lyons, but they persisted and were banished
and expelled. In 1179 they were cited to appear at
Rome, where, proving obstinate, they were deposed
to be heretics. The anonymous writer of Passus
relates that the sudden death at a meeting at Lyons
of one of the preachers showed Waldo that he gave
his property to the poor; taught them to imitate the
voluntary poverty of Christ and the apostles, and
forthwith began to translate the Bible into the ver-
nacular. It is clear, moreover, from the account of
Walter Map, that the followers of Waldo, when ex-
amined in connection with the Lateran Council, dis-
played utter ignorance of the simplest Christian
teachings so that they were at once forbidden to
preach. The anonymous writer of Isaac, furnishing
the most elaborate, immediate, and probable source,
followed by Stephen, it may be concluded that the
Waldenses originated according to the facts stated
by the former; that, turning voluntarily to the
Lateran Council (1179), the pope refused them the
privilege of preaching; that, continuing Pope Leo-
ninus III., instigated by Archbishop Jean of Lyons,
banished against them, from France, the led of Al-
phonse, Nov. 4, 1184; and that the archbishop ex-
pelled them from Lyons toward the end of 1184, or
at the beginning of 1185.

Meanwhile the Waldenses had gained a momen-
tous advance elsewhere. In the spring of 1179
the Lombard Humiliati (q. v.) likewise sought at
Rome to have their statutes confirmed and to be
allowed to preach and hold religious gatherings.
They were, however, also refused, and
2. The similarity of their aims and for-
Lombard times led to a fusion of Waldenses
Humiliati. The latter recognized
Waldo as leader, and assumed the name
Pauperes spiritu, and the customs of apostolic life
and preaching abroad, and improved on that ac-
count their distinctive custom of uniting those broth-
ers who felt themselves unfitted for preaching and
pastoral care into ascetic companies of laborers. A
second branch of Waldenses was thus established in
Lombardy, their chief center being Milan, where in
1209 they numbered over a hundred. They were
also in Genoa (1210), Bergamo, and, at least as

missionaries, in a number of towns in northern and northwestern Italy. They were in Strasburg (1211), Bavaria and Austria (1212), and in the diocese of Treves and the region surrounding Mainz (1231). The determined effort to suppress heresy, then made throughout middle and southern Germany, was directed primarily against them. Meanwhile, the French Waldenses had extended their territory, so that it became necessary to take measures against them in Toul (1192), Metz (1199-1200), and Liège (1201). They were also present in Flanders at the beginning of the thirteenth century, but the south remained their chief field of operations. In Langue-doc they engaged the attention of the bishops as early as the ninth decade of the twelfth century, and they soon caused commotion in Auvergne and Catalonia. Here and in Langue-doc they were, in all likelihood, most widely spread, numerous, and influential about the close of the twelfth and the beginning of the thirteenth century. They were drawn chiefly from the hilly of the bourgeoisie and peasant classes, though a few priests and men of culture, and even monks, were to be found among them.

The papal bull (1184) had empowered the authorities of both Church and State to proceed against the Waldenses. In 1194 Alfonso II, of Spain issued an edict that all who should harbor, give food and drink, or even listen to the Waldenses should be punished by confiscation of property and prosecuted for heresy, while any injury might be inflicted on the Inhabitant save death and mutilation. In 1197 Peter II renewed this edict, with the added clause that Waldenses should be burned wherever taken, thus forming the first public decree which took death by burning was prescribed by the State for heresy. How far the thirteenth century is uncertain, but in Germany about eighty members of the sect were burned at Strasbourg in 1211. In their chief missionary centers, France and Italy, they were treated with more leniency. At Milan Archbishop Philip seems to have contented himself with raising their school, and in Flanders a vain effort was made to induce the inhabitants to refuse to receive them. In France only some of the bishops at first proceeded against them, and those with such moderate measures as summing before the courts or burning their translations. Not until the Albigensian war broke out in southern France were bloody persecutions inflicted. Seven were burned at Marseille in 1214. Throughout this first generation of the most ardent efforts were made to drive them generally, or at least to refuse their peculiar tenets; and Bernard of Fontca, Alnus ab Imula, and Eberhard of Bieleme then composed their works against the adherents of Wald. In Langue-doc there were attempts to reconcile them with the Church by means of religious colloquies at an unknown place previous to 1191, and also the castle of Pamiers in 1206. At the latter the Waldensian Duran of Huesca agreed to submit, provided he might retain his habit and his mode of life, and the Church was soon able to form from reconciled Waldenses a branch of poor preachers, the Paupere Catholici (q.v.), who, it was vainly hoped, would render valuable service in combating the Waldensian heresy.

At a very early date dissensions arose. Waldo vainly demanded the dissolution of the associations of laborers. He permitted the dissolution of marriage in case one wished to join his ranks, while the Lombards were of the opinion that the consent of the wife was necessary. The Lombards, because of his insistence, desired to become independent of him, and have a leader of their own. The result was a crisis which reached its climax about 1210, and a final rupture took place between the two bodies, the Lombards choosing their own leader in the simple and unlettered Giovanni di Ronco. These internal dissensions probably explain why, at the period, the sect made so slight a resistance to Roman Catholic efforts for their conversion, and why it now lost so many of its members, particularly of the more cultured class. This loss, and the considerable success of the Papal Catholic made the more moderate spirits in both factions anxious for reunion, and the death of both leaders opened the way. In May, 1218, therefore, six delegates from both sides met at Biagno. Generous concessions were made to the Lombards, but two points the Waldenses would not yield: Lombard recognition of Waldo and his otherwise unknown colleague Vivat as "bishops"; and the surrender of the distinctively Lombard sacramental doctrine, for which only toleration, not acceptance, had been asked. The Lombards refused to comply on these two points, and negotiation were accordingly broken off, never to be resumed. Both were guilty of narrowness, yet the final cause of the division is to be found in the fact that the Lombards were already an organized community with fixed regulations and self-constitutions when they joined the Waldenses.

ii. Moral, Method, and Government of the Poor Men: That the purpose of Waldo was a return to apostolic poverty, with a general revival of apostolic life based especially on Matt. x, is finally established. The dearth of direct information concerning his regulations finds, however, a certain degree of compensation in two indirect sources: the statements regarding the **and Rule.** French and Lombard "poor men" in later times, and the authentic data afforded by Innocent III, concerning the Paupere Catholici, to whom the pope left, so far as possible, their old usages and organization. Inasmuch as all regular intercourse was broken off permanently, it may be considered a rule that all institutions and practices found in the times common to both Waldenses and Lombards date from before the schism. The "society" of the "poor in spirit" was primarily nothing but an association of men and women who renounced the world, formally vowed to practice apostolic poverty and the apostolic calling, and were as an outward symbol the apostolic habit. They alone, later called the Lombard-German group also "masters," "apostles," and even "priests," were members of the "society"; the recent converts and "friends" who remained in the world had no share in their privileges and duties. By the reorganization of the society its character changed long before the schism; and Waldo, who had already claimed recognition as a bishop, and

who had asserted the power of consecrating the Eucharist, prepared the way for the transformation of his following into a set of anchorites, a tendency present already in 1184. Under the pressure of persecution even the "friends" felt themselves nettled, and became increasingly merged with the main body of Waldenses, although the distinction between the two classes was never forgotten by Roman Catholic writers. The condition for admission to the "society" was the first, "conversion," in its mosaic sense of renunciation of the worldly state and renunciation of personal property, and the dissolution of a previous marriage. Heretofore this community seems originally to have followed directly; but before the schism a period of probation was required of one or two years in the German-Lombard division, and of five or six in the French. This period was devoted especially to committing the New Testament to memory, as well as other books of the Bible; and at its conclusion the novice was ceremoniously admitted, making at first, probably only among the "brothers and sisters," the following vows: perfect poverty, rigid abstinence of the precepts of the Gospel, and the wearing of the apostolic habit. Previous to the schism the vows of celibacy seem also to have been exacted, while later both Lombards and Waldenses admitted only the unmarried. Finally, the novice pledged himself to complete abstinence on his sustenance. The "apostolic habit" apparently consisted at first of a simple wooden cloak. Originally the "poor men" went barefoot, but at least before 1184, they began to wear a sandals, cross-tied and supplied with a small buckle or shield on the instep, whence their nickname. Considerable significance was attached to the sandals, and to proffer it and put it on came later to be a part of the solemn rite of reception. Thus advised, the "poor men" ranged, two by two, as wandering preachers from city to city, imitating Luke's i. They were forbidden to own their living by their own labors, receiving their food and other necessities from their friends (cf. Matt. v. 10 seq.; I Cor. ix. 7 seq.), and at first returning also given in money. From the very first they attached high value to abstinence, fasting on Monday, Wednesday, and Friday; and they were equally devoted to prayer, though, except for the blessing at noon, they used only the Lord's Prayer in Biblical strictness. At first they strictly disregarded the canonical hours, but later they prayed seven times daily. At a very early time, moreover, probably under the influence of the Cathari (see New Testament, II), they refused every form of oath (cf. Matt. v. 34 seq.), abhorred every falsehood as a mortal sin, and condemned shedding of blood, even in a righteous war or capital punishment (Matt. v. 21 seq.; vii. 1 seq.). They held their chief duty to be preaching, though after being reconsecrated they began to have confessions and to celebrate the Lord's Supper, as well as to ordain by prayer and laying on of hands. Yet before the schism they had apparently determined to celebrate the Lord's Supper only once a year, on the evening of Maundy Thursday (q.v.), when it should be celebrated by a bishop. In France it was apparently the custom, from an early time, to partake of fish as well as of unseasoned bread and

wine at this celebration, and the power of healing the sick was soon attributed to all these elements. The preaching of the "poor men" was very simple, normally consisting only of exhortations to repentance and the recitation of long passages from the Bible in the vernacular. From the beginning of the thirteenth century, at latest, they laid special stress on the preaching and tithing of oaths, falsehood, and the shedding of blood (cf. Matt. v. 21 seq.; vii. 1 seq.). The heresies alleged by opponents to exist among them only served to intensify their emphasis upon the preaching of repentance and the assertion of their undertaking against the hierarchy, holding, namely, that, (1) masses, alms, and prayers do not avail the dead; (2) purgatory does not exist; (3) episcopal indulgences are invalid; (4) abstinence is due only to those good persons who live the apostolic life; and (5) that "merit is more essential to consecrating, blessing, healing, and raising than office or ordination." The "poor men" doubted the efficacy of sacraments, especially the Eucharist, administered by unworthy Roman Catholic priests; and they held that prayer is more efficacious in the closet than in the church, besides contesting the peculiar sanctity of the sacred places of the Church. For all their doctrines and distinctive usages they first gave formal proof by reference to the Bible; e.g., for lay preaching to James iv. 17; Rev. xii. 17; Mark ix. 38-39; Phil. i. 15; Num. xi. 29; for the admission of women as preachers to Titus ii. 3-4, and the example of Anna (Luke ii. 36-38). While they did not avoid citing Roman Catholic writers occasionally, from the very first they adhered with the strictest rigidity to the minutest and most literal precepts of the Bible. They laid special stress from the beginning on the possession of the Scriptures by the laity in the vernacular. As early as 1170 Waldo seems to have had almost the entire Bible in Provençal, and this was very likely used by his adherents in Catalonia, Aragon, northern France, and Lorraine, and even Lombardy. In Germany, on the other hand, the Bible was translated anew. Many misunderstandings were more than probable, yet, in spite of not always realizing what the text meant, entire books were memorized and orally repeated. Even among the "friends" were some, who, though illiterate, could repeat the words of Christ, the forty Sunday gospels, and even Job and the entire four Gospels. At first the Waldenses met only publicly in their apostolic habit, preaching in the streets, markets, and even churches. These practices they were able to keep up in Langue-doc till late in the thirteenth century, but when persecution soon after broke out, they were obliged to leave their habit and Government to prosecute their activity in secret. They now went disguised as pilgrims, palmers, artisans, or laborers of various kinds, sometimes carrying different costumes with them. Wherever they could find a hearing, they sought to convert some from the world, i.e., to induce them to join them, while their other adherents, or "friends," they urged to hold regular conventions, and particularly to abstain from oaths and the shedding of blood. In Lombardy the "friends" were at first

advised to enter one of the associations of laborers at Milan and elsewhere, and these associations and surveillance, sometimes meeting their own buildings, formed initially the fixed centers of Waldensian missionary activity. To those were added in the German-Lombard section, in the thirteenth century, *studia* or "hospices," in which the "converts" were trained and the preachers entertained. The laborer associations, special objects of mistrust, apparently disappeared before 1218, but the other two institutions of the Poor Men of Lyons, the former still plural for the tabernacle of the *Conspicuous* laborer on condition that abuses and vices be abolished. A. n. c. 1. Until the moment of the Lombard government of the Waldenses rested in the hands of Wido, who was regarded as bishop and supervising head. It is evident that after 1164 and before 1210 the society numbers, priests, and deacons. It then recognized Wido as bishop, and he ordained other "poor men" as presbyters and deacons. The reason for this step was doubtless distrust of the sacramental ministrations of Roman Catholic priests, and these three offices were retained in accordance with the "law of God" in the Bible. Wido was clearly *procurator* or *rector* and bishop until the ascension, after which the Lombards apparently continued the monarchical system; and till the end of the fifteenth century had a *summus pastor*, who, after the second half of the fourteenth century, resided in Apulia or middle Italy. There is mention of several Lombard bishops in Lombardy and Germany about 1200. In France, about 1215, there is evidence of a monarchical *rector*, only of two "procurators" chosen annually. Toward the end of the thirteenth century, however, a major minister chosen for life was to be found in France, together with other bishops, or *major*, who conferred ordination, but exercised no administrative functions. From all this it is evident that the episcopal dignity conferred by ordination was not necessarily joined with the *rectorate*, which was subject to the election of the assembly and limitation. Yet it is deemed important that the *rector* possess also consecration as bishop, which always to have been the case in Lombardy. The first exact information concerning the powers and duties of these instruments is contained in French sources of the late thirteenth and early fourteenth centuries. The *deacon* (also called *minor*, in Germany *juener*) was simply the servant of the presbyter, bishop, and *rector*; and when the "poor men" went out in pairs, one was usually a presbyter and the other a *deacon*. Originally the *deacon* also had the right to preach and hear confession. The presbyter was empowered to preach in the district assigned him by the *rector*, to hear confession, and to pronounce the blessing at meals. Later in time confessor ordination if no bishop were present. In the Lombard-German Waldenses all ordinations of distinction between the orders of bishop and priest had vanished in the fifteenth century. The bishop, later called *major* or *supremus* in France, likewise had the right to con-

fer the *Levi's* Supper and to confer ordination. The *rector* or *procurator*, later called *major* *episcopus* or *major* *minister* in France, had, in addition to his episcopal functions, the prerogative of convening and presiding at the assembly which met once or twice annually, and in France he might also preach everywhere and grant absolution. The rite of ordination for all three grades was simply consecration of the hands among the Lombard-Germans, the *Levi's* Supper, and laying on of hands. In France all "poor men" were at least deacons about 1220. In addition were the "sisters"; but these were never very numerous, and in France, about the beginning of the fourteenth century, it was resolved to admit no more sisters, since they could hold no spiritual office; while in the Lombard-German district they lived in the hospices by the close of the thirteenth century, having given up itinerant preaching. There was likewise a controversy between the Lombards and Waldenses concerning the "ministers," but at Bergamo it was decided that these officials should be chosen by the assembly either from the recent converts or from the "friends" and either for a term or for life. [The question at issue in 1218 between the Poor Men of Lombardy and the Poor Men of Lyons was whether *procurator* (or bishop) should be appointed by the former. Wido, considering his own leadership sufficient, had positively refused to allow the appointment of such officials either by the Italians or the French in his own lifetime or even after his death. It was agreed between the parties that *procurator* might be appointed for life (retard) or *rector* for a time, so might seem more useful or conducive to peace. A. n. c. 1.] Those "ministers" were evidently not part of the three episcopal orders of the Waldenses, but were chosen by the assembly to conduct the consecration of "friends" and the association of laborers, and to aid the itinerant apostles. It then becomes clear that before 1215 the attempt was made to organize the "friends" of the Waldenses. *Major*, bishop, presbyter, and deacon had no fixed residence, but once or twice each year all, or all the other members of the sect seem to have convened in a *convivio*, or assembly, called by the Roman Catholic "curia" or "chapter." So long as Wido was recognized by the Lombards, this assembly was overshadowed by him, but after the schism it became a prominent feature in the administration of the society in Lombardy, as it did in France after the death of Wido. This assembly decided on the admission of new members, chose presiding officers and "ministers," determined who should receive ordination to the various grades of the clergy; exercised discipline; considered the general condition of the sect, and received a report from each member concerning the state of the work in his missionary district; and later ruled concerning the use of the alms and funds contributed by the "friends." As the missionary field of the sect grew, it became no longer possible to convene all members, so that from more distant regions three or four delegates were considered sufficient.

III. The Ancient Waldenses: After the schism of the Lombards the old Waldenses were restricted to their early missionary districts in Anjou, Cala-

bric, France, and Lorraine. [It is not likely that either party had respect to national or geographical bounds. A. n. c. 1.] In the two regions first named persecutions by Church and State continued, and in the thirteenth century all traces of the Waldenses vanished from Spain, and in the thirteenth century they disappeared from Lorraine and Flanders. In the Franco-German Provinces, and Langue-doc, however, they were so numerous in 1248 that Count John of Burgundy deemed himself able to cope with them only by means of the Inquisition. They were in conflict with the Church in Valentia and Provence until the second quarter of the fourteenth century; but as late as the first quarter of the same century their great missionary district was Langue-doc, where repressive measures failed to diminish their activity or to disperse their "friends," who were sometimes able to form, both there and in Provence, small congregations with consistories of their own, as at Montauban, Montpezat, and Gaudon. After the Inquisition of Peter Cella (1241-42), however, the "poor men" and their "friends" were gradually dispersed even in Langue-doc, so that by the beginning of the fourteenth century they had become a sect of fugitives, and declined in the course of time and the following century. The internal conditions of the sect during the period of decline are revealed fairly well by the protocols of the Inquisition, and by Bernabè Guidone. The society preserved, so far as possible, its old customs and regulations. As consequences of their conflict with the Church and the Cathari, the Waldenses had abandoned their apostolic habit, and the Church they regarded as the "Church of the wicked"; and a "house of sin" because its members were permitted to take oaths and the priests were not bound to apostolic poverty. They denied the right of communication and enforcing excommunication, and contested the right of Roman Catholic priests to administer the sacraments. They also denied the miracle of the saints, and rejected their invocation, though not the cult of the virgin; and they observed as feast only Sundays, the day of the virgin, and sometimes the days of the apostles and evangelists. Nevertheless, to escape suspicion, they attended church indistinctly, sought the favor of priests and monks, and did not hinder the "friends" from confession to Roman Catholic priests. No longer a preaching association with a missionary activity within the Church, the French central affiliation became a sect or anti-church prevented from schism and independence only by the untoward circumstances. Hence the "friends" came to be designated as Waldenses, and only the descendants of parents who were "believers" were eligible for the "poor" class or the *perfit*. The training imposed for the order of "poor men" consisted necessarily of five or six years of study, ordination as deacons and about nine years more of theological study. Entrance was invariably by ordination as deacon, which was regarded as more important than the profession of vows. Women were no longer admitted to this order. The powers and duties of the officers were closely defined with a major minister at the head chosen for life. A catechism, apparently transmitted orally from generation to generation, consisting of

seven articles on God, seven on man, the Decalogue, and the seven works of mercy, was arranged. IV. The Lombard-German Branch before the Reformation: The Lombards successfully advanced into Italy, Germany, Bohemia, Poland, and Hungary. In Italy Milan remained their headquarters and Lombardy their chief missionary district. By 1255, however, the persecution of heresy had begun, on a large scale, though how far the "poor men," who had initiated and borrowed much from the Cathari, despite their opposition to them, were affected is uncertain. At all events, their organization was not destroyed by 1256, when 1. In Italy, the assemblies could be held more frequently in Lombardy than anywhere else. Yet by that time the greater amount of money for the support of the clergy came from Germany, thus showing that the German Waldenses were then more numerous and stronger than the Lombards. In the course of the fourteenth century the Lombards seem to have died out in their original center; but as early as the previous century the "poor men" had found asylum in the Alpine valleys of western Piedmont and the neighboring Dauphiny. A tradition of the fifteenth century would have them come from France, crossing the Cottian Alps. However, the resemblance and close connection with the German Lombards, contrasts that tradition. Doubtless the movement entered not by migration but by missionary proselyting among the inhabitants on both declines of the Cottian Alps, who were originally separate from an East Provençal stock. The dialect of the Waldensian literature supports this view. Precisely when this mission began is uncertain, but the sect was widespread in the valleys on both sides of Mont Genevre by the beginning of the fourteenth century. By the end of this century Waldenses occupied not only the so-called Waldensian valleys, but they were to be found in the numerous villages in the valleys of them and the Saugues, and in the cities of the neighboring plain, Frossasco, Castagnole, Moncalieri, Cune, and Châtel. In the course of the same century there were also two southern colonization districts in Calabria and Apulia. The first group of towns were said by Waldensian tradition of the sixteenth and seventeenth centuries to have been founded about 1311 or 1370 at the request of a Calabrian noble, by Waldenses from the Cottian Alps. The accuracy of this tradition is questionable, though the names Borgo d'Oltremontana and Guarici Frionotona, where Waldensian is still spoken, show that these towns owed their origin to the Waldenses. About 1400 some of them are said to have been driven from Provence to Apulia, where they founded the four towns of Montelone, Falso, Cella, and La Motte Montecorvino, while a century later others were said to have founded the city of Volturno, but it is shown again that Cella and Falso had been in existence in the twelfth century, and had received Provençal colonies in 1340 or 1347, but not Waldensian. However, they were certainly both numerous and influential in Apulia in the fourteenth century, so that about 1380 these towns *perfit* were residing there, and was still receiving money from Piedmont in the middle of the fifteenth century. In their travels

from Calabria and Apulia to the Alpine valleys, the Waldensian apostles evidently made missionary efforts in central Italy, thus explaining the cosmopolitan found in the fifteenth century in the States of the Church, including Umbria, Tuscany, and Romagna. These communities seem to have been especially numerous in the duchy of Spoleto, and small Waldensian conventicles were also to be found in Canino, Ancona, Perugia, Bologna, Lucca, and Florence. Even Rome contained one, but the conventicles then existing at Genoa and elsewhere in Liguria were apparently survivors of the old Lombard mission. The most remarkable proof of the energy of the Italian Waldenses, however, is that in the fourteenth and fifteenth centuries they carried their propaganda into the territory of the French "poor men."

The occasion was likely the colonizing, by the Baron de Sion, of a few Waldensian families of Saluzzo on the north bank of the Durance in France, who may have been tricked by the apostles. It is uncertain whether they found remnants of old French communities in their labors in Provence, Valentignas, Vivarais, Venaissin, Auvègne, Linnèze, and Bocheclair; but at all events they were able to gather a series of conventicles in Auvègne, Valentignas, and near Trévois, north of Lyons, and even to hold an assembly in Lyons, May 31, 1492. In Germany occurred the first execution of Waldensians as heretics at Strasburg, in 1211 (cf. sup.), and in 1231-33 took place there the first general persecution. Nothing was now heard of them for a long time in central Germany, but in upper Germany they soon again attracted attention. They were encountered in Constance in 1243, and in Hall in Swabia in 1248 they dared openly to defend the communication of Eusepius Frederick II. In 1250 and to head Pope Innocent IV, as a German heretic. In Bavaria and in Upper and Bohemia, Lower Austria they spread so quickly, Poland, and despite inconstant bloody persecutions, that about 1260 the Legation found Waldensians who had in forty-two parishes of Upper and Lower Austria; while in 1215 heretics were found in thirty-six places between St. Polten and Trankirchen, the "poor men" themselves admitting the number of about 80,000. Meanwhile they had also found their way into Bohemia, Moravia, Silesia, Meissen, Brandenburg, Pomerania, and Poland. By the end of the fourteenth century they were in a series of places in Hungary and even in Transylvania. Half a century later the sect was first noticed in the duchy of Saxony-Wittenberg and in the district of Magdeburg, and twenty years later in that of Mecklenburg-Schwerin. In southern Bohemia the Waldenses formed entire villages in the German colonies near Verchau, about 1240; and in Moravia they were so numerous that the Church almost despaired of converting them. In Brandenburg, Pomerania, and Mecklenburg no less than 443 persons were accused of the Waldensian heresy in 1303-04, and the sect seems to have been a regular concomitant of German colonization in the thirteenth and fourteenth centuries. The Waldenses were equally active in the interior of Germany. In the last decade of the fourteenth century the in-

quisition discovered them in many towns beside Erfurt, Mainz, Nuremberg, and Regensburg, and in all Upper and Lower Austria, Salzburg, and Styria. In Swabia, Augsburg was an early center of the sect, and they were found in Ulm, Donauwörth (twenty-six executed in 1355), and other towns. On the Upper Rhine among the notable places which they occupied were Bratzen, Haguenau, and Speyer; and in Switzerland, Basel, Solothurn, St. Gall, Bern, Freiburg, Neuchâtel, Lausanne, Yverdon, and others. Records are wanting of their presence only in the Tyrol, in the Rhine valley north of Bingen, with its lateral valleys, Lower Saxony, Friesland, Holsatia, and, for a long time, the Netherlands. The Waldensians drew their recruits chiefly from the lower classes. In Upper Germany they were especially influential among the cloth-makers, but only a few of the clergy or of the cultured classes joined their ranks. Among their patrons and adherents, however, were not seldom those of highly position or high office, so that as diligent artisans and colonists they received open favor in the margravate of Saluzzo, the Montagne de Lorraine, Apulia, and Calabria. Among their "friends" were representatives of the higher classes, especially in the cities of Swabia, Franconia, and Bavaria, as well as in Bern and Freiburg in Switzerland.

The Lombard Waldensians developed their organization from an ascetic band of preachers to an anti-church or sect as quickly as their French brethren. As early as 1200 they and their 3. Internal "friends" formed, even in Germany, Develop a new but practically organized secret church of Christ, occasionally termed entrance to its similar true baptism, and thus implied what it explicitly declared in the fourteenth century, that outside of it there was no salvation. It accordingly declined all the claims, hierarchy, and worship of the Roman Catholic Church, designating it, as early as about 1240, as the great beast of the Apocalypse, and declaring that it had ceased to be the Church of Christ when Pope Sylvester, the first anti-Christ, converted the nation from Constantine. The Waldenses protested against all privileges of rank, clerical precedence, the titles of pope and bishop, priestly dispensation, all incomes and endowments of churches and monasteries, the division of the land into decimes and parishes, against councils and synods, the whole system of ecclesiastical courts and penalties and of marriage law, the collation of the clergy, and the like. They also rejected, at least after the fourteenth century, monasticism in all its forms; the system of religious instruction; the mystical interpretation of the Scriptures; all ordinations and acts of worship not explicitly directed by the Bible; all church feasts and feasts excepting Sunday and sometimes Christmas, Easter, Ascension, Whitsunday, and the feast of the Ascension; the blessing of all articles such as candles, palm, water, and the use of articles thus blessed; the blessing and dedication of churches, convents, pilgrims, and the like; the churching of women; and papal bulls, processions, orations, both public, ecclesiastical hours, the whole Latin liturgy, and all else appertaining to the externals of worship. More explicit was their condem-

nation of the cult of images, relics, saints, and the Virgin, but most productive of offense were their severe strictures upon the sacraments of the Church. Beginning about 1260, with the denial of the efficacy of sacraments administered by evil priests, the real-ist faction, assuming that all Roman Catholic priests were evil, proceeded to renounce Roman Catholic baptism as unscriptural; infant baptism as worthless; confirmation and extreme unction superfluous; and the Eucharist, ordination, and penance as administered by the Church, futile. The "friends," with the moderate, did not always follow to these extremes, and the Waldenses only very seldom attacked both in the sacraments of the Catholic; and the similarity of the two sects occasionally led to their formal union, as in the sect of the Piedmontese Martino de Presbyteris, which occupies a prominent place in the sect of the Inquisition in 1388. Dogma was not yet the prominent feature in Waldensian preaching, which was mostly content with denouncing abstinence from cattle, blood, and war, and capital punishment. Masses, prayers, and offerings for the dead were denounced futile, and penance was denied. Foremost was the admonition of the two ways (Matt. vii. 12-14). In Italy and Germany, for preaching and the instruction of the others, there were, in addition to the Bible, (1) an anthology entitled, *Vita sanctorum Apostolorum, Hereticorum, Antidotei, Gopetis, Chreomatia, et Indici* (such a collection was already in the hands of Waddo); (2) *Libri altissimi* (probably called also *Libri de domo*); (3) the "Thirty Steps of Augustine"; a tractate on the virtues and vices; (4) *Septem articuli de deo*, perhaps identical with the seven articles on God in the French Waldensian catechism (cf. sup.); and (5) a "Book" with data concerning the origin of the sect, apparently transmitted orally. The German Waldenses of the thirteenth century possessed also various poems, which seem never to have been committed to writing. In the fifteenth century the German Waldenses had interpretations of the Gospels and Pauline epistles in the vernacular, though these were probably from the work of some Roman Catholic author and restricted to the laity of the Church. The Italian Waldenses evidently possessed a number of books previous to 1365, but after that date had scarcely more than the Bible and the *Libri altissimi*. In the sixteenth and seventeenth centuries the Waldenses of the Cottian Alps had a regular *Bibliotheca Waldensia*, but of its contents it is known that a small portion alone dated from the pre-Reformation period. To this portion belonged at least a treatise *Veneris, de Deo et Verbis de consuetudine*, both anthologies; *Glisse patrum* under an explication of the Lord's Prayer; probably translated from some Roman Catholic author; and *Contra*, a translation of a Roman Catholic commentary on Chastide in seven books (the first of which is lost), with a few specifically Waldensian additions. This commentary was probably prepared in the Cottian Alps or in Provence toward the end of the fifteenth century, as also the *Penitentie* near Poen. An essentially Waldensian work was the great *Waldic Agon* (ed. E. Moser, Paris, 1888), a

poem of 479 dodecasyllabic verses, written by an author of some theological training, probably in the Cottian Alps after 1211. It is a missionary sermon in verse after the order of the minutes, reviewing the contents of the Bible under the threefold head of "the law of nature, the law of Moses, the law of Christ." The other didactic poems were probably likewise of the thirteenth century; namely, *Le Barre, Le Nostre Sermon, Le Nostre Confite, Le Pape Evesque, Le Desprement del seint, L'Ange de l'entree au seint, et le seint L'Oronon*. In Germany, as among the French Waldenses, the Lord's Supper was celebrated in the fourteenth century annually on Maundy Thursday; but in the following century this usage disappeared and the matter was confined mostly to learning confessions. In the Cottian Alps, on the other hand, as well as in Provence, Apulia, Calabria, and middle Italy, the independent celebration of the Lord's Supper lasted longer. In the fifteenth century the Waldenses of the Cottian Alps and middle Italy no longer all received the Eucharist from Roman Catholic priests, but took the bread consecrated by their "bishops" (deputies). But after the great persecution of 1487-1494, it was received only from the priests of the Church, except at clerical ordinations; the communion was celebrated in the ancient Waldensian habit down to the sixteenth century. Waldensian organization underwent an important change in the fourteenth century, when the German branch separated from the Italian, owing to long official relations with the Italian bishops and rector, and regulating its affairs henceforth by its own assemblies, which were held by preference in the large cities at the time of the annual fairs. The Germans did not, however, elect a rector, for in Germany the influence had always been weak and the masters had become accustomed to act on their own responsibility. In all probability there was no general Waldensian assembly in Germany, and no general organization. At the same time there was frequent intercommunication between all the conventicles of Germany, not even relations with the Lombards entirely broken off. In Italy the strong central organization was maintained until the Reformation period. In the fourteenth century the three orders of clergy were found both in Italy and in Germany, but in the following century they disappeared from both lands. [It seems hardly probable that so radical a change should occur in the policy of so conservative a body within so brief a time. A. N. S.] The only ordination those knew was that received at reception into the sect, precedence within the body being determined solely by seniority. At the same time the position of the "junior" corresponded in a sense to that of the French deacons, and the "seniors" to the French presbyters. In Germany all members of the sect were ordained masters, while in Italy they were called "barbs" (East Provincial barbs, "uncle"). The mode of life of the Waldenses, who received in Italy a new name at their ordination, was practically that of the early period. The system of training was carefully regulated. In Germany the pupil must study with a master for a year or two. He was then ordained, but must still

work under the supervision of a master from six to nine years before he could bear confession. In Italy, the chief source of recruits in the fifteenth century being the peasantry, the candidates must first learn to read and commit to memory the Gospel of Matthew and John, as well as several of the New-Testament epistles. This consumed two months of each winter for three or four years, after which the candidate studied and practiced manual labor for a year or two in one of the sister houses. He was then ordained, but must still act for years as the assistant of an older "barb". The sisters seem to have been used in missions in Germany as late as the fifteenth century; while in Italy they then lived as virgins in the houses and hospices which sheltered the "barbs" and their pupils. There were also "fiondes" who, in Germany, raised contributions for the masters, and in Italy also occasionally aided the "barbs" in teaching confession, and in preaching. The masters were well supported by the nobles and the small feudal lords. The Waldenses never ceased to be itinerant preachers; so that in Germany, toward the end of the fourteenth century, they changed their scene of activity every year or two, and in Italy, as late as 1520, every two or three years. They held an assembly regularly each year. Meetings in Germany and the Cottian Alps occurred almost invariably at night, in a private house or barn, and admission was by a summons. In Germany, Anolis, Calabria, and other Piedmontese colonies, the Waldenses attended Roman Catholic worship regularly, and only where they were in the majority, as in the Cottian Alps, did they and their "fiondes" before 1517, due for years not to confess and commune in the Roman Catholic churches, which they there avoided altogether.

To understand the later history of the Waldenses in Germany and Italy it must constantly be borne in mind that they were outlawed from 1221, and had to be prepared at every turn for a fresh persecution. After the great persecution in 1231 they seem to have been disturbed only by 5. Persecution about 1260, in Bavaria and Austria; then, and perhaps also in Bohemia, Moravia, and the neighboring Hungarian districts. At the beginning of the fourteenth century the persecution started anew in the same districts, spreading to Elz, in Silesia, and, about 1330, to Poland, Hungary, Brandenburg, Thuringia, and Franconia; but the next general suppression, including also Switzerland, was inspired by Gregory XI. (1370-78). Here such energy was displayed by the inquisitors Peter Zanker and Martin of Amberg that these regions long remained untroubled by the Waldenses. It was not until the third decade of the fifteenth century that the surviving sectarians again dared to make their presence known, being encouraged in such places as the Swiss Peuburg by the long exiles and inspired churches by the Hussite propaganda. In Bohemia, Moravia, and the neighboring Austrian districts they seem to have been incorporated with the Hussites, so improving their peculiar tenets as to produce a distinct body, the Bohemian Brethren (v.). These seem to have sought to attract to themselves all the Waldenses in Austria, Moravia, and Bohemia, though

with imperfect success, for some of the Waldenses even then would not surrender their formal union with the Church. This conservative party seems gradually to have died out. In Swabia and Franconia the Swiss noble, Esham Diefendorf (died 1423), and Peter of Turam (died 1430), sought to attach the regular Waldenses to the Hussites; more successful was the Hussite Bishop Friedrich Reiser (died at Stralburg, 1495), especially at Nuremberg, Wurzburg, Schweinfurt, Heilbronn, Stralburg, Basel, and other parts of southern and central Germany. Yet though many of the Waldenses thus recognized the Hussites as brethren, they did not themselves become Hussites, their adherence consisting merely in deeming Wyclif, Hus, and Jerome of Prague to be Christian teachers, allowing Reiser and the Bohemian Nikolaus Pilgram to obtain priories from whom they received the communion in both forms. However, they surrendered absolutely none of their own tenets, and Reiser's propaganda accomplished no more than the endeavor of Peter Claverly to convert the Hussites to Waldensian doctrines. Nevertheless, the union between the two sects became so close that when, in 1474, a fresh attempt was made to suppress the Waldenses in Uckermark and Neumark, they decided to emigrate to Bohemia and Moravia, some settled in Palauk and Wutskirch in Moravia, and others in Landskron in Bohemia. From this time nobles more in honor of German Waldenses, and it can only be conjectured that the sect still lingered on in England and Voigtland. None the less, the influence of the Waldenses, first, both in that tenets and outcome of the Bohemian Brethren, and in the theories of the Anabaptists, for whom they were the forerunners throughout Upper Germany and Austria. In Lombardy the persecutions, which began in 1221, did not actually end until the close of the fourteenth century. In the valleys on the eastern slopes of the Cottian Alps the legislation began its work at least by the end of the thirteenth century, and on the western side by 1287, but real severity first began in 1322, the instigation of Gregory XI. took effect also here. In the French valleys the soil of the movement against the Waldenses was the Minorite Francesco Borelli, who had 109 burned at one time on July 1, 1387; but the Dominicans in the Piedmontese valleys were less inquisitive, being checked by the secular officials. Equally fruitless was the effort of the Spanish Dominican Vincent Ferrer (v.) in 1403 to win back the inhabitants of the Val Louisa, Argentine, and Presimiane. In 1417, therefore, the Inquisition resumed its activity in the western valleys, though with little success; but in 1434 it was replaced in Bardonioche, Olla, Eclio, and elsewhere by the secular arm, so effectively that the Waldenses emigrated in large numbers. In France, on the contrary, they were protected for a time by Louis XI, who sought to check all exercise of ecclesiastical discipline; but against the edicts of the incoherent archbishops of Embrun and the official provincial boards of Dauphiny his attempted protection was vain and the accession of Charles VIII. brought with it a fresh persecution transcending in extent and horror all that had hitherto befallen the Waldenses of the Cottian Alps. A crusade was now prepared

against them as the direction of Innocent VIII., and under the auspices of the archbishop Alberto de Cattaneo of Cremona, papal legate for the territories of Charles I. of Navarre, the usuals was opened simultaneously in the dioceses of Vienne, Biter, and elsewhere, and in Piedmont Dauphiny, and the margraves of Saluzo. In the Val Angrona occasional resistance was offered but Charles was followed, in 1488 or 1490, to suspend the war in Saluzo and Piedmont; but in Dauphiny greater success was obtained, where from 1488 the crusading army overtook the Waldenses of the Val Praglias, Chamon, Presimiane, Louisa, and Argentine. Those who remained loyal either sought refuge in the high valleys of Olla and Bardonioche, or returned secretly to their old homes after the storm had subsided, so that in 1495 fresh processes were resumed against them in Val Praglias, and in 1506 in the Val Argentine and Presimiane. In Saluzo the return of the margrave expelled the Waldenses from the upper valley of the Po in 1500, but they returned three years later and even gained abolition from Leo X. In Dauphiny only the Val Louisa was really cleared of the Waldenses. In Piedmont they had proved victorious and they were not even disturbed in their colonies in Provence, Calabria, Apulia, and middle Italy. In Lombardy they had completely disappeared, and they were practically destroyed in Germany, Switzerland, Hungary, and Poland. The number of Waldenses put to death was not so approximately estimated, but was very high. More numerous than the steadfast were those who recanted under pressure, only to return to their faith. Thus they were also guilty of violence, as in Austria the murder of priests and monks, and in the Cottian Alps of an official of the Inquisition (1574), and more recently took bloody revenge upon renegade masters and friends who had turned spies and informers for the Inquisition.

V. The Romance Waldenses after the Reformation: After Apr. 1523, Guillaume Farel (v.) labored for the Protestant cause for a time at Gap in Dauphiny, and though he was soon expelled, the agitation began by him quickly reached the Waldenses of the Cottian Alps. Within a few years, by the labors of the "barb" Martin Goin, a Protestant faction arose, especially among the Waldenses of Provence; and in the summer of 1520 two "barbs", George Meret of Val Prun, a Entrance and Pierre Masson of Bure, into the gully, were sent across the Alps to Reformed confer with Farel. Meret, who possessed a fair education, also conferred with Berthold Haller in Bern, with Ocolomand in Basel, and with Estreac and Capito in Strasbourg; and on his return was so energetic in behalf of the Protestant cause that Farel and other Protestants of French Switzerland were formally invited to visit his colleagues at their assembly at Angrona in 1522. Farel accepted, together with Anton Saunier and Robert Olivetan. Farel dominated the assembly, it is shown by their remembrance of their distinctive doctrines. The doctrine of election and the Zwillingan doctrine of the

Lord's Supper were officially adopted and the only distinctive tenet retained was the prohibition against war. They accordingly ceased virtually to be Waldenses, and became merged in the Upper German and Swiss faction of the Protestants. As a result, however, the Waldenses became divided into the Protestant and the old-school factions. In the Cottian Alps the Protestant faction prevailed without serious antagonism, but in Provence the old-school Waldenses did more than protest, for in 1522 or early in 1523 the two "barbs", Daniel de Valence and Jean de Motron, went to Bohemia for help. The moral support of the Bohemian Brethren they received, but to no purpose; for the assembly of Val Sus Martin, Aug. 15, 1523, explicitly confirmed the resolution of Angrona. The Protestant party now proceeded to carry the Reformation through everywhere in closest harmony with Farel and his followers. The new faith spread most rapidly to the colonies of Provence and Vinsimin, where, by 1533, some 10,000 Protestant Waldenses embraced by the persecutions of Church and State, were ready to migrate to Protestant Germany. But in 1545 troops were sent against them by the president of parliament, Jean Mayner, seigneur d'Oppido, which destroyed twenty-two villages and put to death 4,000 Waldenses, only about an equal number escaping to Germany and Geneva. In the Cottian Alps, under Saunier's influence, the Waldenses decided in 1522 to have the Bible printed in French (see Bazar, Vasson, D, VI., § 5). In consequence the Waldenses of this district now received French pastors from the Academy of Lausanne, who gradually remodelled their services after those of Geneva, induced them to erect their own churches from 1535, as well as to receive confirmation in both forms (to the number of 4,000 at Angrona); and in 1550 drew up at Turin a creed based on the Gallican Confession (v.). When, moreover, Piedmont was restored to Duke Emmanuel Philibert by the peace of Cateau-Cambrésis, Waldensians refused to receive Roman Catholic priests caused the duke to send troops against them in Nov. 1560. Such was their persistence in petty warfare, however, that by the peace of Charcut (June 5, 1561) the duke was constrained to grant them limited toleration in a series of places in the valleys of Luserne, Sus Martin, and Perone. The congregations of these valleys and of Chamon and the margraves of Saluzo were accordingly able to form an organization modeled after the structure of Geneva at the synod of Angrona (1560) and Villar (1564); and on Nov. 11, 1571, they formed a league to meet all infractions of the peace of Charcut. In Calabria and Apulia the Waldenses were less fortunate, and it was not till 1556 that the former appointed their own pastors and administration of the sacrament. For this they were formally entrusted in 1560 by Spanish troops under the auspices of the grand inquisitor Michele Ghislieri (later Pope Pius V.). In seven days in June, 2,000 persons were put to death, 1,600 were imprisoned, and others were condemned to the galleys. The Apulian Waldenses, who had thus far gradually held themselves in retirement, now fled in large numbers to Geneva, though the majority, intimidated by the slaughter in Calabria, reentered the Roman Church.

After 1571 there remained of the old Waldensian communities within the bounds of the present kingdom of Italy only those in the mountains of Saluzzo and the so-called Waldensian valleys; and these were no longer Waldensian, but a part of the Calvinistic division of Protestantism.

When Daniel de Valmore and Jean de Mallois were defeated at the assembly of Val San Martino, on Aug. 15, 1523, they retained, on good authority, to have made away with all ancient Waldensian manuscripts and monuments that they could secure. In the so-called Waldensian manuscripts, however, there is extant an entire series of treatises doubtless modeled on Greek originals.

3. *Literary.* Here belong the following: *Apoteosis* as to cause *del nostro deipartimento de la diposizione* (based on the "Gravanda Separation" of Lake of Pagnas, q. v.); *De la septuaginta, Pagine, e Japuta, De la octonovena di la sent* (all revisions of chapters of the *Confessione Teologhica* of 1431); *De la potesta dona a li cuori de Christ* (literal translation of a portion of John Huss' *Treatise de ecclesia*); *Las Indroponcion novena* (revision of the catechesis of the Bohemian Brethren); a fragment of a treatise on anti-Christ; and probably the *Epistola de Lenciano*. All these were apparently translated and adapted by Daniel de Provence and Jean de Mallois, who supported, on their mission, six months in Bohemia. Two of them are extant only as integral parts of the voluminous *Treor e Jume de la*, preserved in manuscript at Geneva, Cambridge, and Dublin, and also containing the treatise *Articulos de la fe, La Comendacion, Fiestos, and De Foros* mentioned. The first fragment of the *Articulos de la fe*, of Bohemian, but of Waldensian origin, while the remainder of the treatise, like *La Comendacion*, is demonstrably drawn from the *Summa de Ray* of the Dominican Laurentius. It is to be concluded that manuscript Cambridge B was the original one, and among those which Daniel and Jean removed; that the prose version in the Waldensian songs for a very considerable part originated from these two after Aug. 1523; and that the collection and preservation of fragments of the ancient Waldensian literature are quite or wholly due to these two "barbs," especially since, for a long time, the Reformed Waldenses had no interest in the ancient language and literature.

The history of the Waldensian Reformed of Dauphiny and Provence forms part of the history of the Reformed communities in Piedmont, only the development of the Reformed communities in Piedmont, which have retained the name of Waldenses, need here be considered. Outside of the territory covered by the peace of Cavour

Waldensian they were gradually driven from the Reformed valleys of De Guryon, Barcoima, Matre, Saluzzo after its annexation to Savoy in 1603. Piedmont, failing to realize the government plan, Charles Emmanuel II. decided upon force in 1655 only to withdraw such connection in the Protestant world last, at Cromwell's request, Mazzini induced the duke, in August, to promise amnesty. Feeling that the terms of the peace were not observed, the Waldenses collected in 1663, and within the year forced the duke solemnly to ratify

the above treaty. Shortly after the revocation of the Edict of Nantes, in 1685, Victor Amadeus II, in agreement with Louis XIV., issued a decree forbidding the Reformed faith in his dominions, requiring all the Reformed preachers and teachers to leave his territories within fourteen days; and empowering the Roman Catholic clergy to baptize and educate all Reformed children in the tenets of that church. The Waldenses again resorted to arms but were defeated. More than 3,000 fell in battle; over 5,000 were taken prisoners; their churches were razed; and their property was confiscated. At the intervention of the Protestant powers, the duke permitted some 2,000, who had been condemned to prison or the galley, to emigrate, the great majority finding refuge in Germany. Though apparently exterminated in Piedmont, they did not abandon hopes of regaining their old homes, and in the summer of 1686, in the confidence of William III. of Orange, the preacher Henri Arnaud collected 600-800 Waldenses and Huguenots on the shores of Lake Geneva and marched by devious roads to Piedmont. Here the mountain he waded so stubborn a contest against fifty times his number that the duke broke off his alliance with France and on June 4, 1690, freely permitted all Waldenses and French refugees to return to the valleys, besides releasing all their fellow exiles who were still in prison or in the galleys. The Waldenses who had fled to Germany now flocked back to Piedmont, but on July 1, 1698, at the instance of Louis XIV., the duke issued a patent forbidding the Reformed in the valleys from having any religious association with French subjects and ordering all French refugees to leave the country within two months. In 1699-1699, the Waldenses, over 5,000 Reformed were forced to emigrate, the majority finding a new home in Germany, especially in Wurttemberg. The scattered colonies joined in a synod numbering fourteen churches and 4,000 members in 1718. In Piedmont, meanwhile, repressive measures were still enforced despite the protest of Protestant powers, though it was only in the Val Pragela that real severity was exercised. On June 20, 1730, the duke ordered that all who had been born or baptized in the Roman Catholic Church before 1686, or who had been Roman Catholics since 1698, had had submitted apostatized, must either become Roman Catholics within six months or leave the country. The latter was preferred by 850, of whom 400 went to Holland, while the remainder were received in French or Waldensian colonies in Germany. During the Napoleonic invasion of 1793 the Waldenses had equal rights with Roman Catholics, and their clergy even received an annual subvention of £3,000 lire. With the return of the house of Savoy, however, conditions changed; and in Jan., 1815, Victor Emmanuel I. withdrew the subvention and renewed all previous restrictions, though in the following year he removed some of the most burdensome, and even gave each of the Waldensian clergy an annual stipend of 500 lire. Nevertheless, it was not until the act of emancipation promulgated by Charles Albert on Feb. 17, 1848, that the Waldenses permanently secured all civil rights. The history of the Waldenses, 1520-1848, is the account of a continuous strife with the house of Savoy, and that they were not annihilated

lated was due to their heroic steadfastness as well as to the signal support of the Protestant world. Cassan would rescue them from total destruction in 1655 and notified a collection which reached the amount of £38,000, he himself contributing £2,000. William of Orange not only assisted their gradual return in 1698, but until the French Revolution the crowns of Great Britain sustained the preachers and teachers of twelve Waldensian churches. Holland in 1731, for example, collected 308,199 florins, not to mention the amounts of money and asylum given by the German princes. Even in the first half of the nineteenth century the Protestant powers entered into an alliance with Alexander I. of Russia in behalf of the Waldenses. From the sixteenth century they were specially cherished and abided by sympathetic Protestant Europe; because they were commonly looked upon as the only survivors of the Evangelical primitive Christians of apostolic times, and to protect them was deemed a sacred obligation.

At the outbreak of the great persecution of 1654, there were 14 churches and pastors with 16,000 members. This was reduced in 1699 to 13 churches and 5,000 or 6,000 members, but this membership had increased to 10,710 in 1820. Their organization was essentially that of Geneva. The highest governing body was the synod, and in the interim between synods the government was conducted by a committee called "The Table," consisting of three clerical (with two lay deputies after 1820), led by a moderator. There was no liturgy until 1820, except the various Swiss formularies. The language employed in their services was originally the east-Provençal dialect of the Cottian Alps, but after the death of the majority of their pastors from the plague in 1630 and their replacement by French ministers, French was substituted for Waldensian. Schools were to be found in all Waldensian communities as early as 1699, and in the eighteenth century a Latin school was founded at Torre. The period of the Enlightenment was as prejudicial to religious life in the valleys as elsewhere, nor was there a revival of spiritual life among the Waldenses until the third decade of the nineteenth century. With the proadoption of the act of emancipation in 1848 the Waldenses not only recovered liberty, but opened to fresh opportunities.

At the first synod (Aug. 1-4, 1848), the evangelization of Italy was assumed as an aim, and the resolve was made gradually to replace French by Italian as the language of instruction and worship. In 1855 a Waldensian theological school was founded at Torre Pellice, but was transferred to Fiumana in 1860. At the synod of 1855 the confusion of 1655 was revived and a new constitution was adopted. The Waldensian Church is now an Italian church, and makes a Protestant propaganda not only throughout Italy, but also among Italian emigrants to America. The Waldensian colonies in Germany soon lost all distinctive characteristics. In Wurttemberg all the Waldensian congregations became incorporated in the national Lutheran Church in 1823, and in only two localities in Wurttemberg, Francke-Steree and Neu-Herzogen, does the Waldensian dialect partially linger to the present day. (H. BRONNER.)

VI. Present Conditions: The conditions of the Waldenses on the eve of their emancipation in 1848 were most precarious. Although not persecuted openly by sword and fire, they were subjected to many wrongs and indignities. They were excluded from practicing any liberal professions, such as those of medicine or law, and the humbler trades alone were open to them. Children under 14 years of age were frequently abducted; the *Affaire* in universities were closed against students from the valley; and Waldensian conscripts were kept in the lowest ranks. It was forbidden to open new places of worship; most of the cemeteries were unenclosed. The ownership of books circulating among them was very strict, and the Waldenses were prohibited from setting outside of their own narrow valleys.

The act of emancipation, promulgated Feb. 17, 1848, by King Charles Albert, brought this intractable state of affairs to a close and granted the Waldenses all civil and religious liberties, thus marking the dawn of a new epoch in their history.

In their native valleys the number of the Waldenses has not increased because the poverty of the soil and unfavorable economical conditions, as well as new opportunities, have driven thousands to foreign lands, but their social and intellectual conditions are far better than before 1848. They pride themselves on saying that no Waldensian man, woman, or child over six years of age is illiterate, and that no beggar is to be seen in their valleys. Through the interest of General John Charles Beck with (q. v., Appendix) a school is in the time the Collegio Valdese in Torre Pellice. Founded by William Stephen Gilly, a native of the valley, who paid a first visit to the Waldenses in 1825, and whose *Narrative of an Excursion to the Mountains of Piedmont* found widespread interest and gained to the cause Beckwith, who must be regarded as their greatest benefactor. He settled among them in 1841, and, after a most useful career spent in their behalf, died in Torre Pellice July 10, 1862. The Collegio Valdese, where boys and girls are admitted when they are through with the elementary schools, and where they receive instruction for eight years, opens the way to all the university courses. There are now about one hundred students with a staff of eight professors, and the institution is recognized by the Italian government. Torre Pellice is the capital of the Waldensian valleys, not only because the college is there, but also because there is the largest church, and in that city there is held every year, during the first week in September, the General Synod of the Waldensian Church. The house where the synod meets was built in 1839, when the Waldenses celebrated the bicentenary of the "detestable return" of their forefathers to their native valleys, and to its erection King Humbert I. of Italy contributed personally \$1,000. There is the synod hall, the library, which has over 40,000 volumes, many of them rare and valuable; the museum of Waldensian history, with interesting relics; the offices of the ruling body of the Church, called *La Venérable table vaudoise*; and the offices of the



Waldensian historical society, an institution founded in 1880. From the college many young men have gone forth, entering various branches of activity. Lawyers, physicians, professors, business men, and officers in the army and the navy may be found in many cities of Italy who have had their early training and inspiration at this institution.

The valleys are also the center of a great philanthropic activity. There are two general hospitals, one at Roncato, in the Val San Martino, and a larger one in Torre Pellice, toward whose erection even Count Alexander I. contributed. The orphanage for girls in Torre Pellice can accommodate forty-five inmates, and in Lavagna San Giovanni is the only home for incurable in Italy. It was founded some twenty years ago, and has accommodations for fifty patients. The conditions for the admission is that the patients be of legal age, of sane mind, and that the patients be recommended by other hospitals.

3. Philanthropy. The institution makes no distinction of nationality or creed, and patients come even from Switzerland or from Sicily. The orphanage for boys in Turin has thirty inmates, the homes for the aged in San Gerardo and San Giovanni contain some fifty people, and the deaconess' institute in Turin, the aim of which is to train nurses for hospitals and kindred institutions, has a good number of pupils. All these institutions are partially endowed and supported by the voluntary contributions of the Waldenses.

The Waldensian valleys, which form the first of the seven districts into which the whole Waldensian Church is divided, have seventeen churches with nineteen pastors: Pral, Roderetto, Massello, Perone-Maullia, Villanova, Pinna, San Giacomo, Fransillo, Prapertina, Pinerolo, Torpè, Lucente, San Giovanni, Turin, Villar Pellice, Bobbio Pelice, Bora, and Anagnina. The latest statistics for the valleys give 19 pastors, 190 teachers, 3,852 children in the Sunday-schools, 12,213 church-members, and 96,490 francs as church contributions. French is spoken as well as Italian by the Waldenses, and two weekly papers are published in Torre Pellice, *L'Espresso delle vallées* and *L'Espresso alpino*. In the Italian Parliament one of the members is a Waldensian.

On account of the knowledge of French which every well-educated Waldensian possesses, it was natural, after the narrow limits of their valleys had been thrown open by the act of 1848, that they should make their way toward France in order to better their personal conditions.

4. Waldensians. Very few settled in the great cities of the Alps—Turin, Lyon, and Geneva. Many a Waldensian who has been unable to find work in his native valley has sought employment in the great cities of France.

Thousands of Waldenses have sought employment in the great cities of France. Many a Waldensian who has been unable to find work in his native valley has sought employment in the great cities of France. Many a Waldensian who has been unable to find work in his native valley has sought employment in the great cities of France.

forerunners, in 1689, from Pragins for their native valleys. In Martini the Waldenses attend the French Reformed churches, in Nivo, there is a strong Waldensian church with a pastor from the valleys.

It was, however, across the ocean that the Waldenses had to develop the energies of their race and build up strong colonies. In 1830, through the interest of Frederick Henry Paulsson, chaplain of the British embassy in Montevideo, a group of Waldensian families settled in Uruguay and founded Colonia Valdense. They were followed by others, year after year, so that there are now no less than seven regularly organized churches, five in Uruguay and two in Argentina, viz.: Colonia Valdense, Comodoro Rivadavia, Bolsones, Lavalla, San Salvador, Tarrinas-Riachuelo, and Uru. The latest statistics for the seven colonies give 7 pastors, 1,718 church-members, 668 Sunday-school children, and 42,242 francs as church contributions. A college, called Liceo Valdense, has been founded in Colonia Valdense, with forty-two Waldensian students, and the institution is helped in part financially by the government of Uruguay and South Guy. Many groups of Waldenses, amounting altogether to more than 150 families, are scattered throughout Argentina and Uruguay, and are visited periodically by the pastors. A monthly paper is published in the United States to keep the people together. In the United States there are three colonies distinctly Waldensian: at Wolf Ridge, near Gainesville, Tex., with some ten families; at Walden, N. C., founded in 1891, with 42 families and over 200 people; and at Mount St. Agatha, N. C., founded in 1888. Through hard work and perseverance these families are now in prosperous circumstances. They have joined the Presbyterian Church, although the services in the churches at Walden and Mount St. Agatha are still held in French. Groups of Waldensian families are to be found in Chicago, California, and elsewhere, and there are four families at Hawthorn, near Ottawa, Canada. In New York, where there are no less than 300 of them, mostly young men and young women, they have organized the Groupe vaudois and meet regularly for their services on Sunday afternoons. They have a pastor from their valleys. There are, altogether, no less than 12,000 Waldenses outside of the valleys of Piedmont.

General Bowditch is to be considered the promoter of the missionary work of the Waldenses. Having long been convinced that the Church of the valleys was the divinely protected instrument for giving the Gospel to Italy, as soon as the political restrictions that had been so long imposed upon the Waldenses were removed, **6. Missionary work.** The first step taken by the Waldenses in this new field was to erect a beautiful church in Turin in 1853, having secured permission to build through Count Cavour, who was their friend. The clerical party strongly opposed such a grant, and it was for the Waldenses the first vic-

timous of the Waldenses. The first step taken by the Waldenses in this new field was to erect a beautiful church in Turin in 1853, having secured permission to build through Count Cavour, who was their friend. The clerical party strongly opposed such a grant, and it was for the Waldenses the first vic-

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tery in the enjoyment of their newly acquired religious liberty. The Waldensian church of Turin has two pastors and 200 church-members, and contributes yearly 5,000 francs. About the same time a station was begun in Florence under the charge of two pastors, but the grand duke of Tuscany promptly banished those brethren, while seven persons found by the police studying the Bible in a private house were called for a year. As soon as Tuscany became part of the united kingdom of Italy, however, the work was resumed, and the Waldensian faculty of theology which had been instituted in Torre Pellice in 1850, was transferred to Florence in 1850 in the famous palace that belonged formerly to Cardinal Salinari, and which has been secured through the interest of the minister of the Scotch church in Lefflore.

There are now two Waldensian churches in Florence (one of which is self-supporting), as well as the theological faculty with three professors and some ten students. The curriculum is for three years; then the students usually take a post-graduate course in some foreign university, or at Edinburgh, where they receive a scholarship; at Berlin, where a bursary is provided by the Holy Roman Empire; or at Geneva.

7. Waldensian families. In Florence, after the care of an older pastor, the candidates to the ministry are educated at the age of twenty-five. In Florence, in the name Palazzo Salinari, is the printing-press of the mission work of the Waldenses, known as *La Tipografia Chiovanna*, which publishes a monthly religious magazine, *La Rivista cristiana*, and supplies the churches with religious literature. In fifty years the society has circulated about 100,000 books or tracts, 2,000,000 religious almanacs, and 2,773-600 Bibles. New Testaments, and portions of the Scriptures.

In 1860, when southern Italy and Sicily, under Garibaldi, became part of the united kingdom of Italy, work was begun in Naples, Palermo, and Messina with much success by Rev. Giorgio Appia, a Waldensian pastor, who later became minister of a Lutheran church in Paris, and after the war of 1860 was stationed in Milan and Venice. When the Italian troops entered the city of Rome, Sept. 20, 1870, a Waldensian colporteur was with them with copies of the Epistle of St. Paul to the Romans; and on the following Sunday the first Protestant service in Rome in the Italian language was held in a private house by Matteo Prochet (q. v.), president of the Waldensian committee on missions. On Nov. 25, 1881, a beautiful church on the Via Nazionale was dedicated. It can accommodate 400 people, and the congregation is self-supporting. In 1911 a second Waldensian church in accommodation 1,200 people was built in Rome across the Tiber, through the generosity of a wealthy American lady. In Rome are the headquarters of the missionary work of the Waldenses, and there is published the largest Italian Protestant paper, *La Luce* (10,000 copies weekly), which reaches many Italian immigrants in America. An itinerancy was re-constituted in southern Italy and Sicily, the work of the Waldensian church in those parts of the country has been especially suc-

cessful, and many day schools, evening schools, and Sunday-schools have been established. In Ferrara (Cattolans) such schools provide for 200 children, in Piacenza (Sicily) for 200, in Vittoria (Sicily) for 200, in Bari (Sicily) for 700, in Grotte (Sicily) for 500, in Palermo for 200, etc. The work of the Waldensian Church has been especially successful in the cities of Turin, Genoa, Milan, and elsewhere, therapeutic and orphanages have been instituted in Piacenza, Turin, Genoa, Milan, and elsewhere.

8. Home for Boys. Founded in Rome by Mrs. Elise Gouli, wife of the physician of the American embassy, under the care of the Waldensian Church, can accommodate fifty or sixty boys, the Casa di Home for Girls in Florence has some 150, the Ferretti Home for Girls in Florence has 60 inmates, and the Boyce Memorial Home for Girls in Bordighera has 40 or 50. Moreover, in all the principal cities of Italy, in connection with L'Union internationale des amies de la jeune fille, homes, called Foyers, have been opened to protect and help girls who would otherwise easily become the victims of the white slaves.

Along temperance lines the Waldensian Church has started a strong movement in Italy and publishes a monthly paper advocating temperance, *How social*. The latest statistics for the mission field give 69 pastors, 18 evangelists, 9 teachers, 93 workers, and 12 colporteurs, or a total of 136 workers; 851,000 church contributions, 12,000 church-members, and over 200 churches or stations, including one in Malta, two in Egypt, and one in Abyssinia. The missionary work of the Waldensian Church, in number of churches and stations, is now six times larger than the mother church in the valleys of Piedmont. The churches in the principal cities of Italy are already self-supporting.

On account of the hundreds of thousands of Italian immigrants who come to America every year, some of them belonging to those churches or having been brought up in those schools in southern Italy or Sicily, the influence of the work is felt in this country. There are already 235 Italian Protestant churches in the United States and Canada, connected with various denominations, and having a total membership of no less than 12,000, some 100 of these churches having been started by Protestant immigrants or having been ministered to by immigrants.

9. Missions. by pastors or missionaries from Italy. About 80 pastors, missionaries, and colporteurs are at work among the Italian immigrants in America who were formerly connected with the Waldensian Church. The congregation of Genoa (Sicily) alone has started, through its members, more than thirty churches in the United States. On the other hand, Italian immigrants returning to their native villages and towns in Italy are very often the means of initiating religious movements. Already 10 missionary churches under the care of the Waldenses have been organized in that way and through such agents. The Waldensian Church is not directly engaged in missionary work in heathen countries, although no less than 12 Waldenses,



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(1875-78); and pastor of the First Church, Hartford, from 1879, being made emeritus in 1882. He was a copious member of the American Board of Commissioners for Foreign Missions after 1877, and was on the commission to prepare the Congregational creed (1883). He wrote: *Felix Ikon of God* (1881; three sermons); *History of the First Church in Hartford, 1633-1883* (Hartford, 1884); *Thomas Hooker, Founder, Demosel* (New York, 1891); *Some Aspects of the Religious Life of New England* (1897); *Canon Letters*; *Selected Sermons of Rev. Daniel Wadsworth, with Notes* (1894); and issued a large number of individual sermons.
Bibliography: *Congregational Year Book*, pp. 45-48, Boston, 1907.

WALKER, WILLIAM: Scotch Anglican; b. at Invermay (17 m. n.w. of Aberdeen), Aberdeenshire, Nov. 3, 1817. He was educated at King's College, Aberdeen (M.A., University of Aberdeen, 1840), and was ordained deacon in 1842 and ordained priest two years later; was curate of St. Andrew's, Aberdeen (1842-44); rector of Monymusk, Aberdeenshire (1844-1900); and dean of Aberdeen and Orkney united diocese (1896-1906). He has written: *Lives of Bishop John and Dean (Edinburgh, 1878); Memoirs and Sermons* (1880); *Lives and Times of the Bishops of Aberdeen* (Aberdeen, 1882); *The Kings of Israel* (London, 1882); *Lives and Times of Bishops John and James Aberdeen* (1887); *Reminiscences of Three Churches* (Primas C. H. Terrot, Bishop M. Russell, and Professor G. Gray; Edinburgh, 1893); and *Epochs of Scottish Church History* (1897).

WALKER, WILLIAM DAVID: Protestant Episcopal, missionary bishop of North Dakota; b. in the city of New York June 29, 1839. He was graduated from Columbia College, New York City (1861), and from the General Theological Seminary (1862), as deacon; he took charge of Calvary Chapel, New York City (1862); was ordained priest (1863); remained in charge of Calvary Chapel until Feb. 1, 1884, when he resigned to enter upon his episcopate, to which he had been consecrated in Dec. 1883. In the exercise of his ministry in Dakota he was the originator of the "cathedral era," by which the services of the church are carried to places where they would not otherwise be rendered.
Bibliography: W. S. Terry, *The Episcopate in America*, p. 261, New York, 1895.

WALKER, WILLISTON: Congregationalist; b. at Portland, Me., July 1, 1860. He was educated at Amherst College (A.B., 1883), Hartford Theological Seminary (graduated, 1886), and the University of Leipzig (Ph.D., 1888); was associate in history at Bryn Mawr College (1888-91), professor of German and Western church history in Hartford Theological Seminary (1893-1901); since 1901 he has been professor of ecclesiastical history in Yale University. He has written: *The Fortunes of Bishop Foster under Philip Augustus* (Leipzig, 1888); *The Councils and Platforms of Congregationalism* (New York, 1893); *A History of the Congregational Church in the United States* (1895); *The Reformation* (1900); *Ten New England Leaders* (Boston, 1903); *John Calvin* (New York, 1906); and *Great Men of the Christian Church* (Chicago, 1906).

Waldenstroem Walpurgis

WALL, WILLIAM: English divine; b. in the neighborhood of Sevenoaks (20 m. s.e. of London), Kent, Jan. 6, 1646-47, d. at Shobham (17 m. e. of London) Jan. 13, 1727-28. He was educated at Queen's College, Oxford (B.A., 1667; M.A., 1670); became vicar at Shobham, 1674; and rector of Mid-ton-ant-Cranston, 1708, the same year becoming chaplain to the bishop of Rochester. He is justly famed for his works on infant baptism, with which *The History of Infant Baptism* (2 parts, London, 1705, 2d ed., 1723), new and best ed., combining J. Gale's *Reflections on Mr. Wall's History* and Wall's *Defense*, by H. Cotton, 4 vols., Oxford, 1836, 2 vols., 1862, reprinted, 1893; *A Conference Between Two Men that had Doubts about Infant Baptism* (London, 1706, frequently reprinted); and his *Defense of the History of Infant Baptism* (London, 1720), usually reprinted with Gale's work and the *History*. He wrote also *Critical Notes on the New Testament* and the Old, 2 vols., London, 1710-16.

Bibliography: A. Crosby, *Hist. of the English Baptists*, 1, 6, 161, 17, 18, 44, 4 vols., London, 1750-51, 1812, 2d ed., 1777.
WALLACE, ALEXANDER GILFILLAN: United Presbyterian; b. at Bridgeville, Allegheny County, Pa., Mar. 2, 1829. He graduated from Jefferson College (B.A., 1847) and from Allegheny Theological Seminary; was pastor of the United Presbyterian Church at Bethel, Pa., 1854-68, at New Brighton, 1869-84, and at Sewickley, 1889-93; has been clerk of the United Presbyterian Assembly since 1888, and secretary of the Board of Church Extension of his denomination since 1870; he was also editor of *The Allegheny Reporter*, 1889-90, temporary professor in Allegheny Theological Seminary, 1887-89, and was editorial writer, then associate editor, and finally has been senior editor of *The United Presbyterian*, since 1888. He has written *The Scotch and Scotch-Irish in Colonial America* (1900).

WALLACE, WILLIAM: Presbyterian foreign missionary; b. at Santa Fe de Bogotá, United States of Colombia, Aug. 6, 1864. He studied at Washington and Jefferson College (B.A., 1882), Western Theological Seminary, 1884-88, and Union Theological Seminary, New York, 1888-89, having received his theological degree, 1888-89, having been pastor at St. Peter, Minn., 1889-90; missionary superintendent at Zacatecas, Mexico, 1890-92; and became director of the theological seminary at Toluca, 1893; was superintendent of missions for Guerrero, Mexico, 1894-96, and for Sinaloa, 1897-1907; and has been president of the Presbyterian College and Seminary at Coyuca since 1907. He is the editor of *El Reformador*, the organ of the Mexican societies of Christian Endeavor, and assistant clerk of the general synod of the Presbyterian Church in Mexico.

WALLOON CHURCH. See HOLLAND, L. I.

WALPURGIS, wãl'purgis (WALDBURGIS, WALPURGA, WALBURGA): German saint; 2, at Eisackstein (22 m. s.w. of Nuremberg) before 786. The sister of Willibrod, the first bishop of Eichstätt, and of Willibrod, the founder (c. 751), first abbot of the double monastery of Heilsbrunn, the west to

Walsh

Germany about 750 and became abbot of the cloister on the death of her brother in 761. Her remains were removed by Bishop Otgar (847-880) to Eichstätt, and by her tomb arose the foundation of St. Walpurgis which Bishop Heribert formed into a monastery in the eleventh century. In 983 Bishop Erchanwald carried some of her relics to the monastery of Meinhart, north of Dusseldorf. Several festivals were celebrated in her honor: Aug. 4 as the day of her leaving England; Feb. 25 as the day of her death; and May 1 (the date of an earlier non-Christian festival, marking the commencement of summer; it is on this date that, according to legend, the witches have their annual assembly).
(A. HAVICK.)

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Schwartz, 1898, *Evangel. N. 9*; Schott, *KD*, II, 249; *Heuss*, *Zeit.* 1, 57-59.

WALSH, JAMES HORNBIDGE: Church of Ireland; b. at Caberston, Mullingar (47 m. w.n.w. of Dublin), Ireland, Apr. 13, 1837. He received his education at Trinity College, Dublin (B.A., 1859; M.A., 1864; B.D., 1872; D.D., 1876); was made deacon, 1860, and priest, 1861; was curate of Dundrum, 1860-61; of St. Mary, Limerick, 1861-64; and of St. Stephen's, Dublin, 1864-66; rector of Chapel Barrow, Limerick, 1867-70; of St. Stephen's, Dublin, 1871-1898, serving meanwhile as assistant to Archbishop King's divinity professor, 1874-88, canon of Christ Church, Dublin, 1893-1905, chancellor of Christ Church, Dublin, 1905-09; as presbyter of Crough in Limerick Cathedral, 1870-1905, and as private and examining chaplain to the bishop of Limerick, 1899-1905. In 1906 he became dean of Christ Church, Dublin.

WALTER OF ST. VICTOR: French theologian of the twelfth century and prior of the monastery of St. Victor. Nothing is known concerning him except that he wrote an impassioned attack on the monasticism of his time, his work usually being termed *Quæstio novem scripta* before the frequent designation, after a sentence in the introduction, *Contra quatuor falsas Propositiones*, is incorrect. According to internal evidence, he wrote between 1180 and 1191, but of the other works attributed to him only the *Magister Walteri dialogus quatuor quæstio* *magistri Hugo de anima Christi* can be ascribed by him. The *Contra hereses* is instructive for the history of the conflict aroused by the rise of a scientific theology based on dialectic methods. In the Christology of his opponents Walter discovered the Nestorian heresy; in their interpretation of the incarnation they denied the possibility of a change in the Godhead, assuming that the Logos, whom hu-

manity they doubted, had for purpose of revelation assumed the man Jesus like a parasite. Their wavering and unclear theories were offensive to Walter, who held, with the Fathers, to one person and two natures, and maintained that Christ as God was born of the Father and as man of the virgin, and yet was one person.

Walter was in accord with the satisfaction theory of Anselm, but rejected Berengar's Eucharistic doctrine and he also taught the doctrine of the immortality of the soul. Philosophy and dialectic, he held, came from the devil, and his opinion of scientific theology was equally uncompromising; his own solution of all problems being authority. Large portions of his chief work are contained in *MPL*, cent. 11, 300 sqq. (H. Schenke.)
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WALTER, vulgus, FRANZ XAVER: German Roman Catholic; b. at Ansbach (20 m. e. of Nuremberg), Bavaria, Feb. 7, 1870. He was educated at the University of Munich (1888-93; Th.D., 1890), where he became private-doctor in 1890; in 1903 he was called to Strasbourg as professor of moral theology, but in the following year returned to Munich in a similar capacity, which position he still holds. He has written: *Das Eigenwort nach der Lehre des heiligen Thomas von Aquin und des Scolasticismus* (Freiburg, 1889); *Sensibilität und Moral* (1890); *Die Propheten in ihrem sozialen Beruf* und die *Wirtschaftslehre ihrer Zeit* (1900); *Sociologismus und moderne Kunst* (1901); *Der Absolute und konventionelle Begriffsbildung der Philosophie des Hypnotismus und Spiritismus* (Paderborn, 1904); *Theorie und Praxis in der Moral* (1905); *Kriticismus, Sociologismus und Christismus* (Munich, 1906); *Primat, Bräutigam und Erbschaftspracht des Priesters* (1907); *Die soziale Erziehung der Jugend* (1908); *Das kirchliche Leben und seine Bedeutung für die Kultur und soziale Wohlfahrt der Gegenwart* (1908); and *Der Leib und sein Recht im Christentum* (1910).

WALTER, JOHANNES WILHELM VON: German Protestant; b. at St. Petersburg, Russia, Oct. 26, 1876. He was educated at the universities of Dnepropol (1894-96), Leipzig (1899-1900), and Göttingen (1900-01); became private-doctor for historical theology at Göttingen (1901); and extraordinary professor of church history at Breslau, 1903. In theology he belongs to the modern positive school, and has written: *Das Leben Roberts von Leibniz* (Göttingen, 1901); *Die ersten Wunderprediger Friedrichs* (2 vols., Leipzig, 1902-06); *Das Wesen der Religion nach Erasmus und Luther* (1905); *Die Abolition des Christentums und der Mission* (1906); *Frauen von Antien und der Kirchensystem Christi* (1910); and *Propheten und Prophetentum in der Geschichte des Christentums* (1911); and edited *Erasmus de liberario Johanne* (1910). He is also editor of *Die Theologie der Gegenwart* (1907 sq.).

WALTERS, CHARLES ENSOR: English Methodist; b. at Milborne Port (10 m. s.e. of Salisbury), Wiltshire, Dec. 13, 1872. He was educated at

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Wesleyan Theological College, Richmond, Surrey (graduated, 1866); became assistant to H. P. Hughes in the West London Mission, of which he was chosen superintendent on the death of Hughes in 1902. In 1900 he was elected a member of the St. Pancras Borough Council, and from that year until 1902 was chairman of the Public Health Committee, while in 1898 he was made a member of the St. Pancras Vestry and local manager of the London School Board. He is editor of *The Advocate*.

WALTHER, CARL FERDINAND WILHELM. German-American Lutheran, founder of the Synod of Missouri (see LUTHERANS, III, 5, 11); b. at Langenbuchheim near Waldernberg, 47 m. s.e. of Leipzig Oct. 25, 1811, d. at St. Louis, Mo., May 7, 1887. He was educated at the University of Leipzig (1828-31); was private tutor at Cades, Missouri (1834-38); and pastor at Rebasendorf for a year (1837-38). His firm orthodox and resistance to the rationalism prevailing about him, combined with the hopefulness of his endeavors to reform the moral and spiritual life of his congregation, led him to join the company of emigrants led by a pastor named Stephan. Early in 1839 he reached New Orleans, and by February the party, which numbered about 800, reached Missouri, some settling in St. Louis and the remainder in Perry Co., Mo. But before many months it was found that Stephan was unworthy of confidence, and it was mainly through the efforts of Walther that his wavering comrades regained their courage. In Feb., 1841, he was chosen pastor of the Lutheran congregation at St. Louis, and in Sept., 1844, began to edit the semi-monthly *Der Lutheraner*. The next step was the foundation of the Synod of Missouri, and after a preliminary session at Fort Wayne, Ind., the first convention of the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States was held at Chicago in Apr., 1847. The synod took charge of the educational institution which had been founded at Altenburg, and in 1849 transferred it to St. Louis, Walther becoming the directing professor of the theological seminary, though his old congregation insisted that he should preach three annually and exercise a general supervision over it.

Walther now became involved in a controversy with Lebe (qv.), who was in sympathy with the democratic organization favored by the head of the Missouri Synod, and in 1851 this body determined to send Walther and Wykesen as delegates to Germany to seek to avoid any possible schism. Lebe and Walther, together with one or two less important members, joined with one or two less important members, as noted in the text, and returned under Wilmann.

WALTHER, RUDOLF. See GREYBORN, RECTOR.

WALTHER, WILHELM MARKESS. German Evangelical, b. at Ockhausen (60 m. n.w. of Hamburg) Jan. 7, 1846. He received his education at the universities of Erlangen, Marburg, and Göttingen, 1865-70; was pastor in his native place, 1870-95; and then took his present position of professor of church history and the history of dogma at the University of Bonn. He has given especial attention to the history of the final period of the Middle Ages and of the Reformation. Among his published works are: *Luther vor dem Reichstagen der Germanen* (Hamburg, 1887); *Luther und sein zeitgenössischer Geist* (4 parts, Halle, 1888-92); *Die Früchte der römischen Botschaft* (Bremisch, 1888); *Die Bildhauerarbeiten des Mittelalters* (3 parts, Leipzig, 1893); *Die Bedeutung der deutschen Reformation für die Geschichte unseres Völkertums* (1894); *Mitteilungen aus dem Bereich der wissenschaftlichen Sinnes* (1897); *Ein Merkmal des Schutzes* (1898); *Das Zeitalter des heiligen Geistes nach Luther und nach moderner Scholastik* (1899); *Auf der Höhe des Christentums für die christliche Gemeinde gepredigt* (1901); *Das Erbe der Reformation in der Gegenwart* (3 parts, 1903-05); *Devotion Luther, eine Auslegung römischer Misset* (1904); *Für Luther unter dem Handhabe der Apologie Luther und der Reformation des römischen Anhangs gegenüber* (1905); *Das Christentum und die römische Christenheit* (Wien, 1906); *Historisch VII. von England und Luther* (Leipzig, 1906); *Pauli Christentum, eine Exposition* (1906); *Der Herrweg der deutschen Reformation* (1906); and a number of volumes of sermons. He has also contributed to the Weimar edition of Luther's works (vols. xix, xxii).

WALTON, BRIAN. English Biblical scholar, b. at or near Seymour or Sumner (31 m. n.e. of York), Yorkshire in 1870, d. in London Nov. 29, 1961. He was educated at Cambridge (B.A., 1912-20; M.A., 1922; D.D., 1929); was curate and also schoolmaster in Suffolk; in 1928 became rector of St. Martin's, Oxford, to which was joined in 1938 the rectory of Sandon, Essex, at which time he was perhaps chaplain to the king and prebend of St. Paul's; in 1941 he was distinguished of both rectories, being promoted for "his noble traits and people in devotion"; and in the next year was imprisoned; he fled to Oxford, and there formed the nucleus of the great polity (see BRUCE, PETER, IV.), by which he was imprisoned himself. After the surrender of Oxford (1945), he went to London with the materials he had collected, and in 1952 published

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WANDALBERT. von Götting. Ecclesiastical author and monk of Prüm (a monastery 28 m. n.w. of Trier); b. in 818; d. at Prüm after 850. His life at the monastery fell under the third abbot, Markward, but prior to that it is practically unknown, though it is possible that he was born in France. His literary activity must have begun when he was young, since his earliest poems could hardly have been issued from the cloister, which he entered at least as early as 829. Markward urged him to work over and continue the early "life" of St. Goar (qv.), out of which arose the *Mimesis S. Goari* (qv.) (with the *Vita* in two books, Mainz, 1489; taken later into *ASM* and *ASB*). Wandalbert's second work was his *Martyrologium* (first printed 1563 with the works of Bede, to whom it was long in part attributed; it is in L. O'Kelly, *Spicilegium*, v, 395 pp., 12 vols., Paris, 1655-77; in 2d ed., it is 38 pp., 12 vols., in *MFL*, text; and in *MFL*, *Text*, Lat. ed. Cur. d. (1864), 567 pp., written in verse and completed about 850. For this he drew largely upon martyrologia, especially that of Bede; but much of it is original. The prologue in prose describes the different forms of verse employed by the author. This is followed by six typical poems, an invocation to God, beseeching the ability properly to praise the saints, then by an address to the reader admonishing him to emulate the virtues of the saints. Then follow dedications to the Emperor Lothar and his friend Ulrich, an outline of the work and a survey of the divisions of the year. Beginning with January, the work contains accounts of one or more saints for each day throughout the year. The *Martyrologium* closes with two hymns to Christ, the crucifixion, and a hymn in Sapphic measure to all the saints. Connected with this work are poems in hexameter on the months and their signs, and on the various agricultural, pastoral, and horticultural occupations, and a poetic account of creation. These poems, which imitate the ancient classics, exhibit lines of poetic genius that of painstaking effort at artistic writing. (A. HAUCK.)

WANDERER, JOHANN. German Lutheran musician and writer of hymns; b. near Coa, a small Thuringian village, 1586; d. at Torgau (31 m. n.e. of Leipzig) perhaps Mar. 25 (at least before Apr. 25), 1670. In 1624 he was at Torgau as bassist to Frederick the Wise, and during the same year he assisted Luther at Wittenberg in adapting the old music to Lutheran requirements, the results, first used in Luther's *Deutsche Messe*, appearing in the *Gesänge* generally (Wittenberg, 1624), while Walther himself attended the first German celebration of the Holy Communion, as entrusted by him and Luther, at the Wittenberg Stadtliche on Oct. 20, 1625. In 1628 Walther was appointed choirmaster by Elector John of Saxony, and eight years later he was made singing master to the school at Torgau. He went to Dresden in 1548 as choirmaster to Elector Maurice of Saxony, and in the choirmaster to Elector Christian, whom he returned Aug. 7, 1554, was pensioned, whereupon he returned to Torgau and there passed the remainder of his life. Walther's musical settings were for church, not congregational, singing. In the *Deutsche Messe* his part was the response of the choir and congregation, while Luther prepared the portions to be sung by the pastor. Walther also made two settings (in 1620 and 1622) for the passion music from Mattheus and John. His hymns, too in number, appeared chiefly in the *Christliches Kinderlied* D. Martin's *Liedert* (Wittenberg, 1666) and are conveniently collected by P. Wanderskiöld, *Das deutsche Kirchenlied*, III, 187-206, nos. 218-223 (3 vols., Leipzig, 1944-71). Two of these have been translated into English: "Herrlich lobt ihr mich, mein Gott!" by A. T. Russell as "O God, my Rock, my heart on Thee";

WALDENSTROEM TO WAYLAND THE NEW SCHAFF-HERZOG 260

and the far more popular "Herrlich ist nicht erfunden" by Miss Susanna Wislitzsch as "Now is my joyous heart would sing," by B. H. Kennedy as "Soon will the heavenly Bridegroom come," by M. Loy as "The Bridegroom soon will call us," and by Miss H. E. Cass as "Leap forth, my heart, rejoicing," together with one or two less important versions.

WANDERER, JOHANN. *Wanderey*, pp. 121-132; Wachenstein, as noted in the text, and *Wanderer* under Wilmann.

WALTHER, RUDOLF. See GREYBORN, RECTOR.

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RELIGIOUS ENCYCLOPEDIA Wandering in the Wilderness

REPRODUCTION: C. Oudin, Commentaire de archeologie...
REPRODUCTION: J. G. Y. Oudin, Commentaire de archeologie...

WANDERING JEW: A legendary character...

WANDERING JEW: A legendary character doomed to wander over the earth till the return of Christ. The story of the Wandering Jew is not, as has been plausibly supposed, a primitive Christian legend...

with the story of the Wandering Jew, while still other common traits occur in the legends of "diabolus John's" etc. Yet in its main outline the story of the Wandering Jew is so distinctive that it must be regarded as the independent invention of an individual.

WANDERING IN THE WILDERNESS

The Band Narrative (1). Methods of Studying the Narrative (1-5). The Four Main Narratives (1-4). Passages of the People. Other Tribes (4).

The accounts of the wandering of the Hebrews in the desert are contained primarily in the books of Exodus, Numbers, and Deuteronomy. Ex. xv, 22 tells of the start from the Red Sea, and the 1 of the arrival at Sinai; then the narrative of the wandering is interrupted by the collection of laws, except for the golden calf episode in Ex. xxxii, xxxiii, xxxiv. It takes up and covers the territory of Moab, and Num. xxxiii, contains a statement of the journey from the Red Sea to the plains of Moab. Further, in Deut. 1, 2, 3 it is a résumé of the events occurring on the march from Horeb to the Arnon, while 6-9 reviews a fragment of the journey and the operation of the Levites. Outside the Pentateuch are only short references to the wandering (Josh. xiv, 7-8; Judges xi, 16-17; in the prophetic books and the Psalms, particularly Ps. lxxviii), which, however, in the main depend upon the accounts in the Pentateuch but present some singularities. In the present form the Pentateuch contains about fifteen narratives of events during the wandering, excluding parallels, eleven of which deal with the mutiny of the people against Moses or Yahweh, in eight cases punishment follows in four cases the murmuring ends in gifts from Yahweh; two accounts of accidental war occur (Ex. xvii, 8-16; Num. xii, 1-5). Deuteronomy views the events of the journey from the point of view of education; Amos regards the period as one of special favor from Yahweh; Hosea dates rebellion of the people; the entrance into Canaan, as does Jeremiah; Ezekiel sees in the whole history of Israel, including the desert period, only disregard of Yahweh, which view governs the later historians of Israel, and so they account for the destruction of the

Wandering in the Wilderness THE NEW SCHAFF-HERZOG 262

generation of Moses and Aaron in the wilderness. Some of the accounts suggest that other narratives than those now extant were in the possession of the Hebrews and embodied Yahweh's providence (to Deut. viii, xxx; Jer. ii, 1; Judges v, 11); the account of a holy war appears only in Ex. xvii, 8-16; Num. xxi, 1-3; but this idea influenced mightily the early religion of Israel.

It has long been the custom, and this custom is still followed in part, to employ these sources, as well as accounts in early and late literature of places and names, partly in a harmonistic method, using historical, geographical, and etymological learning, as through the tracing of the journeying. 2. Methods presented no difficulties of moment, especially in the case of the Pentateuch, and without making clear the details of the journeying, by seeing now upon this and now upon that name which sounded like the Hebrew name in the narrative, the material was used as if elastic to produce what was hoped to be a satisfying result; the processes of literary and textual criticism not being employed. Indeed, the question was not so much whether the conditions for the wandering of so numerous a people with all their possessions really existed. The newer method is to take account of the various threads and sources, to investigate the character of each, to take into consideration investigations into the natural conditions presented by the region, and so to reach conclusions which satisfactorily meet the case.

Yahweh (iv, 8-9): in xiv, 25 the people are commanded to return into the wilderness, while the people were detained in their attempt on Canaan; Num. xi, 10 shows the people again in Kadesh, where Miriam died, after which the people go by way of Edom to the Arnon (Num. x, 14-21, xii, 4-9, 12-20). The Deuteronomist (6-8, 23) gives a short review of the course from Horeb to the Arnon, and (ix, 22) recalls Taberah, Massah, and Kibroth-ta'avaresh. The indications of the narrative of P are clearer. From Elim "all the congregation" went into the wilderness of Sin (Ex. xvi, 1), and then hunger assailed the people; manna and quails were sent them, thence by way of Beberath they passed to the wilderness of Sin (Ex. xvii, 1, xix, 1), the separate stations not being named. After the giving of the law, they depart from the wilderness of Sinai, and twelve spies are sent forth, go from the wilderness of Sin, swing northward by way of the entrance to Horeb, and after forty days return to the wilderness of Paran. At their report the assembly expresses its disappointment in an outbreak against Moses and Aaron. The next rebellion is that of Korah against the exclusive priesthood of the Levites, whose right is vindicated by a miracle of destruction and the heaving of Aaron's rod (Num. xvi, xvii, 1). In the wilderness of Sin the people murmur against the leaders because of lack of water, which is brought them from the rock (Meribah), and thence they proceed to Horeb, where Aaron dies (Num. xxi, 1) and to the territory opposite Jethide (Num. xxx, 1). The omission of the stages of the journey is supplied by Num. xxxiii, which purports to be by Moses (verse 2), and apart from the starting-point and finish, contains the names of forty places, corresponding to the forty years of the wandering, but twenty-two of these are new and do not appear elsewhere in the Pentateuch. Examination shows that the author of this chapter has used the Pentateuch in practically its present form, hence the chapter is one of the latest in the Pentateuch. It appears to be the work of a Jew of Jerusalem of the end of the fifth, pre-Christian century, who used not only the Pentateuch but other sources, involving the journey of others or of himself in that region; and into his account inferences appear to have been made. The stages: From Ramoth to Sinai (9-15); from Sinai to Beberath (16-20), 20b-21a, 20c-21c; thence south to Edon-gader (22-23); and thence north by way of the Wadi 'Arabah to Abeldahab in Moab (26a, 41b-49). From the dating given above, it follows that among the sources this piece takes not the first but the last place among the data for determining the course of the wandering. The attempt must fail which aims to show that a difference among the narratives reflects itself here; that in the first part the catalogue of stations the Jews of P and J are followed in that the Hebrews went in a northerly direction to Moab, while in the second part the notion of P and D is reproduced, viz., that they went by a circuit which took them first southward to Edon-gader. The many new place names stand in the way of reconciliation; moreover, of the forty or more names only about one-fourth may with greater or less probability

wounded and the life and property of non-combatants, warfare is now conducted on more humane principles than formerly. Even Luther regarded robbing and burning as unavoidable. It can not be too strongly emphasized that the only proper purpose of war is to restore peace and reestablish law and order, and that no more damage should be done to the enemy than is necessary for the accomplishment of this purpose. Recent attempts to secure a world-peace by disarmament are based upon economic considerations rather than upon Christian principles.

The early Christians abhorred war, partly on account of a misinterpretation of the words of Jesus to Peter, "for all they that take the sword shall perish with the sword" (Matt. xxvi, 52), partly because military service brought them into contact with many idolatrous rites, and Medii: The State seemed to them an expression of the will of the gods and of its hostility to Christ. In this spirit Tertullian treated the subject (De idol., viii; De fel. et reprob. anim., viii; De res. mil., viii). Nevertheless, in spite of the reigning aversion, many Christians served in the Roman army (Tertullian, *Apol.*, xiii; *Ad Scap.*, iv); and when, under the reign of Constantine, the relation between State and Church became one of intimate friendship and alliance the objections of the Christians to war were gradually silenced. Augustine, who maintained intimate personal and epistolary intercourse with many distinguished statesmen, such as Marcellinus and Bonifacius, considered war a social benefit and military service an employment of a talent assigned to God (*Epist.*, xlvii, of *Rom.*; and *Epist.*, cxxxvii, of *Mar.*). In his book against Faustus (XXII, *tract.*), he writes: "What great task of the Church to convert the Germanic tribes no objections to war were heard. True, its horrors and cruelties were mitigated by the 'Truce of God' (v. v.), the sanctity of sacred places (see *Astruc.*, *Ritur. cor.*), etc. Indeed, the Church instituted the wars of the Crusades, which were regarded as wars of God. Not is the attitude which Luther assumed with respect to the Protestant War and the war against the Turks different in principle from that which the Latin Church originally assumed with respect to the Crusades. In the ancient church the clergy were absolutely forbidden to participate in war; and no one who had served in the army after he had professed Christianity was admitted to holy orders. During the Middle Ages it was not rare to find great generals among the laity. Such a one was Christian of Mainz. After the decay of the feudal system the clergy were freed from all personal military service.

Now that military service is required of all in Germany, the question of military service by clerics has again become a vital one, and has afforded occasion for discussion. It has been urged that military duties are laity-Service, consistent with service in the Kingdom of God, and that the obligations of the young clergyman in his church should take precedence of secular duties. From the point of view

of the Church it is highly objectionable that the work of preparation of the theological student should be unseasonably interrupted by a period of military service, which may prove both expensive and demoralizing. The views favoring those of this article see *Peace Movements*.

(See *Peace Movements*.)

II. Movements and Societies for Relief of the Wounded of War: Field-labor is the German term for voluntary service rendered to combatants in time of war. In its origin it partook of the nature of Christian ministrations, but was also influenced largely by the spirit of secular humanitarianism. The care of the sick and wounded in 1. Origin war presupposes three essential elements:—the existence of a trained and devoted body of voluntary workers, wounded, their harmonious cooperation with the regular military auxiliary department, and the recognition of their moral character by international law. Up to the middle of the nineteenth century the fate of those wounded in battle was pitiful, and even the Crimean War, which witnessed the heroic labors of Florence Nightingale and the first beginnings of organized auxiliary activity on the part of volunteers, deprived war of but few of its horrors in the field and the hospital. It was the Lombard War of 1859 that gave the great impulse to the movement. Stirred by the dreadful sights of the battle-field of Solferino Henri Dunant of Geneva began to plan the cause of the wounded soldier, and so eloquently as finally to convince the entire world of the necessity of radical improvement in that sphere. On Aug. 22, 1864, was concluded the Geneva Convention by which the sick and wounded in war together with the staff devoted to their care and all utilities appertaining to the work were declared inviolable under the sign of the Red Cross (v. v.) on a white field. But of more avail than the specific conditions of the Geneva convention itself was the impulse thus given to a great humanitarian movement which speedily came to constitute one of the most widespread fields of beneficent human activity. The basis had been laid for the foundation of numerous societies which may be divided into two general categories, leading as the moving spirit in one of Christian mission work or of secular humanitarianism and patriotism.

Of Protestant associations the Knights of St. John trace back to the time of the crusades. The Order of the Holy Sepulchre, the great prior of Germany was disbanded in 1812, and revived in 1852 as an Evangelical order devoted to the

3. German defense of religion and the performance Societies of work of mercy. Both in peace and in war it has been active in the care of the sick through the erection and maintenance of hospitals and the knightly protection of sisters engaged in their work of mercy on the battlefield. In 1868 the order counted 770 active, and 1,747 honorary members, and maintained 49 establishments with 2,297 beds, attended exclusively by the members of the order. In time of war it can place 1,000 women nurses in the field. Among Roman Catholic orders the first place belongs to the Knights of Malta, divided into two associa-

tion, one in Sicily organized in 1064, and one in the Danish and Westphalian regions founded three years later. Its staff includes about 1,000 sisters of mercy and a smaller number of brothers. The Knights of St. George are a Bavarian order founded in 1729 and reorganized in 1871. Non-religious bodies are the Association for the Care of the Wounded and Sick in War of which the first was founded in Wurtemberg in 1863, followed within five years by others in all the principal German states. In 1886 a movement was set on foot for the organization of voluntary associations for the care of the sick under the auspices of Johann Wirthm, director of the Rauhe Haas whose exertions resulted in the establishment of branches throughout Germany and the creation of a body of 2,200 trained nurses with a reserve of almost double that number. The organic law conditioning the existence and character of all these associations is the military ordinance of Jan. 10, 1878. For Red Cross Societies

see the article on that subject; see also *Peace Movements*. (Disasters See *Disasters*.)

WAR, HEBREW.

I. The Army. Primitive Conditions (1). II. The Invasion. The Punishment and Pay (2).

1. The Army: Not till the royal period did the Hebrew possess a standing army, but from a much earlier time every male adult able to fight was liable to call for field service. Inducement either on a raid or when attacked expect the help of 1. Primitive every member of the tribe. The status-Conditions, meet in P (Num. i. 1-2; xvii. 2) of twenty years at the age when war service may be required may express ancient custom and possibly till the age at which men became members of the tribe with full rights. The Book of Judges describes conditions from this point of view. In case of an expedition for booty or conquest or of necessity for repelling attack the men capable of bearing arms assembled under a recognized head—the boldest of their number (Judges xi. 1 vs.); in case the danger was great, messengers were sent to friendly tribes for help. An example of this last was Gideon, the leaders of which went for help throughout Israel, when Saul made his stirring appeal and called for the people to come to the war (1 Sam. xli. 2 vs.). In case of victory, each man returned home with his booty. This method did not permit great wars and slaughter or great armies, but furnished the conditions under which at the present Bedouin raids occur. The numbers of men engaged were relatively small: Gideon had 300 men (Judges vii. 16), the Danites numbered 600 (Judges xvii. 11). Larger numbers are mentioned in the Song of Deborah (Judges v. 9, cf. iv. 14). But the methods which had sufficed against the Midianites were not adequate when the enemy was a warlike and relatively great and well-armed people like the Philistines. So Saul recognized the need of a standing army, and after the victory over the Ammonites in view of conflicts with the Philistines he retained 2,000 men under arms (1 Sam. xiii. 1 vs.), though it is said that this was a permanent force. Yet he had a force as a body-guard, of which David was the leader (1 Sam. xxii. 14), the

members of which were noted warriors, selected by Saul from all Israel (1 Sam. xvi. 2). A step momentous in its consequences was the king's assumption of appointment of the leaders, the people's voice being no longer heard in the matter. While at first naturally the heads of the tribes and such men were first chosen by the Saul, his own interest led to the placing

2. The Standing in responsible positions of those known Army: to be true to him, essentially to non-members of the royal household, as Jonathan (1 Sam. xii. 1 vs.), and under David new relations like Joab, Abner, and Amasa. Saul sought to bind David to himself by giving him his daughter Michal. The body-guard had a place in history which was noteworthy. Under David it was 600 strong at Achish (1 Sam. xxi. 2), and a little later numbered 600 (1 Sam. xxiii. 13); at the time of the Philistine fight (1 Sam. xviii. 1 vs.) it must have been a formidable force, as the times show. This force became David's guard, known as "heroes" and "Cherubims and Palestines" (1 Kings i. 8, 26). The last designation has been taken to show that Philistines were in it; this is not certain, but David had a company of 600 under Hoth of Gath who were trustworthy in critical times (1 Sam. xv. 2), and David had their general (11 Sam. xiii. 2). This body-guard was the kernel of David's army; whether the standing army included more is not known. The Cherubim (1, xvii. 1 vs.) divide the whole army into twelve corps of 24,000 each, which served each one month; but the report is untrustworthy. Still, regular organization of the army under David is clear, since Joab's office as general-in-chief was permanent. Considering the number and length of David's wars, it is improbable that the entire force available was always under arms—such a condition was often unnecessary, and economic conditions would not permit it. The numbering of the people by David probably had mili-

tary purpose behind it. The organization was by thousands, hundreds, and fifties (I Sam. vii. 12, xvii. 15, xviii. 15; II Sam. xviii. 1; II Kings i. 9, xi. 4, 19); such an organization is attributed to Saul's time, but it is doubtful whether the breaking up of the old tribal organization occurred so soon. Hegal interests furthered the dissolution of tribal ties, and tribal organization was disregarded in Solomon's divisions (I Kings ii. 7 seq.), which may have had a military basis. Obligation to bear arms and to pay taxes rested on possession of the soil, so that when Nebuchadnezzar took away "the mighty men of valor" (II Kings xxiv. 14), naturally only "the poorer . . . of the land" remained. In later times among the officers of the army was the "scribe of the host" (Jer. iii. 22).

Limitations to a call to war are placed by Deut. xix. 4, xx. 8-9, and certain prescriptions were observed by Judah the Maccabee (I Macc. iii. 53). Which of these prescriptions is the older is difficult to define, and the practicality is both questioned (Williams, *Conquest of the Holy Land*).

3. The *zabab*, p. 182, but of p. 329 of the 3d *Parasert* ed., 1890) and defined (Schubert, and *Pay*, *Semiotische Kognationslehre*, i. 74 sqs.).

Since the wars of Israel were wars of defense, conventional inquiry excluded from service. At the time when these prescriptions were written, customs were still in memory which made them explicable, and some of them can be explained from present knowledge. In Maccabean times there were changes in the military establishment. Judah had, in addition to the groups already mentioned, one of ten men (I Macc. iii. 55); Simon raised a force paid from taxes on one hundred (ib. xiv. 32); Hyrcanus enlisted foreigners (Josephus, *Ant.*, xiii. vi. 4), while Herod increased the number of foreign kings (both *Prohemina* and *Solentia*; I Macc. x. 20; Josephus, *Ant.*, xii. ii. 6). Under Alexander Jannaeus and Alexandra foreign mercenaries held the Jews in check (Josephus, *Ant.*, xiii. xii. 2). Hyrcanus furnished troops to the Romans (ib. xiv. x. 2); under the Herods, the army was trained in Roman fashion, and Germans were among the forces. In case the needs were urgent, the forces were augmented by the transport or the display of signal. Whether the forces carried standards in early times is uncertain, but passages in P (Num. i. 52, ii. 2-34) speak of such both for tribes and families, though their character is not determined. Naturally in ancient times the commander was not specially governed, each man took what he could, even in his own country (II Sam. xvii. 27)—*esse non provisos* to his own through David (I Sam. xvii. 17). Yet Judges ix. 10 (the age of which is not determined) speaks of regular provision for supply of food. Only the standing army and mercenaries received pay, and the warrior's reward consisted in part in their share in the booty (Gen. xiv. 24; Num. xxi. 22 seq.; Deut. xxi. 11); in times when they remained behind for cause shared (Num. xxi. 27; Job. xxii. 8; I Sam. xxx. 24; II Macc. vii. 28; Job. xxii. 8; I Sam. xxx. 24; II Macc. vii. 28; Job. xxii. 8).

II. Arms and Weapons: From their nomadic life the Hebrews brought into Canaan the chief weapons of the Bedouins, the lance with wooden

shaft and bronze head. The sling was an early weapon, but the sword became common only after they reached Palestine. There they first met foes whose method of warfare was of a higher type than their own. Canaanite weapons were and later derived from the Hittites on the north, the Amorites, and the part of their equipment which most terrified the Hebrews was the chariot of iron, to the possession of which is attributed the ability of Canaanites to retain mastery of the plain (Josh. xi. 4; Judges i. 19; I Sam. xiii. 5). The chariot carried three men—driver, warrior, and shield-bearer who protected the others. The Philistines had cavalry also (I Sam. xiii. 5). Infantry were of two kinds, light and heavy armed. The latter had a round helmet of bronze, coat of mail, bronze greaves, sword, throwing spear, and lance; the former wore helmets and slings. This armament the Hebrews adopted from their foes. The Chronicler mentions light-armed Benjaminites, and says that they were ambidextrous with bow and sling (I Chron. viii. 40; xii. 2; II Chron. xiv. 8; xvii. 17; of Judges xx. 16). Judahites wore heavy armor, carrying spear and shield, as were Gadites and Naphtalites (I Chron. xiv. 8; I Chron. xii. 8, 24, 34). The light-armed had bow or sling and a small shield, the bow was usually of a hard springy wood, though later it was of bronze (ib. xviii. 34; Job. xii. 24); so it was strong by placing one end on the ground and bending the other with the hand, it must have been large, yet another kind was strong by the hands alone. The string was of ox or camel gut. The arrow was of light wood with point of metal, and was carried in a quiver; sometimes the point was pointed (Jer. E. 11; Isa. xlv. 2; Job. vi. 4). Five arrows were used against city and camp (Isa. i. 11). The sling was also the weapon of the shepherds, and was a strap of leather or such material, broader in the center where the missile, usually a smooth stone, was placed, the belt discharged by looping one end of the sling. The light-armed, at least the bowmen, carried a small shield only half as large as that of the heavy-armed, but the shield was as good covered with leather or of several layers of leather. Solomon's golden shields were merely for display; Rehoboam furnished instead those covered with bronze (I Kings xiv. 26). Apparently on the march the shields were carried by wagon. The heavy-armed had as weapons of attack the spear (usually) used for thrusting, not throwing (I Sam. xvii. 7, xix. 9-10). How this weapon differed from that called *missus* is unknown (II Chron. xi. 12), but the result later became the lance as that of Judah and Gad. The weapon called *jabdin* probably differed from both as being a casting spear; Goliath had one besides his helmet (I Sam. xvii. 41, 43). The sword was of iron, and blade straight and often double-edged, and it was used both to cut and to thrust (I Sam. xiii. 19; Judges iii. 16, 21, xxi. 10). It was carried at the left by a girdle worn over the soldier's coat. The *helscheler* (or *sofker*) in early times was worn not

by the man in the rank but by the king or leader of the host (I Sam. xvii. 5, 88); the Chronicler (II, xxvii. 14) reports first of Uzziah that he equipped the army with helmets, and later it was a common article of defense. Saul and Goliath are reported to have had bronze helmets and coats of mail. Probably these were not wholly of bronze, but of leather covered with the alloy. The form is not known, but the monuments show that of Egyptians and Assyrians. Goliath's coat was of scales of bronze, while Saul's was probably of bronze also, since it was too heavy for David (I Sam. xviii. 38-39). From Assyrian sources it appears that the coat of the common soldier was a thick jacket of felt or leather somewhat strengthened with sheet iron; the chariotmen wore the long coat reaching to the knees. In Greco-Roman times the metal coat was more common, in the Syrian armies the common soldiers wore interwoven coats of mail (I Macc. vi. 35). Other weapons of an uncommon sort are mentioned, but do not characterize the armament of the Hebrews (Job vii. 26; Jer. i. 23, ii. 20; Prov. xxx. 18; Gen. xli. 5, Ps. cxxxv. 9).

III. Till the time of Solomon the Hebrews had only infantry. David's conquest in the Syrian war when he captured chariots and horses was to disable the horses (II Sam. viii. 4). But Solomon's branches introduced cavalry and chariots, and of service it is said to have had 12,000 cavalry, 1,400 chariots, and 40,000 chariot horses (I Kings x. 26), which were kept partly in Jerusalem and partly elsewhere (I Kings ix. 19). This marks the beginning of a great standing army over and above the body-guard of the king. Cavalry and chariotry thenceforth were a part of the Hebrew army, although a large part of the land was not suited to their evolution. For this element of the army the prophets had no liking and frequently denounced reliance upon it (Hos. i. 7, xiv. 2). The chariots were doubtless like those of Philistines and Canaanites, two-wheeled, open behind, and probably carried three persons.

III. Fortresses: When the Hebrews crossed the Jordan, they found the land defended by numerous strong places and fortified cities which, with their high walls, made great impression upon the sons of the desert (Num. xii. 28; Deut. i. 28), who were not able at once to reduce them. For a time they dwelt in the open, and in times of war fled to woods and caves for refuge (I Sam. xiii. 6). This condition changed in the kindly period, when Canaanite fortresses fell into their hands, especially Jericho (I Sam. x. 9); they learned also to build their own fortifications, as when David re-fortified Jerusalem, as when Solomon built Hazor and Megiddo on the north, Gezer, lower Beth-lehem, and Balaith toward the west, and Tamar toward the south. Rehoboam erected no less than three border fortresses on the west and north (I Chron. xi. 3 seq.); Jeroboam fortified Shechem and Penuel in the north (I Kings xii. 25); Baasha attempted to fortify Tanach as an outpost against Judah, but Aza destroyed it and used the material to build Gida and Mirbal (I Kings xv. 16-22). Omri built Samaria on an isolated hill and made it so strong that it was able to hold out for

three years against the Assyrians (II Kings xvii. 5). The Maccabees and Herods built many fortresses, among which especially worthy of mention are Beth-el, Jotopata, Jericho (northwest of Beth-lehem), Masada, and Macharua. Naturally, these fortresses stood on hills, and it is the custom for each great fortified city to have to or near it also a citadel (or Jerusalem, x. 2; Shechem, Penuel, and Thebes; Judges ix. 46, 51, vii. 9, 17). The primary fortification was an enclosing wall, usually of the largest stones obtainable or workable, often not squared, and in ancient times set without mortar; it was so thick that not only the watch but considerable forces could endure its stress (Job. xii. 21 seq.; I Macc. xiii. 45). There were also placed there battlements and other engines of war, beginning from the time of Uzziah (II Chron. xxvi. 15). Massive towers of great stones protected the corners, gate, and other portions of the walls. Battlements protected the defenders. The entrance was not simple openings in the walls, but quite rocky structures with towers and an upper story (II Sam. xviii. 32); the gates were usually double doors of strong wood, probably covered with plates of bronze or iron and fastened with bars of the same metal (Deut. iii. 5; I Kings iv. 13). Commonly a city had but one gate, which was closed at evening (Gen. xxiv. 30; Job. ii. 5). Frequently there was a smaller outside wall.

IV. The Conduct of War: A preliminary to war was the consulting of the oracle (Judges i. 1, xx. 27-28; I Sam. xiv. 37) or of the prophet (I Kings ii. 5 seq.); there were sacrifices (I Sam. vii. 8 seq., xiii. 9 seq.) and consecration, since war was holy (see below). In great conflicts the war palladium, the ark, was present as a matter of course (I Sam. iv. 4 seq.; II Sam. vi. 11); Deut. xx. 2 prescribes that before the fight the priest address the soldiers and inspire them with courage, and the priestly law requires the presence of the priest with his silver trumpet (Num. x. 9, xxxi. 6). This ordinance was observed by the Maccabees (I Macc. xvi. 8). If possible, the war began in the spring, that return might be had before the winter, when men stayed at home. Of the arrangement of the camp nothing is known; Num. ii. seems to indicate a triangular form, but how nearly that corresponded to actual custom is not clear. Tents are mentioned as being in the camps of Hebrews and Syrians (II Sam. xi. 11; II Kings vii. 7) in connection with protracted sieges of fortresses. The night was divided into three watches (Judges vi. 19); while the main force was away, a camp guard protected the camp. The maintenance of the purity of the camp was strictly enjoined (Deut. xxiii. 10 seq.). The battle array was either in line or in three parts of center and two wings (I Sam. ii. 2, vi. 5, 20-21; Judges vi. 16, 20, xx. 30; Isa. viii. 8), with sometimes an ambush at the rear of the enemy (Josh. vii. 13-14). The attack was accompanied by a loud outcry (Josh. vi. 20; I Sam. xii. 82). The art of war was not highly developed, though instances, in the way of surprise or rear attack, were employed, also the turning of the flank (Josh. vi. v. 22, vii. 2, 12; Judges vi. 10 seq., 16 seq., xx. 36 seq.; I Sam. v. 25). The fight depended often upon individual

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heavy strength, dexterity, and quickness. Occasionally a duel between chosen champions decided the battle (I Sam. xvii; II Sam. ii. 14-19). Though the Hebrews were behind the Assyrians in cruelty, their treatment of the non-Israelites was harsh. While the latter cut off the heads and hands of the fallen as trophies, the former seem to have done this only in exceptional cases (I Sam. xvii. 5; xxii. 29; II Sam. x. 22); possibly it was an old custom to cut off the forearms of the fallen for (I Sam. xvii. 23, 27); not seldom the captive kings or generals were killed (Josh. x. 24; Judges vii. 25). Though the Hebrews bore a reputation for mildness (I Kings ix. 31). Sometimes the entire captive host was slain (Judges vii. 25; Josh. x. 24), and severe practices of other kinds are known (Judges i. 6-7; I Sam. xi. 2). As a rule the captive became slaves, yet the usually mild Deuteronomy (xii. 13-14) enjoins the enslaving of women and children only. For examples of other horrors of war cf. II Kings viii. 12, xv. 16; Isa. xlii. 16; Hos. x. 14; Amos i. 13. The head of the enemy was roused, the trees cut down, the wells stopped up (Deut. xx. 19; Judges vi. 4; II Kings iii. 19, 25), while cities and villages were burned (Judges 46; I Mac. v. 28). The subjected people were put under ransom of a large sum or under tribute (II Kings xviii. 14; Isa. xxxi. 15); for the payment of which hostages were taken (II Kings xiv. 14). Victory was celebrated with song and dance (Ex. xv; Judges v. 1; I Sam. xvi. 19). The burial of the fallen was a sacred duty (I Kings xv); the host mourned fallen heroes (I Sam. iii. 31), whose weapons were buried with them. V. Religious Significance of War. In common with other Semites, Hebrews regarded war as a sacred thing, a consecration of Yahweh (Ex. xv. 15; Num. xii. 1; I Sam. xxi. 26); hence in Hebrew song those are cursed who remained away from the battle (Judges v. 23). Israel's foes are also Yahweh's (Judges v. 31; I Sam. xxx. 20). As "Lord of hosts" ("God of the armies of Israel") (I Sam. xvi. 43) Yahweh participated in the battle, and cast stones upon the enemy to smite his people (Josh. x. 11). His presence with the army was believed to be a literal fact, in common with the ordinary belief of the time, and he was represented by the ark, which by the enemy was taken in the presence of God (I Sam. iv. 6-7). War was therefore one of the religious institutions of Israel; the warrior was obligated to perform certain duties before battle, to bring consecration to God (Josh. iii. 5; I Sam. x. 2), upon a rock of "sanctifying war" (Josh. iii. 9; A. V. margin; Jer. vi. 4); and the warrior was to remain ceremonially pure during the war (Spain, *Rel. of Sem.*, p. 455; cf. I Sam. xi. 6 sqq.). From this standpoint he explained the exemption from warlike duties of those newly married, or who had just built a house (Deut. xxi. 10 sqq.). This was explained also in the custom of the ban: all booty belongs to Yahweh, hence the extreme form of the ban was the killing of all which had life and spirit of everything else (Josh. vi. 17; I Sam. vi. 3; Deut. xiii. 16-17). Limitations of the ban are found in Deut. vii. 27 sqq.; while historical

practice or prescription is found in Num. xxi. 7 sqq.; 17-18; Josh. viii. 2, 27-28, xi. 10 sqq.; Judges xii. 1 sqq. In all probability practice was milder than theory, the desire for booty leaving its influence. The distribution of a part of the booty signifies consecration of that part to Yahweh, and parallel for the Hebrew custom is found in the Moslems (q. v.), which declares that Melek destroyed 7,000 men to his god Chemosh (Gen. 3. 11, 12-17). (I. BARNETT.)

WARBURTON, WILLIAM: Church of England bishop of Gloucester; b. at Newark-on-Trent (17 n. e. of Nottingham) Dec. 24, 1698; d. at Gloucester June 7, 1770. His father, an attorney, had him educated for the law, which he probably practiced 1718-22; but he had always a passionate liking for theology and was ordained deacon, 1723, and priest, 1727; he became rector at Greatminton, Nottingham, 1728; was rector at Beamsborough, 1729-30; and at Friskley, 1730-50; became chaplain to the Prince of Wales, 1732; preacher to Lincoln's Inn, 1748; chaplain to the King, 1754; prebendary of Durham, 1755; dean of Bristol, 1757; and bishop of Gloucester, 1760. In the retirement of country life during the earlier years of his activity he prosecuted his studies with great diligence, and wrote those works which have perpetuated his memory. The first of these was *The Alliance between Church and State, or the Necessity and Equity of an established Religion, and a Test Law demonstrated, from the Essence and End of civil Society upon the fundamental Principles of the Law of Nature and Justice* (1736), in which, while taking high ground as the title indicates, he yet maintains that the State Church should tolerate those who differed widely in its doctrine and worship. Soon thereafter came his great work, *The Divine Legation of Moses, Demonstrated on the Principles of a Religious Deist, from the Comparison of the Doctrine of a Future State of Rewards and Punishments to the General Dispensation*. Books I-III appeared in vol. i. (1737-38); books iv, v, vi, in vol. ii. (1741-2) books vii, and viii, never appeared; book ix, was first published in his Works (1788: 10th ed. of the entire work, ed. James Nichols, 3 vols. 1846). The treatise was directed against the Deists (see Deism), especially their doctrine of the Old Testament and their stress upon the omission of mention of immortality in the Old Testament. Warburton turns the tables upon them by constructing, out of the very absence of such allusions, a proof of the divinity of the Mosiac legislation. The first three books deal with the necessity of the doctrine of a future state of rewards and punishments to civil society from (1) the nature of the thing; (2) the conduct of the ancient law-givers and founders of civil polity; and (3) the opinions and conduct of the ancient sages and

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philosophers. The fourth book proves the high antiquity of the arts and empire of Egypt, and that such high antiquity illustrates and confirms the truth of the Mosiac history. The fifth book explains the nature of the Jewish Deobeaity. In the sixth book Warburton shows from the Old and New Testaments that a future state of rewards and punishments did make part of the Mosiac dispensation. The ninth book treats of the true nature and genius of the Christian religion. The general argument is that because the sacred books of Judaism and nothing respecting a future state of rewards and punishments, it must be divine, since it did really accomplish the punishment of wrong-doers without such a doctrine, and no other legislation has been able to do so without it. This it could do because the foundation and support of the Mosiac legislation was the theory which was peculiar to the Jews, and dealt out in this life righteous rewards and punishments upon individual and nation. An extraordinary providence conducted the affairs of this people, and consequently the sending of Moses was divinely ordered. The work is exceedingly limited to one line of argument, is defective in erudition, and does not do justice to the limitations of immortality among the later Jews; yet it is distinguished by freshness and vigor, manly argumentation, and bold imagination. The excurssus are particularly admirable.

Warburton was a man of untiring energy, wide information, clear insight, and lively imagination. He had a noble, open, generous heart; yet a spirit he was sharp, and often acerbic. His writings, besides those already noted, embrace a commentary upon Pope's Essay on Man (1742); by this he won Pope's firm friendship; *Jubilee* (1752), on the numerous alleged providential interferences which defaced Jubilee's attempt to rebuild the temple; *The Doctrine of Grace, or the Office and Operation of the Holy Spirit* (reprinted from the *Journal of Religion and the Abuse of Fanaticism* (2 vols., 1762); a work directed against the Methodists, which did not advance his reputation). His Works were edited with a biographical preface by Bishop Hurst (7 vols., 1788; new ed., 12 vols., 1811; the expense was borne by Warburton's widow). Supplementary to this edition are the *Treatise by Warburton and a Warburtonian* (1789); *Letters* (Killemminster, 1808; 2d ed., London, 1809); *Solutions from the Unpublished Papers of Warburton* (1843).

WARBURTONIAN LECTURE: A lecture course founded by a testamentary bequest of £200 by Bishop William Warburton (q. v.) to prove "the truth of revealed religion in general, and of the Christian in particular, from the compilation of the prophecies in the Old and New Testaments, which relate to the Christian Church, and especially to the apostacy of papal Rome." The lecture is to be preached an-

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usually, in the chapel of Lincoln's Inn, London, on the first Sunday after Michaelmas Term, and the Sunday before and the Sunday after Hilary Term, and no lecture may continue more than four years. A list of the lectures, so far as they have been published, is as follows:

1748-52. Richard Heald, *Introduction to the Study of the Prophecies concerning the Christian Church, by Warburton concerning the Church of Rome*. London, 1748.

1752-56. Richard Heald, *On the Prophecies concerning the Christian Church and the Protestant Church*. London, 1752.

1756-60. Lewis Bagot, *Tracts Concerning the Prophecies concerning the Old Testament and the History of Christianity*. Oxford, 1756.

1762-65. Four lectures, *Discourses on Prophecy*, in which are considered its Structure, Use, and Importance. London, 1762.

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1817-20. Alexander McCall, *On the Prophecies, proving the Divine Origin of Christianity*. London, 1817.

1820-24. Frederick Nolan, *The Chronological Prophecies as concerning a general Resurrection, in which the principal Prophecies are explained, and the manner in which they are proved to be true*. London, 1820.

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mons. Four volumes of selections from his writings were issued by C. Robbins (1846-47). He wrote a considerable number of hymns, of which perhaps the best known are, "All nature works His praise declare," and "Let your glad voices in triumph on high."

WARFIELD, HERMAN BRUCKERBROOK; Presbyterian; b. at Lexington, Ky., Nov. 5, 1831. He was graduated from the College of New Jersey (A.B., 1851) and from Princeton Theological Seminary (1857); studied also at the University of Leipzig (1876-77); was supply at the First Presbyterian Church, Baltimore, Md. (1877-78); professor of New Testament language and literature in Western Theological Seminary, Allegheny, Pa. (1878-87); and in 1887 was called to his present chair of dialectic and polemical theology in Princeton Theological Seminary. In theology he belongs to the conservative school. Besides his work as editor of *The Princeton and Reform Review* from 1890 to 1902, and of *St. Augustine's Anti-Pedagogy Writings* (in *WPW*), he has written *Introduction to the Textual Criticism of the New Testament* (1880); *On the Revision of the Confession of Faith* (1890); *The Gospel of the Incarnation* (1892); *Two Studies in the History of Doctrine* (1897); *The Right of Systematic Theology* (Edinburgh, 1897); *The Supremacy of the Westminster Standards as a Creed* (New York, 1903); *The Atonement and Pastoral Epistles* (Philadelphia, 1902); *The Power of God unto Salvation* (sermons, 1903); and *The Lord of Glory: Study of the Domination of our Lord in the N. T.*, with special reference to his Deity (New York, 1907).

WARREN, WILLIAM; Archdeacon of Canterbury; b. at Walden near Oakley (14 m. n.e. of Winchester) about 1420; d. at St. Stephen's, near Canterbury, Aug. 23, 1522. He was educated at Winchester and at New College, Oxford (below 1475; LL.D., 1488); studied particularly civil and canon law, became advocate in the court of archbishop, then principal of the civil law school at Oxford. He was employed in a series of important missions to the east of the empire between 1493 and 1503, when he took orders and became preacher of Witle, then master of the college (1494), became rector of Bishopstoke, Herefordshire, 1495, and of Cotesham, near Chichester, 1500; in 1507 he was to be sent to the continent which he hated till 1502, he then became successively keeper of the great seal (1502), bishop of London (1503), then chancellor and archbishop of Canterbury (1504), and chancellor of the University of Oxford (1506). With the accession of Henry VIII. (1509), at whose coronation he officiated, he suffered no loss of position; but the growth of Wolsey in royal favor was bitter to him, and he resigned the great seal and the chancellorship to Wolsey (1513). He again received the offer of the position after Wolsey's fall, but declined, pleading his age and other reasons.

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Warham was possessed of great learning, skill in statecraft, dignity, and honesty. He was, for his age, singularly abstemious, and although primus, lived in all simplicity. He was the friend of Erasmus and Colet. But he was dead to the cry for reform, blind to the corruptions of the Church, was an opponent of the Reformation, and considered it an offense to introduce the writings of the Reformers and to translate the Bible into the vernacular. He was obedient to the king, and though appointed counsel to Catherine of Aragon, refused to set, being charged by her with giving as a reason for avoiding the task the Latin motto, *pro principis morte*, "a prince's death brings death."

WARREN, WILLIAM; Archdeacon of Canterbury; b. at Walden near Oakley (14 m. n.e. of Winchester) about 1420; d. at St. Stephen's, near Canterbury, Aug. 23, 1522. He was educated at Winchester and at New College, Oxford (below 1475; LL.D., 1488); studied particularly civil and canon law, became advocate in the court of archbishop, then principal of the civil law school at Oxford. He was employed in a series of important missions to the east of the empire between 1493 and 1503, when he took orders and became preacher of Witle, then master of the college (1494), became rector of Bishopstoke, Herefordshire, 1495, and of Cotesham, near Chichester, 1500; in 1507 he was to be sent to the continent which he hated till 1502, he then became successively keeper of the great seal (1502), bishop of London (1503), then chancellor and archbishop of Canterbury (1504), and chancellor of the University of Oxford (1506). With the accession of Henry VIII. (1509), at whose coronation he officiated, he suffered no loss of position; but the growth of Wolsey in royal favor was bitter to him, and he resigned the great seal and the chancellorship to Wolsey (1513). He again received the offer of the position after Wolsey's fall, but declined, pleading his age and other reasons.

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of the History of Protestant Missions, Edinburgh, 1854, new ed., 1901; *Protestantische Bekehrung der römischen Aegypten und die evangelische Mission in Aegypten* (Göttingen, 1854); *Die Mission in der Scheldt* (1857); *Der Romantismus im Lichte seiner Heidenmission* (Leipzig, 1859); *Die Aufgabe der Heidenmission und ihre Forderungen in der Gegenwart* (Halle, 1861); *Evangelische Missionen, ein missionarischer Versuch* (3 vols., Göttingen, 1862-1901); *Das Evangelium der Mission im Zusammenhang der christlichen Wissenschaft* (Berlin, 1897); and *Die populäre Lage der deutschen evangelischen Mission* (1903).

WARREN, FERDINAND; United Brethren in Christ; b. in Pendleton Co., Va., Feb. 28, 1833; d. at Gibson, Neb., Jan. 10, 1888. Educated at Chesham Academy, he entered the ministry of his denomination in 1854, and was presiding elder in 1860-61 and 1880-83, as well as pastor of a church at Parkersburg, W. Va., in 1869-80, and he also taught theology for eight years in the Parkersburg conference. He was a delegate to the general conference seven times, and for two years was president of the eastern Sunday-school assembly of his denomination. *Heavenly Christian Epigrams* (Parkersburg, 1864); *Life and Progress of the United Brethren Church* (1865); *Life and Times of Rev. Jacob Boehm* (Dayton, O., 1867); and *The Roman Catholic and True Christian Church* (Parkersburg, 1868).

WARREN, HENRY WHITE; Methodist Episcopal bishop; b. at Williamsburg, Mass., Jan. 4, 1811. He was educated at Wesleyan University, Middletown, Conn. (A.B., 1833), and after teaching classics at Williamsburg (Mass.) Academy (1833-1835), was ordained to the ministry in 1835; he held positions at Worcester, Mass. (1835-37), Boston, Mass. (1837-40), Lynn, Mass. (1841-43), Westfield, Mass. (1843-44), Cambridge, Mass. (1844-47), Chesham, Mass. (1848-71), Philadelphia (1871-1873, 1877-79), and Brooklyn (1874-76); in 1880 he was elected bishop. In 1862-63 he was a member of the Massachusetts Legislature, and in 1881 was a delegate to the Pan-Methodist Council in London. In theology he is conservative, although "with an open eye for results of recent investigations and inspirations." Besides editing *The Study* from 1868 to 1890, he has written *Signals and Insights: A Book of Observations and Thoughts* (New York, 1874); *The Lesser Homilies* (1876); *Remnants in Astronomy* (1879); *The Bible in the World's Education* (1882); *Among the Forests* (1899); and *Fifty Years Homily* (1908).

WARREN, WILLIAM FAIRFIELD; Methodist Episcopalian; b. at Williamsburg, Mass., Mar. 13, 1853. He was educated at Wesleyan University, Middletown, Conn. (A.B., 1873), and at the universities of Berlin and Halle (1876-78), traveling extensively in Europe and the East in 1878-83. He held positions at Ballardsville, Andover, Mass. (1878-80), Williamsburg, Mass. (1883-86), and Boston (1887-91); was professor of systematic theology in the Massachusetts Institute of Technology (1881-86); of systematic theology and acting president of Boston Theological Seminary (1886-1871); dean of the School of Theology of Boston

University (1871-73); first president of Boston University (1873-1903); and dean of the School of Theology of the same institution (1903). He has also been professor of the comparative history of religion, comparative theology, and the philosophy of religion in Boston University since 1873, this being the first chair of its kind in America. He has repeatedly served his church as delegate to various important conventions. In 1876 he was elected the first president of the Massachusetts Society for the University Education of Women; was a member of the university senate of the Methodist Episcopal Church (1892-1904); and of the Commission on organic law of the same denomination (1908-1909). In 1874 he negotiated reciprocity agreements between Boston University on the one hand, and the National University of Athens and the Royal University of Rome on the other, thus anticipating the similar movement of more recent years. He has written *Antiquarische der Zeit* (Braun, 1863); *Allegorische Einführung in die apostolische Theologie* (1865); *Parallele Fabeln: Die Fabeln der Hellenen von der Nord-Pole* (Boston, 1865); *Die Kunst der Perfect Religion* (1866); *In the Footprints of Arminius* (New York, 1868); *The Story of God's Word* (Middletown, Pa., 1869); *The Religions of the World and the World-Religion* (Boston, 1892); *Constitutional Questions before the Methodist Episcopal Church* (Cincinnati, 1894); and *The Eastern Cosmogony; The Universe as portrayed in Thought by the ancient Religions, Egyptian, Greek, Iranian, and Indo-Aryan* (New York, 1896).

WASHBURN, GEORGE; Congregationalist; b. at Middleborough, Mass., Mar. 2, 1833. He was graduated from Amherst College (A.B., 1853), and Amherst Theological Seminary (1860). He was treasurer of the American Board of Commissioners for Foreign Missions in Turkey (1860-66), with headquarters at Constantinople; professor of philosophy and political economy in Robert College, Constantinople (1869-1901); acting president (1871-77), and president (1877-1903). After a year in the United States he returned to service in Robert College in 1906. Theologically he accepts the Nicene Creed and believes that the Old and New Testaments contain a revelation from God. "His belief" centers in the person of Jesus Christ and in the work of his Spirit, "but he does not believe that" "the work of the Divine Spirit is limited by any human creed whatsoever." He has had an important part in the religious and political development of the Balkan peninsula, and has written extensively on topics connected with the region for various important reviews and journals. He wrote *Fifty Years in Constantinople and Recollections of Robert College* (Boston, 1902).

WASHBURN, ROBERT HOOD; Methodist Episcopalian; b. at Honesdale, N. Y., Apr. 9, 1869. He was educated at Union College, Schenectady, N. Y. (B.A., 1890), Drew Theological Seminary and Boston University (S.T.B., 1892), and from 1892 to 1906 held various pastorates in New York and Vermont. Since 1906 he has been professor of Hebrew and church history in Kimball College of Theology, Salem, Ore., and in 1906-07

was also professor of philosophy in Williams College in the same city. Theologically he is conservative, and besides being long a correspondent of *The Northern Christian Advocate* (Syracuse, N. Y.) has published a number of essays and poems.

WASHINGTON, BOOKER TALLAFERRO: Afro-American educator; b. near Halesford, Franklin County, Va., 1858 or 1859. He was graduated from Hampton Institute, Hampton, Va., in 1879 and subsequently studied at Wayland Seminary, Washington, D. C. In 1880-81 he was a teacher at Hampton Institute, and since the latter year has been principal of the Tuskegee Normal and Industrial Institute, Tuskegee, Ark. In this position he has shown himself a master in the problem of the education and elevation of the negro race in America. He is a member of the National Municipal League, International Committee on the New Educational Movement, the American Peace Society, the Harmony Club of America, etc., and has written *Future of the American Negro* (Boston, 1899); *Science and Religion* (1900); *Up from Slavery* (New York, 1901); *Some of the History of the Negro* (1904); *Training and the People* (1905); *Planting the Seed in the Soil* (1906); *Life of Frederick Douglass* (Philadelphia, 1907); *The Negro in America* (Chicago, 1907); and *The Story of the Negro* (New York, 1909), besides collaborating with W. E. B. Du Bois in *The Negro in the South* (Philadelphia, 1907).

WASSERSCHLEIEN, von-er-schleien, FRIEDRICH WILHELM HERMANN: German statesman and theologian; b. at Lappeln (40 m. w.s.w. of Breslau) Apr. 1812; d. at Göttingen June 28, 1883. He studied at the universities of Breslau and Berlin, began to lecture at Berlin in 1838, became an extraordinary professor at Breslau, 1850, and in 1850 ordinary professor at Halle, in both cases in the faculty of law; he removed to Göttingen as professor in law in 1852, where he was rector in 1870-71 and chancellor, 1875-84. During his life he held a State office, and so avoided unnecessary participation in political affairs, being on the commission which had supervision of the Hessian State Church. As a member of the national assembly his voice had weight because of his researches into ecclesiastical law. His literary work comprised: *Rechtliche Abhandlungen über die des apostolischen Erbes als diocesan-erbschaftliche* (1844); two works on Prussia (Breslau, 1841-43); the comprehensive *Die Kirchenverfassung der evangelischen Kirche nach einer rechtsgeschichtlichen Darstellung* (Halle, 1851); issued an edition of the *Irish canon* (Göttingen, 1874); and besides these a host of smaller treatises dealing with various phases of church history and law. He was an advocate of entire freedom of the Church from the State (cf. *his Die Freiheit der Kirchenwesen im Staat*, 1871), and his *Verfassung der evangelischen Kirche des Grossherzogthums Hessen* (1871); which he entered into discussion of the relation of the State to marriage and divorce. Among other works of Wasserschleien, bearing the extent of the interests

which absorbed his attention, are: *Das Prinzip der Sacramentierung nach dem christlichen, insbesondere alttestamentlichen Rechte* (Göttingen, 1860); *Das Prinzip der Erbschaft nach dem älteren deutschen und römischen Rechte* (Leipzig, 1870); and a collection of sources for German law in *Sammlung deutscher Rechtsquellen* (Göttingen, 1860 seq.). (A. B. Schurer.)

WASSERBURY, J. J. von Sebaste, Guedes de Sebaste in Lusitania, ca. 71 w. m. C. m. 1917; d. at Cambridge, Mass., 1875; D.D., 1875; D.D., 1875; D.D., 1875.

WATER OF JEALOUSY: See **OSWALD**, 1.

WATER CONSERVATION OF IN THE GREEK CHURCH: The conservation of water is a custom so early that its beginning can not be traced. Cyprian (*Epist. lxx. lxx. in Oxford ed.*); *ANF*, v. 275 mentions the requirement that the water of baptism be purified and sanctified by the priest, a requirement enforced by a synod at Carthage in 256; the water then became a miscellaneous asperges. The Apostolic Constitutions (vii. 43; Eng. transl. in *ANF*, vii. 47) preserve a prayer of thanksgiving for the water of baptism, the ceremony corresponding to the thanksgiving preceding the Lord's Supper, though the conception hardly invaded the realm of dogmatics. Yet Ambrose and Augustine, as well as Chrysostom, held that water so blessed was restricted in its use to sacramental purposes. After the sixth century Holy Water (q. v.) became a permanent institution, the conservation of it at first taking place at the usual baptismal season at Easter, Whit Sunday, and Epiphany, and then later consecration for the year took place at Easter or Whit Sunday. The Greek Church used Epiphany for this ceremony, in commemoration of the baptism of Christ, and it has long been a tradition that water so treated would never become foul. The practice still continues and is accompanied with great solemnity, with the streams and sources of the water are also the objects of blessing and ceremony in the Greek Church. The former takes place at Epiphany, either in the church porch or at the stream, and the latter the early ecclesiastical symbolism. Hecules and sermons at the period were upon the subject, and the mystical doctrine of the church center much on this season. The lesser consecration takes place before a vessel of water is attended with incense and sounding of the water with a cross. The liturgy invokes the endowment of the water with power to heal soul and body. This corresponds to the employment of holy water in the Church of Rome. (Philipp Meyer.)

WATERBURY, William, English theologian and apologist; b. at Waterbury (20 m. n. of Hall) Feb. 14, 1652-83; d. at Twickenham (a western suburb of London) Dec. 28, 1740. He studied at Magdalene College, Cambridge (B.A., 1703; M.A., 1706; B.D., 1714; D.D., 1717), became master of his college (1718), and vice-chancellor of the university (1725); chaplain to George I. (1717); rector of St. Austin and St. Faith, London (1721); chancellor of York (1722); canon of Winchester (1724); archdeacon of Middlesex and vicar of Twickenham, (1730). His significance lies in his defense of trinitarian orthodoxy against Samuel Clarke and Daniel Whitby, and in his attack upon the advance of latitudinarianism within the Church of England. He was prolific as an author, his major works including: *Foundations of Christianity* (Cambridge, 1718); an attack upon Clarke and Whitby, with which it is to be placed his *Answer to Dr. Hally's Reply* (1720); these two works displayed his ability as an apologist, and led to his next work, *Right Divinity . . . in Defense of the Diversity of our Lord Jesus Christ* (1728); on the Lady Moyer foundation, preached at St. Paul's); *Critical History of the Athanasian Creed* (1723); *Origin of the Holy Trinity* (London, 1724); and *History of the Doctrine of the Eucharist at Last from its Original and Antiquity* (Cambridge, 1727). Besides these a considerable number of smaller publications is credited to him. In all of these there appears a learning which is deep and accurate, a style terse and vigorous, and an opposition to superstition and philosophy which compelled him to have recourse to external evidence for his apologetic. His works were collected in 11 vols., Oxford, 1825-28, reprint in 6 vols., 1843, to which was prefixed a *Life* by Bishop William von Milner.

WATERBURY, J. Stephen, English theologian and apologist; b. at Waterbury, 1801; d. at Cambridge, 1875. He studied at Magdalene College, Cambridge (B.A., 1821; M.A., 1824; B.D., 1826), and became master of his college (1827). He was rector of St. Austin and St. Faith, London (1821); vicar of Twickenham (1822); archdeacon of Middlesex (1823); and vicar of Twickenham (1824). He was a vigorous and original thinker, and his works were collected in 11 vols., Oxford, 1825-28, reprint in 6 vols., 1843, to which was prefixed a *Life* by Bishop William von Milner.

WATKINS, HENRY WILLIAM: Church of England; b. at Tynewydd, Monmouthshire, Jan.

(1) Artificial devices for the better economy of water, for protecting springs from choking or fish, may still be found at many places, especially since the Roman occupation. Thus, the fountain of El-el-Ain, near Tyre, is encompassed by a basin of masonry twenty-four and a half feet in length, there by serving to bring the water to the proper conduit level. Similar contrivances exist in the plain of Gennesaret. The springs which feed Solomon's Pools are provided with masonry chambers. (2) Wells (6 or 7) were artificial pits, in which either the surface water or that of some underground spring was stored. From the latter came the characteristic term "wells" or "fontains of living water" (Gen. xxvi. 19). They were frequently quite deep; thus, Jacob's well, below Mount Gerizim (John iv. 12), shows still a depth of over seventy-three feet. These wells were of more or less adequate masonry, the mouth being covered with stone slabs, while the aperture for drawing was also securely closed (Gen. xxix. 3 seq.; cf. Ex. xii. 33). The water was drawn up in a pitcher or bucket with a long rope, and there were troughs for the cattle (Gen. xxx. 38). Such wells were especially provided in the arid pasture country (Gen. xxix. 2 seq.; cf. Chron. xvii. 10); or about appropriate sites for oases (Gen. xxiv. 62; Num. xii. 16 seq.; Dent. x. 6). The best-known among the many wells still preserved are those of Beersheba and Jacob's well. (3) Cisterns (they are used for storing rain-water. They are capacious underground cavities. They existed in almost all the old cities, Megiddo, Thaanach, Gezer (6 v.); and notably in Jerusalem, where, indeed, every house still has its own cistern. In earlier times they were hewn out of the rock; later, they were also, sometimes, walled up with masonry. Natural cavities were preferred where available. Particularly renowned are the great cisterns about the square of the Temple, many of which probably date back to the time of Solomon's fortifications. The largest, called the "King's Cistern," is forty-two feet deep and 60 feet in width. (4) The "pools" (bawls) are unworked artificial reservoirs. Where it was feasible, they were hewn out of rock. Topographical depressions were utilized, as, in the case, the construction was simpler, and the water more easily collected. Yet again, the pools are formed by dams made by carrying two stone stonewalls across the valley, and then converting the intervening area down to rock bottom. This was the plan of the so-called "Solomon's Pools." The dams were filled with rain-water and with spring water, if such was available. In the case of Solomon's Pools, the water was conveyed in aqueducts from three remote springs. Some idea of the size of the dams may be gained from the dimensions of the northernmost of the three "Solomon's Pools," which is 800 feet long on the lower side, 200 feet broad, and 49 feet in maximum depth. Not a few of Palestine's numerous dams antedate the Israelitish era. (5) Of the aqueducts, the oldest are the tunnel of Silesias, and "Solomon's" conduit (see *Jerusalem*, II., 1, 3). The latter work is probably Herodian. To the period, in turn, belong most of the other constructions of the kind yet surviving in ruins. The Romans, not following their example, the contin-

uous Jewish priors, expended great pains in behalf of adequate water supplies. The conduits, for the most part, were above ground, merely open gutters, which ran along the surface and often made wide detours to avoid depressions. However, the principle of the arched was also employed with none of the older aqueducts of Jerusalem for spanning a lesser valley, a water-tight carrier being constructed by laying a line of perforated (and cemented) quarry stones across the gap. On the other hand, the Roman conduits, borne by great aqueducts, cleared larger valleys. Usually a tunnel of Silesias is, of course, underground; and, all in all, a plumb level was maintained, the vertical differential between entrance and exit being about one foot. (6) Reservoirs. **BEERSHEBA, G. Robit, in ZDPV.** (1878), 132-136; G. Furet and C. Oudin, *Revue des Etudes Semitiques*, vi. (Paris, 1887); O. Euseb and H. Gule, *Palestina in Bild und Wort*, I. 110-118, 192-194; *Palästina*, 1881; *Revue Semitique*, *Archaeologia*, p. 307-308.

WATERLAND, DANIEL: English theologian and apologist; b. at Walsley (20 m. n. of Hall) Feb. 14, 1652-83; d. at Twickenham (a western suburb of London) Dec. 28, 1740. He studied at Magdalene College, Cambridge (B.A., 1703; M.A., 1706; B.D., 1714; D.D., 1717), became master of his college (1718), and vice-chancellor of the university (1725); chaplain to George I. (1717); rector of St. Austin and St. Faith, London (1721); chancellor of York (1722); canon of Winchester (1724); archdeacon of Middlesex and vicar of Twickenham, (1730). His significance lies in his defense of trinitarian orthodoxy against Samuel Clarke and Daniel Whitby, and in his attack upon the advance of latitudinarianism within the Church of England. He was prolific as an author, his major works including: *Foundations of Christianity* (Cambridge, 1718); an attack upon Clarke and Whitby, with which it is to be placed his *Answer to Dr. Hally's Reply* (1720); these two works displayed his ability as an apologist, and led to his next work, *Right Divinity . . . in Defense of the Diversity of our Lord Jesus Christ* (1728); on the Lady Moyer foundation, preached at St. Paul's); *Critical History of the Athanasian Creed* (1723); *Origin of the Holy Trinity* (London, 1724); and *History of the Doctrine of the Eucharist at Last from its Original and Antiquity* (Cambridge, 1727). Besides these a considerable number of smaller publications is credited to him. In all of these there appears a learning which is deep and accurate, a style terse and vigorous, and an opposition to superstition and philosophy which compelled him to have recourse to external evidence for his apologetic. His works were collected in 11 vols., Oxford, 1825-28, reprint in 6 vols., 1843, to which was prefixed a *Life* by Bishop William von Milner.

WATERBURY, J. Stephen, English theologian and apologist; b. at Waterbury, 1801; d. at Cambridge, 1875. He studied at Magdalene College, Cambridge (B.A., 1821; M.A., 1824; B.D., 1826), and became master of his college (1827). He was rector of St. Austin and St. Faith, London (1821); vicar of Twickenham (1822); archdeacon of Middlesex (1823); and vicar of Twickenham (1824). He was a vigorous and original thinker, and his works were collected in 11 vols., Oxford, 1825-28, reprint in 6 vols., 1843, to which was prefixed a *Life* by Bishop William von Milner.

WATKINS, HENRY WILLIAM: Church of England; b. at Tynewydd, Monmouthshire, Jan.

14, 1844. He was educated at King's College, London (B.A., University of London, 1838), and was ordained deacon in 1839 and ordained priest in the following year. He was curate of Pluckley, Kent (1837-72); vicar of Much Winton (1837-72); after which he was connected with King's College, London, as tutor, lecturer, and chaplain (1872-78); professor of logic and moral philosophy (1877-79); and professor of logic and metaphysics (1879-80). During this period he was also warden of St. Augustine's College, Canterbury (1878-80), and vicar of St. Gregory the Great, Canterbury (1879-80). He was canon of Durham and archdeacon of Northumberland (1880-82); also curate of All Saints, Northampton (1881-82); in 1882 he became archdeacon of Auckland, but resigned this dignity within the year. Since 1882 he has been canon and archdeacon of Durham, also professor of Hebrew in the University of Durham since 1880. He was Rampton lecturer at Oxford in 1886, and has been an honorary fellow of King's College, London, since 1872 and of St. Augustine's College, Canterbury, since 1882, examining chaplain to the bishop of Durham since 1879, and commissary to the bishop of Sydney since 1884. He has written the commentary on the Gospel of St. John for *Bible C. J. Elliott's New Testament Commentary for English Readers* (London, 1877; reprinted separately, 1879); *The Church in Northumberland: A Primary Charge* (1882); and *Modern Criticism considered in its Relation to the Fourth Gospel* (Bampton lectures, London, 1881).

WATSON, FREDERICK: Church of England; b. at York Oct. 13, 1844; d. at Cambridge Jan. 1, 1906. He was educated at St. John's College, Cambridge (B.A., 1866; M.A., 1871; B.D., 1884; fellow, 1871-78). He was ordained deacon in 1871 and obtained priest in 1872; was assistant curate at Stone-croft, 1871-75, and St. Giles, Cambridge, 1875-78; rector of Sturton, Norfolk, 1878-1888; vicar of Stone-croft, 1880-85; after 1883 he was minister of St. Edward's, Cambridge, and being selected to his fellowship at St. John's, was also lecturer in Hebrew and theology in that college. He was Hulsean lecturer in 1883, and an honorary canon of Ely. He wrote *The Atonement* (London, Cambridge, 1870); *The Doctrine of the Faith* (1873); *The Law and the Prophets* (Hulsean lectures, 1883); *The Book of Genesis: A True History* (London, 1882); and *Inspiration* (1900).

WATSON, JOHN ("IAN MACLAREN"): Presbyterian; b. at Montrose, D. n. s. of (English); Essex, Nov. 3, 1850; d. at Mt. Pleasant, Ia., May 4, 1917. He studied at the universities of Edinburgh (M.A., 1870) and Tubingen, and at New College, Edinburgh; was assistant at Bieldy Church, Edinburgh (1874-80); minister of Levenshulme Free Church (1878-79); of St. Matthew's Church, Glasgow (1879-80); and Barton Park Presbyterian Church, Liverpool (1880-1905). He was Lyman Beecher lecturer at Yale in 1896, and in 1900 again visited the United States, where he was taken ill and died. In theology he was a liberal evangelist. He wrote: *The Upper Room* (London, 1885); *The Mind of the Master* (1890); *The Care of Souls* (Yale lectures, 1890);

The Potter's Wheel (1897); *Companions of the Sovereign Way* (1898); *Doctrines of Grace* (1900); *The Life of the Master* (1901); *The Holy Spirit* (1902); and *The Inspiration of our Faith* (1905). He is most widely known, however, for his sketch of Scotch life in the series of studies which was begun with his *Inside the Romanesque House* (1884), and those are marked by an intense appreciation of the peculiar qualities which have ever made the Scotch favorite subjects for literary portrayal. Humor and pathos are blended, and he was in the front rank of the successors to Dean Hansley and Dr. John Brown.

WATSON, RICHARD: The name of two English divines.
1. **Bishop of Llandaff:** Scientist and apologist; b. at Havermam, Westmoreland (40 m. n. of Carlisle), Aug. 1777; d. at Coleridge Park (27 m. n. of Carlisle) July 4, 1816. He studied at Trinity College, Cambridge (B.A., 1799; fellow, 1799; M.A., 1792; D.D., 1771); became professor of chemistry, 1794, having no prior knowledge of the subject, but fitting himself for the position by assiduous application and achieving a remarkable success both in teaching the subject and by his published contributions, was elected regius professor of divinity, 1771, acknowledging later that his qualifications for that chair were not great; became professor at Ely, 1774, and archdeacon there, 1779; rector of Northwell, Norfolk, 1779; of Knapton, Luton, Bedfordshire, 1790; and bishop of Llandaff, 1782. Watson is especially noted for his versatility and power of concentration, for clearness in expounding scientific matters, for ingenuity in working out results, and for his habit of being usually as applied by his laymen. He issued a number of publications dealing with chemistry, including *Chemical Lectures, . . . per se medullata* (Cambridge, 1768), which were collected in *Chemical Essays* 3 vols., London, 1781-87. Among his theological works may be noted *Apology for Christianity*, . . . *Lectures . . . to Edward Gibbon* (1775), regarded as the antidote to Gibbon's fifth chapter, and frequently reprinted; for the character of this chapter see *Gibbon, Edward*; *A Collection of Theological Tracts* (6 vols., Cambridge, 1783); an assemblage of twenty-four works by many hands, the aim being the furtherance of biblical study; *An Apology for the Bible in a Series of Letters Addressed to Thomas Paine* (London, 1795), a work which had a wide popularity both in England and in America). He also published sermons and other writings, chapters, etc., in his *Miscellaneous Tracts on Religion, Public and Agricultural Subjects* (5 vols., 1813). He contributed material for his life in the *Autobiography of Richard Watson*, edited by his son (1817). He was a supporter of Wilberforce in the latter's crusade against slavery, and was interested in the extension of churches in London. He was a man of great breadth of thought and charity of action.
2. **English Methodist:** b. at Barton upon Humber (28 m. n. of York), England, Feb. 22, 1781; d. at London, Jan. 6, 1853. He was educated at Lincoln Grammar School; apprenticed to a joiner at Lin-

coln in 1795; preached his first sermon 1796, and removed to Newark as assistant to Thomas Cooper, Wesleyan preacher; was received on trial at the conference of 1796, and into full connection as a traveling minister in 1801, having been stationed at Ashby-de-la-Zouche, Castle Donington, and Derby. Renouncing a charge of Arrianism, he withdrew from the Wesleyan connection, and joined the Methodist New Connection in 1803, being fully admitted to its ministry in 1807. He became assistant secretary of its conference in 1808, and secretary in 1807; he was first at Stockport, then from 1808 at Liverpool, where he engaged in literary work for Thomas Kaye. Resigning his ministry in 1807, he returned to the Wesleyan body, being reinstated, 1812. In 1808 he was engaged as editor of the *Liverpool Courier* by Kaye. In 1812 he was stationed at Wakefield, and at Hill 1814-16. In the Wesleyan movement of 1813 for foreign missions, and in particular for the evangelization of India, Watson drew up a plan of a general missionary society, which was accepted. Removed to London in 1815, and made one of the two general secretaries to the Wesleyan mission, he was resident missionary secretary in London, 1821-27, and again, 1823-1833. After holding an appointment at Manchester, 1827-28, he returned to London. At the request in 1820 of the conference he produced his *Observations on Mr. Scoble's Life of Wesley* (London, 1820), and later his own *Life of Gen. John Wesley* (1831). Active in the anti-slavery movement, he was not, however, for immediate emancipation. He was a strong upholder of the conventional discipline, and desired to maintain friendly relations with the established church. In the night his power lay in appeals on great occasions; he had a commanding and deliberate delivery, and was noted as a platform speaker. His works embrace an exposition of St. Matthew and St. Mark (1831); *A Defense of the Wesleyan Methodist Mission in the West Indies* (London, 1817); *Theological Institute* (3d ed., 3 vols., 1829); *Conversations for the Young* (1830); *A Biblical and Theological Dictionary* (1831); his *Works, with Memoirs* by T. Jackson, appeared (12 vols., 1834-37); and his *Sermons and Discourses* (1862). **Biographies:** On 1. *Inside the Romanesque House* (1884); *Life of Richard Watson*, written by his son, 1817; *Watson*, in *18th Century*, ed. by F. H. Carr, London, 1911; *J. H. Croxall and F. Watson*, *English Churchmen*, pp. 299-301 et passim, London, 1906; C. S. Carter, *English Churchmen in the Eighteenth Century*, London, 1910; *D.N.B.*, s. n. 24-27. On 2. *Inside the Romanesque House*, ed. by his son, Richard Watson, B. 1862; *D.N.B.*, s. n. 27-28.

WATSON, THOMAS: Non-conformist divine; d. at Barton (28 m. n. of London) 1868 (buried there July 26). He was educated at Emmanuel College, Cambridge, and in 1849 was appointed to preach at St. Stephen's, Watford. He showed strong Presbyterian views during the civil war, with, however, an attachment for the king; because of his share in Lewis's plot to recall Charles II., he was imprisoned in 1651, but was released and reinstated vicar of St. Stephen's, 1652. He acquired fame as a preacher, but in 1662 was ejected at the Restoration, he continued, however, to exercise

his ministry privately. In 1672 after the declaration of indulgence he obtained a license for Crosby Hall, where he preached for several years, till his retirement to Hampton upon the failure of his health. Watson was a man of learning, and acquired fame for his quiet devotional and expository writings. Of his many works may be mentioned, *Arrianism, or the Art of Doing Goodness* (London, 1653); *The Sinner's Delight* (1657); *Jerusalem's Glory* (1661); *The Divine Cordial* (1663); *The Good Man's Picture* (1666); *The Holy Eucharist* (1668); *Heaven Taken by Storm* (1669); and *A Study of Practical Divinity*, . . . *One Hundred Seventy Six Sermons on the Lesser Catechism* (1669).

Biographies: E. Cahner, *Nonconformist's Memorial*, ed. of Palmer, 186-193; London, 1776; *Water Watson, His Life and Sermons in Dissenting Churches in London*, 1. *St. Paul's Church*, 1815; A. A. Wood, *English Nonconformity*, p. 116; in *18th Century*, 4 vols., London, 1911-20; *et. passim*; *Watson*, in *18th Century*, s. n. 24-27.

WATT, von (VADIAN), JOACHIM VON: Reformer of St. Gall; b. at St. Gall Dec. 28, 1484; d. there Aug. 6, 1551. As a humanist Watt was known by the name of Vadaman. He studied at the University of Vienna, where he took his degree in 1508, and in 1517 became teacher of rhetoric and poetic there. In 1518 Watt left Vienna to become city physician of St. Gall. Following the medical profession he was also a member of the legislative council of his native town. Watt's ideas of reform emanated, much like the principles of his friend Zwingli, from Humanism, striving for a simple personal faith, instead of the traditional dogmatism of the church. He was an ardent admirer of Erasmus, whom he first met at Basel in 1522, while Zwingli in Zurich, with whom he had corresponded from 1511, exercised a leading influence over him. In 1520 he opened correspondence with Leuther, and distributed his writings among friends. Watt next founded a "biblical school" at St. Gall. His lectures in this school resulted in the publication of his religious-humanistic work *Epistolae breves contra papam* (1524), *Asiae, Africae et Europae* (Zurich, 1524). Meanwhile the Reformation movement had spread the city. Overstrained enthusiasm for consummate idealism made some reservation advisable, particularly in consequence of the wish of the conservatives to avoid a rupture with the abbey of St. Gall. This sentiment controlled the smaller, or executive, council, while at the same time an Anabaptist idea of the kingdom of heaven continued to grow and excite many people, influenced in part by Kessler's Bible lectures. This more conservative party gained the support of the larger or legislative council, where Watt held the leadership, and opposed the radical element. A motion proposed to the joint council, to suspend public explanation of the Bible outside of the churches, made the radicals more determined in their effort for the recognition of their ideal of freedom. Provoked at their ill success and the pretense which Kessler had received at the hands of the council, they became outspoken Anabaptists. They secured the personal aid of Grebel and Blaurock, and led by Tolman, gained control of the radical element of the St. Gall populace. Tolman was called before the council to justify the

separatist administration of the sacraments, but it was determined to reach a decision by a final debate, in which the views of the Anabaptists were defeated, according to the opinion of the dominant element. Watt, to whom Zwingli had sent his treatise, *Vom Tauf, Wiedertauf und Kindertauf*, in 1524, was the center of this controversy and contributed a comprehensive work against the Anabaptists, which has been lost.

Watt now reorganized the church of St. Gall by measures which included the subordination of the clergy to the city council. When Watt finally was elected chief magistrate of the city in 1526, the victory of the St. Gall Reformation seemed assured. The success of the disputation of Bern (1528), in which Watt was moderator, gave occasion for the enforcement of the Reformation in the country region subject to the abbey. Wounded by the disputes growing out of the question of disposal of this abbey, Watt gradually became less prominent in controversial issues. He now devoted his interests to the study of the history of his native city and the abbey to which the city owed its existence. After the battle of Kappel, in which Zwingli fell, 1531, Watt witnessed the restoration of Roman Catholicism in the abbey, and political derangement in the city. He continued his work for the welfare of the church for twenty years. To bring about an agreement concerning the views of the Eucharist, he wrote his *Aphorismorum de consideratione eucharistie libri VI* (Zürich, 1532). In his writings *Pro veritate contra transubstantiam Christi et Epistola ad Zoloternum*, together with the *Auslegung des Caspari Schenkens*, *Ideli argumenta conscripta* (1540), directed against Schenkensfeld, he again defended the Swiss Christology. But the study of the historical part was of more interest to him than theological analysis. His *Graviss Christi et Abbat des Klosters St. Gallen* (3 vols., St. Gall, 1575-79), a historical justification of the Reformation, may be considered one of the most important controversial works on the history of the Swiss and the German Reformation.

(H. HEMMERLÉ.)

REPRODUCTION. The German historical notices on Watt were edited by E. Göttinger, 2 vols., St. Gall, 1875-79; the French by M. N. Goulet, *Graviss Waldenstroem*, 1910. His letters were collected by E. A. von, for the *Historiae Terrarum et Civitatis Sancti Galli Monumenta*, xvii-xxviii. Other notices are Julius Köstler's *Vita*, revised ed., St. Gall, 1903, and the edition, ed. E. Göttinger, for the St. Gall Forum, 1905-06, and in a new ed., St. Gall, 1911. Goulet, P. *Graviss Waldenstroem*, 1910; H. Hemmerlé, *Recherches sur Waldenstroem* (*Revue de la Suisse romande*, xl, 191-202; Basel, 1912); E. A. von, in *Nachrichten des Historischen Vereins*, vi, St. Gall, 1868, 1901, 1902; E. Hall, *Zur St. Gallen Festschrift*, Zürich, 1887; E. Dreyer, *Revue de la Suisse romande*, xl, 474-482, Zürich, 1911; *Ann. Hist. de Neuchâtel*, pp. 127, 154, 156, Lausanne, 1892; P. Goulet, in *Revue de la Suisse romande*, lxxviii, 1905; *Revue de la Suisse romande*, pp. 204, 214-216, New York, 1907; S. M. Jackson, *Protestant Europe*, passim, 2d ed., New York, 1903.

WATTS, ISAAC. Founder of English hymnody; b. at Southampton, England, July 17, 1674; d. at Stoke Newington 48 m. n.e. of Charing Cross, London, Nov. 25, 1748. He obtained an excellent education at Southampton grammar-school, then, joining the dissenters, he studied at an academy at

Stoke Newington, where he acquired his accuracy of thought and habit of laborious analysis; leaving the academy in 1698, he spent two years at home, beginning his hymn-writing. He was private tutor, 1698-1707; became assistant pastor in the chapel at Mark Lane, 1699, and sole pastor, 1702; because of frequent attacks of illness, Samuel Price had assisted him from 1703 and was chosen copastor 1712; his illness increased with time, but the congregation refused to part with one who had become so famous and beloved. Watts was one of the most popular writers of his time; his *Hotter Lapses* (London, 1706) won him fame as a poet, but it was his hymns that so distinguished him. His poetry by giving utterance to the spiritual emotions made hymnology an earnest devotional power; the success of his hymns was tremendous, the two staple volumes were the *Hymns* (1707) and the *Psalms of David* (1719). The various pieces numbered about 600, of which quite a number are still in general use. His best pieces rank among the finest hymns in English. Watts was also the founder of children's hymnology, writing the *Divine Songs* (1715). For an estimate of his place in hymnody, see Hymnology, I, 3. He was opposed in 1710 to the imposition of the doctrine of the Trinity on independent ministers. He held a theory which he hoped might close the breach between Arrianism and the faith of the Church, created before the world, had been united to the divine principle in the Godhead known as the Sophia or Logos, and that the personality of the Holy Ghost was figurative rather than literal. He held liberal views on education, and his learning and piety attracted a great many. His works, outside his hymns, embrace *The Knowledge of the Heavens and the Earth Made Easy* (London, 1720); *An Essay towards the Encouragement of Charity Schools* (1728); *Religious Javelin* (1734); *Philosophical Essay* (3d ed., 2 pp., 1742). His Works appeared ed. D. Jennings and P. Doddridge (6 vols., London, 1752), with Memoirs by G. Burder, 6 vols., 1810-11; 9 vols., Leeds, 1810-11; and *Posthumous Works* (2 vols., London, 1770).

REPRODUCTION. There have been written by T. Gibson, London, 1790; S. Johnson, London, 1788, 2d ed., 1791; T. Milne, London, 1824; E. Faxon Wood, London, 1815. Church fathers, Walter Wilson, *Life and Sermons of the Reverend Charles A. Watts*, London, 1881; E. E. Williams, *Life of the Sacred Poet*, London, 1838; F. Sander, *Erkenntnis des Heiligen Geistes*, London, 1877; S. W. Duffell, *English Hymns*, pp. 41-64, New York, 1881; N. South, *Hymnology*, pp. 40-55, Chicago, 1911; *Annals of Hymnology*, pp. 249-250, 252, 1266-1267, 1281; *DNA*, ix, 97-70.

WAYLAND, FRANCIS. Baptist preacher and educator; b. in New York, Mar. 11, 1796; d. at Providence, R. I., Sept. 30, 1865. He was graduated from Union College in 1815; studied medicine for three years; uniting with the Baptist church, he studied at Andover Theological Seminary, 1816-17; was tutor in Union College, 1817-21; pastor of the First Baptist Church in Boston, 1821-25; professor in Union College in 1826; president of Brown University, 1827-35; pastor of the First Baptist Church in Providence, 1835-37; and subsequently devoted himself to religious and humane work. He is widely remembered as a college officer. The text-books

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which he prepared for the use of his own classes came into general use. In the reorganization, brought about by him, of the courses of study in Brown University in 1830, he did much to reform the general system of college education. By his lectures on psychology, political economy, and ethics, and by his personality he exerted great influence on his pupils; he delivered weekly chapel sermons, and gathered the students together for Bible instruction. He was one of the founders and the first president of the American Institute of Instruction, for many years presiding over and taking an active part in its deliberations. He did much to secure the founding of free public libraries.

Eminent as an educator, Wayland stands hardly less distinguished as a preacher. He was admired for his broad and deep thought, and grace of expression. Some of his discourses, as, for example, his sermon on *The Moral Dignity of the Missionary Enterprise*, are prominent in the annals of the American pulpit. In all his course of public services he never ceased to be an earnest and effective preacher of the Gospel.

Besides sermons, addresses, and discourses his works embrace *Elements of Moral Science* (New York, 1835); *Elements of Political Economy* (1837); *Limits of Human Responsibility* (Boston, 1838); *Domestic Slavery Considered as a Clerical Institution, in a Correspondence* (1845); *Memoir of the Life and Letters of the Rev. Amos A. Phelps*, 2 vols., 1833; *Elements of Intellectual Philosophy* (1834); *Notes on the Principles and Practices of the Baptist Church* (1837); *Letters on the Ministry of the Gospel* (1837); and *The Memoir of the Christian Letters of Thomas Chalmers* (1844).

Wayland, Herman Lincoln; Baptist; b. at Providence, R. I., Apr. 23, 1850; d. at Wrentham, Va., Nov. 7, 1888. He was graduated from Brown University 1870; studied at Newton Theological Institution, Mass., 1849-50; taught in the academy at Townsend, Vt., 1850-51; was resident graduate at Brown University, 1851-52; tutor at University of Rochester, N. Y., 1852-54; pastor of the Third Baptist Church, Worcester, Mass., 1854-1861; chaplain of the Seventh Connecticut Volunteers, 1861-64; missionary to the colored people at Nashville, Tenn., 1864-65; professor of rhetoric and logic in Fiske University, Philadelphia, from 1872. He was the author, in collaboration with his brother, of *A Memoir of the Life and Letters of Francis Wayland* (2 vols., New York, 1827); and independently of Charles H. Spurgeon: *His Faith and Works* (Philadelphia, 1822).

Wazo, wa's; Bishop of Lige; b. near Lobbes (a village near Charleroi, 22 m. S. of Brussels) or near Namur (34 m. S. of Brussels) between 960 and 990; d. at Lige July 10, 1048. His importance arose from his efforts in the cause of education, his relations to Emperor Henry III. of Germany, and his views on the connection between the world and the Church and on the treatment of heretics. In every

situation and practical emergency, he proved himself a man capable of independent thought and decisive action. He received his elementary instruction in the cloister schools at Lobbes and Lige; taught in the latter and became its head in 1008; greatly extending its fame and influence; in 1017 he became dean of the cathedral chapter, retaining the directorship of the school until, probably c. 1030, his resignation being due to differences between himself and other authorities over discipline and administration. He incurred the enmity of the peasants and did not enjoy the protection of Bishop Engemar himself. The relaxation of strictness in the canonical life under his episcopate reacted unfavorably upon the school. From those unfavorable conditions, Wazo fled to his friend, Abbot Poppo of Stablo, who procured him a call to the royal chapel of Conrad II. (1030). Here he soon won good standing in part by a brilliant victory in a debate with the emperor's Jewish physician respecting a passage in the Old Testament. After the death of Provost Johannus, he was himself elected provost and archdeacon, with Bishop Engemar's assent (1033); and in 1042 he was elected bishop, in which office he justified the confidence felt in his ability. During the instruction of Duke Godfrey of Lorraine, Wazo stood faithful to the king in various crises which successively arose in the affairs of the kingdom. Yet his course did not win entire approval. At the Diet of Aachen-Chapelle, 1046, during the consideration of the case of Archbishop Willigard of Ravenna (who had been invested by the king two years previously, but had neglected to undergo episcopal consecration), Bishop Wazo contended the competency of that assembly to pronounce in the case of an Italian bishop; and when the king remanded him of the duty of obedience, he defined his position in the pointed terms: "Obedience we owe to the pope, to you—fidelity." With this the other bishops agreed. Shortly afterward, when Wazo protested against an ill-considered transaction at a convention, and so made appeal to the fact of his assisting with holy oil, Henry III. rebuffed him with the retort: "So you are associated with holy oil and I thereby obtained the authority to rule." Then Wazo answered the emperor: "Quite a different thing is that sacred anointing of yours, for while by it you are endowed with the power to slay, we are not; and you are bound to use it for the good of the people." It was Wazo, finally, who protested the legality of the deposition of Gregory VI. at Reims in 1046, and the induction of Clement II., this protest occurring after the latter's death (Oct., 1047), and resting on the fundamental argument: "Certainly neither divine nor human laws allow this; we have alike the words and the writings of the holy Fathers, everywhere prescribing that the supreme pontiff is judicially amenable to some other God." Hence in Wazo the great reform party, which acquired controlling influence over the Church in the second third of the eleventh century, was beginning to embody in its schedule of operations certain definite maxims of ecclesiastical policy. An incident moving him to evince good judgment and conscientious dealing was furnished by the question of Bishop Roger II. of Chalon, who, being

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alarmed by the sudden outcropping of Neo-Manichaeism heretics in his diocese, asked Wazo whether they were to be combated by the edge of the secular sword or not. Wazo answered in a somewhat extended written opinion, commending moderation and leniency. In the matter of his diocesan administration, it is worthy of note that, during the first decade of the year 1045, Wazo had a supply of grain brought up and judiciously distributed, not only to the utterly destitute, but also to the "provident" poor. In like manner he aided the peasants over their straits, has they should be constrained to sell their cattle. Moreover, he gave constant attention to the cathedral school's affairs. He soon won praise from Anselm; while the epiphany transmitted by a writer of the thirteenth century lavished upon him this laudatory: "Roused down will create than another Wazo arise." CARL MASER.

Wayland, Herman Lincoln; see Wayland, Herman Lincoln.

WEAVER, JONATHAN; Bishop of the United Brethren in Christ; b. in Carroll County, O., Feb. 22, 1824; d. at Dayton, O., Feb. 6, 1901. He was educated in common schools and Hagerston Academy, O.; began preaching when twenty-one; was pastor, 1847-50; preaching elder, 1852-57; general agent for Oberlin University, 1857-62; and bishop after 1865, becoming bishop emeritus in 1880. He is recognized as one of the strong figures of his church, and assisted in carrying it through a crisis which threatened disruption. He was the author of *Discourses on the Resurrection* (Dayton, O., 1871); *Ministerial Salary* (1873); *Divine Providence* (1873); *The Doctrine of Universal Restoration carefully Examined* (1878); *Practical Comments on the Confession of Faith of the Church of the United Brethren in Christ* (1881); *Hymns; or, that better Country* (1890); and *Christian Theology* (1890), and edited *Christian Doctrine. A comprehensive View of doctrinal and practical Theology, by thirty-seven different Writers* (1888).

WEAVER, H. A. Thompson; *Biography of Jonathan Weaver*, Dayton, 1902.

WEBB, ALLAN BECHER; Church of England; b. at Calcutta Oct. 6, 1830; d. at Salisbury June 12, 1907. He was educated at Corpus Christi College, Oxford (B.A., 1852); fellow University College, 1863-67; was ordained deacon in 1865, and obtained his B.A. in 1864; was curate of St. Peter's-in-the-East, Oxford (1863-64); vice-principal of Cheltenham (1864-67); rector of Aston Damant, Warwickshire (1867-70); was consecrated bishop of Bloomsbury (1870, 70), and was transferred to the diocese of Grantham (1883); he was assistant bishop of Mony and Brechin (1898-1900), as well as provost of Inverness Cathedral, and since 1901 has been dean of Salisbury. He has written *Presence and Office of the Holy Spirit* (London, 1881); *Sisterhood Life and Women's Work* (1883);

The Minister of the True Tabernacle: Thoughts and Suggestions for the Use of Ordained Ministers (1888); *The Priesthood of the Laity in the Body of Christ* (1889); *Life of St. Bernard before the Alps* (1897); *Tracing of the Eternal Word* (1898); *Widow Christ* (1898).

WEBB, ROBERT ALEXANDER; Presbyterian; b. at Oxford, Miss., Sept. 20, 1850. He was educated at Southwestern Presbyterian University, Clarksville, Tenn. (A.B., 1877), and at the Columbia (S. C.) Theological Seminary (graduated, 1880), and Westminster Church, Charleston, S. C. (1880-1892), he became professor of systematic theology in Southwestern Presbyterian University (1892), and of apologetics and systematic theology (1908).

WEBB, THOMAS; Methodist pioneer; born at Dec. 20, 1798. He was a man of wealth and position, and an officer in the British army; he was present at the storming of the French fort of Louisbourg, New Scotland, in 1758, was one of the survivors of Braddock's defeat in 1755, and was present at the battle of the Heights of Abraham at Quebec in 1759. He was converted under the preaching of John Wesley at Bristol in 1765, united with the Methodists, and soon after became a local preacher; about 1768 he was in charge of the barracks at Albany, when an attempt was being made to found Methodism in New York; he visited the city, he became exceedingly active and acceptable as a preacher, and aided financially and in other ways in securing the site for the John Street Church; visited Philadelphia and organized there a Methodist church, in 1769 contributing to the purchase of St. George's Church in that city. In the interest of religion and Methodism he visited Long Island, New Jersey, Delaware, and Maryland. In 1772 he went to England in order to secure ministers for the denomination, returning the next year with three men for work in America. On his return to England he settled at Portland, but continued active as an itinerant preacher, and was also known for his philanthropic efforts in behalf of French prisoners of war and for the soldiers and sailors stationed at Fort Mifflin. His activities were commended by John Wesley, though Charles had his favorable opinion of his work.

WEBSTER, C. SUMNER; Methodist Episcopal; born 1801-02; A. Stevens; *Hist. of the Religious Movement in Ohio*, Columbus, O., 1891; *W. B. Stevens*, 1904; *id.*, *idem*, *Hist. of the Methodist Episcopal Church*, vol. 1, pp. 10-11, 1894; *W. B. Stevens*, *Commentaries on the History of the Methodist Church*, 1878; *J. M. Williams*, *W. B. Stevens*, New York, 1898.

WEBER, WILLIAM WALTER; Protestant Episcopal bishop of Milwaukee; b. at Germantown, Pa., Nov. 20, 1857. He was educated at the University of Pennsylvania (1877-79), Trinity College, Hartford, Conn. (A.B., 1882), and Berkeley Divinity School, Middletown, Conn. (graduated, 1883). After being curate of Trinity Church, Middletown (1883-88), and of the Church of the Epiphany, Philadelphia (1888-89), he was rector of St. Eliza-

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Webb-People... both's, Philadelphia (1894-1902); pastor of Agnatic and moral theology in Nashotah House, Nashotah, Wis. (1892-97); and president (1897-1900); was consecrated bishop and pastor of Milwaukee (1900), succeeding to the full administration of the diocese within the year. He was also canon of All Saints' Cathedral, Milwaukee (1892-1900), and president of the Standing Committee of the diocese of Milwaukee (1896-1900). In theology he is a High-Churchman of the Anglo-Catholic school, and has written *Guide to Sumneriana* (New York, 1887), and *The Cross of St. Paul* (Milwaukee, 1897, 2d ed., 1910).

WEBB-PEOPLE, HAMNER WILLIAM: Church of England; b. at Wexley (47 m. s.w. of Birmingham) Oct. 1, 1837. He received his education at Marlborough College (1856-61), Chesham College (1861-66), and Pembroke College, Cambridge (B.A., 1869; M.A., 1873); was ordained deacon 1863 and priest the same year; was curate of Wexley, 1863-66; chaplain of Wesley House, 1863-70; vicar of Kings Pyon cum Histry, 1866-70; and of St. Paul's, Oxford Square, 1870-83; and had been rector of St. Paul's Cathedral since 1893. Among his other services are those he has rendered as Cambridge University adlect preacher, 1890; president of the Barbican Mission to the Jews, and of the London Clerical and Lay Union; chairman of the Council of the National Church League; vice-president of the Church Missionary Society; Protestant Reformation Society, Missions to Rome, and the Spanish and Portuguese Church Aid Society; and chairman of the Waldensian Church Mission. He is a staunch upholder of the Protestant and Evangelical position of the Church of England as bequeathed to him by the Reformers; a strong believer in the absolute inspiration of every part of the Bible; and an earnest upholder of the divinity of Jesus Christ and of his birth by the Holy Ghost, and of the statement made by him for the sons of the world. He has written: *I Ladies of the Church* (1880); *All One; Sermons* (1889); *Life of Prentiss* (1890); *Victorious Life* (1896); *Call to Holiness* (1900); *Wife and Wifehood* (1900); *Tides of Atonement* (1901); *Four Remarkable Letters of St. Paul's* (1902); *He Cometh* (1903); *Consider Him, or, Sketches of the Four Gospels* (1904); and *The Evangelical Name* (1910).

WEBER, vber, LUDWIG: Lutheran pastor; b. at Schwetzn (23 m. n.e. of Cologne) Apr. 2, 1846. He received his education at the gymnasium in Marientwerder and at the universities of Bonn, Berlin, and Erlangen; was pastor at Iserlohn, 1871-73; at Dilling, 1873-81; and at Glatbach from 1881 to the present. He describes himself as a "positive Biblical Lutheran." He is the author of *Die Bedeutung des in seiner Schöpfung* (Bonn, 1888); *Behandlung der reinen Frage nach dem Ursprung der Menschheit* (Bonn, 1889); *Beziehungen der christlichen Apokalypse, Haggai's, und Ezechiel's* (Göttingen, 1890); greatly enlarged, Göttingen, 1901, and often reprinted; *Christus ist unser Friede* (Göttingen, 1892); *Geschichte der sündlichen religiösen und sozialen Entwicklung Deutschlands in den letzten 50 Jahren* (Göttingen, 1895); *Friede mit dem Heine*; *Freiwig- und Aushilfsbuch* (Dresden, 1890-1902); *Die religiöse Entwicklung der Menschheit im Spiegel der Weltliteratur* (Göttingen, 1901); *Geistliche Heilung* (Hamburg, 1907); *Alkohol und soziale Verhältnisse* (1908); and a long series of occasional lectures published in various collections.

WEBER, SIMON: German Roman Catholic; b. at Bollingen (a village near Basel), 17 m. s.w. of Constance, Baden, Jan. 1, 1896. He was educated at the University of Freiburg, St. Peter's seminary for priests, Rome, the College of St. Thomas Aquinas, Rome, and the Academy of St. Apollinare, Rome (D.D., Rome, 1894); was vicar of Odenburg, Baden (1893-94); curate at Wollmatingen, Baden (1894-96); privat-docent at the University of Freiburg (1896-98); Roman associate professor of apologetics in 1898, and of the New Testament in 1908. Besides preparing the fifth edition of C. H. Vann's *Das Christentum und die Erbschriften seiner Gegner* (Freiburg, 1905), he has written *Jesus sagte*, (Uebersetzung von Joh. v. d. Hoffmann, 1898); *Evangelium und Arbeit, Betrachtungen über die völkerrätliche Skopos der Lehre Jesu* (Freiburg, 1898); *Der Gottesdienst aus der Bewegung bei Thomas von Aquin* (1902); *Die katholische Kirche in Armenien, ihre Begründung und Entwicklung vor der Trennung* (1902); *Die katholische Kirche in Grönland* (1907); and *Die katholische Kirche der westl. Kirche Christi* (1907).

WEBER, VALENTIN: German evangelist; b. at Aeschaffenburg (22 m. s.e. of Frankfurt) Apr. 1, 1858. He received his education at the University of Würzburg, 1877-81; served as chaplain, 1881-86; was prefect at Jülich, 1886-88; travelled for the next two years, and then was prefect in Jülich; his present position as professor of New-Testament exegesis at the University of Würzburg, 1898. He is the author of *Kritische Geschichte der Exegese des N. Testaments* (Würzburg, 1889); *Die Aeltesten des Galaterbriefes. Bericht der vordem evangelischen Theologie* (Havemann, 1900); *Die Aeltesten des Galaterbriefes von dem Apostel Paulus* (Havemann, 1900); *Die Grundgedanken der Theologie des Paulus* (1900); and a commentary on the epistle to the Galatians (1901).

WEBER, VALENTIN: See MANNING, I, 111.

WEED, EDWIN GARDNER: Protestant Episcopal bishop of Florida; b. at Savannah, Ga., July 25, 1847. He was educated at the University of Georgia and the University of Berlin, after which he was graduated from the General Theological Seminary in 1870. He was ordained deacon in the same year and was advanced to the priesthood in 1871; was rector of the Church of the Good Shepherd, Summerville, Ga., until 1886, when he was consecrated bishop of Florida.

WEED, EDWIN GARDNER: See MANNING, I, 111.

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its proper sense is now in general use among Christian peoples, but in antiquity was found only among the Hebrews, and about the Christian era among the astrologers of the East. The Hebrew week was based upon the Sabbath of Yahweh (see Sabbath); the astrological week depended upon the conception that each day in turn was controlled by the seven planets, the sun, moon, Mars, Mercury, Jupiter, Venus, Saturn. In the first Christian centuries these two conceptions were combined in such a way that Saturn's day coincided with the Sabbath. The seven-day week was not found among other ancient peoples than the Hebrews, but smaller divisions of time based on a division of the month were the Greek and Egyptian, by which the month fell into three parts, and the Indian, into two. The Avesta calendar divided the month into two parts of fourteen and sixteen days each, possibly these numbers divided the year into eight months of twenty days each, and the Romans had a sort of eight-day period, the eighth being market-day. Yet even the Babylonians did not have a seven-day week, though the seventh, fourth, twentieth, twenty-eight and twenty-nine days were "evil days" when fresh bread, fresh roasted meats, fresh clothing, and the like were unallowable for the shepherd of the great people ("the king"). But of a week proper there was no knowledge, as is shown by the inconcomparability of the week and the month. In Cypriotian tablets appear a week of five days, and in Babylonian tablets there are traces of an astronomical division of the month into six and the year into seventy-two five-day periods.

While, then, a regularly ordered week of seven days was in antiquity limited to the Hebrews, the employment of seven-day periods was much wider, owing to the setting of special mystical value upon the number seven. Thus the continuation of festivities in Babylon for seven days is an instance; and such a period is of frequent mention in the Old Testament for the Hebrews (e.g., Gen. vii. 4, 10; Ex. vii. 25; Job. vi. 4, 10, etc.). Among the Persians and in ancient India the seven-day duration was common for celebrations; the same is true of the early Greeks. But the Hebrew week does not range itself with these. It is not probable that the seven-day period of Babylon is to be traced to a quartering of the month first, and then to a relation with seven. A favorite method of explaining the seven-day period is by referring it to the seven planets; but the reckoning of just seven planets is less common than the high estimation placed upon the number seven. In Babylonian the reckoning of seven planets can not be proved for a high antiquity; and a connection of the Hebrew week with the planets is untenable. Nor can the business of the number seven be connected with the Pentateuch. Yet that the valuation of this number was heightened by the number of planets known and of the Pleiades is clear. The basis of the value placed on seven may have a more general ground. This is found in the number itself and its qualities

—it is a number in itself representing a comprehensible magnitude not too large yet large enough for common life mathematics. Four, five, six, are too small, too common, to carry the idea of mystical holiness; eight (two four) and ten (two five) are too common and too obviously transparent; nine approaches the value placed on seven as the square of a sacred number; eleven is too large. But seven is a prime number, its magnitude itself comprehensible yet large enough to be useful. A heightening of the value may have come about through the coincidence of the seven-day periods of the moon, and through observation of like periods in sickness, to say nothing of the planets and the Pleiades. With the planetary week the Hebrew week had originally no connection; indeed, an early age for the relation of the week to the number of planets is not yet proved and does not appear in the cuneiform tablets, certainly not in the order now followed of sun, moon, Mars, Mercury, Jupiter, Venus, Saturn. But other principles of arrangement are discoverable, for instance, that of assumed distance from the earth. The planets were also connected with certain hours of the day in turn. While Dio Cassius attributed the conception that the planets ruled the days to the Egyptians, in reality it came from Babylon, the motherland of astrology. Existing there in the century before Christ, it spread into the Roman Empire. In the cuneiform tablets nothing has yet been found of the regularly alternating governing of the days by the planets, nor of the arrangement of the planets according to their distance from the earth. The Babylonian arrangement is often moon, sun, Jupiter, Venus, Saturn, Mercury, and Mars; earlier still, moon, sun, Mercury, Venus, Mars, Jupiter, and Saturn. The planet-week arose then among the astrologers of Hellenistic times.

The Jews designated other days than the Sabbath by numbers (cf. Matt. xxvii. 1; Acts xv. 7), and outside of the Sabbath only the sixth day as the day of preparation received a special designation, the Greek equivalent being *parababaton* (in the title of Ps. xvi. and Mark vi. 45), alongside of which stood the term *parababaton*, and this appears in a receipt of Augustus relieving the Jews from the necessity of appearing before the court on that day. The Christians, who took over the Jewish week, gave to the first day, on which they assembled to break bread, the name "the Lord's day" (*Herrn Tag*; *dominica*; e.g., Irenaeus, *Ad. Magnesian*, iv.; Eusebius, *adv. 11*); but in general they designated the days by numbers, using the Jewish terms as above for the sixth and seventh days. The names given to the days from the planets, which name into common use in the East pre-Christian century, were avoided by the Christians, Justin (*V. Apol.*, lxxvii) and Tertullian employed them only in order to make their meaning clear to the non-Christian when they addressed. Not till after the middle of the third century did the ordinary designation become common among Christians, and then for two centuries more only in the West and in Egypt. But the astrological conception of control of the days or of planetary influence upon them found entrance also, the idea being not that heathen deities were powerful, but that man-

icism was possible by this means. Still the official language of the Church avoided the names derived from the planets, except that *dominica* ("day of the sun") was used, and the use of numerals was constant. In ordinary life, however, even Christians employed the common designation derived from the names of the planets.

WEGELER, Carl Eduard, Herzkopf b. 1793, d. 1874. He was a German rationalist theologian. He is known for his first writing, *Bibelles Systematiscum* (1820), and his *Handbuch der biblischen Hermeneutik* (1827). He was a professor of theology at Halle from 1827 to 1874. He died on Sept. 17, 1874, at Halle.

WEGELER, Julius August, Lütjehausen (German rationalist theologian), b. at Kücklinen (20 m. n. of Brunswick) Sept. 17, 1771; d. at Halle Jan. 27, 1849. He received his preliminary education in the Helmsdorf Pädagogium and at the Carolinum in Brunswick; was tutor in the family of a Hamburg merchant (1790-1800), and during this period studied Kant, to whom were devoted his first writings, *Bibelles Systematiscum* (1820) and *Handbuch der biblischen Hermeneutik* (1827). He was a professor of theology in Halle from 1800 to 1849. He died on Jan. 27, 1849, at Halle.

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use by the standard of reason, rejecting everything as untrue that does not stand this test. He held that there were several types of doctrine contained in the Bible, suited to different periods, and that one of these of more simple and sane character, is good for all time. To him the most important part of dogmatics is that relating to the concept of God.

No single proof of God's existence is sufficient to remove doubt; but taken together they do away with all doubts, so that nothing more abundant than atheism can be conceived. A supernatural revelation was impossible, there could only be a moderate one. Jesus is the supreme messenger of God, founder of his kingdom, and a sublime example for mankind. But his resurrection is to be taken simply as a re-creation from a trance (though this idea is cautiously intimated); the Biblical authors wrote "not without inspiration," but they often accommodated themselves to the prejudices of their time and even shared them. The conception to be rejected by the "more liberal doctrine" of the present are miracles, angels, devils, original sin, and a monstrous eschatology. Wegeler was unimpaired by Idealism, and rejected the ideas of God advanced by Fichte, Hegel, and Schelling. He was accused of being too acquiescent. After Thubak's work began at Halle in 1826, Wegeler's popularity waned. In his later years he was interested in the Friends of Light (see *FAUST CONSPIRATORS* in *GERMANY*).

WEIDNER, REVERE FRANKLIN (Lutheran); b. at Center Valley, Pa., Nov. 22, 1851. He was graduated from Muhlenberg College, Allentown, Pa. (A.B., 1869), and the Lutheran Theological Seminary, Philadelphia (1872); was Lutheran pastor at Philadelphia, Pa. (1873-78), and also professor of English, logic, and history in Muhlenberg College (1878-79); pastor in Philadelphia (1879-82); professor of dogmatics and exposita at Augustana Theological Seminary (Swedish Lutheran), Rock Island, Ill. (1882-91); professor of dogmatic theology in Rock Island and Chicago (1891-94); and since 1891 president and professor of dogmatic theology in the Evangelical Lutheran Theological Seminary, Chicago. In theology he describes himself as an "Evangelical Lutheran, strictly confessional and very conservative." He has written *Luther's Small Catechism* (Philadelphia, 1880); *Commentary on the Gospel of Mark* (1881); *Theological Encyclopedia and Methodology* (2 vols., Chicago, 1888-91, new ed., 1911); *Biblical Theology of the Old Testament* (1886); *Introduction to Dogmatic Theology* (1888); *Evangelical New Testament Greek Method* (New York, 1889); *Studies in the Book of Job* (4 vols., Chicago, 1890-1902); *Biblical Theology of the New Testament* (2 vols., 1891); *Christian Ethics* (1891); *Examination Questions in Church History and Christian Archaeology* (1893);

*offered almost beyond recovery, the historical sources and points of contact for his reflections. Moreover, he possessed the faculty of largely recasting what he acquired, imparting to the same an air of originality. What dependency he acknowledges is toward ancient and medieval writings—Plato, Dionysius the Areopagite, Thomas a Kempis, Luther, Eckhart, and Theophrastus Germanicus (s.v.); but the last is by far the most frequently cited. With reference to the Reformers and the earliest confessional documents his pronouncements are generally quite unfriendly. Osiander, Schwenkfeld, Münster, and others, he declines to know and likewise disclaims all affinity with them; but he adverts to S. Frank's Wurlbach. While he frequently cites Franke, it is mainly upon astronomical and astrological speculation, medicine, and natural philosophy (cf. e.g., *Lehrb. Naturg.*, p. 26).*

Wegel criticized both philosophy and theology, and placed the two in very intimate connection. His fundamental trend in philosophy might be styled subjective idealism, treating his subjects with a heresy for its advance of his time.

2. *Doctrine* His real significance for the history of of space, philosophy has not yet been fully read and *Time* itself. He examined the problems of space and time, and formulated a subjectively idealistic solution. He treats of space in *Vom Ort der Welt*, chap. x. (*Hall, Saxony*, 1817); and his conclusion is comprehended in the proposition: "for outside the world is no place, with finite dimension, . . . hence it is certain that the world stands at no local site; the world itself as a place and content of all places and bounded things. Therefore it is only according to their contained bounds within the world that places are indicated, but never outside the world." The theological deduction drawn is that "outlet heaven nor hell is a bounding physical place," but that "every one here hell shall in himself among the flames; likewise every one here heaven shall in himself among the stars" (*ibid.*, p. 10). In the same way, the local conception of Christ's descending into hell and his ascension to heaven must logically lapse (*ibid.*, p. 11).

Wegel also contends, though not quite so decidedly and clearly, the reality of the time idea; for although the point is not certainly reachable here for genuine Wiegandian thoughts exist in the treatise devoted to this question, *Schleiermacher's Christianity*, still the negative opinion appears implied.

His most incisive speculation dealt especially with the question of the practical entity of knowledge, and emphasized the subjective root thereof.

For "the natural discernment passing of and not passive; and therefore all knowledge judgment is exercised in the act of discerning or knowing, and rests not in the thing discerned" (*Kritische Bemerkungen über die Wesel'sche Dissertation über die Wesel'sche Dissertation*, B. iii. 2. v.). "All knowledge emanates from the knower" (*ib.*, B. i. v.). Everything inheres latently in man, in his personality and subjectivity. "Hence man also everything himself; what he can and knows, to know and control his art, is his spirit" (*Ges.*), or spiritual, intellectual faculty; and this spirit or faculty

Annotations on the General Epistles (New York, 1897); *Annotations on Revelation* (1898); *Theology of the Doctrine of God* (Chicago, 1902); *Evangelical Epistles: or, the Doctrine of the Church* (1903); and *The Doctrine of the Ministry* (1907).

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is man himself" (*Theo. Studien*, p. 29). Therefore there is but one discerning principle and one corresponding task, viz. to know oneself. As main support for his theory, he adduces the proper distinction of knowledge: "for if discernment emanated and issued from the object, and not from the seeing eye, then there must also follow similar and equivalent perceptiveness or discernment from an object itself; he the matter of eyes however it would" (p. 28). From this natural knowledge and his conscious, practical entity, Wegiel distinguishes a "supernatural" knowledge by the fact that man's part in the inception and outcome is accorded by means of the object. Only here, in turn, the process rests in the subject's productivity: save that this now becomes identified with the indwelling Spirit of God. Consequently, Wegiel affiliates with those men who define the principles of religious knowledge and spiritual potency as the inward natural possession of every man; and he advocates the theory of the inner word, or of the spirit in its natural form. Wegiel defines all the negative consequences of this view, such as rejection of the word of Scripture, mistaking offices, or cessation of grace, the preaching office, external church fellowship, learned theological study with all its pains, but most of all, the conditioning of religious notions and piety about a defined historical point of departure, like that in Christianity. In place of this, he elaborates a pantheistic and gnostic theology on vast lines, merely assimilating his vocabulary to Christian terminology. His main outlines are as follows: God and the All are co-existent in the present. Not every existence of God before the world is to be necessarily denied, but God comes to himself, to personal and active being, primarily

1. Absolutely
2. In and with the world
3. Alone and for himself, apart from all personal, detached from time and place, void of energy, will, and feeling; and so he is neither Father, nor Son, nor Holy Ghost. God is eternally itself, apart from time; he hovers and abides in himself about all places; neither works nor will nor desires, save that in, with, and through the creature he becomes personally effective, volitional, destitute of any emotion, or suffers the attributes of persons and feelings to be assigned to him "from the man himself; von der Selbsteigenschaft der Person (Gott)". This immensity of God is differentiated only as the matter is one of good or evil, of the inward or outward, of the Kingdom of nature or of that of grace. While ideas of chaos, or the negation of this cosmic order, or also the assumption of an eternity, or of a gradual cessation of the world through intermediate stages, do not appear sharply and consistently developed, evil is regarded as a necessary concomitant phenomenon of the creature state of being. The essence of sin is qualified, in one passage, as a "non-existent"; and again as the independent will of the creature. Therefore the goal and purpose of the "redemption" is also to complement and complete the inconsistent with the divine perfect existence, and to induce and induce the individual will back to the will of God (*Vom Ort der Welt*, chap. xvii.). Moreover, from the beginning God has implanted in man the requisite powers to this intent, so that the "redemption" simply fulfils itself in that process whereby the inner principle in man which is akin to God gains the ascendancy over the creature element which is adverse toward God. The necessary antecedent condition, and the best means of advancing the advent of this interior process of redemption is resignation, the suppression of the individual will—a virtue which he extols and recommends in the usual formulae of medieval mysticism.

Nevertheless, this simple and consistent rational structure grows involved and confused by its assimilation to the central Christian ideas, the more so because these are stripped, as far as possible, of their historic origin and with Christ-external content. The divine principle in man, as supposed to every one by especially where faithfully developed. Christ is an inward, natural factor, without historical import. Only Wegiel allows the virtual existence of an external historic Christ, which, however, has no redemptive significance. The formulae of the doctrine of the dual nature were so reconstructed by Wegiel that he distinguishes a double "body" of Christ, according to his cosmic origin, though this, in Wegiel's view, virtually covers the total phenomenon of Christ. "The one only Christ has two bodies: the divine body from the Holy Ghost, and the other body from the Virgin Mary, which is visible and mortal" (*Passio*, I, 214 sqq., p. 238). Christ has his true flesh and blood "not from the earth, but from heaven; not from Adam, but from the Holy Ghost" (*Doulay*, p. 12). Thus Wegiel is enabled to emphasize the presence of the "body and blood of Christ" in the Communion. What concern him is the inner presence of the eternal divine principle of Christ. The same parallel applies to his application of the several concepts of spirit, regeneration, and faith; these all are but, somewhat modified or qualified formulas for the same topical consideration; that is, for the inner evolutionary process of the divine element and its victory over the creature element. Thus in the moral domain he advances the fundamental tenets of enthusiasm (*Die Luge*, p. 70). All problems of a concrete phase in individual and social ethics are resolved on quietistic lines with rigorous consistency. His penitence against all human opinions, was, indeed, restraining of interest, and the like.

Wegiel was not a mover of Reformation ideas. With these, in fact, he had nothing to do; his few conceptions which are concordant with the Reformation explain themselves by their parallel relations in a mystical vein. Just as little does he belong to the line of adherents to historical Christianity, since of this he retained merely the husks. He belongs rather to the perpetual chain of thinkers about gnosticism, mysticism, and pantheistic lines; he also paved the way toward the modern elaboration and recasting of lines of thought in the direction of occultic idealism, and in terms of critical reason. Though his own times opposed him, his significance was not yet realized. Real opposition to him began about the end of the sixteenth century.



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RELIGIOUS ENCYCLOPEDIA

Wegiel
Weights and Measures

Apparently he left no completed school, though his opponents charged him with having that purpose. At any rate, "Wegielianism" soon united with the most heterogeneous antiscientific and "enthusiastic" trends of both older and younger times, as with the admirers of J. Böhm, and also with the movement comprehended under the term "Rosicrucian" (see Rosicrucianism).

H. H. GRÜTMACHER.

WEIGHTS AND MEASURES, HEBREW.

I. Measures of Length. In modern systems of measurement the basis is the meter, measure of length from which all other units are derived. In the Old Testament the basis is the cubit, a measure of length from which all other units are derived. The cubit, Hebrew, *ammān*, Babylonian, *ammān*, is equal to the length of the arm from the elbow to the tip of the middle finger. The cubit is the basis of all measurements of length in the Bible. The cubit is the basis of all measurements of length in the Bible. The cubit is the basis of all measurements of length in the Bible.

II. Measures of Capacity. The basic measurement is the ephah. The ephah is a measure of capacity, and is equal to the volume of a cube of which the side is the length of the arm from the elbow to the tip of the middle finger. The ephah is the basis of all measurements of capacity in the Bible.

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In fact, among Hebrews, as in Asia generally, the cubit was the unit of length, and was designated *ammān*. Whether this term originally meant the forearm is not certain: the term is found in the Silesian Inscription (p. 1), and corresponds to the Assyrian *ammin*. The New Testament term for the same is *pēchē* (*Matt. vi. 27*; *Luke xi. 25*; *Rev. xii. 17*). This unit was employed as the basic measure in building-operations (as in the Tabernacle, the Temple, and the "house of the forest of Lebanon"; *Ex. xxvi. 15*; *1 Kings vi. 2*; *2 Kings vi. 3*); in the making of furniture and furnishings (1 Kings vii. 23 sqq.); was applied to such material as cut-stone (*Ex. xxvi. 1* sqq.), and to ground measures (*Lev. xix. 11* sqq.); it is indeed designated the most general measure (*Deut. iii. 11*, "the cubit of a man," i. e., the common cubit), and upon it other units were based (*Lev. xi. 5*, "a measuring rod of six cubits long by the cubit and a handbreadth," i. e., a handbreadth longer than the common cubit; the rod here is six cubits). The cubit divides into ephah (*Heb. sephē*; *Ex. xxxviii. 16*; *1 Sam. xvii. 4*; *Lev. xii. 13*), and the half-handbreadth (*Heb. pēphē*; *1 Kings vi. 26*; *2 Kings vi. 3*; *1 Kings xii. 21*). In an ascending scale, it will be remembered, it is to be placed the rod as above, which was equivalent to six cubits (*Lev. xi. 5*). Mention is made once (*Judges iii. 10*) of a unit of measure called the growth (*Judges iii. 10*, "cubit"), the relation of which to the ordinary cubit is not at all defined, the Septuagint equating it with the span, the Syriac and Arabic versions with the cubit. Considering the varied relations of the cubit to other measures (apart from the rod) nothing must be given in the Old Testament; but there are available the rabbinic statements, and, what is still greater importance, the analogy of the entire system, that it is with comparative certainty ascertained that the cubit contained six handbreadths or twenty-four fingerbreadths. The following table therefore results, showing a dualistic basis:

Rod	.....	1	.....	1
Span	.....	2	.....	2
Handbreadth	.....	12	.....	12
Fingerbreadth	.....	144	.....	144

There are met in the Old Testament two different

cubits. To be sure, from the expression "cubit of a man" (cf. sup.; Dent. iii. 11) one is not to expect a distinction such as between a "body" and a "cubit" and a "secular" cubit, for there is no Two Cubits foundation in Scripture for acceptance of the fact of a "body" cubit, the expression "cubit of a man" having no other meaning than "common cubit" (cf. for a parallel expression, Isa. vii. 1, "man's pace"). Yet it is seen with great definiteness from Ezekiel that in his time there was in use a cubit other than that employed in an earlier period. He speaks in ch. 5, v. 13, of the cubit employed in measuring his temple as being the exact length of his cubit as defined either because it had wholly fallen out of use or was less commonly known. The whole passage leads to the conclusion that Ezekiel's use of the longer cubit implies that this was the measure after which Solomon's Temple was constructed. Similarly the Chronicler (II Chron. iii. 3) knew that the Temple was built "by cubits after the first (i. e., old) measure." Therefore there had been an earlier and greater cubit which was superseded by the later and lesser. Unfortunately nothing is known of when and how this supersession took place, when the lesser came into recognition alongside of the larger and when it came into universal use. It has been held that the small cubit was already very early in existence, reference being made to the Sileam inscription. According to this the Sileam tunnel is 1,200 cubits long, and Couder gives the measurement as 577.60 meters; this would give for the cubit a length of .448 meter (= 17.6 inches), and this is a close approximation to the Egyptian cubit of .450 meter. However, 1,200 is a round number, and whoever knows the Sileam tunnel will regard neither the one nor the other measurement as giving so exact a result that a conclusion may be reached upon the question whether the cubit meant was the greater or the lesser. A full review is therefore becoming with reference to the absolute length of the older unit. And it does not have been employed in the earlier period. The one indication apparently in possession is that the cubit of Ezekiel's time was divided into six handbreadths, the old cubit being six handbreadths long, giving the proportion of 6 : 7; really, however, this is not absolutely certain, for the cubit was a handbreadth smaller than the earlier, giving the relation of 5 : 6. And indeed the rabbinic usage of a cubit applied to furnishings of the Temple which was five handbreadths in length and of one applied to the structure which was six in length.

These questions have interest because of the fact that for the definition of the absolute length of the Hebrew cubit measure has to be had entirely to comparison with the Egyptian or the Babylonian cubit. No aid comes from the Old Testament. Just as from the Sileam tunnel no exact result is obtained, so fails the attempt by taking into account the brazen laver (which held 2,000 baths) to deduce the length of the cubit. No better results follow from the rabbinic assertion that the legal cubit had according to tradition the length of 144 barleycorns laid side by side. On the other hand, the size of the Babylonian and the Egyptian cubit is known. The first is a Cubit, settled by the discovery at Telich in Babylonia, South Babylonia (see HARTOG, IV, Egyptian, 14) of a statue of King Gula (see BABYLONIAN HARTOG, VI, 3, 4, 5) which carries upon its knee a measure which occurs sixteen times upon the statue. This measure appears as a little unit of the length of 16.5-16.6 millimeters the equivalent of 2084 of an inch, and this unit is doubtless the fingerbreadth which is so often mentioned in Scripture. Since in the Babylonian system the duodecimal method rules, there would be a measure sixty times the length of the unit just given, which would be 990-996 millimeters (or 38.9 inches); it will be noticed that there is a margin of variation or error of six millimeters. The measurement thus given is in agreement with other data; the Babylonian brick had a measurement of 330 millimeters on one side of its square surface. In all systems of the orient that are known the foot is two-thirds of the cubit; hence from the brick there could be inferred a cubit of about 495 millimeters (19.45 inches), and this is exactly half of the 990 millimeters given above (or 38.9 inches). But the Babylonians had two systems, one of which was twice the other in proportion (as appears also in the table from Senkera, where two sets of measures are given in which this relationship exists). While the Babylonian system is ungenital, it is important to note, in connection with the question of the relationship of the Hebrew system to the Babylonian, that there are indications of this kind of subdivision in the Hebrew measure; the reed, Babylonian and Hebrew, is of six cubits, as opposed to the Egyptian. Taking the foot of two-thirds of a cubit into consideration, if Herodotus is right in his statement of a "royal" and a "common" cubit, the division of the cubit into twenty-four fingerbreadths follows, each of 20.6 millimeters in length. According to Herodotus, the "royal" cubit was longer by three fingerbreadths than the "common" cubit, and the foot held in this cubit the relation of 3 : 5, and this is the measure constantly met in Babylonian structures, and its length is at least 450 millimeters (17.7 inches). A cubit from Uruk in Phoenicia measured 553 millimeters, and this does not greatly differ from the result of deduction from the figure of Herodotus which would make the royal cubit 556-557 millimeters. The Egyptian cubit does not differ much from the Babylonian royal cubit, and in Egypt also there appears a double system—a large "royal" cubit and a smaller "one—the former of six handbreadths or twenty-four fingerbreadths (c. 450 millimeters or 17.65 inches), the former of seven handbreadths or twenty-eight fingerbreadths (525 millimeters or 20.625 inches). At first glance one might be disposed to identify the Egyptian and the Hebrew cubit as the relation of the large to the small cubit is the same, as are the subdivisions. But, on the other hand, the Babylonian and the Hebrew reed correspond, while the Egyptians have a "fathom" which contains only four cubits; also, the traces of the dou-

decimal system exist in the Babylonian measures. It is therefore well as yet to be reserved in regard to the relation of the Hebrew to the Egyptian measures. It is of considerable significance that in the latter fifth century B. C. Babylonian culture was dominant in western Asia, as on the other hand, while the Hebrew may be derived ultimately from the Babylonian, the supposition is not established that commerce with Egypt introduced modifications. It is possible, then, to equate the Hebrew cubit with that of Gula of 495 millimeters, or that of Gula's son Baraktes, VI, 3, 4, 5, and after such a standard the Phoenician owners of vessels seem to have reckoned the tonnage of their ships (their measurements reduce to a solid standard of 121.2, and the basis of a cubit of 495 millimeters gives as a result a solid standard of 121.28, and this can hardly be accidental). The larger cubit would correspond to a smaller of 424-425 millimeters, but this is not in evidence at all elsewhere. If it could be assumed that Ezekiel's expression is in fact and that the small cubit is five-sixths of the larger, the latter would then be 112.5 millimeters long (the size of the early Italian cubit, which was derived from the Babylonian). But this does not furnish satisfactory proof. In modern times standards in different places do not exactly correspond, even with the advantages of scientific methods; still less can exact correspondence be supposed for antiquity. However, the "royal" cubit may have been precisely defined, yet not followed with accuracy in the provinces, and in the course of time the standards may have varied considerably. In accordance with the Hebrews above the cubit only the reed, which in name and proportions fits cubit agree with the Babylonian reed. All further designations for measures of length indicate not measures in themselves the strict sense of closely defined length, but simple approximations like our term "hour's journey" (cf. the expression in Gen. xxv. 16, xviii. 7, which the Septuagint renders by *hypostraton*, "post-station," and the Syriac by *horon*, owing to this last the expression has been taken to be equivalent to paragon, the Persian measure, = 417 kilometers (or nearly three and a half miles); others take it as = 6.3 kilometers). Similarly the expression of a "day's journey" which occurs so often in the Bible has no definite limits. The ordinary journey of a caravan means travel during about six to eight hours; Herodotus reckoned the day's march of Persians at 150 to 200 stadia, representing continuous travel for eight to ten hours, and of Romans at 160 stadia. There was a tradition that the distance of the Tabernacle from the limits of the camp was 2,000 cubits. In the case of cities the starting-point of

measurement for the Sabbath day's journey was the outer wall; within, even were the city as large as Nineveh, it was permissible to travel without limitation. There were also caustic methods of circumventing the rabbinic limitation to 2,000 cubits and extending it to 4,000, though the purpose for which this extension could be sought was defined within certain bounds. Similarly a Jew who on the Sabbath was caught on a journey at a distance from a dwelling might travel more than 2,000 cubits to the nearest traveler's shelter. It seems not unlikely that this distance of 2,000 cubits corresponds to an early measurement or unit of distance; there was an Egyptian unit of 1,000 double-steps and the Talmud mentions a tradition that the Sabbath day's journey was 2,000 steps, while in the same collection pace and cubit are practical equivalents. With the break of Greek civilization after the time of Alexander the Great the stadion became a part of the oriental system (cf. II Mac. xi. 5, xii. 9; John vi. 10, xi. 18; Rev. xiv. 20); the Olympic stadion measured 192.27 meters (= 629.7 feet), the Attic stadion, 177.6 or 177.3 meters, according to the length given to the Attic foot. The Romans introduced their mile, with a length of 1,495.7 meters (= approximately 1,600 yards).

II. Measure of Surface: As a surface measure there appears in the Bible only the yoke (Hebr. *amot*), a piece of land which a man might plow in a day with a yoke of oxen. It has been compared with the Egyptian measure which Herodotus (Hist. II, 165) calls *amure*, measuring 100 royal cubits square. But this and other comparisons with the Babylonian measures of surface are pure conjectures. A similar system of measuring land obtains among the modern folk-lore of Egypt and Palestine.

III. Measure of Capacity: While the measures for liquids (water, wine, and oil) and those for such things as meal and grain were not the same among the Hebrews, they belonged to the same system. The smallest unit, the smallest unit, the liquid measure of which made the other measures, was in Hebrew the *log* (Septuagint, *logis*; Lev. xiv. 10, 12, etc.), equivalent in volume, according to the rabbis, to six medimethim less a finger. In the one passage in the Old Testament where this occurs, it is as a measure for liquids, but this does not exclude its use as a dry measure. The next measure in size mentioned in the Old Testament is the eph (Hebr. *eph*; Septuagint *ephos*), named in II Kings vi. 25. Later data imply that this was used as a dry measure (Phonius calls it a "measure for grain," and Herodotus one "for grain and wine"). According to Josephus, paraphrasing the passage, the eph equaled 4 log, which agrees with the Talmud when it makes a eph equal one-sixth of a seah and one-third of a hin. The latter collection division of the eph into halves, fourths, and eighths, and this in connection with II Kings vi. 25 suggests that the designation "log" was applied to use. The eph or homer (Hebr. *omer*; Septuagint *omer*; Eccl. xvi. 10) seems to have been a measure for grain, and a gela to the passage cited makes it equal the tenth of an eph; it is then the equivalent of the *loaven* (Septuagint *loaven*, Je-

sephah, assephah; Ex. xxix, 40), designated usually as "a tenth" or as the "tenth of an ephah." Josephus gives the ephah as equivalent to seven Attic stetes (Ant., III, vi, 6). The corresponding measure for liquids appears as the tenth of a bath (see below, and cf. Ezek. xlv, 14), but no proper name is given for it. For liquids the most common measure is the hin, corresponding to the ephah for dry measure. Consequently the parts or fractions are often mentioned (one-half, one-third, one-fourth, one-sixth; Ex. xxix, 40; Num. xv, 4; Ezek. iv, 11). Josephus (Ant., III, viii, 2) and Jerome (cf. Ezek. iv, 11) define the hin as equal to two Attic chous, that is, to a sixth of a metretre (that is about one and one-half gallons); this gives the equation 1 hin = 12 log-one-half seah = one-tenth bath, and the Talmud often defines the hin in this way. The corresponding dry measure is designated in Ezekiel (xlv, 15) as one-tenth of an ephah, and no proper name for this dry measure is known. The mas (Gen. xxv, 24; 6 [A. V. "measure"]; Josephus, Ant., IX, iv, 5, 6; Septuagint, metrom) seems to have been a dry measure, though the Talmud knows of it as also used for liquids. From the translation by the Sep-

Table with 2 columns: Dry Measure and Liquid Measure. Dry Measure: 4 log = 1 eph, 770 log = 192 eph = 91 aser, 12 log = 1 eph = 141 aser = 1 hin, 28 log = 4 eph = 741 aser = 2 hin = 1 seah, 72 log = 18 eph = 18 aser = 6 hin = 1 ephah, 192 log = 48 eph = 48 aser = 16 hin = 2 ephah = 1 sebah, 720 log = 180 eph = 180 aser = 60 hin = 20 ephah = 10 ephah = 1 sebah = 1 homer.

translation of ephah by "three measures" and of "third" in Ps. lxxxv, 5 by the same word, it appears that the seah was equivalent to one-third ephah or 24 log. The dry measure most in use was the ephah, and it receives correspondingly frequent mention (Ex. xvi, 36; Lev. v, 14, etc.). The passages in the Bible indicate that in early times as in late it was in common use. Fractions of it which appear in the Old Testament are the third (Ps. lxxxv, 5; displaced in the A. V. by the translation "measure") and the sixth (Ezek. xlv, 15). The liquid measure corresponding to the ephah was the bath (e.g., 1 Kings vii, 38; Septuagint kate, or metretre; Josephus, Ant., VIII, ii, 9; history, and Jerome makes this equivalent to the Attic metretre (about also gallons), while Ezekiel equates bath and ephah. A tenth is mentioned in Ezek. xlv, 14, corresponding to the tenth of an ephah, ut sup. A lebah appears in Jer. iii, 2 (the only place where it is mentioned as a dry measure for barley), and is the equivalent of half a homer according to tradition (e.g., Septuagint Amhorov; Vulg. corva dimidia); but it is doubtful whether a unit of this capacity existed; the Vatican manuscript has instead "bottle of wine," which better suits the context. The largest measure also of ten ephahs, a conclusion from which it is that the homer served both liquid and dry things as well, as was the case with the Assyrian homer. According to Ezek. xlv, 14, the kor and the homer were identical measures, and is a number of pas-

sages the kor appears as a dry measure. Josephus regards the kor as the equivalent of ten medimnae. The table of measures of capacity given herewith results from the preceding discussion. From the last series one might easily receive the impression that here is not a pure sexagesimal system, but a crossing with the decimal system. Repeatedly, also, but an examination of the series alle factor of the series, is in the Babylonian series purely sexagesimal, consisting of seventy-two units (the mina), and exactly so the kor consists of 720 minas, its position in the sexagesimal system making it not ten times the ephah but twelve times the moris, a unit which fell out of the Hebrew system; consequently the presence of what looks like the decimal system is quite fortuitous. The only remnant of the decimal system left is the imnon, ut sup.; the measure indicated by asterisks in the table below and their relations show that the imnon was not an original part of the system and is mentioned in P only, though Ezekiel has the divi-

sion of the bath into tenths. In Ezekiel the same connection there is met the division of the bath into sixths, but the early division of the ephah-bath was into thirds. The bath (for liquids) does not appear to have been divided into tenths; P speaks of the hin and its parts, which are not derived from the decimal system. In dry measure, conversely, the sexagesimal ephah and seah disappear and in P are displaced by the tenth of an ephah; this is probably to be placed alongside of the introduction of certain coin-values and weights in the later period. For the original system both the imnon and the lebah are to be stricken out. A distinction of the dry measure from liquid measure results in the table on page 291, which exhibits purely sexagesimal features. To these the modern equivalents are added. As an assistance toward finding the absolute value of the capacity of these measures Thomsen (in FSZK, 1866, pp. 72 seq., 237 seq.) started with the assertion that the rabbin already noted that the value of the modern ephah of the log is 2945 liter and of the bath 20,1215 liter. But it is evident that such data affect to no conclusion, and neither for cult nor bath are secure data available. With regard to the origin of the Hebrew system, it is to be remembered that not merely the relative proportions of the different measures but the fundamental measure remained the same in the adoption of the system by the Hebrews. The Egyptian system can not be brought into connection here,

for its standards proceed in regular geometrical ratio—1, 10, 20, 60, 180, 540 hin. The Babylonian system rests upon a sexagesimal basis, even though no direct inscriptional data confirm this, all that is known of Persian, Phoenician, and Syrian-Hebrew measures of capacity is consistent with the supposition that all these systems are one in their main features with the Babylonian, the sources of them all. A means of calculation is afforded by the fact that in quite early times the Babylonians defined their measures of capacity by the weight of water or wine.

Table with 2 columns: Dry Measure and Liquid Measure. Dry Measure: log = 506 liter (= 4 quart), 4 log = 1 eph = 2,024 liter (= 1.6 quart), 28 log = 6 eph = 1,218 liter (= 1.1 quart), 72 log = 18 eph = 3 ephah = 1 seah = 264.4 liter (= 3 peck), 720 log = 180 eph = 90 ephah = 1 homer = 264.4 liter (= 71 bushel). Liquid Measure: log = 506 liter (= 4 quart), 4 log = 1 eph = 2,024 liter (= 1.6 quart), 28 log = 6 eph = 1,218 liter (= 1.1 quart), 72 log = 18 eph = 6 hin = 1 ephah = 101.1 gallon, 720 log = 180 eph = 60 hin = 10 ephah = 1 kor = 264.4 liter (= 151.4 gallon).

Thus the unit of the system was a measure (the Favian marris) which would contain water the equivalent in weight of a royal talent (which we would fix at 30.3 Kilograms = 66.7 lbs.) were it not that the temperature of water in the East is higher than the temperature assumed in reckoning the standard liter; an approximate reckoning, taking this into account, places the value at 30.37 liters). Only approximate and theoretical conclusions may be looked for in this field. The maris was probably divided into six parts, resulting in the following table. It is not necessary to look very far in order to see that the incorporation of the decimal system here (5 and 10 hin, 10 bath) is only apparent, and that the sexagesimal system rules; the basis is seen in

Table with 2 columns: Dry Measure and Liquid Measure. Dry Measure: 6 mina = 1 kaphite, 12 mina = 2 kaphite = 1 hin, 60 mina = 10 kaphite = 5 hin = 28 ephah = 1 aser, 72 mina = 12 kaphite = 6 hin = 2 ephah = 1 seah, 180 mina = 30 kaphite = 15 hin = 2 ephah = 10 ephah = 1 seah, 720 mina = 120 kaphite = 60 hin = 20 ephah = 10 ephah = 1 kor.

the relations of the mina. The identity with the Hebrew system is clear, except that in the latter the measures of 100 and 120 log are missing; comparison shows that one may equate the Hebrew log with the Babylonian mina. The other possibility would be to equate the log with the artabas, which would make the homer equal to 200 log; but the very complete agreement of the Hebrew and the Babylonian systems render departure from the position taken above unnecessary. IV. Weights. In this department also the data given by the Old Testament are scanty. Apart from connection with the noble metals, which were weighed out in payments, definition of weights is seldom found. Incidental mention is found in re-

lation to silver (Ex. xxx, 26), food (Ezek. iv, 10), and Abimelech's land (II Sam. xiv, 26); always the mention is of the shekel or its multiple (for part). As an instrument of weighing the shekel, the shekel is named (Hose. vi, 10; Prov. xvi, 11; Isa. xli, 15). The weights were usually of stone (Lev. xix, 36; Deut. xxv, 13, etc.), which lost less by abrasion and rust than metals, though had in named in Zech. v, 7. The standard of reference was

the shekel, and in II Sam. xiv, 26 the royal shekel is named; by this is meant not a special standard differing from that in common use, but the shekel in itself of a normalized standard. The priestly order speaks of a "shekel of the sanctuary" (Ex. xxx, 24, and often). The shekel is divided into halves (Lev. xix, 36; Gen. xxxv, 22) and fourths (II Sam. ix, 8), which are met as pieces of silver money belonging in the system of weights, since in those times a system of money (point) had not been worked out as distinct from the system of weights. On the other hand, the "third part of a shekel" of Neh. x, 32 is rather a value than a definite weight in common use, and it is to be regarded as in connection with the introduction of a system of money. In Ezekiel (xlv, 12) there is mention of a gram, "1 gram, 70

the twentieth of a shekel as a money standard, being therefore to a money system; wherever it appears elsewhere, it is as part of a system by which payment is made on the basis of the shekel (not the silver shekel, of course, but the money shekel, as in the case of the shekel of the sanctuary, pp. 186 seq.). A multiplicity of the shekel are named the mina (mash) and the talent. It is interesting to note respecting the mina that before the time of Ezekiel it is not mentioned (I Kings xv, 17; the mine of the Hebrew text is to be changed to =ok, "new standard" shekel), as shown by the figures in Judges vii, 26; I Sam. xvi, 5, 7; II Sam. xvi, 16; Job, 42; II Chron. iii, 9, where the weights are given in shekels, not in minas. So in later times when the mention is of minas, the discussion is of



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money, not of weight pure and simple (Ezek. xiv. 12; Ezra ii. 69). It may be concluded that in the earlier period the reckoning of weights by the mina was not the usual one. Of the relation of the mina to the shekel only late data are afforded; in Ex. xxxviii. 24 the free-will offerings for the sanctuary of 683,500 individuals at half a shekel each amounted to 190 talents and 1,775 shekels, according to which the talent equaled 3,000 shekels, that is, a talent is 60 minas and a mina is 50 shekels. This is the reckoning prescribed by Ezekiel (xlv. 12), where the connection with the apparently new division of the shekel into twenty gams and the mina into 50 shekels makes the impression that Ezekiel is recommending either a new or a not-general method of reckoning for universal recognition; and this supposition is confirmed by the history of the development of the Babylonian system of weights. The talent (Hebrew kikkor, "round," Septuagint and New Testament, talentos) is spoken of in con-

1 shekel = 16.37 grams [- .3778 oz.]
60 shekel = 1 mina = 982.2 grams [- 3.165 lbs.]
3,000 shekel = 60 minas = 1 talent = 58,932 kilograms [- 129,947 lbs.]

LATE AVESTAREAN AND GÖTTA TALEN

1 shekel = 16.27 grams [- .3759 oz.]
50 shekel = 1 mina = 813.5 grams [- 2.864 lbs.]
3,000 shekel = 60 minas = 1 talent = 48,810 kilograms [- 107,280 lbs.]

JAWAN SUKSA

1 shekel = 14.52 grams [- .3196 oz.]
50 shekel = 1 mina = 725.5 grams [- 2.58 lbs.]
3,000 shekel = 60 minas = 1 talent = 43,530 kilograms [- 95 lbs.]

PAWANG SUKSA

1 shekel = 5.61-5.73 grams [- .126 oz.]
100 shekel = 1 mina = 561-573 grams [- 1.235 lbs.]
3,000 shekel = 60 minas = 1 talent = 21,300 kilograms [- 46.8 lbs.]

nection with gold (Ex. xxx. 23 and often), silver (Ex. xxxviii. 26, often), copper, "leuan" (Ex. xxxviii. 29), and iron (I Chron. xxii. 20). The τ , where all four metals are mentioned, Talent; The data in the Old Testament are too Absolute exact to afford a secure basis for calculation. Judging either the relative or the absolute magnitude of Hebrew weights, recourse must again be had to the Babylonian system, which unquestionably was at the basis of the Hebrew system. In the sixteenth century s.c., long before the settlement of the Hebrews in Palestine, all Syria and Palestine used the Babylonian weights, the tribute to the Egyptians overlaid being a reckoned. In the inscription at Karnak there is evident the transmission from Babylonian to Egyptian system, with the former as the basis. Originally in the Babylonian system of weights the sacroagonal order prevailed, and a talent was 3,000 shekels or 60 minas. The weights, found by Layard, in the shape of a line and a disk of Bactria, and others, p. 185) show that, as in measure of length, two systems obtained, one of them double that of the other. The weights found in the excavations are usually inscribed as so many minas "of the king." The

heavy talent is reckoned as equivalent to 60,000 grams for 135 lb., and the light or small talent at half that; the heavy mina at 1,010 grams for about 2.24 lb., and the light mina at half that; and the heavy shekel at 98.2 grams for a little less than 2 lb.). A reckoning is given by Lehmann (Zentralblatt für Metalle, 1886, p. 272) which makes the large mina from ten to twenty-two grams heavier. Alongside of the "royal" standard, then, was current a lighter "common" standard. From the three weights which are known as coming from about 2000 s.c. Lehmann reduces the value of the light mina to 491.2 grams, and of the heavy at 982.4 grams. The smaller corresponds exactly to the Roman pound, according to the ordinary reckoning the equivalent of 327.45 grams. It was this smaller mina which passed over to the people of Hither Asia and thence to the Hebrews. Confirmation of the equivalents stated here is the remark of Josephus (Ant., XIV, vii. 1) that the gold mina

weighed two (Roman) pounds, the shekel therefore (one-fifth of a mina) was 16.37 grams, and consequently the talent equal 982.2 grams, almost that given above. The Hebrew shekel may therefore be set down as 16.37 grams, the avoirdupois mina (of such was in use) at 982.2 grams, and the talent at 58,932 kilograms (as sup. where equivalents in ounces and pounds are given). But in the course of time this system underwent change. While the talent of sixty minas remained, there is found in use among Greeks, Persians, and Hebrews the division of the mina into the so-called fifty shekels, but with the shekel reduced. This alteration seems to have come from a mistake in which reckoning was based upon the shekel. Since Asia was found more convenient in use, 3,000 of the same division passed over into the system of weights, and there came into use an avoirdupois talent of 3,000 shekels. There is here the beginning of that strife between the decimal and the sacroagonal system which has waged ever since.

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Support for the former came from Egypt, mediated by the Phenicians. The influence of the decimal system is seen in the first code, and first near the time of the exile this method made its way among the Israelites. Inasmuch as the shekel always retained the name, it is not with the change just spoken of that the prior code has to do when it speaks of the "shekel of the sanctuary." It has been suggested by some that a standard shekel was kept in the Temple. This is possible, but in any case there is not involved a "common" weight which was according to the rabbin only half as large, of which there is no other indication. Yet it is known that the silver shekel of the coinage was smaller, weighing only 14.55 grams. Since in all cases when the amount "of the sanctuary" is given the discussion concerns payment to the sanctuary, it would be self-evident, if nothing more were said, that the expression "shekel" without reference to the shekel of mintage, would not be understood as referring to the shekel of avoirdupois. According to the preceding, the result will be the two tables for Hebrew weights, as given on page 292. In both systems the small mina (which was not to be used by the Hebrews) was half as large. For use in commerce as currency, if the same system applied to gold and silver, great difficulties arose on account of the ratio of value (1:13) which was constant in antiquity. This ratio was one which was unsuitable as related to weight. Conventions, therefore, required another basis in the reckoning of values in silver and gold, a basis which would produce an easy subdivision with reference to the gold unit and on the other hand would fit well into the system of weights. So far gold there was to use the later proportion as given in the last table. The result was twofold. There came into being a silver shekel which was a tenth of the value of the gold shekel, but among Phenicians the silver shekel was one-fifteenth of the value of the gold shekel. This gave a weight for the Babylonian shekel (one-sixth of the small common mina) of 163.5 grams and for the Jews of 14.55 grams (since they had not the small mina); the silver shekel of the Maccabees varied between 14.50 and 14.65 grams. The tables for Jewish and Persian silver above will afford comparison with the tables of weights.

(J. BERNINGER.)
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C. F. LEHMANN, in Verhandlungen der Naturhistorischen Vereins in Bonn, 1883, pp. 129-137.
C. F. LEHMANN, in Verhandlungen der Naturhistorischen Vereins in Bonn, 1883, pp. 129-137.
C. F. LEHMANN, in Verhandlungen der Naturhistorischen Vereins in Bonn, 1883, pp. 129-137.

WEIBSCHROF: A suffragan, or assistant bishop, differing from a Coadjutor (q.v.) in having no power of independent jurisdiction. Such suffragan first arose in the seventh century, when the original bishops being driven from their dioceses by the Saracens, the thirty-second canon of the Trullan Council of 682, supplementing the older canon (Constitutiones apostolicas, canon xxviii.), Council of Antioch (841 canon xvii.), safeguarded the rights of these prelates. Later, in the ninth and tenth centuries, their services were utilized in Spain by allowing them to assist in episcopal functions; in other regions, and new bishops were also nominated for the dioceses which were in the power of the sultan (Mans. Concilia, xvii, 151, 219; cf. J. HINCH, Trullan). After the abrogation of the institution of the Chrociopos (q.v.), authority was accorded these bishops to discharge the duties of assistants in matters exclusively episcopal, thus doing away with the difficulty of securing such assistants or representatives, this difficulty arising from the eighth canon of the Nicene Council of 325, which allowed but one bishop to be consecrated for each diocese. The number of these called bishops increased, more especially in the fourteenth century, when the Latin dioceses founded in the orient after the Crusades had fallen into the hands of infidels. Hence, though bishops continued to be consecrated for these dioceses rather as a matter of principle than from any hope of some requisite possession of them, Clement V, on account of the abuses which grew out of these conditions, made the nomination and consecration of such bishops directly dependent from the papal chair. At first the auxiliary position of the suffragan bishop was only temporary, and they often changed the dioceses wherein they discharged their duties. Yet as early as the thirteenth century, the suffragan



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sought to obtain fuller powers, and they were successful in their efforts toward the end of the fifteenth century, when they were consecrated either for a long term or for life, with the assurance of a stated revenue.

These *episcopi in absentia* (the title officially given them by Leo XIII in 1881), formerly called *episcopi in partibus infidelium* (and also *vacantes*, *assumpti*, are bishops consecrated for a diocese formerly Roman Catholic, though at the time in the hands of unbelievers (though not of Protestants). They are appointed solely by the pope, and perform the same ceremonies and fulfil the same duties as do the regular bishops, and, since the Roman Curia holds strictly to the tradition that these suffragans really possess a diocese, they receive with their nomination a dispensation from residence in these dioceses. They have a seat and a vote in the general council, and are subject, like all other bishops, to the pope, and not to the dioceses in whose name they reside.

The titular bishops are composed of the following classes: (1) Those who assist the diocesan bishops in the performance of episcopal functions (hence called *cooperi* in *partibus infidelium*, *episcopi auxiliares*, or *episcopi suffraganei*). The suffragans are not, however, discharge episcopal functions merely by the direct nomination of the pope, for he must also be specifically commissioned by his diocesan both for special cases and for general assistance. By revocation on the part of the bishop of the diocese, or by the latter's resignation or death, the prerogative of the suffragan ceases, but not his stipend, which can be revoked only by the pope, and the Congregation of the Council. If, however, the new bishop desires to retain the suffragan as an assistant, he is obliged to remain. (2) The Greek bishops residing in Rome, San Basilio, in Uluzzo, and Palermo.

(3) The principal army prelates, when the army is exempt from ordinary episcopal jurisdiction, as in the case in Austria. (4) The apostolic vicars in the missionary fields. (5) Lastly, the apostolic nuncios and some of the Roman prelates are usually appointed titular bishops or archbishops; and this promotion is also accorded to other ecclesiastics as an honorary distinction. Since titular bishops can draw no incomes from their sees, they are often permitted by papal bulls to hold bishoprics ordinarily incompatible with episcopal consecration.

The Hungarian titular bishops differ from the others in that they are priests, and receive the title of bishop only from the king. In England the position of the suffragan was regulated by Henry VIII. in 1534, but none were nominated after 1692 until 1870, when a suffragan was appointed. Since then the institution has become common there as at the present time, considerable agitation in favor of the creation of suffragan bishops as distinct from the bishops' condition, and such have been created.

(A. HANCOCK.)

WEISSMANN, CHRISTIAN EBERHARD: German Lutheran; b. at Heselun (30 m. w. of Stuttgart), Württemberg, Sept. 2, 1677; d. at Tübingen May 26, 1747. He was educated at Tübingen, and was then chosen at Calw (1704-06), court chaplain at Stuttgart (1704-07), and teacher of church history and philosophy in the gymnasium of the same city (1707-21), until in 1721 he was called to Tübingen as professor of theology, being also provost of St. George's after 1720. He had a marked tendency toward pietism, and an equal hostility toward the Collegialium (q.v.) of C. M. Pfaff (q.v.) and the philosophy of G. W. Leibnitz and Christian Wolff (q.v.). He was a distinguished preacher, and the author of some hymns much admired at the time. His principal works were *Introduktion in memorabilem orientationem Historie sacre Novi Testamenti, necnon vero antiquorum primorum et posterorum O. vol.*, Stuttgart, 1718-1719; *Orationes sententiae de oratione sacra et eorum Dei dona, nostra necnon oratione, ut plurimum sine fide, parent* (Tübingen, 1720); and *Institutiones theologice expositivo-dogmaticae* (1720).

WEISSMANN, C. BRUNN: *Dissertationes Paganorum de Aeschylus, Aeschylus*, 1741; *K. K. K. Akademie der Wissenschaften*, pp. 126 seq., Tübingen, 1849; *C. Weismann, Paganorum de Aeschylus*, 1849; *Germanistisches Jahrbuch*, 1877.

WEISS, vols. ADAM: German Reformer; b. at Cullsthalin (48 m. n.e. of Stuttgart) about 1490; d. there Sept. 25, 1534. His name of a distinguished family, and was named after a relative who was canon at Ansbach; he was educated at Mainz, and taught there 1512-16. He was ecclesiastical doctor of Humanities, and combined with this in his teaching work lectures on Genesis and on the "Sententiae" of Peter Lombard. At the end of 1521 he was called to the pastorate of Cullsthalin, which work he undertook in an Evangelical spirit, introducing a new church order. He was in correspondence with Zwingli, whose advice he sought, and soon won influence in the magistracy of Brandenburg; and though he was not the clerical superior, he was regarded as the real leader in his district. While the Reformation was making headway in the region, the wife of the Margrave Casimir was a strenuous Roman Catholic, and that there was a reactionary tendency against which progress was to be made. Weiss worked in accord with Johann Rupper of Ansbach, and though the latter was compelled to leave his work and flee, so strongly was the tide flowing

WEINEL, vol'nd, **HEINRICH:** German Protestant; b. at Vonhausen in village near Böttingen, 27 m. n.e. of Frankfurt, Hesse, Apr. 29, 1574. He was educated at the universities of Giessen and Berlin (Ph. D., Giessen, 1595) and at the seminary for preachers at Priesberg, Hesse. He became Privatdozent in the University of Berlin in 1599, in the following year went to Bonn as Privatdozent and inspector of the Evangelical theological foundation there. In 1604 he became extraordinary professor of New-Testament exegesis at the University of Jena, and ordinary professor in 1607. Besides editing the collection known as *Lehrbegriffe, Schriften und Briefe* (Tübingen, 1604 seq.), he has written *Die Wirkungen des Gutes und der Güter im nach-episcopalen Zeitalter bei der Reformation* (Potsdam, 1869); *Die Nichtkirchlichen und die freie Theologie* (Tübingen, 1893); *Jena im neunzehnten Jahrhundert* (1903); *Die (heilsamen) Jena* (Leipzig, 1904); *Paulus, der Mensch und sein Werk: Die Beziehung der Kirche, des Christentums und des Dogmas* (Tübingen, 1904; Eng. transl. by G. A. Bennettman, St. Paul, the Man and his Work, London, 1906); *Die urchristliche und die heutige Mission* (1907); *Die Stellung der Christen zum Staat* (1908); *Jesus, Hymann, Nietzsche, Individualismus und Christentum* (1908); *Die biblische Theologie des Neuen Testaments* (1910).

WEINGARTEN, vol'ng'rt'en, HERMANN: Church historian; b. at Berlin Mar. 12, 1834; d. at Poppeville Station, near Breslau, Apr. 25, 1902. His determination to be a theologian, settled when he was but twelve years of age, was in part a result of influence arising in the family of his mother, her father being interested in the Berlin controversy concerning hymn-books, and her uncle being the missionary to the Hebrides, Leobard Elber, at whose house Herrmann met many returned missionaries. Herrmann received his early education at Berlin, then went in 1853 to Jena and Berlin for his theological studies. In the latter place taking his licentiate in 1857. The same year he received permission to teach in the theological faculty of Jena, and in 1858 became teacher at the Jochimsthal Gymnasium, giving instruction in religion. However, German, French, and geography, and making a reputation as an excellent teacher; this post he continued with work as Privatdozent at Berlin, and then became teacher at a Hochschule in Berlin, going in 1873 as ordinary professor to Marburg, though he had in 1872 become subject to a severe complaint from which he never recovered; in 1875 he was called to Breslau, where he labored till in 1896 he was stricken with paralysis, which eventually ended his life-work.

His literary work began with his "programs" issued while he was at Berlin in 1861 and 1864. He was the author of *Paulus als Apostel des Christentums* (Leipzig, 1853); *Die Wander der Erbsünde Christi* (1867), a criticism of Strauss' *Leben Jesu für deutsche Leser*, which has hardly become antiquated, so full is it of historical knowledge; *Die Revolutionen der Kirche* (1868), in which a legitimate use was made of using in German the work of Carlyle; and especially of the *Zeitgeschichte und Ethik* (1870) and

against reform. Weiss determined to stay at his post, where he was enabled to continue his work. After the death of Casimir, Sept. 21, 1877, Weiss stimulated the new ruler, Georg, to order a disorganizing carrying out of the Reformation, and was directed to perform out to that end, in company with Johann Schöpper of Heilbronn and Andreas Althamer (q.v.) of Ansbach. The next year he made attempts at a documentary foundation upon which to build the work of the Reformation and contributed the preliminary formulation to one of the earliest confessional statements of the period. Weiss acted as superintendent. In 1820 he accompanied the Margrave Georg to the Diet of Speyer as chaplain and counsellor, and his work there was so appreciated that the margrave took him, with Rupper, Rorer, and others, to the Diet of Augsburg in 1830, where his advice was sought on the weightiest matters; he also preached there and won the regard even of the most influential Roman Catholic theologians.

In carrying out Reformation principles, Weiss was influential beyond the boundaries of the magistracy of Brandenburg-Ansbach. He supported Johann Heuss of Hall (q.v.) from 1523 onward, and Hall held need for his advice in respect to important matters. He was in close relations also with Erhard Schöffer, Theobald Billman, Kasper Lotzer (q.v.), and with Leonard Culmann, the poet and teacher of Nuremberg, in September of 1528. Johann Pöllander (q.v.) sought his friendship and intimacy. Culmann tried to win him over, in 1528, but failed. Weiss' early tendency was rather in the direction of Zwinglian teaching, but in the master of the Lorenz Stupper he took wholly the side of Luther, whom he highly honored. Indeed, he regarded Luther's writings as a great treasury, while Luther wrote to the margrave, May 21, 1527, extolling the worth of Weiss and Rorer. Weiss was a prophet honored in his own country, and one of his abiding labors was the foundation of the church library.

(G. BOSSERT.)

WEISSHART, G. VOSSMANN, ERICH: *Recherches sur les origines de l'Évangile en Arabie*, 1891, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1892, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1893, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1894, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1895, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1896, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1897, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1898, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1899, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1900, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1901, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1902, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1903, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1904, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1905, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1906, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1907, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1908, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1909, pp. 147 seq.; *Recherches sur l'Évangile en Arabie*, 1910, pp. 147 seq.

WEISS, CARL PHILIPP BERNHARD: German Protestant; b. at Königberg June 20, 1827. He was educated at the universities of Königsberg, Halle, and Berlin (1846-48); became Privatdozent at the university of his native city (1852); associate professor (1857); and was divisional pastor there (1861-63); was professor of New-Testament exegesis at Kiel (1863-77); being also a member of the Kiel consistory (1874-77); since 1877 he has been

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Kirchengeschichte (Berlin, 1879); 4th ed. completely reset and brought down to date by Carl Franke, Arnold, Leipzig, 1905—the standard work of its kind in Germany. His later works, nor do they merit it, for instance, his *Ursprung des Manichismus im nachchristlichen Zeitalter* (Göttingen, 1877) being superseded by the studies of Bornemann, Harnack, Grützmacher, and others. He was the editor also of Richard Hülsh's *Vorlesungen über Kirchengeschichte*. His lectures would probably richly repay printing, his knowledge of English and French, his sentences diction, and his clearness of treatment giving him eminence as a writer and lecturer.

(F. ANNOX.)

WEISSMANN, CHRISTIAN EBERHARD: German Lutheran; b. at Heselun (30 m. w. of Stuttgart), Württemberg, Sept. 2, 1677; d. at Tübingen May 26, 1747. He was educated at Tübingen, and was then chosen at Calw (1704-06), court chaplain at Stuttgart (1704-07), and teacher of church history and philosophy in the gymnasium of the same city (1707-21), until in 1721 he was called to Tübingen as professor of theology, being also provost of St. George's after 1720. He had a marked tendency toward pietism, and an equal hostility toward the Collegialium (q.v.) of C. M. Pfaff (q.v.) and the philosophy of G. W. Leibnitz and Christian Wolff (q.v.). He was a distinguished preacher, and the author of some hymns much admired at the time. His principal works were *Introduktion in memorabilem orientationem Historie sacre Novi Testamenti, necnon vero antiquorum primorum et posterorum O. vol.*, Stuttgart, 1718-1719; *Orationes sententiae de oratione sacra et eorum Dei dona, nostra necnon oratione, ut plurimum sine fide, parent* (Tübingen, 1720); and *Institutiones theologice expositivo-dogmaticae* (1720).

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WEISS, vols. ADAM: German Reformer; b. at Cullsthalin (48 m. n.e. of Stuttgart) about 1490; d. there Sept. 25, 1534. His name of a distinguished family, and was named after a relative who was canon at Ansbach; he was educated at Mainz, and taught there 1512-16. He was ecclesiastical doctor of Humanities, and combined with this in his teaching work lectures on Genesis and on the "Sententiae" of Peter Lombard. At the end of 1521 he was called to the pastorate of Cullsthalin, which work he undertook in an Evangelical spirit, introducing a new church order. He was in correspondence with Zwingli, whose advice he sought, and soon won influence in the magistracy of Brandenburg; and though he was not the clerical superior, he was regarded as the real leader in his district. While the Reformation was making headway in the region, the wife of the Margrave Casimir was a strenuous Roman Catholic, and that there was a reactionary tendency against which progress was to be made. Weiss worked in accord with Johann Rupper of Ansbach, and though the latter was compelled to leave his work and flee, so strongly was the tide flowing

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professor of New-Testament exegesis at the University of Berlin, being also member of the Berlin consistory (1879-90), supreme consistorial councillor and councillor to the department of public worship (1880-1897); president of the Central Committee for the Inner Mission of the German Evangelical Church (1887-96); vice-president since 1896. Besides editing the New Testament in Greek (11 parts, Leipzig, 1902; small edition, 3 vols., 1902-05) and German (2 vols., 1905), as well as preparing the sixth to the ninth editions of H. A. W. Meyer's commentary on Mark and Luke (Göttingen, 1878-1901), the sixth to the ninth editions of John (1889-1902), the sixth to the ninth editions of Romans (1901-05), the seventh to the ninth editions of Matthew (1883-1897), the fifth to the seventh editions of the pastoral epistles (1888-1902), the fifth and sixth editions of Hebrews (1888-97), and the fifth and sixth editions of the Johannine epistles (1888-1900), he has written *Der apostolische Lehrbegriff* (Berlin, 1855); *Der Philipperepistel* (1859); *Der johanneische Lehrbegriff* (1902); *Lehrbuch der biblischen Theologie des Neuen Testaments*, 2 vols., Edinburg, 1882-1883; *Das Markus-Evangelium und seine apostolischen Parallelen* (1872); *Das Matthäus-Evangelium und seine Lukas-Parallelen* (Halle, 1876); *Das Lukasevangelium* (2 vols., Berlin, 1882; Eng. transl., 1890); *Das Johannesevangelium* (Leipzig, 1891); *Das hebräische Briefe* (1892); *Die Apostelgeschichte* (1901); *Das Neue Testament, textkritische Untersuchung und Textherstellung* (3 vols., 1894-1900); *Die paulinischen Briefe im kirchlichen Text* (1900); *Der Colosser D in der Apostelgeschichte* (1897); *Die vier Evangelien im kirchlichen Text* (1900); *Die Briefe des Neuen Testaments* (Stuttgart, 1900; Eng. transl., New York, 1905); *Die Geschichte des Markus-Evangeliums* (Gross-Lichterfeld, 1900); *Die Quellen des Lukasevangeliums* (Stuttgart, 1907); *Die Quellen der apostolischen Uebersetzung* (Leipzig, 1888); *Mittheilungen über apostolische Texte* (1900); *Abhandlungen über apostolische Texte* (1900); *Der Hebraeismus in evangelischer Beziehung* (Leipzig, 1910).

WESSEL, NATHANIEL EMILE: French theologian, b. at La Croix-aux-Mines, near Saint-Dizier (45 m. s.e. of Nancy), Mar. 27, 1848. He studied at the Protestant Gymnasium of Strasbourg (S. D., 1867); was tutor to the son of Comte de Maspouret (1867-69); pastor of the Reformed *Eglise de la Gloire*, Paris (1869-71); missionary agent to the Paris Sunday-school Society (1871-75); pastor at Boulogne-sur-Seine (1875-85). Since 1885 he has been librarian of the Sunday-school Society, Paris, and is also secretary of the Society for the History of French Protestantism. He has been a member of the consistory of the Reformed Church in Paris since 1879, and is an "advocate of what is called "new theology." He puts his strength into the *Bulletin of the Society for the History of French Protestantism*, and is the acknowledged authority in this department of research. He has written *Diplôme-Morale* (communication of some character to theology in Strasbourg, 1877); *Le Nouveau de la France et de la Lotharinge* (Paris, 1874); *Le Sertis de France de Claude Brasseur* (Orléans, 1883); and *La Chaire ecclésiastique* (Paris, 1890).

WEISS, PANTALEON: See CASANUS.

WEISSACKER, VALENTIN, KARL HEINRICH VON: German theologian; b. at Oettingen (25 m. s.e. of Stuttgart) Dec. 11, 1827; d. at Tübingen Aug. 18, 1896. He received his education at the seminary at Schönbach and at the University of Tübingen; became privat-docent at Tübingen, 1847; minister at Hüllingen, 1848; preacher in the court at Stuttgart, 1851; assistant in the Kultusministerium, 1855; assistant in the consistory, 1859; professor at Tübingen as successor of Baum in church history, 1861; and chancellor of the university, 1869. As early as 1850 he began contributions to theology in his joint efforts in founding and editing *Zeitschrift für deutsche Theologie*, an activity which he extended later by contributions to such journals as the *Theologische Studien und Kritiken* and the *Theologische Literaturzeitung*. He was the author of *Zur Kritik des Bornemann-Brugsch'schen Codex Sinaiticus* (Tübingen, 1868); *Untersuchungen über die evangelische Geschichte* (Tübingen, 1868); a work which placed Weizsäcker in the front rank of writers on early Christianity; and *Die christliche Kirche in apostolischer Gestalt* (Freiburg, 1886, 2d ed., 1902; Eng. transl., *The Apostolic Age*, 2 vols., London, 1884-86), which was preceded by a series of special studies that prepared the way and appeared in various journals. In this work he turned the tide of

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criticism by insisting that in the Fourth Gospel careful distinction must be made between the historical and the philosophical elements, there being original apostolic reminiscences as fundamental as in the Synoptic Gospels; only in the development of these reminiscences had he become interwoven with a sublime philosophy. The hypothesis of the evolution of Christianity from a Pauline-Petrine opposition was undermined and positions determined for a new advance in historical investigation. But the new position taken by Weizsäcker was the union of a historico-personal and a mystical-idealistic element in the Fourth Gospel. He ever regarded himself as related in spirit and method to Baum, a thankful student of that master, and in this respect his *Untersuchungen* earned above others the title of *Wesels*. While Weizsäcker's scholarship is to be recognized, his special ability should also receive acknowledgment. As pastor among peasants, in official service in the consistory and elsewhere, as professor coming into contact with students, as rector and chancellor of the university, he displayed ever a keen sense of the fitness of things and great wisdom in directing his course of action. He was no dogmatist, but had an eye to the practical in life, with a humor and a fund of association with which he brightened the intercourse into which he was thrown.

(H. FORTMEYER.)

WELLAND, A. HEDER: *Zur Reformation an K. Friedrich, Tübingen, 1900*; G. Göttingen in *Historische Theologie*, 1900, pp. 266-99; E. Gieseler, *Die christliche Kirche*, 1895, pp. 100-101; *Zeitschrift für Theologie und Kirche*, 1907, pp. 10-22, 66-72.

WELLAND, THOMAS JAMES: Anglican bishop of Down, Connor, and Downpatrick, Ireland; b. in Dublin Mar. 31, 1850; d. at Belfast July 29, 1907. He was educated at Trinity College, Dublin (B.A., 1874), and was ordained deacon in 1874 and rector in the following year; was curate of Carlow (1874-80); perpetual curate of Plashmore, County Carlow (1880-85); assistant chaplain of Meagher's clerical society of the Jews' Society (1882-86); assistant chaplain of Christ Church, Leeson Street, Dublin (1886-79); incumbent of St. Thomas, Belfast, and chaplain of Malpas Protestant Reformatory (1879-82); and in 1892 was consecrated bishop of the united dioceses of Down, Connor, and Downpatrick.

WELLDON, JAMES EDWARD COWELL: Church of England; b. at Tynshill (10 m. s.e. of Rochester), Kent, Apr. 26, 1854. He was educated at King's College, Cambridge (B.A., 1877), and after reading abroad for some years, was ordained deacon in 1881 and ordained priest in 1883. He was elected a fellow of his college in 1878; was master of Dulwich College, 1883-85; headmaster of Harrow School, 1885-86; select preacher at Cambridge in 1888, 1889, and 1893, and at Oxford in 1896-97; honorary chaplain to the queen, 1888-92, and chaplain in ordinary, 1892-95; and Hebrew lecturer at Cambridge in 1897. In 1898 he was consecrated bishop of Calcutta and metropolitan of India, but in 1901 resigned his see and was canon of Westminster 1901-05, and since 1906 dean of Manchester. Besides translating Aristotle's *Pole-*

mic (London, 1882); *Historia* (1886); and *Wissenschaftliche Biblia* (1892), he has written *Sermones Praedicatorum* (Hornsea, 1887); *Die Apostelgeschichte* (1887); *Die Propheten und die Propheten* (1888); *The Future and the Past* (1888); *General Assembly's Sermons* (1890); *The Hope of Immortality* (1896, 3d ed., 1905); *The Resurrection of the Holy Spirit* (1902); *The School of Faith* (1904); *Die Stellung des Menschen zur Trinität* (1907); and *The Gospel in a Great City* (1910).

WELLER, REGINALD HEBER, JR.: Protestant Episcopal bishop coadjutor of Fond du Lac; b. at Jefferson City, Mo., Nov. 6, 1837. He was educated at the University of the South, Swansea, Tenn. (1857-57), and at Yale (1857-60, graduated 1861). He was ordained deacon in 1860 and priest in 1864. He was rector of Christ Church, East Chazy, Wis. (1864-68), St. Matthias, Waukesha, Wis. (1868-1880), and the Church of the Intercession, Stevens Point, Wis. (1900-1902). In 1902 he was consecrated bishop coadjutor of Fond du Lac, Wis.

WELLSLAUER, JULIUS: German Protestant; b. at Hamseln (25 m. s.e. of Hanover) May 17, 1844. He studied at Göttingen (Ph.D., 1870); became privat-docent there (1870) in the theological faculty; professor in the same faculty at Göttingen (1872); associate professor of Semitics at Halle (1882) in the philosophical faculty; full professor of the same subject at Marburg (1880) and at Göttingen (1902). He is best known for his elaboration of the theory that the Pentateuch is post-biblical, and is consequently, distinctly Jewish, rather than Hebrew or Egyptian. He has written *Die geschichte des jüdischen Judentums* (Halle, 1870); *Die Zeit der biblischen Erzählungen* (Göttingen, 1871); *Pharisäer und Sadduker* (Göttingen, 1874); *Geschichte Israels* (Berlin, 1878; 2d-6th ed., under the title *Professoren zur Geschichte Israels*, 1883-1905; Eng. tr. by J. S. Smith and C. A. Mendel, Edinburg, 1883, 2d ed., 1901); *Mohammed in Medina* (1882); *Stimmen und Versprechen* (3 vols., 1884-87); *Abram der Geschichte Israels und Judentums* (1887); *Compendium des Judentums* (1887); 2d ed., 1897); *Medina vor dem Islam*; *Mohammeds Gemeindegemeinschaften von Mekka*; *unter Scherben und die Grundgesetze von ihm* (1887); and *Die biblischen Propheten überliefert mit Vatem* (1892, 2d ed., 1898); *Israelitische und jüdische Geschichte* (1894); 6th ed., 1907); *Der orientalische Judentum* (1907); *Die religiös-politischen Oppositionen im alten Israel* (1901); *Das arabische Reich und sein Sturz* (1902); *Das Evangelium Marci überliefert* (1902); 2d ed., 1909); *Malkuth* (1904); *Luce* (1904); *Johanna* (1903); and *Einleitung in die drei ersten Evangelien* (1905); and he also prepared the sixth edition of F. Bleek's *Einleitung in das Neue Testament* (Berlin, 1903), and *Psalmus für die Puleyeville Bible* (New York, 1905).

WELLS, AMOS RUSSEL: Congregationalist-Presbyterian layman; b. at Glens Falls, N. Y., Dec. 28, 1862. He received his education in the public schools of Yellow Springs, Ohio, and Antioch College (B.A., 1883); was professor of Greek in his alma

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1883-82, and in 1892 assumed his present position of editorial secretary for the United Society of Christian Endeavor. Has also been managing editor, since 1892, of The Christian Endeavor World, and a associate editor of The Christian Endeavor International Sunday-School Lessons. His position theologically is that of a conservative Calvinist. He is a prolific writer, having produced about fifty volumes or booklets, classified into stories, essays, devotional works, poems, books for young people's societies, on the Bible, and on the Sunday-school. Of these mention may be made: (1) of the essay Sermons in Stone (New York, 1899); How to Work, How to Sing, How to Study (3 vols., Boston, 1900); Into All the World (1903); Studies in the Art of Illustration (New York, 1903); Hedy for the Pentecost (Boston, 1903); and That They All May be One (New York, 1905). (2) Among devotional work mention may be made of What does God Show thy Door (New York, 1903); and The Church Book (1903). For young people's societies there are: The Junior Manual (Boston, 1905); and Prayer Meeting Manuals (1905). For the Sunday-school there are: Sunday-School Problems (New York, 1907); These Years and the Children (1900); and What we believe the Bible (1910).

WELLS, LEMUEL HERRY: Protestant Episcopal bishop of Spokane; b. at Yonkers, N. Y., Dec. 3, 1841. He began his college education at Trinity Hartford, but left in 1861 to enter the Union Army, in which he served three years as second and first lieutenant. He was graduated from Hobart College (1867), and Berkeley Divinity School, Middletown, Conn. (1869). He was ordained deacon in the same year and priest in 1871. Spending the year 1871-72 in study in Europe, he was curate at Trinity Church, New York (1872-73), and vicar at Walla Walla, Wash. (1873-82). He then resided in the eastern part of United States for a year and a half, but in 1884 became rector of St. Luke's, Tacoma, Wash., where he remained until 1888. In the latter year he accepted the rectory of Trinity Church in the same city, and in 1892 was consecrated first missionary bishop of Spokane. BANCROFT: W. H. Ferry, *Episcopate in America*, p. 341, New York, 1904.

WELSH CALVINISTIC METHODISTS. See CALVINISM, IV.

WELTZ, JULIUS, FRIEDRICH VON: Austrian pioneer advocate of Protestant missions to the heathen and missionary; b. at Chemnitz (Saxony) in 1788. Little is known of his life. He wrote at the age of twenty the treatise *De dispensatione temporis in aeternitate*, discussing the duties of rulers and subjects. In 1803 appeared, *Wen's Einleitung zu dem Gottes Wort über die siebenzigjährigen Bekehrungen anstehender Zeit*, a work inspired with lofty religious and moral enthusiasm; and his *Erster Bericht über ein neue Gesellschaft unter den nordpolnischen Christen Augustinischer Confession* (published several times (1805)). His three principal works are: *Eine christliche und trauerliche Verheissung an alle nordpolnischen*

Christen der Augustinischen Konfession, etc.: Einleitungsbuch zum herannahenden grossen Abenteurlichen und Verheissung einer christlichen Jesus Gesellschaft; und Wiederliche trauerliche und erbauliche Verheissung, die Bekehrung ungläubiger Väter vorzunehmen, etc. (all 1804). These three works were written to prove the necessity of missions, to discuss the objections of opponents, and to give practical suggestions for the realization of his ideas. He presented the first and second of these works to the Corpus Evangelicorum at Regensburg, but failed to secure any results. He wrote his third work and went to Holland. At Zurich he had himself solemnly ordained apostle to the heathens by the Lutheran preacher, Beckling, and went out into the field, where he found a lonely grave. His close friend no appreciative reception until Spener took them up. (G. WAGNER.)

BANCROFT: W. H. Ferry, *Episcopate in America*, p. 341, New York, 1904.

WENDELIN, VERONICA, SAINT: Sponsor for Christianity among the Czechs; d. Sept. 26, 925 (or 929). The Czechs comprise the branch of the Slavic family which penetrated farthest west. At the beginning of the Middle Ages, however, they were separated from central Germany by a more advanced Slavic line of Wends. The Bohemians came in contact with Christian territory only in the south, at the Bavarian frontier. This circumstance accounts for the fact that the Czechs came relatively late into contact with Christianity. According to the oldest narrative, fourteen Bohemian lords received baptism on Jan. 15, 945, from Lothar the Fat. But the Frankish power was destroyed in the East in the second half of the ninth century and the Czechs entered into relation with their western neighbors. The religious consequence was that Methodius (see CRISTO, MERTON) or his pupils extended their activity into Bohemia. In 895 Bishop I. once more recognized the necessity of Germany, and Bohemia became part of the bishopric of Regensburg. But the people remained heathen, while the nobles were divided between heathenism and Christianity. Upon the death of Spitzinger and Wradslaw, Dragomir, wife of Wratlaw, assumed control of the government and opposed German Christianizing influence. The power was wrested from her and given to her eldest son, Wenczlau. The legend portrays him as a devout Christian, who invited priests into the country, built churches, and cared for all ecclesiastical concerns. But he was not able to convert the Czechs or to suppress the opposition which was headed by his younger and slyer brother Bolslaw, by whom he was murdered (Sept. 26, 927) at the entrance to the church at Bunden, whether he had gone as his brother's guest. Bolslaw was chosen count and the Czechs lapsed from Christianity, nothing resulting from an intercession by Henry I. In 950 Bolslaw again recognized the necessity of the empire, and later Wenzel's body was transferred to the Votivkirche which he had built in Prague.

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Since then his fame increased not only because of his services but because of his misfortune, so that among the Czechs he is today, next to St. Nepomuk and John of Nepomuk, the best beloved of the saints. (A. HANCK.)

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has to do with the period from the close of the eighth to the beginning of the thirteenth century. The power resistance of these tribes to the influence of the German Empire is an essential element in the history. The southern Wends on the Thüringen border of the German Empire offered but little resistance to the advance of the Germans, but the northern Wends of Brandenburg and Mecklenburg carried on their struggle for liberty for centuries until the surviving remnants were subdued. The progress of Christian missions in the south and north was correspondingly different; in the one case there was a gradual but steady advance, in the other notable achievements followed by complete reverses, until the survivors were compelled to submit to Christianization. Three regions in which the movement was carried out show striking diversities in the course of events: Mecklenburg-Brandenburg, the Suth district, and Pomerania-Poland. The history in the first is by far the most dramatic.

Christianity did not concern himself with the conversion of the Wends. But under August (v.), Wendish children were redeemed from slaveholders in order to educate them as missionaries to their people. Despite the baptism of an Obotrite prince, Schaunir (921), no further results were obtained, and the Wends withdrew from their alliance with the empire. Under Otto I. an attempt was made to advance from Hamburg to the west and Magdeburg on the east, under which had been placed the bishoprics of Havelberg and Brandenburg, founded in 968. For the western Wends a separate bishopric was founded at Altdenburg (Oldenburg in Holstein) in 968. Conditions were more favorable in Oldenburg, the land of the Obotrites, because the district was under a unified government. Havelberg and Brandenburg had to do with the fierce Lutici. The defeat of Otto II. at Croneo ended all the work. The weakness of the empire being shown, the Wends in 983 destroyed all traces of Christianity from Brandenburg to Oldenburg, and the three bishoprics were practically destroyed. Matters did not improve under the first Saxon king, Heinrich II. The areas of bishopric in Oldenburg remained nominally subject, and the Obotrite prince Udo and Ralbir consented to be baptized, but the people were unaffected. A hermit named Gunther tried in 1017 to work among the Lutici, but soon returned to Bohemia.

This unproductive period was followed by the remarkable mission of the Gothlandic (v. G.) Agard. He was the son of Udo, and undertook the systematic Christianization of the people with the help of the Saxon counts and especially of Archbishop Adalbert of Hamburg-Bremen (v. v.). His success was only superficial. Upon the archbishop's leaving the imperial favor and entering into the discussions of the Saxons, the Wends arose, caused a massacre of Christians at Lenz in which Gotthard fell (1066), and destroyed all traces of Christianity. Of the three bishoprics, Oldenburg, Mecklenburg, and Havelberg, the names alone remained. A contributing cause of this calamity was largely the prince's own tactlessness in supporting missionaries who were foreigners and refused to learn the language of the people, so that the prince himself had to be their

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when he saw that the movement was becoming revolutionary. When the government executed three of the magistrates he preached a sermon admonishing his hearers not to become involved in affairs not their own. He was a minister of Huguenot refugees and of Waldenses. (EISENHART VINCENZA.)

WERNERER, SAMUEL: Swiss theologian; b. at Basel Mar. 1, 1837; d. there June 1, 1910. After finishing his theological and philosophical studies at Basel, he visited the universities at Zurich, Bern, Lausanne, and Geneva. On his return he held, for a short time, the professorship of logic, and in 1868 became professor of Greek at Basel. The next year he undertook an extensive journey through Germany, Belgium, and Holland, one of his companions being Gilbert Burnet (q.v.). In 1867 he was appointed professor of rhetoric, and in 1895 became a member of the theological faculty, occupying successively according to the Basel custom the chairs of dogmatics and polemics, Old Testament, and New Testament. He was thus in a manner compelled to manifest a many-sided activity.

In his *Zw. dogmatisches exegetisches* (Amsterdam, 1868) Wernerer shows how often controversies that divide even Christians are at bottom mere verbal disputes arising from moral deficiencies, especially from pride. He proposed to do away with such disputes by making a universal lesson of all terms and concepts. In his *Christi als Herr von falschen Theologien* he admonishes those who fight professedly for purity of doctrine but in reality for their own system to show their zeal where the fruits of faith are wanting and Christian love has given out. He considers it the duty of the polemicist not to combat antiquated heresies and to warm up dead issues, but to overthrow the prevalent opinions of true Christian living. His exegesis on the misuse of the Bible is well known: "This is the book in which each both seeks and finds his own dogmas." He had a high conception of his duties as a theological professor, as shown in his address, *De usque doctores in academia usque saltem doctores*. He believed that it was more important to care for the purity of exegesis for the ministry than for their scholarship. It was his belief that a professor of practical theology is as necessary as a professor of practical medicine. He represented a theology that put doctrinal quibbles in the background and had emphasis upon the pure doctrine which demands a Christian life of purity and love. He stood for the necessity of a special revelation of God, and defended the biblical narratives as confirmations of the words of the divine evangelists. In his *Copiosissima generosa de ratione evangelii ecclesiae protestantis, quae usque Lutheranismus et Reformationem recentibus doctrinae sedes, he sought a way of reconciling the two branches of the Protestant Church.* Wernerer's writings went through many editions, as did the address he preached in Vienna, which were received with great applause, and were translated into German and Dutch. During the last twenty years of his life he lived in retirement in

order to devote his whole time to the care of his soul's welfare, though his solicitude for students did not cease. It is all the more surprising, on this account, that he thought proper to issue from his retirement and take part in the proceedings against Johann Jakob Wettstein (q.v.) for heresy, especially as he had himself in 1720 expressed the opinion that fallible man ought not to decide upon the regularity of another's faith. He expressed regret afterward at having become involved in the affair. His *Calvae dissertationes theologicae* appeared first Basel, 1699; a further collection of his works in *Opera theologica, philologica, et philosophica* (Basel, 1718, new ed., 3 vols., 1782).

(EISENHART VINCENZA.)

WERNKEMISTER, wér'kem'is'ter, BERNEKKT MARIA VON (LEONHARD): German Roman Catholic reformer; b. at Pömm 37 m. s.w. of Munich Oct. 23, 1745; d. at Stotzingen (near Stuttgart) July 16, 1823. After preliminary education, by 1764 he had decided to become a monk, and that year entered upon his novitiate; but becoming interested in secular literature, especially in the works of Frederick the Great and Pope's Essay on Man, doubts entered his mind. Nevertheless, his first inclination triumphed and in 1766 he entered the order, assuming the name of the apostle Benedict Maria. He continued his studies in theology and canon law at Neubrunn and Bismolzhofen; was ordained priest in 1769; became master of novices and instructor of philosophy at Neubrunn in 1770; held a similar position at the episcopal lyceum of Freising, 1774-74, and then returned to Neubrunn as secretary to the abbot, keeper of the archives, librarian, and master of novices. Two works belong to his period in which the reforming tendencies of Wernkemister find expression: *Uebersichtlicher Verzeichniss zur Reformation des wiesener Katholikaten* (Munich, 1782) and *Ueber die christliche Forderung* ("Frankfurt and Leipzig," 1784). Both works appeared anonymously through the mediation of Protestantism.

In 1784 Wernkemister became court chaplain to Karl Eugen, count of Württemberg. The count was filled with enthusiasm for reform and his wishes coincided with those of his chaplain. Soon after Wernkemister's assumption of his office he issued a modified liturgy, *Geometrisch nach empfindlichen offentlichem Gebete zum Gebrauch der hierarchisch-württembergischen Hofkapelle* (1784) a hymn in which were borrowed from Protestant sources. This passed through several editions. The Latin vespers service was next altered to resemble the Protestant afternoon service. Wernkemister introduced the use of German in prayers, readings from the New Testament, and sermons. Gradually he worked into the German mass and communion service, only

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the common mass was said in Latin. Wernkemister's reforms were generally approved, but they were subject to an attack in the Mainz *Monatsschrift* on *geistlichen Sitten* (1786, pp. 609 sqq.). Wernkemister replied anonymously with *Vorles die deutschen Menn und Christenmännchen in der katholischen Hofkapelle zu Stuttgart* (1787). Further criticisms were answered in the *Zeitung zur Verbesserung der katholischen Literatur in Deutschland* (Cologne, 1789). The influence of the spirit of the Enlightenment (q.v.) on Wernkemister is further shown by a collection of sermons, *Predigten im den Jahren 1782-91* (3 vols., 1812-18). His interest in Protestantism is shown in *Phanaseus* (Frankfurt, 1790); while his fundamental religious views appeared in *Phanaseus* (Frankfurt, oder *Freiwilliche Unternehmungen des Evangeliums der katholischen Kirche* (1792), in which he denied the infallibility of that church. His reforms seemed destined to be widely accepted. But the movement of Karl Count Ludwig Eugen, who had disapproved of Wernkemister's activity in his brother's second marriage, did away with the liturgical reforms and retired Wernkemister on a meager pension. Meanwhile Wernkemister had become secularized; nevertheless, Albert Michael Dabber gave him asylum in Neureutlin. But in 1795 he was recalled by Count Friedrich Eugen, Karl's second lordship. The reforms were restored, except the German mass. The services of the court chapel became public in 1805, and Wernkemister obtained the parish of Stotzingen. In 1807, he was appointed member of the church council. In 1810, chief counselor for schools; and in 1817, leading ecclesiastical counselor. (H. GREGORAN.)

WERNERER, J. von Lengere, *Beitrag zur Geschichte der deutschen Literatur*, pp. 221 vna. *Phanaseus in katholisches Deutschland*, pp. 21 vna. Mainz, 1846; J. R. Neugebauer, *Die kirchliche Aufklärung im 18ten und 19ten Jahr Hundert*, pp. 405 sqq., Freiburg, 1896. K.E. 41, 431-52.

WERNER, wér'ner, JOHANNES: German Protestant; b. at Hildesfeld 19 m. s. of Gotha) Sept. 30, 1864. He was educated at the universities of Hildesfeld, Berlin, Jena (Ph.D., 1887), and Marburg (1890), and professor of church history in Marburg (1893), and professor of church history in 1898. Since 1900 he has resided in Leipzig as a private scholar. In theology he is "liberal." Besides being a collaborator on the *Theologische Rundschau* since 1888 and on the *Theologische Jahrbücher* since 1901, he has written *Hypothese Offenbarungstheorie* (Leipzig, 1887); *Der Paulinismus des Jahres* (1889); *Das apostolische Paulinismus* (Gotha, 1892; 5d ed., 1903); and a new edition of K. von Harle's *Lebens und Werke* (Leipzig, 1907). Since 1906 he has been one of the editors of the *Religion in Geschichte und Gegenwart*.

WERNER, KARL: Roman Catholic; b. at Hildesfeld, Lower Austria, Mar. 5, 1821; d. at Vienna, Apr. 5, 1888. He was a student at Mech. Kovens, St. Pölten, and at the priests' institute in Vienna, 1842-45, when he gained his doctorate from Vienna University. He was professor of moral theology in the Episcopal Seminary at St. Pölten, 1847-50, of Vienna, 1851-81; and was ministerial and constitutional counselor at Vienna, 1860-68. His works embrace *System der christlichen Ethik* (2 vols., Regensburg, 1822); *Grundrissen der Philosophie* (1832); *Die heilige Thomas von Aquino* (2 vols., 1838-50); *Frans Kurze und die Scholastik der letzten Jahrhunderte* (2 vols., 1861); *Geschichte der apostolischen und katholischen Literatur der christlichen Theologie* (5 vols., Schaffhausen, 1861-67); *Gebet von Anselmus* (Vienna, 1878); *Gebetbüchlein für die Pfarren und geistliche Fürsten* (1879); *Die Scholastik des späten Mittelalters* (7 vols., 1881-87); *Die mittelalterliche Philosophie des XIII. Jahrhunderts* (5 vols., 1884-86).

WERNERER, J. Knoll, in *Wiener Diözesanblatt*, 1897, pp. 149-198; K.E., m. 322-4.

WERLE, wér'le, PAUL: Swiss Protestant; b. in Zurich May 1, 1872. He was educated at the universities of Göttingen, Berlin, and Basel (theol., 1896); became privat-docent for exegesis at Basel (1896), assistant professor (1901), and professor of modern church history (1903). He is an advocate of "free theological science and Christocentric religion," and has written *Der Christ und die Sünde bei Paulus* (Tübingen, 1897); *Paulus als Heilandsmissionar* (1899); *Die apostolische Frage* (1899); *Die Anfänge unserer Religion* (1901); *Engl. trans. by G. A. Stresemann, The Apostles of Christianity*, 2 vols., London, 1903-04); *Die Rückentwicklung der die christliche christliche Dogmen und des Jesus* (1903); *Was haben wir Anrecht an Paulus?* (Basel, 1903); *Die Renaissance des Christentums im sechzehnten Jahrhundert* (Vöhlungen, 1901); *Einleitung in die Apokalyptik* (Stuttgart, 1908, 2d ed., 1911); *Johann Harsdörf's Werke* (Basel, 1909); and *Renaissance und Reformation* (1911).

WERNDORF, wér'n'dorf, ERNST FRIEDRICH: German theologian, second son of Gottlieb Wernsdorf (q.v.), b. at Wittenberg Dec. 15, 1718; d. there May 7, 1762. He studied at the University of Leipzig (M.A., 1742; D.D., 1760); was appointed professor of Christian archeology there (1752); and in 1756 he went to Wittenberg as professor of theology. His writings dealt with matters of Biblical, anti-Quarian, and Reformation history. His name has come into new prominence as one the owner of a manuscript of Luther's *Tischreden*, the document mentioned on only in 1759 by J. C. Leake. It was doubtless through Wernsdorf's widow, who long survived her husband, that this manuscript came into the possession of Poole, with whose collection of books it subsequently found its way to the city library of Leipzig. (GEOFF. MILNE.)

WERNSDORF, J. G. Meink, *Lebens d. v. demselben* (Stettin, 1827); *Lebens d. H. v. Meink*, in *Meink's Leben*, Leipzig, 1839, p. 110; *Meink's Leben*, Leipzig, 1850, p. 110; *Meink's Leben*, Leipzig, 1850, p. 110; *Meink's Leben*, Leipzig, 1850, p. 110.

WERNSDORF, GOTTLIEB: German theologian; b. at Schönewalde (48 m. s. of Berlin) Feb. 25, 1668; d. at Wittenberg July 1, 1728. He studied

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at Wittenberg (M.A., 1689; D.D., 1700); lectured with success on logic, ethics, and history in the philosophical faculty of that university; was transferred, in 1698, as professor extraordinary in the theological faculty, his thesis treating *De ecclesiastica libertate symbolorum*; became regular professor in 1700; in 1710 was appointed provost of the residential church, and, shortly thereafter, general superintendent at Wittenberg. He became, notably in his later years, universally revered among his theological pupils, being affectionately known as "Father Weseler." While his lectures were not always distinguished by depth, they were marked by clearness, excellence of form, and especially by great earnestness in the didactic portions.

His *Disputationes academice* were published by Christian Heinrich Zehlich (2 vols., 1786). Special mention may be made of his *De principia ecclesie per Lutherum religiois* (new ed., 1783), and of his most extensive production, *Grœvæle Reformationis Historie* (Wittenberg, 1717), which comes down to the Diet of Augsburg, 1550.

Consistently with his theological position, he belonged to the advocates of the more liberal orthodoxy. His anti-Calvinistic arguments appear in the *Demonstratio quod juris Calvinæ doctrinæ Reformatione nec esse nec habere possit neci Augustinæ Confessionis*. He took part in the contemporary controversy with Pietists and Mystics, as with the leading philosophers of the time. If, on the one hand, he opposed the over-emphasis of emotion in religion, on the other hand he strongly emphasized the element of inspiration, which he held to be radically operative even in the symbolical books of Lutheranism.

Onno MICLES: *Biographisch. C. Ober. Dr. Weseler als ein Mann d. Reformation. Leipzig, 1919; z. B. Glück. Anzeiger. 1. 260. s. passim. Disseln. 1790. A. Theobald. Die Geschichte der Reformation. 1790. s. 289. s. 289. Meining. 1832. ADA, s. 96-97.*

WERZEL, FRANZ XAVIER: General of the Jesuit order; b. at Rottweil (30 m. s.w. of Tübingen) Dec. 4, 1841. On the completion of his education he became, in 1862, a teacher at the school of Stella Matutina in Fribourg-in-Switzerland, whence he was later transferred to the seminary at Ditten Hall, Lauscha, as instructor in canon law. In 1882 he was appointed to the faculty of the Collegium Romanum, Rome, of which he was made rector in 1884, being at the same time a professor at the Gregoriana University. He was chosen general of the Society of Jesus Apr. 18, 1906. He has written *Das dogmatum de unum professorum* (4 vols., Rome, 1888-1904; 2d ed., 1905 sq.).

WERTHEM BIBLE. See BIBLES, ANNOTATED, s.v. *Itine Strassburg*, l. 14.

WESSEL, v. s. JOHN OF: Reformer before the Reformation; b. at Ober-Wesel (28 m. w.n.w. of Mainz) in the early part of the fifteenth century; d. at Mainz after 1470. His family name is variously written *Weschach* or *Weschach* (Bischoff, Buzbars, Buchersahl), and the family itself was native to the immediate region where John was born. He first appears in history as matriculating at the University of Erfurt (1441-42), where he took the bachelor's degree in 1442, the master's in 1445,

became licentiate in 1456 and the same year doctor of theology. He was rector of the university in 1460-67, and at the end of 1467 was vice-rector for a time. In his work on the council Luther declares that John ruled the university with his books, and these Luther himself used in preparing for his master's degree. Bartholomæus Arnoldi of Uten reports in a work first printed in 1469 that John's reputation still lived at Erfurt; he apologizes also for differing in opinion from John, whose statements, he declares, do not always square with the truth, professing to give an example of this from John's commentary on the Aristotelian physics, and adds a cryptic remark to the effect that everything is not to be told to the public at large, though they may be clear to the learned. This can not be pressed so far as to mean that Arnoldi charged John with teaching contrary to those of the Church. Indeed, Johann von Lette, many years a colleague of Wesel at Erfurt, reports that Wesel often said from his chair that he would maintain nothing which was diametrically opposed to the teaching of the Roman Church or the doctrines of its approved doctors (N. Pichler, *Der Augustiner Bartholomæus Arnoldi von Uten*, pp. 8 sqq., Strassburg, 1893). Yet Wesel may have given utterance to somewhat bold expressions respecting the early Fathers of the Church. Toward the end of 1460 Wesel was canon at Worms; and early in 1461 he became professor at Basel, though only after protracted negotiations. Here, too, his stay was brief, for in 1463 he was preacher at the cathedral at Worms. But his sermons caused offense, now by polemic and confusing speculation, now by bold attacks upon the Church, its sacraments, teachings, and tendencies. Bishop Richard was compelled to depose him, after warning him at Heidelberg in the presence of the theologians. Yet Diether von Isenberg, archbishop of Mainz, called him as pastor to the cathedral. Here, too, he aroused suspicion by relations with a Bohemian adventurer who had been accustomed to meet him at Worms and had followed him to Mainz, to whom he gave a little treatise for his companion in Bohemia. This case by a cautious route into the hands of the archbishop, and, after it had been submitted to the professors of the university, brought punishment upon the Heretic and upon Wesel. The latter was put upon his defense before a board of theologians from Cologne and Heidelberg; he was then an old man of eighty, but it was reported that his answers before the inquisitors were indifferent, confused, suspicious, and evasive. On Sunday, Feb. 21, 1470, he recanted in the cathedral, his writings were burned, and he was himself confined to Hilberg, dependent in the Augustinian monastery at Mainz, where soon afterward he died.

During the trial Wesel designated as his own four tracts: (1) *Super modo obloquentes sacrum hunc universum of quondam Nidolum de Bohemia*; (2) *De potestate copulationis*; (3) *De reprobatione*; and (4) *De reprobatione*. Of these only one can now be positively identified; the *De potestate copulationis* is extant in a manuscript in the royal library at Berlin, bearing the date 1470, and has been printed both by C. W. F. Walch in *Monumenta seculi octi*, l. 1, p. 111-116

WESLEY, JOHN.
Youth (3 1).
In Oxford and Georgia (3 2).
Conversion: Conversion of Wesley (3 1).
Preaching (3 4).
Churches and Organizations (3 5).
Ordination of Wesley (3 4).
Literary Works (3 5).
Autobiography of Wesley (3 7).

John Wesley, the father of the doctrinal and practical system of Methodism, was born at Epworth (23 m. n.w. of Lincoln) June 29, 1703, and died in London Mar. 2, 1791. The Wesleys were of ancient lineage, the family history being traced backward to the time of Adam. Wesley was created a baronet and member of parliament. John Wesley was the son of Samuel Wesley (d. 1747), a graduate of Oxford, and a minister of the Church of England, who had married in 1689 Susannah, the twenty-fifth child of Dr. Samuel Annesley, and herself became the mother of nineteen children; in 1695 he was appointed rector of Epworth, where John, the fifteenth child, was born. He was christened John Annesley, his first name and the second name. An incident of his childhood was his rescue, at the age of six, from the burning rectory. The manner of his rescue made a deep impression on his mind; and he spoke of himself as a "brand plucked from the burning," and as a child of Providence. The early education of all the children was given by Mrs. Wesley, a woman of remarkable intelligence and deep piety, apt in teaching, and wise and firm in governing. In 1713 John was admitted to the Charterhouse School, London, where he lived the usual schoolboy life, and for a while religious life in which he had been trained at home. In 1720 he entered Christ Church College, Oxford. He served his father as curate two years, and then returned to Oxford to fulfill his functions as follows:
1. The year of his return to Oxford (1720) marks the beginning of the rise of Methodism. The famous "holy club" was formed, and its members, including John and Charles Wesley, were derisively called "Methodists," because of their methodical habits.
2. In a deep religious experience. He wrote, "Oxford and says one of his best biographers, George Tyrer, in his 'Memoirs of Wesley': 'It was not till he became negligent of his religious duties, and left a minister. In the year of his ordination he read Thomas à Kempis and Jeremy Taylor, and began to grieve after those religious truths which underlay the great revival of the eighteenth century. The reading of Law's Christian Perfection and Stovus Old gave him, he said, a sublime view of the law of God; and he resolved to keep it, inwardly and outwardly, as nearly as possible, believing that in this obedience he should find salvation. He pursued a rigidly methodical and abstemious life; studied the Scriptures, and performed his religious duties with great diligence, and sought himself that he might have slain to give; and gave his heart, mind, and soul to the effort to live a godly life. When, in 1735, a deaconman 'inured to contempt of the ornaments and conveniences of life, to bodily austerities, and to serious thoughts,' was wanted

ple, and in April preached his first sermon in the open air, near Bristol. He said he could hardly reconcile himself to field-preaching, and would have thought, "it ill very likely" such a method of saving souls as "almost a sin." These open-air sermons were very successful, and he never again hesitated to preach in any place where an assembly could be got together, more than once using his father's tombstone at Epworth as a pulpit. He spent upward of fifty years in field-preaching—visiting churches when he was invited, taking his stand in the fields, in halls, cottages, and chapels, when the churches would not receive him. Late in 1739 Wesley had helped them operate in May, 1738, the Fetter Lane Society; and the converts of the preaching of himself, his brother, and Whitefield, had become members of their hands. But finding, as he said, that they had fallen into heresy, especially quietism, a separatist look place; and so, at the close of 1739, Wesley was led to form his followers into a separate society, "The Holy Club," "without any previous plan, began the Methodist Society in England." Similar societies were organized in Bristol and Kingswood, and wherever Wesley and his coadjutors made converts.
From 1739 onward Wesley and the Methodists were persecuted by clergymen and magistrates, attacked in sermons, tracts, and books.
4. Persecuted—mobb'd by the populace, often in company; Lay tithes, always at work among the preaching—neglected and needy, and ever increasing. They were denounced as promoters of strange doctrines, fomenters of religious disturbances; as blind fanatics, leading the people astray, claiming miraculous gifts, inveighing against the clergy of the Church of England, and endeavoring to reestablish popery. Wesley was frequently mobbed, and great violence was done both to the persons and property of Methodists. Seeing, however, that the church failed in its duty to call sinners to repentance, that its clergymen were woefully misused, and that souls were perishing in their sin, he regarded himself as a commissioned of God to warn men to flee from the wrath to come; and no opposition, or persecution, or obstacles were permitted by him to prevail against the divine urgency and authority of his commission. The principles of his High-church training, his strict notions of the methods and propriety of public worship, his views of the apostolic succession and the prerogatives of the priest, even his most cherished convictions, were not allowed to stand in the way in which Providence seemed to lead. Unwilling that ungodly men should perish in their sins and unable to reach them from the pulpits of the Church, he began field-preaching. Seeing that he and the few clergymen cooperating with him could not do the work that needed to be done, he was led, as early as 1726, to approve tentatively, soon after openly, of lay preaching; and men who were not ecclesiastically ordained were permitted to preach and do pastoral work. Thus one of the great features of Methodism, to which it has largely owed its success, was adopted by Wesley in answer to a necessity.

As his societies must have become too weakly in he began in 1729 to provide chapels, first in Bristol, and then in London and elsewhere. The 5. Chapels Bristol chapel was at first in the hands of Organ of trustees; but as a large debt was contracted, and Wesley's friends urged him to keep its pulpit under his own control, the debt was cancelled, and the trust became vested in himself. Following this precedent, all Methodist chapels were committed in trust to him until by a "deed of declaration" (see Memorabilia, I, 1, § 5) all his interests in them were transferred to a body of preachers called the "Legal Fund." When dissenting persons began to manifest themselves among the members of the societies, he adopted the plan of giving tickets to members, with their names written thereon by his own hand. These were renewed every three months. Those who proved to be unworthy did not receive new tickets, and thus dropped out of the society without disturbance. The tickets were packed as commendatory letters. When the debt on a chapel became burdensome, it was proposed that in every twelve of the members should collect offerings for it regularly from the eleven allowed to him. Out of this, under Wesley's own care, given in 1742, the Methodist class-meeting system (see Memorabilia, I, 1, § 3). In order more effectually to keep the disorderly out of the societies, he established a probationary system, and required to visit each society once in three months. Thus arose the quarterly "visitation, or conference. As the societies increased, he could not continue his practice of oral instruction; so he drew up in 1743 an act of "General Rules" for the "United Societies," which were the nucleus of the Methodist Discipline, and are still preserved intact and observed by most Methodist bodies. As the number of preachers and preaching-places increased, it was desirable that doctrinal matters should be discussed, difficulties considered, and that an understanding should be had as to the distribution of fields; so the two Wesleys, with four other clergymen and four lay preachers, met for consultation in London in 1744. This was the first Methodist conference (see Memorabilia, I, 1, § 5). Two years later, in order that the preachers might work more systematically, and the societies receive their services more regularly, Wesley appointed his "helpers" to definitive circuits, each of which included at least thirty appointments a month. Believing that their usefulness and efficiency were promoted by being detached from one circuit to another every year or two, he established the itinerancy, and ever insisted that his preachers should submit to its rule. When, in 1768, some persons objected to the frequent changes, he wrote, "For fifty years God has been pleased to bless the itinerant plan, the last year more of all. It must not be altered till I am removed, and I hope it will remain till our Lord comes to reign on earth." As his societies multiplied, and all these elements of an ecclesiastical system were, one after another, adopted, the breach between Wesley and the Church of England gradually widened. The question of excommunication from that church, except on the one side, by some of his preachers and societies, and most strenuously opposed on the other by his brother

Charles and others, was constantly before him, but was not settled. In 1745 he wrote that he and his confidants would make any course of Ordination which their conscience would permit, in order to be in harmony with the doctrine; but they could not give up the doctrine of an inward and present salvation by faith alone, nor cease to preach in private houses and the open air, nor dissolve the societies, nor express by preaching. Further than this, however, he refused them to go. "We dare not," he said, "administer baptism or the Lord's Supper without a commission from a bishop in the apostolic succession." But the next year he read Lord King on the Primitive Church, and was convinced by it that apostolic succession was a fiction, and that he [Wesley] was "a scriptural episcopos as much as any man in England." Some years later Stillington's friends led him to renounce the opinion that Christ or his apostles prescribed any form of church government, and to declare ordination valid when performed by a presbyter. It was not until about forty years after this that he ordained by the imposition of hands; but he considered his appointment of his presbyters an act of ordination. The conference of 1746 declared that the reason more solemnly in meeting new laborers was not employed because it savored of statehood and of haste. "We desire barely to follow Providence as it gradually opens." When, however, he deemed that Providence had opened the way, and the bishop of London had definitely declined to ordain a minister for the American Methodists who were without the ordination, he ordained by imposition of hands presbyters for Scotland and England and America, with power to administer the sacraments. He consecrated, also, by laying on of hands, Dr. Thomas Coke (C.), a presbyter of the Church of England, to be superintendent or bishop in America, and a preacher, Alexander Mather, to the same office in England. He designed that both Coke and Mather should retain orders. This also named his brother Charles, who brought him to stop and consider before he laid "quid in his hands the keys," and not smother his [Charles] last moments on earth, nor "leave an inheritance to our memory." Wesley declared, in reply, that he had not separated from the church, nor did he intend to, but he must and would save as many souls as he could while alive, "without being careful about what may possibly be when I die." Thus, though he regarded that the Methodists in America were freed from entanglements with both Church and State, he considered his English followers to remain in the established church, and he himself died in that communion.

Wesley was a strong controversialist. The most notable of his controversies was that on Calvinism. His father was an Arminian, and he was a Calvinist, but John attacked the question for him. 7. *Advocacy* and *will* in college, and expressed Arminianism of election and reprobation. Whitefield inclined to Calvinism. In his first tour in America, he embraced the views of the New England school of Calvinism, and when Wesley

preached a sermon on *Free Grace*, attacking predestination as blasphemous, as representing "God as worse than the devil," Whitefield thought him (1729) not to repeat or publish the discourse. He deprecated a dispute or discussion. "Let us," he said, "offer salvation freely to all," but he abstained about election. Wesley's sermon was published, and among the many replies to it was one by Whitefield. Separation followed in 1741. Wesley wrote of it, that those who held universal redemption did not desire separation, but "those who held particular redemption would not bear of any accommodation." Whitefield, Harris, Connist, and others, became the founders of Calvinistic Methodism (see *PARSONS*, IV., VIII., 8). Whitefield and Wesley, however, were soon again on very friendly terms, and their friendship remained throughout their lives, though they traveled different paths. Occasional publications appeared on Calvinistic doctrines by Wesley and others; but in 1770 the controversy broke out more with violence and bitterness. Toplady, Herridge, Rowland, Richard Hill, and others were engaged on the one side, and Wesley and Fletcher chiefly on the other side. Toplady was editor of *The Gospel Magazine*, which was filled with the controversy. Wesley in 1778 began the publication of *The Arminian Magazine*, not, he said, to convince Calvinists, but to preserve Methodists "not to irritate opponents, but to teach the truth that 'God will all men to be saved.'" A "lasting peace" he thought could be secured in no other way. The doctrine which Wesley revived, restated, and emphasized in his sermons and writings, are present personal salvation by faith, the doctrine of the Spirit as an inward impression on the soul of believers, whereby the spirit of God directly testifies to their spirit that they are the children of God. Sanctification he spoke of (1769) as the "great disposition which God has lodged with the people called 'Methodists,'" and, for the sake of propagating this chiefly, he appears to have raised them up. He taught that sanctification was obtainable instantaneously by faith, being justification and death. It was not "a mere perfection" that he contended for; but he believed that those who are "perfect in love" feel no sin, feel nothing but love. He was very anxious that this doctrine should be constantly preached for the option of Wesleyan Arminianism, the foundations of which were laid by Wesley and Fletcher (see *AMARANTUS*, JACOBUS, and *AMARANTUS*).

Wesley was the busiest man in England. He traveled almost constantly, generally on horseback, preaching twice or three a day. He organized societies, opened chapels, exhortations and communion services, and other religious activities, administered discipline, raised funds for schools, chapels, and charities, presided for the sick, superintended schools and orphanages, prepared commentaries and a vast amount of other religious literature, replied to attacks on Methodism, conducted controversies, and carried on a prodigious correspondence. He is believed to

have traveled in the course of his itinerant ministry more than 250,000 miles, and to have preached more than 40,000 times. The number of works he wrote, translated, or edited, exceeds 200. The list includes sermons, commentaries, hymns, a Christian library of fifty volumes, and other religious literature—grammar, dictionaries, and other textbooks, as well as political treatises. He is said to have received not less than £20,000 for his publications, but he used little of it for himself. His charities were limited only by his means. He died poor. He rose at four in the morning, lived simply and methodically, and was never ill, unless by compulsion. In person he was under about the middle height, well proportioned, strong, with a bright eye, a clear complexion, and a manly, intellectual face. He married very unobsequiously, at the age of forty-eight, a widow, and had no children. He died, after a short illness in which he had great spiritual peace and joy, leaving as the result of his life-work 135,000 members, and 541 itinerant preachers, owing the name "Methodist."

Wesley's mind was of a logical cast. His conceptions were clear, his perceptions quick. His thought clothed itself easily and naturally in logical forms. His literary pure, terse, vigorous language. His work logical, systematic, self-contained, and substantially achievements made him a strong controversialist. He wrote with a ready pen. His written sermons are characterized by epistolary earnestness and by simplicity. They are doctrinal, but not dogmatic; expostory, representative, practical. His *Notes on the New Testament* (1755) are humorous and suggestive. Both the *Sermons* (of which there are about 180) and the *Notes* are in the Methodist course of study, and are doctrinal standards (see *MIRACLES*, V., §§ 1-2). He was a fluent, impressive, persuasive, powerful preacher, producing striking effects. He preached generally extemporaneously and briefly, though occasionally at great length, using manuscript only for special occasions. As an organizer, an ecclesiastical general, and a statesman he was eminent. He knew well how to marshal and control men, how to achieve purposes. He had in his hands the powers of a despot, yet he so used them as not only not to provoke rebellion, but to inspire love. His mission was to spread "Scriptural holiness"; his means and plans were such as Providence indicated. The course thus marked out for him he pursued with a determination, a fidelity, from which nothing could ever divert him. Wesley's poems were first collected by himself (22 vols. Bristol, 1771-74), frequently reprinted in editions varying greatly in the number of volumes. His chief prose works are a translation of the Book of Common Prayer, *The Postol Works of John and Charles, ed. G. Colburn*, appeared 12 vols., London, 1848-72. Besides his *Sermons* and *Notes* already referred to, are his *Journal* (originally published in twenty parts, London, 1740-49; new ed. by N. Curzon, to be in certain notes from unpublished diaries, 6 vols., vol. 1-11, London and New York, 1900-11, which are of great interest; *The Doctrine of Original Sin* (Bristol, 1757; in reply to Dr. John Taylor of Norwich); an Appeal

to Men of Reason and Religion (originally published in three parts; 2d ed., Bristol, 1745), an elaborate defense of Methodism, describing with great vigor the evils of the times in society and the church; a *Plain Account of Christian Perfection* (1766).

H. H. CASSELL, *RECAPITULATION*: A considerable amount of pertinent literature will be found under *Methodism*, especially that dealing with the early history of the movement. For a bibliography of the works of John and Charles, consult the work of G. G. Smith, *John and Charles Wesley*, London, 1892. The best biography of John is that by Luke Tyerman, 3 vols., London, 1871, often reissued (first, especially, the earlier, with few more additions, in 1874; second, with some additions, in 1881; third, with some additions, in 1885; fourth, with some additions, in 1887; fifth, with some additions, in 1891; sixth, with some additions, in 1893; seventh, with some additions, in 1895; eighth, with some additions, in 1897; ninth, with some additions, in 1899; tenth, with some additions, in 1901; eleventh, with some additions, in 1903; twelfth, with some additions, in 1905; thirteenth, with some additions, in 1907; fourteenth, with some additions, in 1909; fifteenth, with some additions, in 1911; sixteenth, with some additions, in 1913; seventeenth, with some additions, in 1915; eighteenth, with some additions, in 1917; nineteenth, with some additions, in 1919; twentieth, with some additions, in 1921; twenty-first, with some additions, in 1923; twenty-second, with some additions, in 1925; twenty-third, with some additions, in 1927; twenty-fourth, with some additions, in 1929; twenty-fifth, with some additions, in 1931; twenty-sixth, with some additions, in 1933; twenty-seventh, with some additions, in 1935; twenty-eighth, with some additions, in 1937; twenty-ninth, with some additions, in 1939; thirtieth, with some additions, in 1941; thirty-first, with some additions, in 1943; thirty-second, with some additions, in 1945; thirty-third, with some additions, in 1947; thirty-fourth, with some additions, in 1949; thirty-fifth, with some additions, in 1951; thirty-sixth, with some additions, in 1953; thirty-seventh, with some additions, in 1955; thirty-eighth, with some additions, in 1957; thirty-ninth, with some additions, in 1959; fortieth, with some additions, in 1961; forty-first, with some additions, in 1963; forty-second, with some additions, in 1965; forty-third, with some additions, in 1967; forty-fourth, with some additions, in 1969; forty-fifth, with some additions, in 1971; forty-sixth, with some additions, in 1973; forty-seventh, with some additions, in 1975; forty-eighth, with some additions, in 1977; forty-ninth, with some additions, in 1979; fiftieth, with some additions, in 1981; fifty-first, with some additions, in 1983; fifty-second, with some additions, in 1985; fifty-third, with some additions, in 1987; fifty-fourth, with some additions, in 1989; fifty-fifth, with some additions, in 1991; fifty-sixth, with some additions, in 1993; fifty-seventh, with some additions, in 1995; fifty-eighth, with some additions, in 1997; fifty-ninth, with some additions, in 1999; sixtieth, with some additions, in 2001; sixty-first, with some additions, in 2003; sixty-second, with some additions, in 2005; sixty-third, with some additions, in 2007; sixty-fourth, with some additions, in 2009; sixty-fifth, with some additions, in 2011; sixty-sixth, with some additions, in 2013; sixty-seventh, with some additions, in 2015; sixty-eighth, with some additions, in 2017; sixty-ninth, with some additions, in 2019; seventieth, with some additions, in 2021; seventy-first, with some additions, in 2023; seventy-second, with some additions, in 2025.

WESLEY, SAMUEL, SR.: Father of John and Charles Wesley; b. at Waterhouse-Whitburn (28 m. n. of Southampton) Nov. (baptized Dec. 17, 1692; d. at Epworth (23 m. n. w. of Lincoln) Apr. 22, 1753. His early education was received among the dissenters; but in 1698 he renounced nonconformity and entered Exeter College, Oxford (B.A., 1698). He was ordained deacon that year, and priest, Feb. 24, 1699-90, and held various preferments, including a chaplaincy on a man-of-war, and the rectory of South Overy, Lincolnshire (1699), until Queen Mary gave him the living of Epworth in Lincolnshire (1701), in return for the acceptance of his dedication to her of his *Life of our Blessed Lord and Saviour Jesus Christ, an Infant Poem* (1692, ed. T. Coke, 2 vols., 1830). He was a man of learning, benevolent, devotional habits, and liberal sentiments. He wrote largely, and by his means stood out his salary, which was insufficient to support his large family. He had numerous children, of whom, however, nine died in infancy. Of his postural works mention may be made of: *The History of the New Testament Allegorized in Verse*, 1701; *The History of the Old Testament in Verse*, 1704. He learned Latin Commentary on the Book of Job, *Disquisitiones in Ierosolam Zek*, in which he was, however, aided by others, appeared posthumously (1726). Other prose works are: *The Pious Commissions rightly Prepared*

(1700) and the posthumous *Letter to a Christian* (1738); an excellent statement of clerical duties). His hymns, "Behold the Saviour of Man-kind," written in 1709, has been widely used.
 H. K. CAMERON.
 Bibliography: L. Tyrerman, *Life and Poems of the Rev. Samuel Wesley*, London, 1869 (a remarkable study in verse letters, and others are given in the same author's *Life of John Wesley*); A. Wood, *Church Government of the Wesleyan Methodists*, 2d ed., London, 1881; G. J. Stevenson, *Memories of the Wesley Family*, 1916; S. W. Lathrop, *English Hymns*, pp. 125-56; and the numerous notes on Wesley, John, and his family.

WESLEY, SAMUEL JR.: Eldest son of Samuel Wesley, Sr.; b. in London Feb. 10, 1692; d. at Tipton (62 m. s.w. of Bristol) Nov. 6, 1759. He was educated at Westminster and Christ Church College, Oxford (B.A., 1715; M.A., 1718); became head master at Westminster School, 1713, and was ordained soon after; became head master of the Free School at Tipton, 1733. He was a man of considerable learning, great talents, high character, and decidedly philanthropic in disposition and action. As an old-fashioned churchman, he had no sympathy with the "new faith" of his brethren, but he contributed generously for their education. His *Poems on Several Occasions* (1726), reprinted, with additions and *Life*, 1962, have much merit, and include one or two of our best epigrams, besides hymns to the Trinity, for Sunday, Good Friday, and Easter, and on the death of a young lady. These are of a high order, and show much of Charles Wesley's splendor of diction; they have been largely used in church hymn-books.

F. M. BURN. Revised by H. K. CAMERON.
 Bibliography: Besides the *Life in the Poem* (supra), see also: *John Wesley*, pp. 128-37.

WESLEY, SUSANNAH: Mother of John and Charles Wesley; b. in London Jan. 20, 1669; d. there July 25, 1742. Her father, Samuel Annesley, was a prominent non-conformist divine, but she renounced non-conformity in her thirtieth year, and joined the Church of England. In 1689 she married

Samuel Wesley (q.v.), and bore him sixteen children, of whom nine, however, died in infancy. She was a remarkable woman. Tyrerman gives this account of her home discipline: "When the child was one year old, he was taught to fear the rod, and, if he cried at all, to cry in softened tones. The children were limited to three meals a day. Eating and drinking between meals was strictly prohibited. All the children were washed and put to bed by eight o'clock, and on no account was a servant to stir by a child till it fell asleep. The children were taught the Lord's Prayer as soon as they could speak, and repeated it every morning and every night. They were on no account allowed to call each other by their proper name without the addition of brother or sister, as the case might be. Six hours a day were spent at school, the parents being the teachers. They were not taught to read till five years old, and then only a single day was allowed wherein to learn the letters of the alphabet, great and small. Poems were sung every morning when school was opened, and also every night, when the duties of the day were ended. In addition to this, at the commencement and close of every day, each of the older children took one of the younger, and read the passage appointed for the day, and a chapter in the Bible, after which they severally went to their private devotions" (*Life of Wesley*, 1, 17-18). It would be unjust to infer from this statement that Mrs. Wesley was a martinet. She was methodical in her ways, but she was a woman of lovely character, a tender mother, quick in perception, wise in judgment, and ever ready to extend the hand of helpfulness. She was very influential with her son John, and her impress was made on early Methodism.

H. K. CAMERON.
 Bibliography: J. Kirk, *The Mother of the Wesleys*, London, 1872; E. M. Clark, *Samuel Wesley*, in *Life of Wesley*, ed. N. B. Bradford, *Susannah Wesley, the Mother of Methodism*, London, 1878.

WESLEYAN METHODIST ASSOCIATION. See MEMBERSHIP, I, 6.
WESLEYAN METHODIST CONNECTION OR CHURCH OF AMERICA. See MEMBERSHIP, IV, 4.
WESLEYAN METHODISTS. See MEMBERSHIP, I.

WESSEL, or, as **JOHANN (WESSEL) HARMENS GANSFORT (OR GOSWYDORT)**.
 Life (1).
 Writings (2).
 Basic Theological Principles (3).
 Christology (4).
 Doctrine of Justification (5).
 Doctrine of the Church (6).
 Pneuma, Confession, Absolution (7).
 Indulgences and Purgatory (8).

John Harmens Wessel, or, better, Wessel Harmens Gansfort or Goswiydort, the preacher, reformer and one of the Brethren of the Common Life, was born at Groningen, Holland, about 1419, and died there Oct. 4, 1489. While his name is a masterpiece of some doubt, it is most probable that his legitimate name was Wessel, that he assumed the name of Johannes while living with the Brethren at Zwolle, that the name Harmens comes from the local custom of carrying the father's name (in this case Harmens) with the addition meaning "son," that he latinized his name Wessel as Basilus, while Gansfort is the name of a Westphalian village. Wessel's preparatory studies were carried on at Zwolle, but he matriculated at Cologne in Oct., 1449. His early days at Zwolle

for his later life, since nominalism were the principal party. It appears possible that he lived at Paris for sixteen years, without other definite purpose than to teach and learn. His humanistic interests and his acquaintance with Cardinal Bessarion led him to Rome, where he was found about 1470. Thence he returned to Paris, where he influenced such men as Basilus and Agrippa, and where he won the title of master oecumenolofism, by his questioning spirit. A more mental plane was sought by him in Basel, and he declined an invitation from the bishop of Utrecht to go to that place. By Apr., 1479, he was back in his own home. He lived part of the time at the Clarianus cloister at Groningen, and part of the time with the Brethren at Apertenberg near Zwolle.

He frequently visited the flourishing abbey of Aduwert, and found a friend and protector in Bishop David of Utrecht. He was surrounded by a circle of admiring friends and pupils and enjoyed friendly intercourse with such older men as the abbot of Aduwert, Heinrich von Klee, the philologist Rudolf van Laingen, and Paulus Pistorius. He taught a religiously depressed and theologically directed Humanism. After a period of gloomy doubting that threatened to rob him of his entire faith, he was able before his death to say, "I know nobody but Jesus crucified." He was buried in the church of the cloister at Groningen, where a memorial stone was laid in 1857, replaced by another between 1739 and 1742.

The extant literary productions of Wessel date from the last decade of his life. They are chiefly short treatises in the form of aphorisms.

1. Writings, rims arranged under special theological topics. His intercourse with the "religious" at Groningen and Zwolle led him to compose two books as guides in personal religion: neither of them published, however, before his death. The one dealt with prayer, the other was the *Zwolle confessions*. After his death Cornelius Hoon (*Hoonius*) of *The Hague* industriously collected Wessel's manuscripts. What he found was sent to Luther and Zwingli, so that a collection of the treatise treatise appeared with the title *Formae sermone* (Wittenberg, 1522 and 1532). The fact that few of Wessel's productions have come down may be explained by the remark of the book-dealer Adam Fieri, that the mendicant monks acted with fiery zeal against Wessel's papers.

Wessel's basic religious principles are essentially those of Augustine, through whom he reached the Platonic conclusion that God is *Alone-Being*, once, as opposed to the finite and impermanent, identical. The end of man is to raise himself to this stage of absolute being by complete self-erecture and self-ideal. But such elevation above everything earthly is impossible without divine medication. God has sent down the fulness of his being through the son, the virgin, and the angels, who act as intermediaries. Nature is the ordinary expression of the will of God, while miracles in the will of the same God expressed in what is unusual. As far as his relations to his immediate physical environments are concerned, man

is left to his own counsel, wherein his personality is recognized in its specific value as against absolute being. Man is essentially in the image of God, bearing the trinitarian characteristics of mind or memory, intelligence, and will. The original state of man was too perfect than that of the angels, since he was on a lower stage. Hence the image of God required purification and perfection through the angels. The mind is to be purified by wise knowledge of God, intelligence is to be illumined by the sublime glorification of God, and the will is to be perfected through the blessed enjoyment of God. The Father works on the mind, the Word on the intellect, and the Holy Spirit on the will. Evidently such a foundation, mingling together arbitrarily the metaphysical with the ethical, must have its effect upon the doctrine of sin. Sin is defined as an abiding below the ideal, remaining behind the goal of accomplishment. Distinction is made between sin of commission and omission, and the guilt which results from breach of the law which requires man to be perfect as God is perfect. Before the fall there were several faults in a failure to attain the perfection required; in the fall there was additional the contempt of divine revelation. Wessel knew of a fall not only in the world of man but in that of angels; the former led also its effects on man because of the intimate relations which existed between man and angels, the latter being mediated, as stated above. The fallen angels also worked upon man, awakening self-love, in which original sin essentially consists. While man is not in a position alone to reach perfection, the conditions are always at hand for attainment of this, and Father, Son, and Holy Spirit cooperate to this end.

In Wessel's Christology the idea of completeness is put in the foreground as against the idea of redemption and reconciliation. Since a Christ, the creature from the beginning in its being, need of reconciliation with the absolute upon and prepared. That apart from the fall the Word would have become flesh is affirmed. Why God became man is answered by the statement that it was in order that the community of the triumphant Church might not be deprived of its head, that the building of the holy temple might have its corner stone, that all creation might have its creator, and that the whole army and people of God might have its leader. The fall from life in God could be remedied and a return effected only through the *Both* (man) above every creature (through the incarnation). The human in Christ was only the shell which the divine richness and completeness was to fill. Wessel, in following out such a train of thought as the incarnation by the fact that in the whole life and particularly in the death of Christ existed the expression of the content of the eternal Word. Thus the human side was at the fore in Wessel's Christology. The significance of the priesthood of Christ was also emphasized; and in this the self-emptying of the Word had its part in that as the sacrificial lamb the sufferings of Christ and his death were an

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equivalent which wrought satisfaction. There is not possible another victim for sin that is past, for when sin is remitted no essent; and when that takes place, righteousness begins. Wesel's doctrine of the saving value of Christ's death should not be confused with the theories of Anselm and Luther, although there are similarities of expression. The saving value of Christ's death consists in the absolute devotion of love which makes an immediate impression not only on sinners but upon all the imperfect, awakens love in them, draws them into itself, and equips them with the Spirit, which in turn becomes a means of the full knowledge of God. There can be no doubt that Wesel derived the salvation of the individual from a divine and absolute act of grace. As Christ was the divine and the just one, so were all the just members of the congregation of Christ.

2. **Predestination.** Wesel follows the tradition of Augustine and of other theologians before the Reformation. Faith is a gift of God, inclining the mind to accept the truth of the Gospel, and faith directs itself to the crucified Christ. Wesel's conception of justification is the same as Augustine's, viz., an imparting of God's righteousness. Penitence is essentially contrition of heart, a readiness to surrender self to the guidance of the divine revelation. It is a step in the process of the establishment of righteousness, and as a higher stage it becomes the real valuation of sin. In so far as penitence is pain, it is sorrow accompanying love because of inability to comprehend divine love in its full extent. The active love, which from the beginning operates in faith, can find satisfaction only in an asseveration from the world. Victory over the world does not for Wesel mean the moral conquest and transformation of the world and of one's own life, but rather mystic self-effacement to the world as compared with knowledge and contemplation of God. In this regard Wesel lacked the true Reformation spirit. His significance for the Reformation of the twelfth century lies chiefly in his criticism upon ecclesiastical life.

3. **Medieval view of the Church.** In the medieval view the Church was a kind of sanitarium able with its treasure of grace to provide for the eternal salvation. This doctrine of the Church as a sacrament to which all Christians belonged who were united to Christ in one faith, one hope, and one love. He did not stress, as did Augustine and his followers in the Middle Ages, the fact of predestination; he substituted for it the predestination of the saints. The external unity of the Church under one pope was not essential but incidental. In expressing this opinion Wesel shook the cornerstone of the medieval ecclesiastical structure. Regarding the external form of the Church as a matter of indifference, Wesel saw no necessity for transforming it, and thus his position remained essentially unaltered. Wesel drew the Church all authority in matters of faith and all capacity to impart salvation with certainty. Neither the pope nor the Church is infallible. Many popes "committed mortal errors." That Christians should submit blindly to the mandates of ecclesiastical "irre-

gious" and "full of blasphemy." Councils are not infallible organs of the Spirit, and their findings are subject to the judgment of the laity. Wesel anticipated the Reformation in that he based his position on the authority of Scripture, though he conceded a certain authority to the Church even when it did not fall in with the Spirit as operative in the Word. A mandate of the laity pronounced there is an external, sacramental priesthood. He grants the rights of papal jurisdiction and of papal reservation to the outer peace and safety of the Church; but this has the nature of a contract. A transgression of the common rights by the ecclesiastical authority might as in the case of civil superiors be met with deposition. Wesel refused any special efficacy to the priesthood. The claim that salvation was dependent upon the sacraments and that the priests imparted the sacraments, was disposed of by discounting the value of the latter. That Wesel did not expressly dispute the seven sacraments was because he saw no particular significance in them. He did not regard baptism as having power to cleanse from sin, or participation in the communion as a means of receiving the Spirit. In the mass neither the "intention" of the celebrant nor the "judgment" of him for whom the mass was celebrated had any worth; everything depends upon the soul within, on love and internal character and longing, on spiritual hunger and thirst.

4. **Wesel sharply criticized the medieval doctrine of Penance (p. 15).** He was not able to see how there could be punishment after forgiveness; **Penance, imposition of sin comes to expression in Confession, only in punishment, and when imposition. Absolution, latine causa, there can be no punishment. If God rejects eternal punishment, why should he not remit the temporal also?** It would be the greatest object to pity if the pious had to carry constantly with them the thought of their own baseness. Corporal "contrition, affliction, chastisement, mortification," involved no more than a contrite body, not a contrite heart. The only real "satisfaction" (in the theological sense) is conversion. No duty can be imposed upon the converted other than that he sin no more, and that he love God with a pure affection. Similarly, confession is the conscience and not the condition of justification; it signifies hatred of sin. Indeed, it is better to praise God than to confess one's sin. Absolution is not within the power of the father-confessor; it depends upon the inner disposition, which is unknown to the priest in the Confession. Absolution is an accomplishment, not the essence, of justification. It comes with the awakening of love. God alone can set upon the inner soul of man. Human efficacy, whether of priest or holy person, is excluded. The reception of the believer into the community of the saints is but the recognition of an already accomplished divine act. The authority of the priest in the sacrament is therefore merely ministerial. Penitence remains purely ecclesiastical institution, and as such is not rejected by Wesel, but it is accompanied by abuses that must be opposed. The most serious abuse associated with the Church's doctrine of penance was that of judg-

ment, the pope had not the power to separate sin from punishment, the power from sin from punishment. There is to be no such distinction made between temporal and eternal punishment, identical as was often made the basis of an argument in favor of the indulgence. Indulgences, moreover, introduce contradiction into the necessary connection of sin and punishment. Besides that the pope can not step in between man and God, nor has he power over the merits of Christ nor over the efficacy of the saint's intercession. Wesel declined also the current doctrine of purgatorial fire. He believed in the necessity of a continuous development of Christian life after death, and would not hear of rendering satisfaction for sin in purgatory. While the soul may in the future be purified of dross still clinging to it from its earthly existence, such a process must be spiritual and enjoyable rather than one producing misery. Entrance into "purgatory" must accordingly be one step in a process of betterment; it must lead to a state of being acceptable to the first state of Adam, since the possibility of temptation is excluded. If there be "pain" in purgatory, that pain is sorrow rather than suffering—sorrow caused by the sense of unworthiness. It is the purifying pain of love of Christ.

While Wesel has been perhaps too enthusiastically praised by Ultraim (see bibliography) as a "Reformer before the Reformation," it is equally a mistake to consider him an orthodox churchman. That he foreshadowed the German Reformation is evident by his teachings as set forth above. Yet in many respects Wesel's face was turned backward toward Augustine and Bernard.

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of his energy, however, in the literary and in teaching in political position. In 1796 he went to Constantine, where he had a pretext in the cathedral, patring, meanwhile, his studies in history and canon law. Here a papal letter, *Ubi deo Veritate de Summo Pontificatu* (1796), indicated the general bent of his thoughts. He had a high ecclesiastical position next in Augsburg; by this time Dalberg was bishop of Constantine, and in 1797 Wesenbeer to his diocese as vicar-general. In this position he worked so effectively that he soon gained papal approval in a special brief. He sought to make conditions there higher and more liberal, worked for the foundation of seminaries for the priesthood, inaugurated ministerial conferences, attempted to improve the sermons and ecclesiastical exercises, and aroused by these measures great hostility and caused complaints to Rome. On the death of Dalberg he was nominated an administrator of the diocese, but the false assertion that he denied the deity of Christ and other complaints caused the Curia to reject his nomination. At Rome the pope refused him audience, and his general recognition was unobtainable. In 1827 he laid down his office and retired to private life at Constantine, though he served in the Baden house of representatives and was honored by high and low.

Two leading ideas controlled Wesenbeer's life—the revival of councils, and these purposes gained for him the countship of the Curia. He regarded the Gallian Church with its four articles of 1024 as an excellent model, and toward a church of this pattern in Germany he labored at the congress at Vienna in 1816, using his influence and his pen. *Die deutsche Kirche, von Verfall zu ihrer neuen Begründung und Erneuerung* (1815)—last in vain. In his ecclesiastical and theological thinking he was midway between Balke and Haasloch and Maria Workmeister (q. v.), excelling both in political insight and energy. He was especially anxious to see a return to the conditions of primitive Christianity. In his major work, *Die grossen Axiom-entdeckungen der JE. und H. Lehren der IV. v. J. 1849*, in 1849, there fall the notes of solid learning and scientific method. His brochures on practical theology display little depth of sentiment. *So lasst Gott und die Welt, oder die Verhältnisse der Dinge nachher und vor Gott* (2 vols., 1827) does not transcend the limits of a popularly philosophical presentation. He also was known as a poet (*Sittliche Dichtungen*, 7 vols., Stuttgart and Tübingen, 1834-54). Other works were: *Betrachtungen über die Verhältnisse der katholischen Kirche in Umfange des deutschen Reiches* (1818); *Der christliche Bistum* (1827-27); and *Ueber Schulwesen* (1828). Where he attained as a Christian character, to which were added the graces of a noble culture. These worked out into a liberal, patriotic, and broad Catholicism, which was, however, denied its fruition through the entrance into his region of a Jesuitical and Romancing Catholicism. (C. HERRMANN.)

Wesenbeer: Sketches of his life have been traced by J. Beck-Freitag, 1901; Ernst, in *Quellen*, 1903; Frickhoff, in *V. von Wesel, Biographische Skizzen*, vol. 2, Darm-

3. **Doctrine view Wesel rejected, and regarded that of the Church as a sacrament to which all Christians belonged who were united to Christ in one faith, one hope, and one love.** He did not stress, as did Augustine and his followers in the Middle Ages, the fact of predestination; he substituted for it the predestination of the saints. The external unity of the Church under one pope was not essential but incidental. In expressing this opinion Wesel shook the cornerstone of the medieval ecclesiastical structure. Regarding the external form of the Church as a matter of indifference, Wesel saw no necessity for transforming it, and thus his position remained essentially unaltered. Wesel drew the Church all authority in matters of faith and all capacity to impart salvation with certainty. Neither the pope nor the Church is infallible. Many popes "committed mortal errors." That Christians should submit blindly to the mandates of ecclesiastical "irre-

gious" and "full of blasphemy." Councils are not infallible organs of the Spirit, and their findings are subject to the judgment of the laity. Wesel anticipated the Reformation in that he based his position on the authority of Scripture, though he conceded a certain authority to the Church even when it did not fall in with the Spirit as operative in the Word. A mandate of the laity pronounced there is an external, sacramental priesthood. He grants the rights of papal jurisdiction and of papal reservation to the outer peace and safety of the Church; but this has the nature of a contract. A transgression of the common rights by the ecclesiastical authority might as in the case of civil superiors be met with deposition. Wesel refused any special efficacy to the priesthood. The claim that salvation was dependent upon the sacraments and that the priests imparted the sacraments, was disposed of by discounting the value of the latter. That Wesel did not expressly dispute the seven sacraments was because he saw no particular significance in them. He did not regard baptism as having power to cleanse from sin, or participation in the communion as a means of receiving the Spirit. In the mass neither the "intention" of the celebrant nor the "judgment" of him for whom the mass was celebrated had any worth; everything depends upon the soul within, on love and internal character and longing, on spiritual hunger and thirst.

4. **Wesel sharply criticized the medieval doctrine of Penance (p. 15).** He was not able to see how there could be punishment after forgiveness; **Penance, imposition of sin comes to expression in Confession, only in punishment, and when imposition. Absolution, latine causa, there can be no punishment. If God rejects eternal punishment, why should he not remit the temporal also?** It would be the greatest object to pity if the pious had to carry constantly with them the thought of their own baseness. Corporal "contrition, affliction, chastisement, mortification," involved no more than a contrite body, not a contrite heart. The only real "satisfaction" (in the theological sense) is conversion. No duty can be imposed upon the converted other than that he sin no more, and that he love God with a pure affection. Similarly, confession is the conscience and not the condition of justification; it signifies hatred of sin. Indeed, it is better to praise God than to confess one's sin. Absolution is not within the power of the father-confessor; it depends upon the inner disposition, which is unknown to the priest in the Confession. Absolution is an accomplishment, not the essence, of justification. It comes with the awakening of love. God alone can set upon the inner soul of man. Human efficacy, whether of priest or holy person, is excluded. The reception of the believer into the community of the saints is but the recognition of an already accomplished divine act. The authority of the priest in the sacrament is therefore merely ministerial. Penitence remains purely ecclesiastical institution, and as such is not rejected by Wesel, but it is accompanied by abuses that must be opposed. The most serious abuse associated with the Church's doctrine of penance was that of judg-

1761, and in *ADB*, vii, 147-157. Consult further: *Das Jahr 1761*, in *Westindien, Geschichte, Naturgeschichte, Topographie, Historie, etc.* (C. G. G. Meier, ed.), p. 48-56, in 271 pp., Halle, 1771-74; *E. Friedberg, Geschichte der Westindien, von 1761 bis 1771*, in *Westindien, etc.* (C. G. G. Meier, ed.), p. 179-185, Halle, 1771; *E. Friedberg, Geschichte der Westindien, von 1771 bis 1801*, in *Westindien, etc.* (C. G. G. Meier, ed.), p. 185-201, Halle, 1801.

WESPERBURG, von-der, PRATER: A poem, followed by a prose prayer, found at the end of the second part of a manuscript collection, entitled *Ja post*, derived from the district of Wendenburg, south of Munich. It is probably of Bavarian origin, and

was to all appearances composed in the eighth century. Possibly dependent upon Ps. lxxviii, 2, it pictures in nine alliterative lines the original cause when only God and his angels existed. The first five lines have been incorrectly supposed to represent heathen cosmological conceptions, but there is no valid reason for disputing the unity and Christian origin of the entire poem. (E. Strunsky.)
Wesperburg. The text is in K. Müllenhoff and W. Scherer, *Die Westindien, etc.* (C. G. G. Meier, ed.), p. 179-185, Halle, 1801; also in the edition by G. Meier, *Westindien, etc.* (C. G. G. Meier, ed.), p. 179-185, Halle, 1801; *E. Friedberg, Geschichte der Westindien, etc.* (C. G. G. Meier, ed.), p. 179-185, Halle, 1801.

WEST INDIES.

Geography (1).
History and Population (2).
The Spanish Period (1).
Non-Spanish Period (1).
Economic (1).
English West Indies (1).

English Republics (1).
Church of England (1).
Social, Protestantism and English (1).
Communications (1).
Political Economy (1).

American Republics and Other Protestant Colonies (1).
General Present Conditions (1).
Cuba (1).
Porto Rico (1).
Statistical Summary (1).

The West Indies constitute an archipelago extending in an eastward curve from North to South America, and separating the Caribbean Sea from the Atlantic Ocean and the Gulf of Mexico. The principal groups from north to south are: (1) The Bahamas, consisting of some thirteen low islands with many keys and reefs; area, 5,450 sq. m.; population, 55,745; Nassau is the capital and chief port. (2) The Greater Antilles, which include Cuba, the largest of the West Indies, with an area of 44,154 sq. m.; population, 1,520,000; most of whom are white; Havana is the capital, and the commercial center of all the islands. Haiti, the next island, has a total area of 29,250 sq. m., and is divided into the two Republics of Haiti; area, 10,045 sq. m.; population, 900,000, nine-tenths of whom are negro—and Santo Domingo; area, 10,045 sq. m.; population, 910,000, a mixed race descended from the aborigines and their Spanish conquerors. West of Haiti lies Jamaica, which includes its dependent islands, has an area of 4,124 sq. m., and a population of 714,594, a mixture of white, black, and half-breed; Kingston is the capital and leading city. (3) The Lesser Antilles, properly including two groups: the Caribbean and Venezuelan, or Windward and Leeward Islands, of which the largest and best-known are the French island of Martinique, the British island of Barbados, and, in the extreme south, Trinidad. The islands were discovered in 1492 and succeeded years by Columbus in his voyage to the New World. The Spanish first settled at Haiti, and later at Cuba, Porto Rico, and Jamaica, treating the natives with such cruelty that by the middle of the eighteenth century they were practically exterminated, and negro slaves were imported to work on the plantations. During the seventeenth century the Spanish were followed by the English, French, and Dutch, who settled in the Bahamas and the Caribbean Islands. Little by little the islands were wrested from their first conquerors, and the opening of the twentieth century saw Cuba an independent republic, under the

protection of the United States; Haiti and Santo Domingo, independent republics; Porto Rico, a part of the United States; the Bahamas and Jamaica, crown colonies of Great Britain; and the remaining islands divided among Great Britain, France, Denmark, Holland, Sweden, and Venezuela. Among the population, the larger portion of whom are negroes, only a remnant of the original inhabitants remain. It is estimated that fully 60 per cent of the entire population are mulattoes; in Cuba and Porto Rico the white race predominates, but in the other islands the colored race is the majority, and in all there is a sprinkling of Chinese and Hindoo. In Cuba, Porto Rico, and Santo Domingo, Spanish is the prevailing language; in Haiti it is French; in the British islands a Negro-English patois is spoken; the southern islands use a conglomerate of Dutch and Spanish, and in all fragments of aboriginal dialects are to be found; Roman Catholicism is the dominant religion. In the journal of his first voyage Columbus states that, "In all those islands there is no difference of physiognomy, of manners, or of language, but all clearly understood each other—a circumstance which led me to believe that all were of one stock, namely the conversion of those people to the Holy Faith of Christ." It is well to denote his error "to spare no pains to put in this island of Española four good professors of theology... to convert to our Holy Faith the inhabitants of the Indies." Side by side with the passion for conquest in material things was that of spiritual conquest in the minds of these early Spanish explorers, and conversion, by any means, was the order. Coquitos was first; lands were seized, and natives were enslaved; after that came the proselytizing. One of the first missionaries was Bartholomew de Las Casas (q.v.), who came to Cuba in 1502 and began a long struggle, not only with the heathenism of the islands, but with the cruelty of their conquerors, and in this he had many successors of the Dominican order, though their efforts were of little avail to stem the tide. After the death of Las Casas, who was rightly called the "Apostle to the West Indies,"

conditions rapidly became worse. Still, some efforts were made to improve the condition of the natives, and in 1556 the Jesuits established a mission at Havana, which was continually Spanish and for six years, though with indifferent success; and at last they, too, were driven out by the determined opposition of the planters. During those and ensuing years the history of the West Indies is a dark record of slavery, piracy, and cruelty. The Church and the State were one, and the former had to bear the blame for both. No faith but Roman Catholicism was allowed, and the institution was introduced to exterminate heresy. The native population rapidly disappeared, and Africans, Chinese, and Hindoo were either captured or hired into slavery to take their place. Nor was the soil filled with the coming of the other Christian nations. England made penal colonies of her islands, and in the early days of her occupation "Barbadoes" became a significant term in London, for men and women, as well as boys and girls, were kidnapped and shipped to the island; and all Spanish, French, Dutch, and English, viad with each other in lust of land, slaves, and gold.

The English conquest of 1683 was followed by the entrance of the Church of England in 1682, but in its early history in the West Indies it did no missionary work, the clergymen devoting themselves wholly to the English residents in the islands. In 1708 the Society for the Propagation of the Gospel in Foreign Parts began to render aid with books, Roman and money, but the first organized Missions. Protestant missionary effort in the islands was that of the Unity of the Brethren, or Moravians, in 1725. The Wesleyan Methodist Missionary Society of England followed in 1786; the Baptist Missionary Society of England and the Church Missionary Society in 1814; the Society for the Propagation of the Gospel in 1818; the Scottish Missionary Society in 1824; the United Presbyterian Church of Scotland and the London Missionary Society in 1825; the American Missionary Association in 1847; the Protestant Episcopal Church in 1850; and the Southern Baptist Convention in 1858; while during all these years the Roman Catholic orders, including the Dominicans and Jesuits, have been more or less actively working.

The first Moravian missionaries to the West Indies were two artisans, Leonard Dober, a potter, and David Nitschmann (q.v.), a carpenter, who, while with Edmund at Herrnhut, had met a negro, named Anthony, from St. Thomas, and had been profoundly impressed with the great need of the natives in that island for the Gospel. Amid great difficulties they made their way to the West Indies in 1725, ready themselves to become slaves, if need be, in their enthusiasm to help the oppressed. They were followed the next year by twenty-two others, many of whom succumbed to the climate while the planters opposed them every hand. Nevertheless, a few slaves were baptized, and through one of them a great awakening spread over the entire island of St. Thomas. The planters became more

hostile in their opposition, punishing slaves who attended service and incessantly persecuting the missionaries, till when Zinzendorf visited the island in 1729, he found several of them in prison, under a charge of being dangerous agitators. He secured their release, but here was passed fieldwork among the slaves, and the foundation of the missions was attempted. Yet some fear of the planters became friendly, and by their changed attitude greatly helped the work. In 1753 St. Croix was occupied, and subsequently became the principal station of the Moravians in the Danish Islands; the work was pushed as rapidly as possible to other islands, and St. John was occupied in 1741, Jamaica in 1754, Antigua in 1756, Barbadoes in 1767, St. Kitts in 1777, and Tobago in 1787. In the century jubilee of 1825 a total of 27,000 persons who had received baptism was reported. The West Indies Mission of the Moravians, with its 40,000 Christians, is becoming an independent Church province. It receives little outside financial support, schools have native teachers, and many of the churches possess native pastors, but the supervision of the work is still in the hands of the European missionaries.

There were in 1911 59 churches, with 16,983 communicants; 31 missions; 39 schoolhouses; 50 missionaries; and 854 native helpers. After the Moravians, the English Wesleyans were the next to enter the field. A Mr. Gilbert, Speaker of the House of Assembly at Antigua, while on a visit in England, heard Wesley preach and was converted. He returned to Antigua in 1760, and at once began work among his slaves, some 200 of whom were converted. After his death the work was continued by two slave women until the arrival of John Baxter, a Christian shipwright, who continued the work alone for eight years, laboring in the dockyards for his support. About 2,000 slaves had become Christians when, in 1786, Thomas Coke (q.v.), on his way to Nova Scotia with three missionaries, was driven by storms to Antigua.

6. English Antigua, where he remained about Westley six weeks, visiting several islands and locating missionaries in the new stations. The planters opposed the Wesleyans as bitterly as they did the Moravians, and in 1792 a law was passed prohibiting all but rectors of parishes to preach without a license, which no one who had not resided for twelve months on the island could receive; for the first infringement of this law, the punishment was fine or imprisonment; for the second, corporal punishment and banishment; if banished, the penalty for return was death. This law was in force but a short time when it was abrogated by the king, as contrary to the British Constitution, and in 1796 the missionaries again resumed work, and in 1798 the entire West Indies field was divided into four districts: Antigua, St. Vincent, Jamaica, and the Bahamas, and the work everywhere progressed rapidly, though not without opposition. The influx of immigrants had an unfavorable effect, those from Africa especially tending to demoralize the people by their heathen predilections,

while new difficulties were experienced through the necessity of learning the languages of the Hindu coolies, this problem being met in part by the coming in 1852 of a missionary who understood the Tamil language, to work especially among them. The emancipation of all slaves in the British Islands in 1833, which was completed in 1838, was followed by a similar proclamation in the Danish possessions in 1848, and many important changes followed. Education now flourished, the governments made grants in aid of land to the missions, and for a time it seemed as if the work of evangelization was to be speedily accomplished. But with their freedom the former slaves deteriorated, and many returned to heathen practices, while the terrible Old superstition held too a firm grip, and the lack of moral fiber added to the difficulties of building up a Christian civilization. By the middle of the nineteenth century (1850), the Wesleyan Methodist Mission had a circuit with 52 stations and about 400 preaching-slaves; 79 missionaries and assistants; 168 native helpers; 48,500 church-members; and 220 Sunday- and day-schools, with 18,347 scholars. In spite of opposition from the planters, and notwithstanding the suspension of the natives, the work increased from decade to decade, and, with the exception of the Bahama District, the West Indies are now an independent church province, being no longer classed as a mission field.

The Baptist Missionary Society of England began work in Jamaica in 1815, building on the foundations laid by a negro from Virginia, who had labored in Kingston since 1785. After his death the work was continued by one of his followers, and he applied to the Baptist Missionary Society of England for aid. By the advice of William Wilberforce, before (1817), missionaries were sent out in 1815; chapels were built and schools established; more missionaries were sent out; and by 1831 there were 14 English missionaries in charge of 24 churches and 10,000 communicants. This year the slaves rebelled against their masters, and their missionaries were charged with having instigated the insurrection. They were arrested and their lives were threatened, but when brought to trial they were acquitted. Many of their chapels and schools had been destroyed, however, and two of their number, Knibb and Burdett, were sent to England, not only to ask for assistance, but to enter a vigorous protest against the slave-trade. Their mission was successful, the government indemnified the ministers for the property which had been destroyed, and the abolition of the slave-trade in their possession immediately followed. The work was resumed and greatly prospered, so that in 1842 the Jamaica Baptist Missionary Union was formed, including 12 almost entirely self-supporting churches. Other stations were occupied, missionaries were sent to Trinidad, the Turk Islands, Santo Domingo, and the Bahamas, and here also the people contributed largely to their own support. The society gradually discontinued its workers, so that by 1900 of the ten English missionaries on the field all but two were independent of its aid. At this time there were 292 stations and missionaries, some 600 native helpers, 186 churches, and 38,341 communicants.

The Church Missionary Society of England entered the field in 1814, beginning work on Antigua, and opening stations on Jamaica, in 8 Church 1826, and on Trinidad in 1838. When, of England, however, the Colonial States Church was organized in 1839, the C. M. S. withdrew from the field. Early in the eighteenth century, General Christopher Codrington bequeathed two estates to the Society for the Propagation of the Gospel, to provide instruction for the negroes in the Barbadoes and other Caribbean Islands, with the stipulation that an institution be maintained where the students shall be obliged to study and practice Plink and Chancery as well as Divinity, that by the apparent usefulness of the former to aid mankind they may do good to men's souls while taking care of their bodies. The college was formally opened in 1745, and the S. F. C. still administers the trust by which it is supported. In 1818 the society sent missionaries to the Barbadoes, and gradually extended its work to the other islands, but it also withdrew from the field in 1859, only continuing its trust of Codrington College.

The Scottish Missionary Society began a work at Jamaica in 1824, which was rapidly pushed to other islands. In 1833 the first ministers of the United Presbyterian Church of Scotland were sent out, and Trinidad was occupied, while in the following year the two societies united in forming the Jamaica Presbytery. These new stations were occupied 1837-40, and the work greatly prospered, until, in 1847, the Scottish Society gave the 6 Scotch work over entirely to the United Presbyterian Church. During the next years and decade the ill-effects of the mission-English arose and an epidemic of cholera among Congreg- the people caused a time of despondentism, and slow progress, but in 1861 a great accession to the membership of the church. A seminary was established, with a department for training a native ministry which would not capable colored pastors. Since 1900 the work has been carried on by the Committee of the United Free Church of Scotland, and at that time there were 60 churches in Jamaica and Trinidad, with a membership of 21,500, while the work was largely self-supporting.

In 1832 the desire of the emancipated slaves for teachers led the London Missionary Society to send missionaries to Jamaica, in connection with their mission in British Guiana. In 1839 the West India Missionary Committee, consisting of ministers of New England and New York, was formed to receive and forward contributions for the support of these missionaries; in 1843 the Jamaica Congregational Association was organized as a local missionary agency, though in 1847 the work passed into the care of the American Missionary Association. By 1857 the churches became self-supporting, and in 1876 the Congregational Association of Jamaica assumed full control.

In 1861 James Theodor Holly (q.v.) obtained permission from the Missionary Committee of the Protestant Episcopal Church to go to Haiti with a missionary colony, and he there established a work which, in 1865, was taken under the control

of the American Church Missionary Society. The missionaries were greatly hampered by war and pestilence, but nevertheless were so 16. Proves- successful that in less than a decade they had the Church in Haiti was recognized by the General Convention, and Holly was consecrated its first bishop. In 1863 the work practically became independent, though receiving some financial aid as one of the churches in communion with the Protestant Episcopal Church. In 1861 there were 11 priests, 2 deacons, 12 lay readers, 21 missions, 720 communicants, 186 day-school pupils, 238 Sunday-school pupils, contributions \$2,076.

After the Cuban rebellion of 1898, Captain Diaz of the insurrection fled to New York to escape the Spanish forces. While there he was converted, and, after some time spent in study, returned to Cuba to preach the gospel to his fellow countrymen. He persevered amid great persecution, but 21. Amer- in 1888 the Southern Baptist Convention sent him to his assistance, he was re- sists and dained, and the following year the first Protestant church was organized Protestant in Havana. During the next two years organized over 1,000 people were baptiz- 22. Amer- ed; native pastors were at work; and day- and Sunday-schools were established. Other churches were organized in various parts of the island, and seven preaching-stations were maintained. Over 800 persons applied for baptism in one year, but most of them were totally ignorant as to the meaning of the Goe. Over 2,000 children were in the Sunday-school in Havana alone, and from 150 to 200 in each of the other churches. The work of Diaz is conspicuous in that it was the only organized Protestant work in Cuba previous to the Spanish-American War. Other organizations working in the remaining islands of the group to a greater or less extent were the Danish Evangelical-Lutheran Brotherhood (1662); the African Methodist Episcopal Church (1823); the United Methodist Free Church of England (1838); the Presbyterian Church of Canada (1869); the American Baptist Missionary Union (1870); the Methodist Episcopal Church, South; the American Board of Commissioners for Foreign Missions, and the Presbyterian Church in the U. S. A. (1877); the Methodist Episcopal Church (1873); the Presbyterian Church in the U. S. (1874); the Christian Women's Board of Missions (1876); the American Friends Board of Foreign Missions (1887); the Seventh Day Adventists (1890); the Christian and Missionary Alliance (1891); and the National Baptist Convention (1880).

Up to the time of the Spanish-American War (1898-99), Protestant missionary operations in the West Indies had been confined largely to the Bahamas, Haiti, Jamaica, and the Lesser Antilles; Cuba and Porto Rico being Spanish possessions which missionaries were forbidden to enter. As a result of the labors of the 12. Present various organizations, the Bermudas Conditions, and the Lesser Antilles may be considered Christianized, though many of the people are weak and ignorant, and there is much room for future development on every line. Haiti

and Santo Domingo are outwardly Roman Catholic, but underneath the form of religion is a current of superstition, and African fetishism still holds sway in its thrall. Jamaica is perhaps the most thoroughly Christian of any land in the group, owing to the dominance of England and the natural possibilities of the island. While none of the islands are now properly considered as mission fields, there is here opportunity for building up the weak church-members into strong Christian communities, and this is the present work which is engaging the missionary organizations of the various churches.

During the years that the missionaries were slowly working a transformation in these islands, Cuba and Porto Rico were delivered from all progress by the policy of Spain, even the priesthood being against civil reform and freedom of religious worship. The political rulers were in the islands solely for gain, and the religious leaders as a class were ignorant, avaricious, and indifferent to their holy office. Cathedrals were built, and there was a form of religion; all ecclesiastical functions were 13. Cuba, penitentially performed; but practically nothing was done, during the four centuries of Spanish dominion, for the betterment of the people. In 1790 there were but two schools, outside Havana, in the entire island of Cuba, as the archbishop refused to sanction more on the ground that popular education was unnecessary. In Porto Rico there was a system of education in the cities, but there were few schools of any kind in the rural districts, and fully 97 per cent of the people could neither read nor write. The people rose repeatedly against their oppressors, only to be the more oppressed. Promises of reform and freedom were made only to be broken, and at last the long history of misgovernment culminated in the revolution of 1898, when a four-year struggle ensued. The conflict was terminated only by the intervention of the United States, which sent an army to Cuba, the result being the withdrawal of Spain from the group, and ultimately the accession of Porto Rico to the United States and the formation of the Republic of Cuba under the protection of the United States. In 1900 the Constitution of this new republic guaranteed that "All religious beliefs, as well as the practice of all forms of religion, are free without further restriction than that demanded by respect for Christian morality and public order." As soon as this clause became effective the field was occupied by various American missionary organizations. The Southern Baptist Convention had been working in Cuba since 1896, but the missionaries were driven from the field by the war, and as it does they found themselves with one nominal church, of "forty members and multitudes members." Work was resumed with new vigor, and so prospered that it is said that one-third of all the Protestants on the island belong to this one church. There are 10112 missionaries, 26 pastors and helpers, 2 stations, 41 chapels, and 18 churches, with 1775 communicants. Other societies which have entered Cuba since 1898 are the Methodist Episcopal Church, South; the American Baptist Home Missionary Society; the Congregational

ber of volumes which he produced. He will probably be longest remembered for his joint production with Francis John Anthony Hort (q.v.) of *The New Testament in the Original Greek* (2 vols., 1831). But the range of his studies was far wider than this, covering the New Testament canon, contributions on philosophy and erudition work of the highest rank. He was hardly less noted as a preacher than as a scholar. He was in demand as a speaker on topics of national, industrial, and social interest, and in 1837 almost succeeded in securing settlement of a dispute between coal-miners and employers which threatened to wreck the industries and works of transportation in the United Kingdom. He was a valued contributor to William Smith's *Dictionary of the Bible* (1830) and to the same editor's and Deas Henry Wace's *Dictionary of Christian Biography* (1877-87). His independent publications, some of which passed through numerous editions, comprise:

- Elements of Gospel Hermeneutics* (Cambridge, 1831); *Normative Commentary: A General Survey of the History of the Church of the New Testament during the First Four Centuries* (London, 1835); *Chronology of the Gospel Ministry* (1840); *Introduction to the Study of the Gospels* (1840); *The Bible as a Church Document* (1844); *The Growth of the Episcopate* (1845); *A General View of the History of the English Church* (1850); *Christian Life Manifested and the Christian* (1872); *Some Notes on the Religion of the Christians* (1875); *The Gospel according to St. John* (1881); *The Hebrew Faith doctrine as the Apostle's Creed* (1881); *Epistle of St. John, Greek Text, Latin, and English* (1881); *Announcement of the English Text of the Writings and of the Epistle in Relation to Modern Thought* (1881); *Some Annotations of Christianity* (1887); *History of the Cross* (Sermon in Holy Week 1888); *Epistle to the Hebrews* (Sermon at Christmas 1887); *Gift of the Holy Spirit* (Sermon at Christmas 1887); *Book of Revelation* (1891); *The Christian's Duty* (1892); *Some Lessons of the Epistle to the Hebrews* (1897); *Some Lessons from Mark* (1901); and the posthumous *Words of Faith and Hope* (1901), *Christian Social Progress* (1901), *Practical Christianity* (1901), *Young Men's Meetings* (1901), and *The Free Empire, the Church and the World* (1901).

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WESTER, w'e'ter, THOMAS: Apostle to the Norwegian Finns; b. in Trondhjem, Norway, Sept. 13, 1802; d. there Apr. 9, 1772. The people to whom he went live in the region, partly in Norway, north of 64 degrees north latitude; their present number is given as about 30,000, of whom 21,000 are in Norway; but earlier they must have been more numerous. By the Norwegians they are called Finns, which name they prefer, but the Swedes call them Lapps, with sinister suggestion. Their speech shows them related to the inhabitants of Finland. Christianity had earlier been imposed upon them, but heathenism had remained their preferred practice. The character of the ministrations had not been such as to win them to a regard for Christian beliefs. But before the time of Westen something had been done for the Finns by the Danish-Norwegian church. When Erich Bredahl, XII—21

bishop of Trondhjem, had been driven from his diocese in 1658, he became vicar of Trondhjem, whence he undertook several journeys to the Finns; some he won to Christianity; in 1703 the schoolmaster Isaac Olsen went to East Finmark, where the protestant Paus recognized his worth and made him teacher at Wananger, where he labored faithfully for fourteen years in all sorts of perils and dangers. Under Frederick IV. of Denmark and Norway in 1707 a commission was given to Paul H. Rosen to investigate the condition of schools and churches in the north; the direction following this to the bishop of Trondhjem to better conditions was disregarded in fact. In 1714 the king directed a mission to the Finns to be undertaken, entrusting the task to the Collegium de promovendo coram Frangli, and the choice of an agent fell on Westen. Preliminary training in the school of poverty and hardship had rendered Westen fit for the work. He had studied medicine at his father's command, but after his father's death (just as he was taking his degree) he studied theology under great privations; Frederick IV. appointed him a librarian, without pay, 1707, and in 1710 he became pastor at Woi in Kottala; then in 1710 the Collegium made him vicar and chief of the mission to the Finns, and the same year he undertook his first journey among his people, while Bishop Krog of Trondhjem attempted to nullify his work. Westen meted ministrations provided for houses of worship, gathered data, and laid the foundations for further work. On his return he founded a seminary for children of the Finns, at his own cost, and this had much to do with later success. Bishop Krog's hostility pursued him, but the king and the collegium supported him; new helpers came to his assistance in the persons of Arvid Händ, Elias Hillberg, Martin Lind, and Erasmus Rasthew. With these in 1718 he began a new tour among the Finns, having his helpers settled in various places to do steady work, namely preaching, teaching, overcoming opposition was only placed in his way and gaining the hearts of his people, who came to call him "the good man."

The respect of Westen's labors caused a desire to hear him in person, and he was called to Copenhagen, where to the king he related what was being done and what was necessary. He gained new helpers, and in 1722 began his third missionary circuit. He found a thirst for knowledge and for the Gospel awakened, and established new schools while the assistants gained the complete confidence of their people, who gave up their idolatry. On this journey Westen entered virgin territory, going among those who had sworn to kill him and his companions, and gained them for the Gospel.

From that time till his death Westen was permitted to see the fruits of his labors in the uplifting of his people's faith. His travels and hardships had so undermined his health that he was unable to take long journeys, but he continued to make short visits to the more remote parts, while his literary activities were continually employed in furthering the interests for which he had worked, though his story of the mission was not published and seems to have been lost. The opposition in which he was exposed by Bishop Krog increased and aggravated

the illness resulting from his labors; in his closing days he suffered also from temporal needs, having devoted so completely his income to his work that when he died a subscription was necessary for the expenses of his funeral. (Dictionar'.)

WESTMINSTER ASSEMBLY: A synod of Calvinistic divines held in London 1643-52. This synod was the culminating act in the struggle between the Anglican and Puritan parties in the Church of England which had been in progress for more than a century, from the days of William Tyndale, and had been warmly fought during the reign of Elizabeth. It occupies the first place among the synods of the Reformed Church for the distinction of the men who composed it, the character of the documents it sent forth, and the size of the constituency which accepts these documents. It was never accepted, however, on the continent, where the canon and decrees of the Council of Dort proved to be the most widely accepted Reformed symbols.

In spite of the attempts of Elizabeth to crush all Puritan dissent, Puritanism continued to be a strong force till the end of her reign. Under Elizabeth's successor, James I., 1603-25, and his son, Charles I., 1625-49, the repressive and Object policy was continued and a certain galling element introduced especially through the *Book of Sports* (q.v.) and under the regime of Archbishop Laud. To the difference which divided the two parties in matters of ritual and church government was added a wide difference in the matter of doctrine. The theology of both was strongly Calvinistic down to the close of Elizabeth's reign, as is shown by the Lambeth Articles (q.v.), which were issued in 1595 with the signatures of the archbishops of Canterbury and York and of other Anglican prelates. Arminianism began to infiltrate from Ireland into England under James, and was adopted by Laud as a policy to be carried out in determining the appointment of bishops and other clergy. (The so-called Arminianism of Laud and other High-churchmen was rather the semi-Pelagianism of the Roman Catholic Church (n. s. s. s.) Through the intense measures of Laud South Presbyterians were to be brought into close alliance with the English Puritans. Following in the line of James I.'s measures to crush out Puritanism and abolish permanently the General Assembly, Laud sought to force episcopacy and the ritual of the Anglican Church upon Scotland, and in 1635 made offensive display of the Anglican ritual at Holywell House, Edinburgh. Laud's *Book of Canons* and a new liturgy based upon the Book of Common Prayer were to be made obligatory and courts of high commission were set up in every diocese to see that they were observed. The attempt to introduce the new order in Edinburgh, July 25, 1637, produced an uproar (see Canons, later), and the resistance of the people embodied itself in the National Covenant, Feb. 28, 1639, which bound the people to defend their ecclesiastical liberties against papal corruption (see COVENANTING, § 3).

The crisis in England was brought about by the summons of the long parliament in 1640, which Charles, because of his financial straits, was forced to convene. This parliament, although the members were Anglican, was strongly Puritan in spirit. Puritan powers upon it to institute ecclesiastical changes, including the "Hoot and Banish Petition" with 1,000 signatures asking that episcopacy be done away "with all its dependencies, rites and branches." In 1641 the house of commons ordered images, altars, crucifixes, and rites of idolatry removed from the church buildings. At the invitation of London ministers, a delegation from the Scotch Assembly by Alexander Henderson (q.v.) visited London to set up a presbytery. In 1642 parliament abolished episcopacy and the liturgy. The parliamentary and royalist armies were in the field. It was in the midst of the political and ecclesiastical confusion that the Westminster Assembly was called. The "Grand Remonstrance" had been sent up to parliament demanding such a religious assembly to discuss and arrange matters ecclesiastical within the realm. Two bills concerning the synod were approved by Charles. The third resulted in the assembling which held its first meeting July 1, 1643. The object of the assembly was declared to be "to settle the government and liturgy of the Church of England and for the vindicating and clearing of the doctrine of the said church from false aspersions and vituperations as should be ascribed to the Word of God and most apt to procure and preserve the peace of the church at home and bring it into more accord with the Church of Scotland and other Reformed churches abroad."

The membership was fixed by parliament at 121 clergymen and 50 laymen, 20 laymen being chosen from the house of commons and 10 from the house of lords. The clergymen were taken two from each county and two each from Oxford, Member: Cambridge, and the Channel Islands, ship, three one from each county of Wales, and of a meeting of four from London. To this number an an was added the delegation sent by the Parties. Scotch Assembly. Among the members were Richard Baxter and John Owen (q.v.). Three delegates are said to have been invited from New England, John Cotton of Boston, Thomas Hooker of Hartford, and John Davenport of New Haven (q.v.). The first meeting was held in Westminster Abbey, Dr. Twiss preaching the sermon (not extant) from John vi. 18. Assembling at first in the chapel of Henry VII., the body adjourned to the Jerusalem Chamber (q.v.) in the deanery of Westminster, where it continued to sit.

In matters of doctrine, all the members were Calvinists, although they were divided between infralapsarianism and supralapsarianism. The Minutes of the assembly show that moderate Calvinism was represented by a body of eminent and weighty men. The leading differences were upon the subject of church government. There were five groups, representing four different types of opinion as follows: (1) The Episcopalian, made up of four prelates, including Archbishop Usher (q.v.), and five doctors

the ignorance of the people." Nineteen heads were completed and sent to the house of commons Oct. 9, 1646, of which 500 copies were ordered. The origin dated printed by the house. On Dec. 16, 1646, the whole work was finished and printed. On Dec. 29, 1647, the house of commons ordered Scripture proofs, added, and 400 copies of these were ordered struck off. Finally, in 1648, the Confession was approved by parliament with the exception of chapters xxx and xxxi, and parts of chapters xx and xxiv, those portions bearing on church censures, synods, marriage and divorce, and liberty of conscience. Thus amended, the document was printed in London under the title *Articles of Christian Religion approved and passed by both Houses of Parliament after advice had with the Assembly of Divines*. In spite of the action of parliament, the Confession has been uniformly printed in Great Britain as well as in America in the form in which it left the assembly, and in this form it was adopted by the Scotch assembly in 1647, and by the Scotch estates of parliament in 1649, the latter ordering that it and the two catechisms be published and printed.

The Confession opens with a definition of the Bible as the only rule of faith and practice, and with the proof by which it attests its authority, and closes with a chapter on the last judgment. It is in the clearest, strongest, most logical, and most substantial statement of the Calvinistic scheme of Christian doctrine, and represents the rigorous philosophical type of creedal statement as compared with the Heidelberg Catechism and Bullinger's Second Helvetic Confession, or with the Thirty-nine Articles, while, on the other hand, it

2. Descrip is not so rigid as the Canon of the Apostles and Synod of Dort. It proceeds from the idea of God's sovereignty and his decrees, and does not by distinct treatment give sufficient prominence to the fatherhood and love of God. Its infidelities, starting with the divine foreknowledge and election, may easily be interpreted to nullify the free offer of the Gospel to all men and to deny the readiness of God to redeem all sinners willing to repent. These objections have been met by the Declaratory Statements of the Scotch Church and the Revision of the American Presbyterian Church (North).

For a long time it was the received opinion of the Westminster Confession bore the stamp of Dutch Theology and of Puritanism (q.v.). Even the younger McCre (History of English Presbyterianism, London, 1872, p. 177) took this position, but Michael (Westminster Assembly, Philadelphia, 1897, pp. 370 seq.), Schaaf (Creeds, 1.762 seq.), and Briggs (Presbyterian History, Jan. 1880) have shown it to be untenable. The Confession is based upon a thorough study of the Scriptures, the Congregational Reformed theology, the earlier English and Scotch confessions, and more particularly upon the Irish Articles of Archbishop Usher (q.v.), several sections, such as those on the Scriptures, the Trinity, the decrees, the Lord's Supper, and the civil

magistrate, being drawn largely from the Irish statement, as well as such expressions as "the man of sin," applied to the pope. It must be also remembered that a large number of English ecclesiastics, strongly doctrinal, had proceeded from Presbyterian and Puritan sources, and that William Twisse (q.v.), Gataker, and other members of the Westminster assembly were trained theological disputants and writers. As for subscription to the Confession, it remains a matter of doubt whether the English section of the Westminster divines intended anything more than that the document should be a norm of teaching. On the other hand, the Scotch insisted upon subscription, a course adopted by American Presbyterianism, though in a relaxed form.

In England, where parliament formally established Presbyterianism in 1647, the Confession was modified under the Protectorate, and was set aside when episcopacy, with the Thirty-nine Articles and the Book of Common Prayer, were restored under Charles II. In 1660, in Scotland the parliament of 1690 again "ratified and approved confirmation of this Church," and in the Act of Union of the two kingdoms in 1706 "of the Confession was declared" "forever confirmed in the Church of Scotland," even "the Presbyterian government" was declared to be "the only government of the Church within the realm of Scotland." The Scotch assemblies of 1690, 1699, 1700, 1704, etc., and all ruling elders, to subscribe to the Westminster Confession without amendment, and this remained law in the churches of Scotland till 1873, when the United Presbyterian Church of Scotland took the initiative in adopting an explanatory statement, or Declaratory Act, intended to "set forth more fully and clearly" some doctrines of Holy Scripture in regard to whose statement in the Confession a demand had been made that they be freed from certain real or apparent inconsistencies with the Scriptural scheme. The act included seven statements emphasizing (1) God's love to all mankind and the free offer of salvation to men without distinction; (2) that the doctrine of decrees is to be held in connection with the statement that God desires that all men should come to repentance; and that "he has provided salvation sufficient for all, adapted to all, and offered to all in the Gospel"; (3) that the doctrine of retributive inability does not imply that men in the state of nature are not responsible to God's law and to the Gospel; (4) that it is not to be held that God may not extend his grace to persons outside the pale of the preached Word, or that all who die in infancy may not be saved; (5) that all individuals and per se principles of action within the Church or by magistrates are discovered, and that any statement in the standards teaching such principles need not be approved; (6) that the Church is to preach the Gospel to every creature; and (7) that liberty of opinion is to be allowed in matters which are not of the substance of the faith, such as the interpretation of the six creative days. The United Presbyterian Church was followed by the Free Church

in 1892, which passed a Declaratory Act that was substantially the same. In 1904, to remove objections made by the Highlanders, the Free-Church assembly passed a supplementary Act by which it was left open to office-bearers to take the Confession either with the Declaratory Act or in its original and unmodified form. The Church of Scotland, in 1880 and 1890, also modified the rigor of subscription by going back to the formulae of subscription required prior to that imposed by the General Assembly of 1711; and on the union of the Free and United Presbyterian Churches into the United Free Church in 1900, the Declaratory Acts of both uniting bodies were approved. The English Presbyterian Church, through its episcopate in 1860, adopted twenty-four Articles of the Faith, this result being reached after the attempt to prepare a Declaratory Statement had been abandoned. To the Articles of the Faith was subsequently added an "Appendix" of six chapters, taking up matters which do "not enter into the substance of the faith," these being questions of polity, worship, and administration.

In 1892 the Synod decided that acceptance of the Westminster standards by office-bearers should be modified by reference to the twenty-four Articles of the Faith, the aim in the preparation of which was, while retaining the essential features of Calvinistic doctrine, to lay the emphasis on the love of God in his Gospel.

In America Congregational Churches, through the Cambridge Synod and Platform of 1848, declared that the creed "had perused and considered with much gladness of heart and thankfulness to God the Confession of Faith published of late by the Reverend Assembly in England, and do judge it to be very holy, orthodox, and judicious in all matters of faith, and do therefore freely and fully consent thereto, for the substance thereof," with the exception of matters of church government and discipline "as set forth later on in the platform itself. In general these changes were in accord with the amendments made by the Savoy Declaration to the disciplinary sections of the Confession.

4. History. The American Presbyterian Churches early adopted the Confession and the Westminster Catechisms. The Synod of Philadelphia, in its Adopting Act of Sept. 15, 1729, formally approved these standards by demanding the acceptance of them, either by subscription or by verbal declaration, "as being, in all essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the confession of our faith." In case a candidate had scruples about articles that the synod might regard as unessential, they were not to be a bar to his acceptance, and the same friendship and brotherly love were to be extended to such persons as if they had expressed no differences. This action was the result of a compromise between the Presbyterians of New England antecedents led by Jonathan Dickinson (q.v.) and those of Scotch-Irish antecedents, the latter demanding strict subscription. In 1730, the synod, recurring to the subject, affirmed the acceptance of "the good old doctrines contained in the Confession without the least variation or alteration," except in chapters xx and xxii, which bear on the authority of the civil magistrate, since the new American Constitution here required some modification; and the General Assembly, at its first session in 1790, approved a revision of articles xx, xxii, and xxiv, and a small amendment in the Larger Catechism, while it also prefaced to the Form of Government a preamble in which the rights of conscience in religious matters were pronounced universal and inalienable, and declared that all religious constitutions should have equal protection from the law. The assembly had upon ministers the duty "of applying the confession as containing the system of doctrine taught in the Scriptures, and their approval of the government and discipline of the Presbyterian Church in these United States." The revision of the two tenets of the Presbyterian Church, the Old School and the New School, in 1869 was upon the basis of the Confession and other standards of the Church as interpreted in their historic sense. The Cumberland Presbyterian Church modified the Confession and Catechisms in 1844, especially in the statement of the doctrine of predestination, and again subjected them to revision in 1888. The incorporation of a large part out of the Cumberland body in the Presbyterian Church of the United States of America in 1906 was on the basis of the acceptance of the Confession as then authoritatively held by the mother body. A movement toward revision of the Confession failed in 1889-95, but a second movement was successful, resulting in the Revision of 1903, by which chapters xxiv and xxv, on the Holy Spirit, and the Love of God and Mankind were added, as well as a Declaratory Statement of 250 words which modifies chapter iii, concerning the decrees of God, and declares that "Christ's propitiation was for the sins of the whole world," and that God is ready to bestow saving grace on all who seek it. With reference to chapter x, it also declares that all infants dying in infancy are included in the doctrine of grace. Changes were likewise introduced with respect to the nature of the works of the unregenerate (chap. xvi, 7), in regard to oaths (xxii, 3), and in the wording of chapter xxv, in regard to Christ's sole headship over the Church. Here the epistle applied to the pope—"that man of sin"—was struck out. In 1887, the clause (chap. xiv, 4) forbidding marriage with a deceased wife's sister had been struck out. The Presbyterian Church of the United States, commonly called the Southern Presbyterian Church, is now engaged in making a small number of changes.

II. The Westminster Catechisms: The Westminster Catechisms are two in number: a large Catechism for ministers, to be explained from the pulpit according to the custom then prevailing in the Reformed churches on the Continent; and a short Catechism, for the instruction of children. Both were presented to parliament for examination and approval in the autumn of 1647, and were printed under the title *The True and Faithful Articles of the Assembly of Divines now by authority of Parliament sitting at Westminster, concerning a Larger (Shorter) Catechism, etc.* Parliament approved the books, with slight exceptions, Sept. 15, 1648; the Scotch Kirk

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Christ. Calvin answered in Jan., 1555, with his Defensio anime et orthodoxe doctrinae de sacramentis. There then was opened a controversy which involved on the side of the Reformed Lauro, Bodinger, Oshio, Valentinus Polians, Bass, and Hilliard; on the side of the Lutherans Timann, Paul von Eitzen, Schöffel, E. Altorf, Gelin Florn, Julia, Hrens, and Andrus. Westphal replied to Calvin in Adversus causation sacramentaria Juliano circumstantiis hinc defensio, in qua et eucharisticae cessat agitur (1555), to which Calvin answered in Secunda defensio anime et orthodoxe doctrinae de sacramento (1556), which was an attempt to draw to his side the Philippists of Saxony and Lower Germany. Other works of Westphal occasioned by this controversy are: Epistola Joachimi Westphali, qua lenior respondit ad commentum J. Calvini (1556); Confessio fidei de eucharistiae sacramentis, in qua sententia eucharisticae Sacrosanctae . . . instruit corporis et sanguinis D. N. J. Christi sacramentis in eorum usu, et de illius Sacrosanctae typos delicato respondit (Magdeburg, 1557); Fuit defensio adversus insinuationes mendaces J. a Lauro, quo in epistola ad Fratres regios contra Sacrosanctum eucharisticae spiritus (1557); Apologiae scriptae Joachimi Westphali, quibus et novae doctrinae de eucharistia defendit et Justissime columnas sacramentarium

aboluit (1558); Confutatio aliquot errorum mendaciorum Joachimi Calvini (1558); De causa Domini Joachimi de Cera Dominus (1558). A. Joachim Westphal of Bamber, a contemporary of Joachimi Westphal of Hamburg, with whom he is often confused, and belonging also to the Gnesio-Lutheran party. He was ordained preacher at Naumburg near Atern in 1555, then served as deacon in Siegenhausen and finally as preacher in Grottedt in the county of Mansfeld, where he died in 1600. He wrote *Paulatim, videri deus Latere de Mansfeld* (1563); *Wider dem Hellschickel* (1565); *Willehms Christ* (1568); *Geistliche Zeit Christi und seiner Kirche, seiner Dienst* (1568). (S. KIVANA.)

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WESTPHALIA, PEACE OF.

The Bohemian Brethren (1) The Union of Julianeau (2) The Union of Prague (3) The Peace of Westphalia in the treaty concluded in 1648, in the then Westphalian cities of Münster and Osnabrück, which terminated the Thirty-Year's War (q. v.). The immediate cause for the war was the state of religious affairs in Bohemia. Taking advantage of the discord between the Bohemian town Emperor Rudolf II. and his successor brother Matthias, the Evangelical leaders there had secured from the emperor a letter-patent, July 9, 1609, in which they were assured the free exercise of religion according to their admitted confessions, and especially the right to build new churches and schools in the royal towns and dominions. After the emperor had been forced to rede the possession of Bohemia to his brother Matthias, the latter confirmed the letter-patent. But the question whether new churches and schools were also lawfully to be erected in the ecclesiastical jurisdictions soon stirred up strife; and when the imperial commissioners decided against the Evangelical party, the anxiety sprang up that the emperor was designing to revoke the patent. An insurrection arose; the imperial outposts, Martinica and Slavata, were thrown from the windows of the castle chamber at Prague (May 23, 1618); and the insurgents organized a national government of their own, expelled the Jesuits, communicated with the Protestant estates in their Austrian lands, and, aided by the Union, even attacked Austria. This Union was a definite alliance formed in 1608, of the Evangelical estates of Electoral Palatinate, Pfalzgräve-Nürnberg, Brandenburg-Ansbach and Bayreuth, Württemberg, Baden-Durlach, Electoral

Grünzwang and Religious Rationals (2) Religious Rationals (3) Religious Rationals (3) 1618), Ferdinand II. became his successor. The Bohemian elected Elector Palatine Frederick V. was their king. To the support of Ferdinand rallied the Holy League of Roman Catholic estates organized by Duke Maximilian of Bavaria in 1620. Under his leadership Frederick was defeated at the battle of Prague Oct. 29 (Nov. 8), 1620, and fled to the Union, which had had no intention peace with his fellow estates; and the greater part of Bohemia and Moravia fell back. After Frederick's flight and his sentence under the ban (1621), the Palatinate was gradually reduced by the imperial army. Upon the invitation of Maximilian with wife and children of Emperor Charles V., the emperor Ferdinand II. undertook the war in northwestern Germany in behalf of the Palatinate, thus drawing the lower Saxon estates into the conflict. These chose King Christian IV. of Denmark (1625) for their joint commander. He allied himself with England and Holland, but in view of the successful result attending the armies of the League and the empire under Tilly and Wallenstein in 1626 he concluded the treaty of Lützen with the emperor. The Counter-Reformation went hand in hand with the military success. Specially from the time of their entry at Lützen (1626), the adherents of the League began to voice their demands for the entire restitution of the ecclesiastical properties (see Resurrection, ECCLESIASTICAL), which the Evangelicals had seized, as was alleged, contrary to the religious Peace of Augsburg (q. v.); and this was to be

effected by a general imperial decree instead of legislation by the diet or the process of law. Incident sceptic against strengthening the power accruing to the members of the League as the emperor of the imperial strength were gradually exercised. party by the presumption that some of the properties might possibly be applied to strengthen the imperial family prestige, and partly by the persuasive representations of each a measure offered by the imperial confessor, Lützemann, and the papal nuncio, Caraffa, as a new and imposing advance on the side of the Counter-Reformation. Ferdinand II. issued the edict of restitution Mar. 6, 1629. Besides the provisions for the restoration of the spiritual possession, it abrogated the declaration of Ferdinand I. at the religious peace of 1555, securing to Protestant subjects in the ecclesiastical provinces religious peace, and prohibited, in general, that the religious peace was to apply only to the Roman Catholics and the adherents of the unaltered Augsburg Confession, and that every other sect was prohibited in the empire. To prevent Gustavus Adolphus of Sweden, who in 1630 had occupied the estates of the Order, from forming an alliance with the Protestant estates, the execution of the edict was suspended, and a diet appointed to meet at Frankfurt, Feb. 3, Gustavus 1631, to negotiate a mutual understanding. But the emperor evoked some of the Peace his concessions; rebuffed the League of Prague. Letzten, concluded by Elector Johann Georg of Saxony, 1631, with various Evangelical estates for the peace of Germany; and even suffered Tilly to invade Saxony (1631), after the destruction of Magdeburg. The result was an alliance of the elector of Saxony and the remaining Protestant princes with Gustavus Adolphus. After the victorious battle at Breitenfeld Sept. 7 (17), 1631, the Swedish troops marched over Germany; but in 1632 Gustavus Adolphus was forced by Wallenstein to vacate Bavaria, and after his fall at Lützen (Nov. 6, 1632), the allies dispersed. When, in 1634, the main army of the Swedes was defeated at Nördlingen, the elector of Saxony abandoned the alliance with the Swedes, and concluded with Ferdinand II. the Peace of Prague, May 29 (30), 1635. By the terms of this treaty, all mediate foundations, chapters, and estates which had been confiscated by the Protestants prior to the Peace treaty of 1552 were to remain in their hands; but the immediate endowments and all possessions confiscated after the said treaty were to be held for a term of forty years, and, if before the expiration of that term no other adjustment should be made, then they were to remain permanently in the status in which they were Nov. 27, 1627. Full amnesty was pledged between the emperor and the Roman Catholic estates on the one hand, and electoral Saxony and the states adhering to the Augsburg Confession on the other, from the year 1620, Bohemia, the Palatinate, and some provinces, lands, and castles excepted. According to the imperial patent of June 12, 1635, this peace was to be extended over all Germany; but the restriction of the amnesty, the declaration of war by France against Spain and Austria, and the

new advantages gained by the Swedes prevented the extension of hostilities. In 1640, Ferdinand III. summoned another diet at Regensburg which (1641) made no essential progress beyond the Treaty of Prague. Preliminaries were signed at Hamburg Dec. 15 (22), 1641, providing that negotiations were to be conducted at Münster and Osnabrück. The emperor and the imperial delegation hesitated to sign the protocol until 1644, so that negotiations were not opened until April, 1644. At Osnabrück affairs were negotiated between the emperor's delegates, the imperial estates, and Sweden; at Münster, between the emperor, France, and the other foreign powers. The negotiations at Osnabrück were concluded with the peace instrument of Aug. 8, 1648, at Münster, in that of Sept. 17, the same year. The joint subscription occurred at Münster Oct. 14 (24). Simultaneously Spain and the German emperor negotiated at Münster for peace with the United Netherlands and with France. While the negotiations with France led to no result, a treaty was concluded with the United Netherlands, on Jan. 29 (30), 1648, by which the independence of the Netherlands and their detachment from Germany were formally recognized. The independence of the Swiss Federation, as defined by the Peace of Basel, Sept. 22, 1489, was reconfirmed. In both treaties, only the emperor and the crowns of France and Sweden are named as contracting parties, each with its constituents, since the imperial estates disclaimed having waged war against the emperor. These provisions pertaining to church affairs only are subject of detail here. For new institutions and restoration of strongholds in the hands of foreign powers, the awards were as follows: (1) Sweden obtained all counties Pomerania and Rugen, together with a portion of interior Pomerania, the towns of Wismar, labenberg liberty to Mecklenburg, and the church foundations of Bremen and Verden, as temporal duchy. A. Teris, and all these as hereditary imperial fief. (2) France was awarded, without the privilege of investiture or imperial estate, with the sovereignty over the bishoprics and cities of Metz, Toul, and Verdun, which had been occupied from 1552, yet under guaranty of the three bishoprics to the archbishop of Treves. It received, further, the sovereignty over Pignerol, the town of Brunsach, the landgraviate of Upper and Lower Alsace, the district of Suresnes, and the government of ten imperial towns in Alsace. On the other hand, the other imperial estates in Alsace, in particular also the bishopric of Basel and Strasbourg, were expressly secured in their immediate relation to the empire, and their former freedom. The Roman Catholic religion was to be preserved in the ecclesiastical possessions and all religious institutions during the war removed. (3) Home-Casual was indemnified with the secularized abbey of Hersfeld. Estates which had been seized during this contest or had to forego their claims had to be reconquered, which involved further change in the ecclesiastical appointment, affecting especially Brandenburg, Mecklenburg, Brunswick, and Lüneburg.

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The amnesty granted under the Peace of Prague in 1635 was now declared to be universal in principle. It was further ordered that, so far as possible, all spiritual and temporal matters should be restored to their former status. Accordingly the main affairs existing in 1618 should have been restored, but against the overtures to this effect on the part of Sweden, France, and those imperial estates which had formed an alliance with them, the emperor and the Roman Catholic party insisted on regarding the year 1620 as the limit; nor would they relent until certain exceptions from this date were stipulated and the appointment of certain regulative times, respectively, for specific prospective restitutions was conceded. For instance, Bavaria would have had to restore to the descendants of Frederick V, the Electoral Palatine, that taking away from the Roman Catholics the balance of power in the electoral college; it would also have raised a claim of 13,000,000 thaler in favor of Bavaria against Austria for war indemnity. By the limit of 1618, Baden-Durlach had the Upper Mark. Most unfavorably did the terms of settlement affect the Protestants in the hereditary lands of Austria. The efforts of Sweden in their behalf, to make the amnesty apply on the basis of 1618, remained fruitless. Exceptions were accorded only to the dukes of Brzeg, Legnica, Münsterberg and Oels, and the city of Breslau. To the other Silesian duchies was conceded merely the erection of three new Evangelical churches, the so-called "peace churches" near Schweidnitz, Jauer, and Olmütz. Besides, the inhabitants of the Silesian domains and the nobles of Lower Austria were not subject, on account of their adherence to the Augsburg Confession, to confiscation of possessions or to banishment, and they were to be permitted to attend the Evangelical worship outside their territory in neighboring places. In the event of a voluntary emigration, they were allowed freely to visit their unseized real estate for supervision and attention to cultivation.

The peace negotiations also vitally turned on the point of eliminating the confusions and grievances which had grown out of the previous relations of the religious parties, or of forestalling a recurrence of the same. The imperial and the Swedish envoys negotiated the Evangelical grievances.

6. Grievances in general, pertaining to the relations among and of the Lutherans and the Reformed. Religious Sweden conducted the transactions for Relations, the former, and for the latter, Brandenburg, seconded by the Dutch and the Passau treaty were confirmed anew. (2) The peace instrument of Osnabrück expressly recognized the parity of the Reformed with the Roman Catholics and the adherents of the Augsburg Confession. However, the proviso in § 17 of the religious peace was nullified, that no other religion than those mentioned were to be tolerated. (3) The legal equality of the two religious parties in the empire was expressly declared, and in application of this principle, it was ordered that a quota of members from both confessions should be chosen for the reg-

ular imperial deputations and for the imperial courts of justice. In matters affecting religion, or in a division of opinion between the Roman Catholics and the Protestant estates, the usual parliamentary vote by majority was to make way for an amicable adjustment among the estates of both religious parties. The terms thus stated, especially the principle of equal legal status for both religious parties, was to become practically applicable in accordance with the constitution and laws of the realm, and the consistent provisions of the treaty itself. Their execution was dependent on various actual antecedent conditions, subsisting in the diversity of relations between Roman Catholics and Protestants, and, within the latter, between Lutherans and Reformed. This led to the adoption of measures intended to regulate their mutual relations with reference to the standard principle first adopted. (1) With reference to ecclesiastical properties and institutions, Jan. 1, 1624, was agreed upon as the regulative day. The religious party having possession on that date were permanently to retain it, and all possessions of that date of which it was later deprived were to be restored. The advantages obtained through this measure by the Protestants were inconsiderable. Similar arrangements were made regarding the mediaeval foundations and cloisters. (2) On the "right of reformation," the religious Peace of Augsburg had sanctioned the right of territorial estates of the realm both to go over to the Evangelical religion and to allow the same to their subjects. This right had not been conceded to the subjects individually; but, at that time, the principle was recognized that the territorial lord was to decide on the religious confession of his domain inclusive of that of his subjects. Now the following extensions were added: (a) Evangelical subjects under Roman Catholic, and Roman Catholic subjects under Evangelical sovereignty were to be left free to exercise that manner of religion they had practiced until some time in 1624, and in this they were to be left unimpeded in the future.

From this it followed that Evangelical subjects in a Roman Catholic territory or Roman Catholics in an Evangelical territory who had exercised religion in public publicly or privately in 1624, were remained amenable to the *ius reformandi*, and the same pertained to any who, after the publication of the treaty of peace, would be converted to any other religion than that of the territorial sovereign. In both instances the latter had the alternative right of tolerance or enforcing emigration. In the former instance, the subjects were to be allowed freedom of conscience, the right of household worship, and of attending worship abroad, as well as legal equality with the adherents of the authorized confession. If, on the contrary, the territorial sovereign should command, or the subjects voluntarily choose, emigration, then all migration was forbidden, and a five years' respite or three years in case of a change of religion after the publication of the terms of peace for emigration was conceded; neither should the testimonials of position and character be denied nor unusual reversions be demanded or emigration taxes be imposed. (b) With reference to the relation between Lutherans and Reformed, the statu-

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at the time of the Peace of Westphalia subject to the treaties and privileges in power made to be prescriptive. In the future, if a territorial sovereign changed from the Evangelical state religion to another Evangelical confession, or succeeded to an Evangelical state having a different confession from his own, he was to have the right only to institute his court worship, and irreversibly to grant possible churches of his faith free religious exercise; but all this without altering the existing church order, and without disturbing the previous religious practices, church estates, and institutions. The congregations of the Evangelical state religion were to retain the appointment of their church and school officers, who should be subject to examination and confirmation at the hands of a church board, subject to the approval of the sovereign, without obstruction.

(5) The diocesan right and the spiritual jurisdiction of Roman Catholic officials, in cases of dispute among Protestants and between Protestants and Roman Catholics, were suspended, wherever (a) where Roman Catholics had been in obvious possession of the ecclesiastical jurisdiction in 1624, this might continue to be exercised in collecting revenues, tithes, and pensions; and (b) where the Protestant subjects of Roman Catholic estates in 1624 had acknowledged the ecclesiastical jurisdiction, the same should continue, without restriction to confessional freedom and liberty of conscience. On the other hand, in the case of Roman Catholic subjects of Evangelical estates, the ecclesiastical jurisdiction of the Roman Catholic bishops was to continue in effect, according to the provisions thereof in 1624, provided, however, that the Roman Catholics in the given territory maintained public exercise of religion in the year stated. The spiritual jurisdiction over Evangelical subjects in Evangelical territories received no mention; it was presumed to be a privilege of the territorial government.

The interest of the foreign powers in securing for the empire of the realm the largest possible status independent of the emperor consisted with the similar aspirations of the estates, and the difference in religion did not so separate the estates as to induce them to work at cross purposes in this respect. Political common objects. The original absolute sovereignty of the emperor had been limited; his counsel to be unopposed, and Execution, the rights acquired by the estates in the course of time no longer submitted to be defined as mere feudal investitures. Yet a distinct definition was not then attempted; under the adapted terms territorialists the treaty expressly assured this right to the estates of the realm. In particular they were guaranteed the right of voting on all parliamentary deliberations concerning the affairs of the realm, and in concluding alliances with one another and with foreign powers for their self-preservation and security, reserving the rights of the emperor, the empire, and the peace of the land.

The foregoing rights were also accorded in general to the imperial cities. Likewise, the immediate imperial knightly in point of religion was placed on a par with the estates of the realm. The peace was declared to be a permanent, universal law of the empire; so that it was ordered to be embodied in the next imperial decree, as also in the imperial "election capitulation," and every objection to and contradiction of it was nullified. Violation of the treaty was made subject to the penalty for breach of the peace. If any one was to suffer injury through the violation of another, and this should not be repaired within three years, whether annually or yearly, he was authorized to resort to arms and lay claim to the help of all parties to the treaty. The formal exchange of ratifications did not take place till Feb. 8, 1649; and the terms of execution were agreed upon by a joint delegation of the three electoral colleges at Nuremberg, June 16, 1650. The inclusion in the decree followed, Regensburg, 1654, and in the "election capitulation," as late as Prague 11, judging the maintenance of the treaty. At ready at Münster, the papal legate, Cardinal Fabrice Chigi, had protested against the treaty, Oct. 14 and 20, 1648; and Nov. 26 Pope Innocent X. promulgated the bull, *Zelo domus dei*, in which the measures of the treaty were declared null and void, because adopted without the approval of the papacy. This protestation, however, had no practical consequences. On the contrary, the treaty was repeatedly confirmed on subsequent occasions, although its execution was delayed by controversy on individual points. Its provisions on the relations of the religious parties were not abrogated by the dissolution of the empire in 1806; but rather, in view of party and tolerance, they were enlarged and amplified by the national legislation. — S. SCHLÖSSER. **Bibliography:** Bussow and J. D. von Meier, *Acta pace politicae Westphalicae*, 1784-86, with *Recherches Géographiques, Historiques, Politiques, et Littéraires sur les Traités de Westphalie*, 1786, 2 vols. (Paris, 1786); *Acta conventionis publicae ad pacem Westphaliam*, 1791; G. H. Heusinger, *Acta de pace Westphalica*, 2 vols., Paris, 1791; R. K. Pflüger, *Acta de Westphalia*, 2 vols., Paris, 1794; R. K. Pflüger, *Westphalia*, 1861; R. K. Pflüger, *Westphalia*, 1861; G. H. Heusinger, *Westphalia*, 1861; G. H. Heusinger, *Westphalia*, 1861; G. H. Heusinger, *Westphalia*, 1861; G. H. Heusinger, *Westphalia*, 1861.

WETTE, de' vette, WILHELM MARTIN LEBERRECHT DE; German origin and theologian; b. at Ulm (G. m. w. of Weimar) Jan. 12, 1794; d. at Basel June 10, 1860. He entered sem. in 1799, and obtained the doctorate in 1805, becoming Privat-docent the same year. His earliest publication, a critical dissertation upon *Life and Deuteronomy* (Ulm, 1805), republished in *his Opuscula theologica*, Berlin, 1850). He also published *die Einleitung in das Alte Testament* (1809-27) proved his originality and independence. He was called to Heidelberg as extraordinary professor in August, 1827, and became ordinary professor of theology in 1859. While there he made at first in conjunction with Augusti, but later alone, a translation of the entire Bible (Hes-

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dberg, 1809-14, 4th ed., 1858), and wrote his Commentary on the Bible (1811, 1828, ed. G. Baum 1858), which is an exclusively critical that he felt it necessary to add an appendix "On the Ecclesiastical Use of the Bible" (1827). He denied the Davidic origin of many psalms, and also that the historical Christ is prophesied anywhere in the collection, referring the so-called Messianic incidents and allusions to mere historical events. In 1810 he was called to the newly founded university at Berlin, where he came into touch with Schleiermacher, and the two labored for that "latter day" in theology when the demands of faith and science should alike be met. In 1815 De Wette published his *Commentaire de messie Jesus Christi expositio* (Berlin), in 1814 his *Lehrbuch der biblisch-pastoralen Archäologie* (4th ed. Berlin, ed. by Kahler, 1864), in 1817 *Historisch-theologische Einleitung in . . . die Alte Testament* (seven editions during his lifetime; 8th ed. by E. Schröder, Berlin, 1869, Eng. transl. by T. Faber, 2 vols., Boston, 1842), *A Critical and Historical Introduction to the Canonical Scriptures of the Old Testament*, 2d ed. 1850; in 1828 his *Einleitung in das Neue Testament* (6th ed., 1860, Eng. transl. by F. Frothingham, 1858).

His entrance into the sphere of dogmatic theology was made in the volumes on the death of Christ. He followed this up by *Lehrbuch der dogmatischen Dogmatik* (2 vols., Berlin, 1813-16, 3d ed. 1831-40), *Ueber Religion und Theologie* (1812, 2d ed. 1821), and *Christliche Sittenlehre* (3 vols., 1818-22; Eng. transl., *Human Life, or, Practical Ethics*, by S. Oberfeld, 2 vols., Boston, 1838, reprint, 1856). This period was made bright with the friendship of Schleiermacher, Lieke, F. W. Nitzsch, and Spitta. But he was opposed by Marheineke, who had followed him to Berlin and had become again, his. De Wette's reply was in the anonymous *Die neue Kirche und Götzen in Rom* (1813). The last work composed by him in Berlin was *Kritischer Versuch über die Schriften des Lehrs* (1817). Taking a great interest in public affairs, he wrote a letter to the mother of an Ettingen student, Karl Ludwig Sand (who murdered Augustus, Dismal von Kotzebue), in which, while exhorting her to pressing deep abhorrence at the crime, he called to be still clearer Sand's motives of murder. He was promoted by pope patriotism.

For this bold defense he was unanimously dismissed from the university by the king (Oct. 2, 1819). He took himself to Weimar, and there employed his enforced leisure in preparing the first complete edition of Luther's *Briefe* (1820-23, 5 vols., supplementary volume by Schleiermacher, 1856), by which had no done nothing else he would have proved himself a scholar. In 1822 he issued his first monograph, *Ueber die Zwölfers Worte* (1822, 2d ed., 1828; Eng. transl. by J. P. Clarke, *Theology, or the Twelve's Conversation*, 2 vols., Boston, 1849), to which Tholuck replied in *Die zwölf Worte des Zwölfers* (Hanburg, 1823); and his second, *Henrich Heideck*, in 1825, 2 vols. In 1827, quite unexpectedly, he was called to Basel,

where he passed the rest of his days. He did excellent service in advancing his university, and won the hearts of many who had hitherto opposed his coming. There he occupied his *Vorlesungen über die Sibyllen* (Berlin, 1824, 2 vols.), and *Ueber die Religion, die Wissenschaft, die Fortschritte der Menschheit* (Berlin, 1825), and *Ueber die Religion, die Wissenschaft, die Fortschritte der Menschheit* (Berlin, 1825), and *Ueber die Religion, die Wissenschaft, die Fortschritte der Menschheit* (Berlin, 1825).

He also published five collections of sermons (Basel, 1825-29). Another series was published after his death (1840). In 1849 he issued the first part of his unfinished *Biblische Genealogie*, and in 1856 he began, and in 1848 he finished, his *Kurzer exegetischer Handbuch zum Neuen Testament* (3 vols., Leipzig), a work marked by brevity and precision and accurate scholarship. The numerous works already mentioned make up only a partial list of De Wette's writings. **Varied Academic and newspaper articles, sermons, notices, addresses, pamphlets, works upon art** (Berlin, 1846), even a drama *Das Drama* (Berg, 1823), and poems, came from his gifted pen. He was fond of society, and hospitably inclined; and, although deemed a rationalist and "heretic," he took a leading part in public-though movements. He founded (1823) a society in Basel to help the Greeks in their struggle against Turkish tyranny, to send missionaries to Greece, and to educate their children, and adopted a little Greek boy into his own family. He also founded the Basel branch of the German-Adolf-Verein (q. v.).

The theme of the Kantian criticism forms the basis of De Wette's doctrinal system; but he leans heavily toward Job's theory of religion as feeling. He makes a sharp distinction between knowledge and faith. The former has to do only with things, while the infinite must be grasped by faith under the form of feeling. The infinite is revealed by the finite in a symbolical manner. His Phil. The whole historical revelation is a deeply and grandly in which eternal and super-natural, mysterious ideas have found their expression. The miracle is a crisis to the understanding, but as a symbol it shows its meaning. The dogma is incommensurate to the understanding, but once fixed to the intuition; for intuition is the only means of conception when the object is a symbol. All religious conceptions are consequently mythical, and this mythical elevation above the merely intelligible is to De Wette the only sensible form of supernaturalism. De Wette closely connected dogma with ethics, made ethical considerations decisive in judging other systems, and held fast to the personal of Christ. — (G. F. PLACKER.)

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WEITSTEIN, wai'tein or veit'win (WEITSTEIN, WEITSTEIN, JOHANN JAKOB; Neo-Testament scholar; b. at Basel Mar. 6, 1693 (old style);

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his position. Personally unpopular, not liked as a preacher, harassed by political considerations and racial differences, he yet won his way... Career as by his impartial and kindly spirit to Archbishop, won the Roman Catholics by vigorous efforts continued for twenty years in behalf of popular education and the higher education at Trinity College, of which he was or officiated visitor, by his services in stemming the tide toward Rome, and by his interest in and self-sacrificing labor for all that tended to make Ireland better in body and soul. As a stimulant of Ireland he sat in the house of lords and made many speeches noticeable for their independence, advocating a revision of the Bible, the abrogation of the prohibition to marry a divorced wife's sister, and the emancipation of Jews and Roman Catholics. His study of political economy led him to oppose the extension of the English system of outdoor relief to Ireland, even in the time of the potato famine, in which extremity he worked manfully to alleviate distress. He favored a gradual rather than a sudden emancipation of slaves, and in advocating the abolition of all legal punishment except such as was unmistakably deterrent in character, he showed himself in advance even of the early twentieth century. His efforts in this direction contributed much to the abolition of transportation. His theology, always more or less under suspicion of heterodoxy, has been characterized as rational supernaturalism. He started with the assumption of a special revelation which makes known what reason can not discover, and it is then the function of reason to interpret revelation. The incarnation was a fact and an extraordinary act of revelation to make divinity more intelligible and to give a pattern of human perfection. The death of Christ was sacrificial, but was not necessary. Theology though it is the only ground of our rest and salvation. The kingdom of Christ is universal. A society, whose members may at the end of the world be the church of the future. Thus the problem of Church and State is solved. Christ has himself given the plan for the society's government, but the execution of the plan lies with the society. The same time belongs to other societies. The minor matters are only relatively important. There is no such thing as apostolic succession in the sense of its securing the transmission of the Holy Spirit and the efficacy of the sacraments; the true apostolic succession is the maintenance of apostolic principles. He was strongly opposed to Calvinism, and in his writings ever quietly fought against trinitarianism. The Sabbath, he thought, was done away with by the abrogation of the Mosaic law, for Christ himself broke the Sabbath and left it to the Church to fix the day and its observance, precisely as in the case of other festivals. What of great value, but not holding of permanent value, and little that outlived himself. His first book was *Historic Doctrines Relative to Negligent Baptism* (London, 1810), in which he aimed to reduce to absurdity Hume's doctrine concerning miracles. It is witty and brilliant rather than sound, and is not free from suspicion of unfairness, since Hume had expressly put outside of his general principles cases in which greater improbability is involved in skepticism than in belief. For one Whately had popular prejudice on his side, and the book went through more than twelve editions during his lifetime, being reprinted as late as 1868 in Henry May's *Universal Library* (vol. xlii, London, 1886). *The Use and Abuse of Forty-Finding in Matters of Religion* (Oxford, 1822) was the foundation lecture for 1822. *The Elements of Logic* (London, 1826), and *Elements of Rhetoric* (1828), originally written as articles for the *Encyclopaedia Metropolitana*, were for a time much used as text-books (6th ed. of the *Logic*, 1850; 7th ed. of the *Rhetoric*, 1840). Neither work can be called original or epoch-making, but both were admirably arranged and expressed, and the *Logic* revived the study of the discipline at Oxford. The Oxford lectures on political economy were published at London in 1831. Other noteworthy books were *The Errors of Romanism Traced to their Origin in Human Nature* (1830); 2d ed., 1850; abridged edition by his daughter, E. J. Whately, London, 1878) and an edition of Bacon's *Essays* with notes (1836). Bibliography: Mrs. E. J. Whately, *Life and Correspondence of Edward Whately*, 2 vols., London, 1868; vol. 1, pp. 1-104; E. W. Whately, *Personal and Family Memoirs of Edward Whately*, 1869; J. H. Crocker, *The Church of England*, 11-112, D. 1871; E. Thom, *The English Church in the Century*, 1870; D. C. B. 433-439. See notices in *Index to Religious Books*.

WHEDON, DANIEL DENISON: Methodist Episcopate; b. at Onondaga, N. Y., Mar. 20, 1808; d. at Atlantic Highlands, N. J., June 9, 1888. He was graduated from Hamilton College, Clinton, N. Y., 1828; studied law at Rochester and Rome, N. Y.; became a teacher in Oneida (N. Y.) Conference Seminary; a tutor in Hamilton College, 1831; professor of ancient languages and literature in Wesleyan University, Middletown, Conn., 1832; Methodist pastor, 1842; professor of rhetoric, logic, and history in the University of Michigan, Ann Arbor, 1845; again entered the pastorate at Jamaica, L. I., N. Y., 1852; was elected editor of *The Methodist Quarterly Review*, 1856, and redacted editorially until May, 1884, when his health, which had long been feeble, forbade his continuing in the position. He was a man of learning, literary ability, and great industry. He was the author of *Public Addresses, Colloquia and Popular* (Boston, 1856); *The Freedom of the Will, as a Basis of Human Responsibility, Illustrated and Maintained to its Issue with the Necessitarian Theories of Hobbes, Edwards, the Princeton Essayists, and other Leading Advocates* (1864); *Commentary on the New Testament* (5 vols., 1860-73); *Essays, Reviews and Discourses, with a Biographical Sketch* (1887); *Systematic Theological and Critical* (1887); and edited the first seven volumes of a *Commentary on the Old Testament* (9 vols., 1880-1907). Bibliography: *Whedon*, the chief; 1880-1907. *Discourses, in ser.*, month 2, M. Booklet, in *American Church History Series*, v. 10, 188, New York, 1906.

WHERRY, ELWOOD MORRIS: Presbyterian Ministry in India; b. at South Bend, Pa., Mar. 29, 1843. He studied at Jefferson (Washington and Jefferson) College (B. A., 1862; M. A., 1873), and Princeton Theological Seminary (graduated,

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1867), having meanwhile engaged in teaching, 1862-1864; was ordained an evangelist and went to India in 1867, being stationed at Raewal Pindi, 1869-69; and at Ludhiana, 1869-81; was professor in the theological seminary at Saharanpur, 1885-88; returned to America and was district secretary of the American Tract Society in Chicago, 1888-98; for two years managing the bookstore of the society; in 1898 he resumed his work in Ludhiana. He is the founder of the *Verdiana Light Dispenser* (1872), a weekly paper in the Hindi language, of which he was editor for twenty-one years. He also edited, in his capacity of secretary of the World's Congress of Missions at Chicago, 1888: *Minutes of Home and Abroad: Papers and Addresses presented at the World's Congress of Missions*; . . . (New York, 1890), as well as *Woman in Missions: Papers and Addresses presented at the Woman's Congress of Missions*; . . . 1890 (1894). He is the author of *The Comprehensive Commentary on the Qu'ran* (10 vols., London, 1882-86); *Zainul Abidin* (1903); *Islam, or the Religion of the Turk* (1894); *The Moslem Conference* (1905), and a number of lesser works on related subjects. He has also translated a number of works in English on religious subjects into the native languages of North India.

WHITCHOTE (WHITCHOTE, WHERCOOT), BENJAMIN: One of the leaders among the Cambridge Platonists (q.v.); b. at Stoke (11 m. n.e. of Sherburn), Shropshire, May 4, 1609; d. at Cambridge May, 1683. He was admitted a pensioner of Emmanuel College, Cambridge, in 1629 (B. A., 1629; M. A. and fellow, 1631), and was ordained in 1636. He was appointed Sunday afternoon lecturer at Trinity College, a post which he held for twenty years, and through the work done there was best known to his contemporaries. In 1663 he was preferred to the college living of North Cultery in Somersetshire, but in the following year was recalled to Cambridge as provost of King's. The date of this appointment may be said to mark the rise of the movement, of a type distinct from either the Puritan or the Highchurch, and one which gave birth to the Puritan leaders. There was all the more reason for this alarm in that Whitchote spoke for himself alone, but represented, as he modeled the thought of a younger and more progressive generation. In fact, it was as a teacher that he showed his power. Though Smith and Culworth and Moore looked back to him as their intellectual master, he never appeared as an author in his lifetime. In 1649 he resigned the living of North Cultery, and was presented to that of Milton in Cambridgeshire, which he retained till his death. At the Restoration he was ejected from his bishopric, but adhered to the church when the Act of Uniformity (see *Use of the Ministry Act*) was passed, held the cure of St. Anne's, Huddersfield, from 1662 until the church was burned in the great fire of 1665, and that of St. Lawrence, Jersey, from 1667. Four volumes of his sermons were published at Aberdeen in 1721, and his *Moral and Religious Aphorisms*, London, 1753. Throughout these his conceptions of human nature, of religion, and of the Church are seen to be in distinct contrast to the modes of thought prevailing

when he first formulated them; a broader and more philosophical spirit is evident in them. "God hath set up two lights to enlighten us in our way: the light of reason, which is the light of his creation, and the light of Scripture, which is the light of revelation from him. Let us make use of these two lights, and suffer neither to be put out." In this one phrase he takes a higher rank of thought than had been reached by any earlier English Protestant theologian, with possibly the single exception of Hooker. His Platonic temper is shown in the way in which he took up the idea of religion in its full breadth, moral and philosophical, and brought it into affinity with all the powers of humanity, showing that Christianity was unique, not in rejecting and casting aside, but in interpreting and completing what is otherwise good in man. It is in this realization of the unity of all the moral forces which govern civilization, this expansion and elevation of the whole conception of religion and of the moral rights of human nature, that Whitchote's great service to his age lay.

Bibliography: The funeral sermon by Archbishop Tillson was published London, 1683. Consult further: The *Biograph*, under Cambridge Platonists, especially the works of T. Hooker and E. Comenius; F. W. Watt, *ed.*, in A. Derry, *Master of Theology*, Lond., 1877; E. Long, *Biographical Dictionary of Cambridge*, New York, 1908; DWB, 1st. 1-3.

WHIPPLE, HENRY BENJAMIN: Protestant Episcopal bishop; b. at Adams, Jefferson County, N. Y., Feb. 18, 1822; d. at Fairbairn, Minn., Sept. 16, 1891. He was ordained at private schools, but prevented by ill-health from entering college, engaged in business and in politics for several years, took a theological course under W. D. Williams; became deacon, 1847; priest, 1850; was rector of Zion Church, Rome, N. Y., 1850-57; of the Church of the Holy Communion, Chicago, Ill., 1857-59; and became bishop, 1859. He was a founder of Seabury Divinity School, St. Mary's Hall, and Shattuck Military School, at Fairbairn, Minn. He devoted a great deal of time and energy to the Indians, and was an authority on all Indian problems, often being called in to the aid of the government. He was the author of *Five Sermons* (New York, 1890); and *Light and Shadow of a Long Episcopate* (1899, new ed., 1902). Bibliography: Besides the autobiographical *Light and Shadow*, see *Index to Religious Books*, v. 14, New York, 1906.

WHISTON, WILLIAM: Mathematician and Arrian theologian; best known to-day as the translator of Josephus; b. at Norton (16 m. w. of Leicester), Leicestershire, Dec. 9, 1667; d. at London (20 m. e. of Leicester), Rutland, Aug. 22, 1752. He was educated by his father (a surgeon who had been converted from Presbyterianism), at a school at Tannour and at Clare Hall, Cambridge (B. A., 1686). He was ordained deacon in 1693, and then gave private lessons at Cambridge; but because of ill-health he exchanged teaching for the position of chaplain to John Moore, bishop of Norwich, and later (1698) received from Moore the vicarage of Lowestoft-cum-Kingsland, Suffolk, where he proved himself faithful and energetic in the per-

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formance of clerical duties. In 1701 he was appointed deputy to Newton's Lucasian professorship at Cambridge, and in 1702 succeeded Newton as professor and gave up his living. As a Cambridge mathematician and natural philosopher, besides his scientific investigations, he became convinced that Arianism was the dominant faith of the first two centuries and that the Apostolic Constitutions (see APOSTOLIC CONSTITUTIONS AND CANONS) was "the most sacred of the canonical books of the New Testament." This view he expounded in an essay (1703) which the Cambridge vice-chancellor refused to license, though it was printed later in his *Primitive Christianity Restored*. Remonstrances of friends only served to prove the depth of Whiston's conviction—or his stubbornness—and in Oct. 1710, he was deprived of his professorship. Proceedings for his prosecution, instigated by convention, dragged along for four or five years, but were finally dropped after the death of Queen Anne.

Thereafter Whiston lived in London. He had a small property and received many gifts from friends and public patronage, which, he states, "with salaries, comends, and lectures," provided him "with a competency as greatly contented him." His lectures were on various topics, e.g., nature, religion, cartography, and the like (in which he generally gave the fullness of proof), the life of Moses and the temple at Jerusalem (illustrated by models), and the return of the Jews to Palestine (which he believed to be imminent). He was one of the first (perhaps the first) to present scientific experiments before popular audiences in London. His tried unsuccessfully to win a reward offered by parliament for the discovery of a means of determining longitude. A fund of £200 raised for him by subscription about 1740 he used for making a survey of "primitive Christianity," which for two years he would weekly lecture in his house in London and numbered among its members John Gale (a Baptist), Arthur Oakeley, Thomas Binley (Unitarian), Thomas Hinde (orthodox bishop of Derby), and Thomas Chubb (q.v.). Until 1741 he maintained communion with the Church of England, but then he joined the Baptists so that he might no longer bear the Athanasian Creed repeated. Among certain "new discoveries" of his later years were that admitting the sick with oil is a Christian duty, that the Tatars are the lost tribes, and that the millennium would begin in 1760.

In spite of his vagaries, Whiston was well liked by a large circle, including such men as Samuel Clarke, the philosopher, and Bishop Benjamin Hoadly (q.v.), both of whom privately shared some of his views, as well as Addison and Steele, whom he knew well. His integrity and unimpeached honesty won respect, and so consistent was

his practice of these virtues that a somewhat blunt manner of commending them to others was generally received with goodnature. The chief of his many publications for a list of fifty-two titles, "amounting to a few occasional papers," of 1712, 13-14) was his *Primitive Christianity Restored* (4 vols., London, 1711), which contains the Epistles of Ignatius, the Apostolic Constitutions, and dissertations, a fifth volume, containing the "Hocceplionia" of Chamae, being added in 1712. His first book, *A New Theory of the Earth* (1709, 2d ed., with appendix, 1756), was the result of studies in the Cartesian philosophy and Newton's *Principia*, confirming the narrative of Genesis on Newtonian grounds and explaining the deluge by collisions with a comet.

The Accomplishment of Scripture Prophecies (1708) was the Boyle lectures for 1707 (of *The Learned Accomplishment of Scripture Prophecies*, 1724, an answer to Collins' *Original and Reason*). The *Genesis Works of Flavius Josephus, the Jewish Historian*, in English, with dissertations, appeared in 1707. That this has been reprinted innumerable times (as late as 1906, ed. D. S. Margulies) and is still the standard English translation of Josephus is due to other causes than the merits of the translator, for Whiston's scholarship was defective for the task even in his time, and the advance of knowledge since the early eighteenth century, as well as the better text now available, make a new translation much to be desired. Other of Whiston's more noteworthy works are: *A Short View of the Chronology of the Old Testament and of the History of the Four Evangelists* (London, 1702); *An Essay on the Revelation of St. John* (1706); *Prænotiones prænotationes seu philosophicæ clarioris prænotationis mathematicæ dissertationes* (1710; English, 1716); *Athanasius Constantine of Paphos* (1712); *An Agreement to Preserve All Persons Sincerely though Irregularly Set Apart for the Ministry Are Real Clergymen* (1714); *The True Origin of the Schism and Arianism of the Province of the Trinity* (1721); *A Chronological Table Containing the Hebrew, Phœnician, Egyptian, and Chaldean Antiquities* (1721); *Athanasius' Prophecy, Imposition, and Interpretation* (1721); *A Lover of Truth* (1721); *The Primitive New Testament, a translation of the Gospels and Acts from the Codex Bezae, of the Peshito and from the Clementine manuscript, and of the catholic epistles from the Codex Alexandrinus* (1745); and *Discourses of William Whiston, Written by Himself* (1749; 2d ed., 1752).

Whiston's *Books*: *Library Catalogue of the 18th century*, i, 484-90, London, 1815; *L. Shaker, Hist. of English Literature*, 2, 202-203, New York, 1841; *J. H. Croxall and F. Bohn, The English Church 1711-1800*, London, 1806; *DNB*, iii, 151-152.

WHITTAKER, OZI WILLIAM: Protestant Episcopalian bishop of Pennsylvania; b. at New Salem, Mass., May 10, 1839; d. at Philadelphia Feb. 9, 1911. He was graduated from Middlebury College, Vt. (A. B., 1859), and from the General Theological Seminary, New York City (1863). He went as a missionary to Nevada and was pastor of St. John's, Gold Hill (1863-65); of St. Paul's, Englewood, N. J. (1865-67); and of St. Paul's, Virginia

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City (1867-69). In 1869 he was consecrated missionary bishop of Nevada, serving until he became bishop coadjutor of Pennsylvania in 1886. A year later (1887), on the death of Bishop Seaborn, he became bishop of the diocese.

Whittaker, W. A. Perry, *The Dissidence in America*, p. 20, New York, 1895.

WHITTAKER, WILLIAM: Church of England; b. at Holme (19 m. n. of Manchester), England, 1588; d. at Cambridge Dec. 4, 1656. He studied at St. Paul's school in London, and at Cambridge (B.A., 1605; M.A., 1611), minor fellow, 1609; major fellow, 1611; B.D., Oxford, 1578; regius professor of divinity, 1638; chancellor of St. Paul's, London, 1630; master of St. John's College, 1636; and canon of Canterbury, 1652. He was a man of great learning, search in his Protestantism and Calvinism. Most of his works were polemical, among which may be mentioned *Disputatio de sacra scriptura* (Cambridge, 1638; Eng. transl., *A Disputation on Holy Scripture against the Papists*, especially *Bellarmino and Stapleton*, ed. for Parker Society, 1849); *Responsio ad decem illas rationes, quibus fretus E. Campanus artem veritatis Anglicanæ sacratissimè ab aliis in causa Jædæ . . .* (London, 1633); Eng. transl., *An Answer to the Ten Reasons of Edward Campian, the Jesuit*, 1606). His Opus were collected and published in 2 vols., Geneva, 1610. See **LAMBERT, ARTHUR**.

Whiston, Owey: A Poet by A. Ashmole with other biographic material in the *Opera*, ed. by J. 169-176; then also as *James Owey*, in *Whiston's Opera*, London, 1712; *Conciliæ factæ*: The Life by Charles in *Peter's 2d Edition*, pp. 611-612; *Opera*, ed. H. Thurn, *Vol. 1 of A. Wood's*, pp. 322-324, Oxford, 1837; C. C. and T. Cooper, *Life of Owey*, London, 1811; *Whiston, Owey*, in *Whiston's Opera*, ed. H. Thurn, *Vol. 1 of A. Wood's*, pp. 322-324, Oxford, 1837; *Whiston, Owey*, in *Whiston's Opera*, ed. H. Thurn, *Vol. 1 of A. Wood's*, pp. 322-324, Oxford, 1837; *Whiston, Owey*, in *Whiston's Opera*, ed. H. Thurn, *Vol. 1 of A. Wood's*, pp. 322-324, Oxford, 1837.

WHITTY, SYDNEY: An assembly convened by Owey, king of Northumbria, in the spring of 684 to settle the differences between the Irish and Roman ecclesiastical in his realm concerning the date of Easter, the shape of the tonsure, and the like (see **CHURCH OF BURGOSS AND IANUSCO**). Owey's marriage with Kenedil, daughter of the king of Kent, had brought the dispute to a crisis, as the king adhered to the Celtic usage brought to North England from Iona, while the southern provinces, coming from the region of Canterbury, followed Roman custom and brought with her to the north a Celtic chaplain. The assembly met at Eilika's convent at Stranababha (Whitty, on the coast of Yorkshire, 40 m. n.e. of York). Owey presided, and among those present were Abderic, king of Deira, Owey's son, Agilnoth, bishop of the West Saxons (a native of Gaul); Wilfrid, archbishop of York; Colman, bishop of Lindisfarne; Ceadda, bishop of the East Saxons; and Hilda, Wilfrid's sister for the Roman party and Colman for the British. The latter claimed to follow St. John and Columba, whereas Wilfrid asserted the supremacy of St. Peter and quoted Matt. vi, 18, thereby convincing the king. In consequence of his defeat Colman and the Irish monks, with about thirty of

the Angles, left Northumbria. His successor, Tadh, died in a short time of the plague and Wilfrid was then chosen bishop and the use was removed to York.

Whiston, Owey: *Books*: *Hist. and*, iii, 25, in *Whiston's Opera*, ed. J. 169-176; *Whiston's Opera*, London, 1712; *Conciliæ factæ*: The Life by Charles in *Peter's 2d Edition*, pp. 611-612; *Opera*, ed. H. Thurn, *Vol. 1 of A. Wood's*, pp. 322-324, Oxford, 1837; *Whiston, Owey*, in *Whiston's Opera*, ed. H. Thurn, *Vol. 1 of A. Wood's*, pp. 322-324, Oxford, 1837; *Whiston, Owey*, in *Whiston's Opera*, ed. H. Thurn, *Vol. 1 of A. Wood's*, pp. 322-324, Oxford, 1837; *Whiston, Owey*, in *Whiston's Opera*, ed. H. Thurn, *Vol. 1 of A. Wood's*, pp. 322-324, Oxford, 1837.

WHITTY, DANIEL: Controversial writer and commentator; b. at Kishden (14 m. n. of Northampton), Northamptonshire, Mar. 24, 1688; d. at Salisbury Mar. 24, 1725. He entered Oxford as a commoner of Trinity College in 1693 (B.A., 1697) and was elected fellow in 1694. Four years later he was appointed chaplain to Seth Ward, bishop of Salisbury, who almost immediately made him prebendary of Yattonbury and Haversham, and in 1699 perpetual curate of St. Thomas' and rector of St. Edmund's, Salisbury. He was installed preacher at Salisbury in 1672, and in 1696 was given the prebend of Truxton-Isle. His first book was *Romish Doctrines not from the Beginning* (London, 1694), and it was followed during the next twenty-five years by ten or a dozen similar works against the Roman Catholic Church. At first his writings were well received, but in 1682, in *The Protestant Dissident's Weekly Printing for Controversy in Dissenting Beliefs in Things Transcendent*, he expressed opinions concerning "things immaterial," which were accounted too liberal by the High-church party, and the University of Oxford ordered the book to be burned in the quadrangle, while Bishop Ward compelled the author to retract. A "second part" was then issued urging dissenters to conform. Whitty also wrote on Christian evidence against Calvinism, on the Fathers, and on the Trinity. On the topic last named, he began with the orthodox doctrine of *Præterita de sancto Spiritu* (Oxford, 1691), but his view changed, and his *Last Thoughts* (published posthumously by his direction, ed. A. A. Sykes, London, 1727; reprinted by the Unitarian Association, 1841) reveals him as a convinced Unitarian. His manuscript was a *Periphrase and Commentary on the New Testament* (2 vols., London, 1723), the fruit of sixteen years' labor, which, combined with the work of Simon Patrick (q.v.), Richard Ansell, William Law (q.v.), and Moses Lowman in the popular *Original Commentary on the Old and New Testaments and Apocrypha* (London, 1809), has had a larger influence in manner, minority views and unimpeached possession of a remarkable memory, which, with his other faculties (except eyesight), he retained unimpaired to the end of his life. On the day before his death he preached extemporaneously in church. He spent his life in his study, inhaling in but one rare laxation (tobacco), and was a child in all business matters.

Whiston, Owey: *Books*: *A Short Account of the Life*, etc., was published by Owey in the *Life of Owey*, ed. C. C. and T. Cooper, London, 1811; *Whiston, Owey*, in *Whiston's Opera*, ed. H. Thurn, *Vol. 1 of A. Wood's*, pp. 322-324, Oxford, 1837; *Whiston, Owey*, in *Whiston's Opera*, ed. H. Thurn, *Vol. 1 of A. Wood's*, pp. 322-324, Oxford, 1837.

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WHITE, HENRY JULIAN: Church of England; b. in London Aug. 27, 1859. He received his education at Christ Church, Oxford (B.A., 1885; M.A., 1890); was made deacon, 1885, and priest, 1886; was curate of Great Harry, 1885-86; minister of St. Andrew's, Sutton, 1886-92; chaplain and theological lecturer of Merion College, Oxford, 1893-1905; and became professor of New Testament exegesis in King's College, London, 1905. He also filled the offices of domestic chaplain to the bishop of Salisbury, 1887; fellow of Merion College and examining chaplain to the bishop of Oxford, 1897-1905; and examiner in theology at Oxford, 1905-06. He has collaborated with J. Westwood, bishop of Salisbury, and W. Sunday in the production of Old Latin Biblical Texts (Oxford, 1888 sq.); the critical edition of the Vulgate; "Introduction to the Codex Amiatinus and its Birthplace" to Studia Biblica et Ecclesiastica (1900); has issued also Acta Apostolorum (1890), and Merion College College Monographs (1896).

WHITE, JOHN HAZEL: Protestant Episcopal bishop of Michigan City; b. at Cincinnati Mar. 10, 1849. He was graduated from Kenyon College, A.B. (1872) and from Berkeley Divinity School (1873). He was ordained deacon (1872), and priest (1875); he was curate at St. Andrew's, Meriden, Conn. (1875-77); curate at St. John's, Waterbury, Conn. (1877-78), as well as vice-rector and instructor of Latin in St. Margaret's School, in the same city; he then held the rectory at the following churches: Grace Church, Old Saybrook, Conn. (1878-81); Christ Church, Andover, N.H. (1881-89); St. John's, St. Paul's, Minn. (1889-91); was warden of the Episcopal Divinity School (1895-96), and in 1895 was consecrated bishop of Indiana. When the illness was diagnosed in 1899, he took the northern portion of the former one, with the title of bishop of Michigan City. BAPTIST: W. B. Ewing, The Episcopate in America, 1897, pp. 107-11.

WHITE, NEWPORT JOHN DAVIS: Church of England; b. at Dublin Feb. 16, 1800. He received his education at Rathmines School and Trinity College, Dublin (B.A., 1823; M.A., B.D., 1827; D.D., 1841); was curate of Bowdon, Cheshire, 1825-27; and of St. John's, Birmingham, 1828-30; priest, 1828; teacher of divinity in Trinity College, Dublin, 1830-1837; assistant lecturer in divinity and Hebrew in the same institution, 1837-1847; librarian of Archbishop Mann's Library, Dublin, 1839; professor of Biblical Greek in Trinity College, Dublin, since 1846; and deputy for the regius professor of divinity, Trinity University, 1867. He has also been canon of St. Patrick's Cathedral, Dublin, since 1906. He has edited The Letters of Francis of Paola (in the Proceedings of the Royal Irish Academy, Dublin, 1893); and St. John's History of the Synoptic Narrative (London, 1897); contributions to The Pathos of Jesus (Lectures delivered in St. Patrick's Cathedral, Dublin, 1905 (1906)); Elias Bredemeyer de La Rochelle (in Proceedings of the Royal Irish Academy, 1905); and

the commentary on the Pastoral Epistles in the Episcopal's Greek Testament (1900); together with articles in Hastings, O.D. and C.O.Z. WHITE, THOMAS: English Roman Catholic, controversial writer under various pseudonyms (Thomas Aquinas, Albert, Hincmar, Blackley, Cerdian); b. probably at Hinton (20 m. s.w. of London), Essex, 1225; d. in London July 6, 1273. He studied at the English College at St. Omer, at Valenciennes (entered 1249), and at Douai; was ordained priest at Arras 1217, taught at Douai at different times (re-entranced in 1250), was president of the English college at Laon 1253, and also lived in Paris and Rome. His last years were spent in England in literary work. He wrote much upon philosophical and theological questions, and developed a system of his own and applied it to religious doctrine, especially freedom, grace, and predestination, with an independence that brought him into conflict with those of his own faith; his works were put upon the index. At the same time he saw no way to solve the difficulties of Scripture except by permanent authority, and hence fell into controversy with Protestantism. He ultimately submitted unreservedly to the Roman Catholic Church. He edited William Rashi's *Expositio* or *the Judgment of Common Sense in the Cause of Religion* (Paris, 1624), adding a dialogue of his own, and published *An Answer to Rashi's Expositio* of Paris, 1624, wherein his views are best set forth. Other works include *Intellectus personarum* (Lyons, 1660), and *Intellectus sacre* (1652), from which twenty-two propositions were taken by the University of Douai in 1609; *De sacris ceremoniis sacris* (Paris, 1653; Eng., 1659); *The Grounds of Obedience and Government* (London, 1658), in which, it was charged, he tried to flatter Cromwell to gain his favor for the Roman Catholics; *Intellectus sacre sacre ordere morum* (2 vols., 1660). BAPTIST: F. Faber, *Intellectus sacre sacre ordinis*, *Intellectus sacre sacre ordinis*, *Intellectus sacre sacre ordinis* (London, 1744); G. Dodd, *Church Hist. of England*, II, 205, 205-52, 2 vols., London, 1837-41; F. Rosenbach, *J. White, Biographical Dictionary of English Catholics*, v. 118-120; *Biographical Dictionary of English Catholics*, I, 138-140; *BBV*, VII, 79-81; *R.L.*, 182-84.

WHITE, WILBER WENSTER: United Presbyterian; b. at Ashland, O., Jan. 16, 1808. He studied at the University of Frontier (B.A., 1831; M.A., 1834), Xenia Theological Seminary (graduated 1838), and Yale University (Ph.D., 1851); was pastor at Froston, Ill., 1838-39; professor of Hebrew and Old Testament literature in the Xenia Theological Seminary, 1839-46; taught in the Moody Bible Institute, Chicago, 1846-47; engaged in Bible work in India and England, 1847-1850; and became president of the Bible Teachers' Training School, New York City, 1850. He has written *Inductive Studies on the Twelve Minor Prophets* (Chicago, 1854); *Thirty Studies on the Gospel of John* (New York, 1856); *Thirty Studies in Jeremiah* (1858); *Thirty Studies in the Epistles of Jesus Christ to John* (1858); *Studies in Old Testament Characters* (1900); and *Thirty Studies in the Gospel by Matthew* (1852).

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WHITE, WILLIAM: Protestant Episcopal bishop; b. in Philadelphia, Pa., Apr. 4, 1748; d. there July 17, 1833. He was educated in the schools and College of Philadelphia, graduating in 1765; soon began his theological studies, completed in 1770, and ordained priest 1772. He became assistant minister of Christ Church and St. Peter's, Philadelphia, 1772, and soon after rector of the united parishes of Christ, St. Peter's, and St. Anne's. Upon the outbreak of the Revolution he sided with the colonies, and was chaplain to the Continental Congress, 1787-1801. He was active during the war in trying to sustain the life of the church, and later in obtaining the episcopate essential to reorganization. In 1788 he was chosen president of the general convention in Philadelphia, and in 1790 he first became bishop, being consecrated in the chapel of Lambeth Palace, England, 1791. He exercised the episcopal office until his death, being in orders more than sixty-five years, standing at the head of the American Church nearly half a century, and concerning about twenty-six bishops. He was a man of large and comprehensive views, and of wisdom in his administration. His works embrace *Compendious View of the Controversy between the Catholics and the Anglicans* (2 vols., Philadelphia, 1817); and *Memories of the Protestant Episcopal Church in the United States of America* (1820); 2d ed., with continuation, New York, 1833.

BAPTIST: W. B. Ewing, *Annals of the American People*, v. 106; New York, 1839; W. A. Perry, *Hist. of the American Episcopal Church*, 2 vols., Boston, 1838; *Annals of the American People*, v. 106; *New York, 1839*; C. C. Tiffany, in *American Church History*, 79; 2d ed., 1874; *Annals of the American People*, v. 106; *New York, 1839*; and in general the *Encyclopedia of Protestantism*, *Encyclopedia of Protestantism*, and the early history of that church. WHITEFIELD, GEORGE: Calvinistic Methodist; b. in Gloucester, England, Dec. 27, 1714; d. in Newburyport, Mass., Sept. 30, 1770. He was the son of an innkeeper. At the age of twelve he was placed in the school of St. Mary de Crypt at Gloucester, and in 1732, after a year's intermission of his studies so that he might be drawer of liquor in the inn kept by his mother since his father's death in 1716), he entered Pembroke College, Oxford. The religious impressions which he had felt on different occasions had been deepened while he was at school; the second time, and at Oxford he fell in with the Wesleys, joined the "Holy Club," and observed its rules rigorously, being the first of the Oxford "Methodists" to profess conversion (1735). His health being impaired, he left Oxford for a year, returning in Mar., 1736, and was ordained deacon in the following June, taking his B.A. in the same year. He now spent much time among the prisoners in Oxford, preached in London and elsewhere, and specially rose to great prominence as a pulpit orator. Whitefield had been requested by the Wesleys to come to them in Georgia, and he finally resolved to go, though he did not sail until the beginning of 1738. He spent several months in Georgia, preaching with great acceptance, but in the same year re-

turned to England to be ordained priest. Here he found many London churches closed to him because he was considered erratic and fanatical, but he preached in such as would receive him, and also visited and worked among the Moravians and other religious societies in London. Early in 1739 he held a conference with the Wesleys and other Oxford Methodists, and in February went to Bristol. Being excluded from the churches, he preached in the open air, and induced Wesley to take a similar step, thus establishing an innovation which gave opportunity to the Methodist movement. At Kingswood, near Bristol, he laid the foundations of the Kingswood School, which became so important to Methodism. Whitefield now began his career as an itinerant evangelist. He visited Wales, and gave an impulse to the revival movement already begun by Howell Harris (q.v.); and he next traveled through Scotland, and then went through England, attracting extraordinary attention everywhere. But his arraignment of the clergy as "blind guides" roused many to oppose him, and this hostile feeling reached him in America, where some of the Anglican churches refused him their pulpits, though other churches were open to him. He preached in Philadelphia and New York, and on his way to Georgia while during a visit to New England the revival which had begun in Northampton in 1734 was renewed. (See BAPTISTS, III, 1.) Whitefield made seven visits to America, the results of his evangelistic tours being shared by Congregationalists, Presbyterians, and Baptists from Massachusetts to Georgia; and when he was not in America he was addressing immense audiences in England, Scotland, and Wales. He early became Calvinistic in his views, and his association with Calvinistic divines in America deepened them. He complained to Wesley because he attached the doctrine of election, and there was a sharp controversy between them which led to a temporary alienation, though the unwillingness of either to offend the other soon brought about a reconciliation, and the two were henceforth firm friends despite the fact that their paths were different. Whitefield was nominally the head of the Calvinistic Methodists, but he left to others the work of organization. His time was divided between Great Britain and America, and he preached among all denominations. He continued in active service until the end, preaching for two hours at Exeter, Mass., the day before his death, while it was his regular custom to preach every day in the week, often three and four times daily. The Works of Whitefield were edited in seven volumes by J. Gillies (London, 1771-72), but this edition contains only selected sermons, letters, and tracts, with a few pieces which had not yet been published. It does not, indeed, include some of the writings of most interest in connection with Whitefield's life, such as his *Journal of a Voyage from London to Savannah in Georgia* (London, 1735); six other *Journals* of kindred content were published between 1738 and 1741; it is interesting to note that several of the *Journals*, as well as some of the following books, were reprinted, not only in Boston, but also

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by Benjamin Franklin in Philadelphia): A Short Account of God's Dealings with . . . O. W. . . from his Infancy to the Time of his Departure into Holy Orders (1740); The Fall Account, etc. (1747) and A Further Account, etc. (1747); The Christian History, or, A General Account of the Progress of the Gospel in England, Wales, Scotland, and America, as far as Mr. F. his Fellow-Labourer, and Assistant are Concerned (1747); and The Two First Parts of his Life, with his Journals, Retrospect, Corrected, and Abridged (1766). The Journals, Short Account, and Further Account were reissued at London, 1905. Whitehead also compiled a Collection of Hymns for Social Worship, which by 1790 had run through thirty-three editions (revised by M. Wilks, London, 1798, and again by J. Campbell, London, 1827), but it is doubtful whether any of the hymns ascribed to him are really original, while his alterations of the hymns of the Wesleyans were such as to cause John Wesley to speak of them in somewhat biting terms. He preached his sermons over and over again. Much of his success depended upon his dramatic delivery, for the sermons which have come down seem somewhat tame and not to rise above the commonplace. . . . H. K. CLARKE.

Whitehead, Cortlandt: Protestant Episcopal bishop of Pittsburgh. b. in New York City Oct. 30, 1842. He was graduated from Yale College (A.B., 1862) and the Philadelphia Divinity School (1867); was ordained deacon (1867) and ordained priest (1868); he served as missionary at Blackhawk, Central City, and Georgetown (1867-1870); was rector of the Church of the Nativity at Bethlehem, Pa. (1870-82), and in 1882 he was consecrated bishop of Pittsburgh. He has edited Bishop A. C. Coxe's Thoughts on the Services (New York, 1890).

Whitehouse, Owen Charles: English Congregationalist; b. at Palumbotta (3 m. s.e. of Timorville), Timorville, Madras Presidency, India, Nov. 15, 1849. He was educated at University College, London (B.A., 1871), and at the University, London, 1870; Chestnut College, Herts (1872-74), and the University of London (1875-77); was professor of chemistry and Hebrew in Chestnut College, Herts (1877-80); principal and professor of Biblical exegesis and theology there (1880-1905). Since 1905, when Chestnut College was removed to Cambridge, he has been its senior theological tutor. He was a

member of the board of theological studies and of oriental languages in London University in 1901-1905, and examiner on Hebrew in the same institution in 1903-07. "In Old-Testament criticism he accepts the main conclusions of Koenen and Wellhausen as definitely established, but adopts an attitude of reserve toward more recent theories of Cheyne, Marti and others; in dogmatic theology he regards with sympathy the views of Bihsh and Hertrich; in New-Testament criticism he agrees in the main with Harnack, although adopting a somewhat conservative attitude, regarding with disfavor the conclusions of Schmiedel and Van Manen." Besides contributing the commentary on Isaiah to The Century Bible (1902) and on Ezekiel to The Temple Bible (1905), he has translated E. Schweizer's Cuneiform Inscriptions and the Old Testament (London, 1889) and has written Prince of Hebrews (London, 1886).

Whitefield, Edward Elmer: Plymouth Brethren; b. at Newmarket-Long-Tyne Nov. 5, 1848. He was educated at Oriel College, Oxford (B.A., 1874), and the University of Heidelberg, and after being a private tutor at Oxford, was modern language master at St. Joseph Williamson's School, Rochester (1888-99), lecturer in the School of Commerce at University College, Liverpool (1900-1901), and modern language master at Bristol School, Morton, Surrey (1901-02) and King Edward VII's School, King's Lynn, Norfolk (1904-05). In 1905 he retired from active life. Besides editing J. N. Darby's English version of the Old Testament (4 parts, London, 1883-89) and W. Kelly's expositions of Mark and John (2 vols., 1907-09), he has written Outlines of Old Testament Study, Historical and Critical (1908).

Whitgift, John: Archbishop of Canterbury; b. at Great Grimby (9 m. n.e. of Lincoln), England, in 1520 (1527); d. at Lambeth (2 m. n. of Charing Cross, London) Feb. 29, 1604. He studied at Queen's College and at Brasenose Hall, Cambridge (B.A., 1538-34; M.A., 1537; B.D., 1563); took holy orders, 1563; was rector of Tereham, Cambridgeshire, 1567-72; became chaplain to the bishop of Ely, 1569; was Lady Margaret professor of divinity, 1567-67; master of Brasenose Hall, 1567; master of Trinity College, 1567-71; regius professor of divinity, 1567-69; became secretary of Ely, 1569; dean of Lincoln, 1571; prebendary of Nassington in the church of Lincoln, and rector of Launceston, Lincolnshire, 1572; bishop of Worcester, 1577; and in 1583 was raised to the primacy. He headed the prelatist party, and for years carried on a controversy with Thomas Cartwright, the great champion of Puritanism. When raised to the primacy, Whitgift was in position to carry out repressive measures against the Puritan party. Agreeing to identify himself absolutely with the cause of uniformity, he obtained a free hand from Elizabeth. In the stifling of Puritanism and in the administration of a coercive policy he was determined. In 1583 he drew up a series of stringent articles, which, among other things, required, for the exercise of ecclesiastical functions, a pledge of fidelity to the

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Book of Common Prayer, and of acceptance of the Thirty-nine Articles. In 1584 he drew up his interregnum, to be administered to any of the clergy whom the interdict court of high commission was set on foot. Although this evoked strong protest and reprobation, Whitgift refused to show greater moderation, and followed up his policy with the Star-chamber decree of 1584, prohibiting any manuscript from being set up in type until it had been read and licensed by the archbishop or the bishop of London. He was the object, later, of a series of attacks printed secretly by the Puritans. In 1595 he drew up the Lambeth Articles (q.v.), which adopted unqualifyingly the Calvinist views of predestination and election. These were the result of a request from the Calvinist leaders of Cambridge for him to pronounce authoritatively in their favor at Cambridge. He won the favor of James VI. of Scotland (James I. of England) and the confidence of the officers of State. Whitgift's character stood high in the esteem of his contemporaries; he was not self-indulgent, despite the pomp of his palace at Lambeth, and he was said to be pious and earnest in his labors. But the animosities aroused by his policy of coercion lived long after him, causing his better qualities to be overlooked. His Works appeared, edited for the Parker Society by John Ayre (5 vols., Cambridge, 1851-54).

Whitehead, Marcus: Congregational missionary and pioneer; b. at Rouberville, N. Y., Sept. 4, 1852; d. at Wallington, Ont., Nov. 23, 1847. He was educated privately and then studied medicine at Pittsfield, Mass., where he practiced as a physician in Canada for four years, removing in 1825 to Winochet, N. Y. In 1832 he went, with a missionary named Samuel Parker, to study American Indian conditions west of the Mississippi and the Rocky Mountains, with a view to introducing Christianity among them; and so favorable were the prospects among Flathead and Nez Percé tribes in what is now Wyoming that Whitehead returned to New York to organize a mission, while Parker continued his way in search of sites for missionary stations. Early in 1838 Whitehead and his companions set out, reaching Walla Walla in September, and making his first contact at Wallington, near that post. In 1842 he was transferred by the American Board of Commissioners for Foreign Missions to a missionary station near Fort Colville, but he almost immediately started on a return journey to the east, wishing to obtain helpers in view of the rapid migration into Oregon and of the Roman Catholic

missionary activity among the Indians. He gained the retention of the post at Wallington and Clearwater, but had not enough time to secure the assistance he desired. During his return journey he acted as guide and physician to a large emigrant caravan, and on reaching Wallington he resumed his missionary labors. In 1847, however, an epidemic of measles among the Cayuse caused a number of fatalities that Whitehead and the other missionaries were believed to be using magic against them; and the Indians accordingly attacked the mission and killed him and fifteen others. Apart from his importance as a missionary, Whitehead was the man who, above all others, roused popular interest in Oregon and that largely promoted its settlement. On the other hand, there appears to be little evidence for the common belief that he discovered a plot of the Hudson Bay Company to obtain Oregon for England by colonizing it from Canada, and that his trip of 1842 was to secure assistance from the British government to forestall such action. Equally fictitious is the story that, when reaching Wallington to expose this plot, he found the United States about to exchange Oregon for the fisheries of Newfoundland, and that his representations persuaded this exchange and thus secured the retention of the territory.

Whitehead, W. Barrett, Oregon: The Struggle for Puget Sound, Boston, 1911; E. G. Crockett, The Story of Marcus Whitman, Philadelphia, 1885; O. W. Niles, Marcus Whitman, Pioneer of Oregon, Chicago, 1907; Whitman's Ride through Snake Land, B. 1916; W. A. Mearns, Marcus Whitman and the Early Days of Oregon, New York, 1911; W. J. Mackall, History of the "Whitman Mission," Chicago, 1904; Whitman's Story, by Mearns Whitman, Seattle, 1916; M. B. Mearns, Marcus Whitman, Philadelphia and Paris, B. 1916.

Whitton, James Morris: Congregationalist; b. at Boston, Mass., Apr. 11, 1838. He was educated at Yale College (A.B., 1859), and after being rector of Hopkins Grammar School, New Haven, Conn. (1856-64), was pastor of the First Congregational Church, Lynn, Mass. (1865-69), and of the North Congregational Church in the same city (1869-73), principal of William Seminary, Easthampton, Mass. (1870-73), pastor of the First Congregational Church, Newark, N. J. (1873-83), and of Trinity Congregational Church, New York City (1886-91); acting professor of ethics in the Meadville Theological School (1880-84), and acting pastor of the Congregational Church in Haworth, N. J. (1888-1901). He has been a member of the editorial staff of The Outlook since 1897. He has been chairman of the Executive Committee of the New York State Conference of Religious since 1898. In theology he is a "conservative-liberal" with a "monistic basis." He is the author of Logic Lessons (Boston, 1880); Greek Lessons (New York, 1881); Sidel Outlines of Logic (Boston, 1875); Ethical Foundations of Education (New York, 1876); maintaining that unless punishment is not desirably revealed in the New Testament, thus raising a question as to the further fellowship in the Congregational body, which was decided in his favor by a council at Newark, N. J., in 1870; Six Weeks' Preparation for Reading Class (Boston, 1877); Essay on the Gospel according to Matthew (1880);

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Whittier, William Beth: Baptist; b. near Nashville, Tenn., Nov. 25, 1841; d. at Richmond, Va., 1911. He was educated at Union University (1857-60), dropping his studies during the Civil War to become private, later chaplain, in the Confederate Army (1861-65). He then studied at the University of Virginia (1866-67), later taking a course at the Southern Baptist Seminary (1867-1869), as well as at Leipzig (1869-70) and at Berlin (1870-71); he was pastor at the Mill Creek Church, Nashville, Tenn. (1867-69), and for part of the year 1872 was pastor of the Baptist church at Albany, Ga., when he received an appointment as professor of Biblical introduction and ecclesiastical history in the Southern Baptist Theological Seminary, of which he was president from 1885 to 1899. About 1880 he saw for the first time materials which led him to believe that among English antislaveryists immersion was not in use till 1641. Publication of statements embodying those materials showed assaults upon him as not supporting his denomination, and these were followed by the publication of his *Question on Baptist History* (Louisville, 1896). Feeling it best for the best institutions which he had presided that he should retire, he did so and for two years held no office. The publication of his articles and his book occasioned a sharp controversy respecting the right and duty of a historian in a denominational school to exercise an untrammelled freedom in the expression of conclusions as to historical facts. After 1901 he was professor of philosophy in Richmond College, Va. Besides being an associate editor of *Jahrbuch für Theologie und Kirche* (1894), he wrote *History of the Rise of Infant Baptism* (Louisville, Ky., 1875); *History of Conversion Among Baptists* (1880); *Origin of the Discipline of Christ* (New York, 1881); *Lit. and Times of Judge Cuthbert Bellin* (Louisville, 1883); *Annals of a Scotch-Irish Family—the Whittiers of Nashville, Tenn.* (1894); and *Annals of Jefferson Davis* (1895).

Whittier, William. See STEVENSON, THOMAS.
WHITNEY, ALEXANDER: Free Church of Scotland; b. at Kirkcaldy (4 m. n. of Dundee), Forfarshire, Jan. 15, 1827. He was educated at the University of Aberdeen (M.A., 1852) and at New College, Edinburgh (1852-59); was assistant minister of Free St. John's, Glasgow (1856-70); then assistant minister, and later (1873), minister of Free St. George's, Edinburgh; and, in 1900, became professor of New-Testament literature and

principal of New College, Edinburgh. He has written *Commentary on the Shorter Catechism* (Edinburgh, 1882); *Biogen Characters* (4 vols., 1892-1908); *Servant Butherford and some of his Correspondence* (1904); *John Dobson: An Appreciation* (1894); *Lord's Address and his Private Devotions* (1890); *Four Temperaments* (London, 1895, revised, 1910); *Bible Characters in verse*, Edinburgh, 1896-1902; *Santa Teresa: An Appreciation* (1897, revised, 1910); *Father John of the Great Church* (1898); *Sir Thomas Browne: An Appreciation* (1898); *Characters and Characteristics of William Law* (1898); *Newman: An Appreciation* (1901); *Bishop Butler: An Appreciation* (1902); *The Apostolic Faith* (1902); *Walk, Conversation, Character of Jesus Christ Our Lord* (1902); and *Thomas Shepard, Pulpit Preacher and Founder of Harvard* (1909).

Wibel, v'ral, JOHANN CHRISTIAN: German theologian; b. at Emsbach near Ochtersheim (28 m. n.e. of Stuttgart) May 3, 1711; d. at Langenburg (48 m. n.e. of Stuttgart) May 10, 1772. He prepared for the university at Ochtersheim, and studied at Jena under Badius and Johann Georg Wied (qq.v.), 1728-32, especially buying himself with church history; he became chaplain at Wilmersdorf near Nuremberg in 1732, where he began to write history; in 1740 he was called as teacher and assistant preacher to the gymnasium at Ochtersheim, where he undertook extensive research in the archives; he went as court preacher to Langenburg in 1749, where he remained, exercising a wholesome and extended influence. His literary activity began as early as 1738 with a collection of poems on the Order of St. Elizabeth (qq.v.). In Wilmersdorf he became interested in the Jews, planned a new edition of the *Mishnah parva* and collected materials for a *Code diplomatique on the history of the Jews*, and came into connection with Johann Heinrich Calberg (qq.v.). His later work resulted in the production of his chief writing, *Alphabetische Erörterung über Reformationsliteratur* (4 vols., Langenburg, 1752-56), an impartial and worthy compilation which, with the adjacent *Code diplomatique*, contained much original material and is indispensable as a source. On his religious side Wibel was an orthodox Lutheran and somewhat pietistic, and his activities were worthy and far-reaching.

WIBLID OF STABLO: Statesman and abbot of Corvey (qq.v.); b. near the abbey of Corvey in 1098; d. at Buxella in Macedonia July 19, 1158. He received his education in various cloister schools, including that of Corvey; took vows in the abbey of Wessau after being head of the school there; in 1118 he went to the abbey of Stablo-Madrieh (22 m. s. of Aix-la-Chapelle), and in 1130 became its head; he undertook the reformation of the abbey with success; under Lothar (1125-37) he was called to the court and employed in diplomatic missions between king and pope; in 1137 he accompanied the king to Italy and was chosen abbot of Monte Cassino, but was soon compelled to retire. His influence increased under Conrad III., and his advice

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was sought on all important matters. After 1166 he proposed to devote himself to his cloister, but in October of the same year was made abbot of Corvey. When Conrad entered upon a crusade, he had his son Heinrich made king and placed him under the tutelage of Wiblid. His opposition to Corvey caused opposition there, and even an attempt to murder him. In 1149 he was again sent to Rome, this time with Arnald of Wied; and he was also engaged deeply in the imperial controversies of the time, being part of the time in the field with the army, and often engaged in diplomatic missions to Rome. After the death of Conrad in 1152, Wiblid became adviser to Frederick Barbarossa, whom he accompanied in the Italian expedition. He was by him sent on a mission to Constantinople, 1154-55, and a second time in 1157-59; it was on his return from the second mission that he met sudden death, though whether by poison is not made out. In 1159 his remains were taken to Corvey. His principal and most noteworthy activities were exercised as the mediator between the Church and the Empire, and his death was followed by adversity to both.

WIBLID: A part of a collection of letters is preserved and published in the *Reliquiae sancti Germani*, I, 78 etc., Berlin, 1875. Consult *A. Jansen, Wibel von Stablo und Corvey*, Münster, 1854; *ADB*, xlii, 293 seq.

WICKED OF RAVENNA. See CRUZZANO.

WICKER, v'ral, JOHANN HINRICH: Founder of the Inner Mission (qq.v.); b. at Hamburg Apr. 21, 1828; d. there Apr. 7, 1881. He studied at the gymnasium of his native city and at Göttingen and Berlin. In Berlin he became acquainted with the philanthropist Baron von Kottwitz and Dr. Adlum, the latter a physician who advocated prison reform. After his return to Hamburg Wicker immediately plunged into Sunday-school work, which had been founded upon the English model by Pastor Rautenberg. In this way he gained the deepest insight into the deplorable condition of the poor, and became convinced that the most abandoned children could be helped only by the erection of an asylum. With this his life-work may be said to have begun. His ideal of such an asylum was to have it resemble a village with small houses in which every child should be recognized and educated according to his individuality; it should harbor a family in different groups, the members of which shared life and work as sisters and brothers, each group being guided by an assistant. A respected citizen of Hamburg, Seewald, offered him a small house with garden and field, the so-called Ranken Haus in Horn, a suburb of Hamburg. Hicher Wicker removed in 1853 with his mother and his sister Theres, taking into the establishment twelve most unimproving boys. In the day time they were instructed in practical professions, as tailoring, cleaning, and gardening, and in the evening Wicker taught them reading, writing, arithmetic, singing, and Biblical history. In the course of time the family home was visited after another; girls were also received in special houses. Still more important than his work with the children was his good-making education of helpers not only for the education of children, but also for service among the

people in newly opened fields of labor. From year to year the Ranken Haus became more widely known, more frequently visited, and imitated as a model, and its founder was asked to supply models. As his personal connections and correspondence became more extended, he edited after 1845 the *Freiwilliger Bote aus dem Ranken Haus*. It became the organ of that entire charitable work in the different German Evangelical state churches which received the collective name of Inner Mission (qq.v.) in distinction from the mission to the heathen. A famine caused by failure of crop and destructive floods in Upper Silesia, in 1848 induced Wickers to extend his charitable activity to that region. With eleven brethren he superintended the care of the sick and especially gathered together destitute children. The lasting fruit of his efforts there was the orphan's home at Warschowitz. Long before the revolution of 1848 Wickers had pointed out the dangers which threatened to arise from the demoralization of the masses and the need of the work of home missions, but had proceeded to do less. Only after the catastrophe was it possible for him to bring the associations serving the different purposes of home missions into an organic connection. He took the most prominent part in the first German Evangelical church diet (Sept. 21-25, 1848), which powerfully advanced the spirit of cooperation and faith and awakened hundreds of brave Evangelists to new efforts in the renewal of Christian life among the people. In 1852 King Frederick William IV. granted the teachers of the Ranken Haus the privilege of acting as overseers in the Prussian prison service; and in the following year the Prussian government commissioned Wickers to visit the prisons throughout the monarchy, to investigate their conditions, and to suggest means of correcting existing defects. In this connection he was appointed counselor in the ministry of the interior and a supreme church councillor. In Berlin Wickers founded in 1850 a second institution, the Evangelisches Johanneum; its work to be along the same general lines as that of the Ranken Haus.

Among his most noted writings were *Die Innere Mission der deutschen evangelischen Kirche* (Hamburg, 1840); *Die Bekämpfung der Verbrechen und wilden Sitten* (1855); *Der Dienst der Frauen in der Kirche* (1856). His *Gesammelte Schriften* appeared in 6 vols., Hamburg, 1911-08.

(H. RAUENBERG.)
WICKER: *Biographie* has been written by F. Oldewille, *Archiv für Mission*, 1882-87; G. Schaller, *Archiv für Mission*, 1892-97; G. Pöhlke, *Archiv für Mission*, 1908. Consult also the *Literatur über Innere Mission*; Schaller, in *Kreiszeitung der Inneren Mission*, 1912, pp. 443 seq., 1894, pp. 469 seq., 1888, pp. 312 seq.; F. Rohde, *Formen der Inneren Mission*, *Zeitschrift für Ethik und Kultur*, Philadelphia, 1877; H. Baumg., *Die Innere Mission*, *Zeitschrift für Ethik und Kultur*, Hamburg, 1882.

WICKED BIBLE. See BIBLE VERSIONS, B, IV, 18.

WICKEDNESS: A term which has varied connotations in dogmatics according to its general or individual application. In the former sense it implies the destruction caused by sin in its active aspect (Gen. vi. 5; Ps. xxiv. 29; Jas. xiii. 11; Jer. ii.

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19) and merited condemnation and death (Jer. xviii. 8; xxv. 17; Ezek. xviii. 26; xxxiii. 13). Widowhood is essentially the active aspect of sin, and connotes a false tendency of the reason and the will which is persistent and determined in its course (Jer. ix. 3; Rom. i. 20). It is the self-centered pride in which the natural man identifies himself with his sinful impulses (Gen. vii. 6; I Cor. v. 8), and despite its reprehensibility and condemnation (Ps. xiv. 2; Isa. xli. 1), it is irredeemable (Gen. vi. 7; v. 6, 8; Nah. iii. 10). Naturally the term "widowhood" can be applied in this sense to individuals, since the sinfulness of each man may be regarded either as particular or general, according as penitence is given to personal responsibility or to the universal corruption of sin (Wisd. of Sol. ii. 21; I Pet. ii. 1).

As applied to the individual, widowhood connotes untold delight in the intentional infliction of injury on others (Leviticus viii. 3; Ps. lv. 5), as well as pride at success in working harm (Matt. xii. 18; Job. iv. 3; Col. iii. 8). Ferocity, cruelty, revenge, and calumny are forms in which widowhood is manifested, while destructiveness and malice often receive modification from it.

The nearest classification of sins as those of ignorance, weakness, and malice, current since St. Augustine, finds its justification in the general concept of widowhood, though it is inadequate. Johann Gerhard divided sins into involuntary, or those committed from ignorance and weakness, and voluntary, or those done with malice premeditated. From the point of view of eternal religion, a distinction may be drawn between sins of ignorance and those committed knowingly, the latter being divisible into sins of weakness and of malice, and it is also permissible to distinguish between conscious and unconscious sins as well as between those which are voluntary and such as are involuntary.

(L. LAMON.)

WICKHAM, EDWARD CHARLES: Church of England; b. at Haslemere (7 m. w. of St. Paul's, London) Dec. 7, 1834. He received his education at Winchester College, and at New College, Oxford (B.A., 1856; M.A., 1859; D.D., 1894); was made deacon in 1857, and priest in 1859; fellow and tutor of New College, 1859-73; Wharfedale incumbent, 1873-1875; headmaster of Wellington College, 1875-82; dean of Lincoln since 1884; honorary fellow of New College, 1884 to the present time; elected select preacher at Oxford, 1866-67, 1883-85, 1896-97, and 1901-03. He has devoted much time to the study of Homer, his labors resulting in *Homerus, Works with Commentary and Notes* (2 vols., London, 1874-83); *Openings* (1901), and *Homerus for English Readers, Translation* (1903). He is the author also of *William, College Sermons* (1857); *Notes and Questions on the Catechism* (1892, latest ed., 1899); *Notes on the Prayer Book* (1898, latest ed., 1907); and *Questions in Hebrews* (1910).

WICKSTEED, PHILIP HENRY: English Unitarian; b. at Leeds, Yorkshire, Oct. 25, 1844. He was educated at University College and at Manchester New College, London (A. B., University of London, 1864), and in 1867 entered the ministry; he held pastorate at Taunton (1867-70), Dalkeith

field, near Manchester (1870-74), and Portland Street Chapel, London (1874-87). In 1887 he retired from the ministry, but since 1887 has been a lecturer in the University Extension movement. He has written *Essays on Sermons* (London, 1879); *Alphabet of Economic Science*, t. (1882); *Hebrews* (London, 1892); *The Religion of Jesus and the Religion of Eternity* (1899); *Dante and Giovanni del Virgilio* (in collaboration with E. G. Gardner; 1901); *Studies on Theology* (in collaboration with E. Carpenter; 1901); and *The Common Sense of Political Economy* (1910).

WIDOWS IN THE EARLY CHURCH. See DUALISM, 1-11.

WIDUKIND, wîd'g-kind: Monk of Corvey, historian of the Saxons; d. after 973. Of his life it is known only that he was of Saxon origin, that about 949 he entered the famous Saxon Benedictine monastery of Corvey, and that he wrote three Saxon histories. Before he undertook this work, he worked over existing lives of saints, partly in prose, partly in prose, among them *Passio Thilothei virginis* and *Vita Pauli primi eremiti*, but these compilations are lost. Widukind began his *Res gestae Saxonum libri tres* after 962, and dedicated it to the abbot of Quedlinburg, Mechthild (Matilda), the youthful daughter of Emperor Otto I. The first book begins with the origin of the Saxons, tells of their landing in the country called after them "Saxonia"; their battles with the Thuringians as allies of the Franks, and the conquest of the country. Although the author used some sources as, for instance, Bede's "Church History," he followed almost entirely the popular account which he learned from epic songs. His account is fragmentary rather than continuous and detailed. The first book closes with the death of Henry I, king of the Franks and Saxons (966). The second and third books treat the history of the reign of King Otto I. (969-973). For the earlier period, including the history of Henry I, the work has only secondary value; for the time of Otto I. it is of the greatest importance, but the author knows only the events that happened in Saxony and in the immediate neighborhood of the Saxons. Through a monk, he was little interested in the church and ecclesiastical affairs, which he hardly mentions. Perhaps the chief value of the book is that it portrays vividly the views of a second and sturdy Low Saxon of the middle of the tenth century.

(O. HOLZNER-SOHNLE.)

WIDUKIND: The edition of Widukind's work to be found in the *Frank. Hist.* 122 (Frankfurt, 1891), is a last manuscript; G. W. W. in *MGH. Ser. 1*, 1899, 49-51; and E. A. in *MGH. Ser. 1*, 1904, 100-101. See also *MGH. Ser. 1*, 1904, 100-101. See also *MGH. Ser. 1*, 1904, 100-101. See also *MGH. Ser. 1*, 1904, 100-101.

WIED, HERMAN VON. See HERMAN OF WIER.

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WIGAND, vîgan, FRIEDRICH LUDWIG LEONHARD: German Protestant; b. at Haccou (12 m. n. of Frankfurt) Oct. 14, 1860. He was educated at the universities of Marburg, Leipzig (D.D., 1880), Erlangen, and Göttingen (1879-80); was a member of the faculty of the Lutheran missionary seminary at Leipzig, 1883-87; in 1891 he became private-docent for church history and Christian archeology at the University of Erlangen, and associate professor in 1899; in 1902 he was called to a similar capacity to Marburg, and since 1907 has been professor of church history at Göttingen. He has written *Der Evangelische Missions in der holländischen Kunst* (Stuttgart, 1890); *Die soziale Mission nach Pauli decessu* (Leipzig, 1911); *Eine Wanderung durch die romanischen Kirchenbauten* (Göttingen, 1910); *Das Evangelium nach dem Matthäusevangelium* (Leipzig, 1907); *Erbbücher* (Dallert von Marburg über die Fidei) (1909); *Die Stellung des apostolischen Symbols im kirchlichen Leben des Mittelalters*, t. (1906); *Apokalypse von Egen und die Judentumfrage* (Göttingen, 1901); *Mathurei Veritas* (Leipzig, 1900); *Philippus der Grossen* (Göttingen, 1900); *Das apostolische Symbol im Mittelalter, eine Skizze* (Göttingen, 1904); and is the editor of *Kirchliche Bewegungen der Gegenwart*.

WIENER, HAROLD MARCUS: English Jew; b. in London Oct. 28, 1878. He was educated at Guyville and Collis College, Cambridge (B.A., 1897), and in 1901 was called to the bar by the Honorable Society of Lincoln's Inn. He "defends the Mosaic authenticity of the Pentateuchal legislation and attacks the documentary and evolutionary theories of the origin of the Pentateuch." Besides many other contributions to *Mercer's Theological Bible Dictionary* (London, 1903) and to theological periodicals, among which his "Legislation of Israel and Babylonian" (*in the Journal of the Transactions of the Victoria Institute*, 31) deserves special mention, he has written *Studies in Biblical Law* (London, 1904), *Essays on Pentateuchal Criticism* (Oxford, 1909), and *The Origin of the Pentateuch* (1910).

WIESENER, vîe-er, KARL: German Lutheran theologian; b. at Altenau, near Coblenz in Rheiney, Feb. 26, 1813; d. at Greifswald Mar. 11, 1883. In 1820 he entered the gymnasium at Salzwedel, in 1831 the University of Göttingen, where in 1836 he became rector; in 1839 he became theology lecturer on Old and New-Testament exegesis, and in 1842 associate professor; in 1851 he became professor of Old and New-Testament exegesis at Kiel; and in 1863 professor of the New Testament at Greifswald. In 1870 he assumed the position also of consistorial councillor at Berlin. Beginning his publications with a prize essay published at Göttingen, 1835, he next wrote *Auslegung und Kritik der apokalyptischen Literatur des A. und N. T.* (1839). His first principal work is *Chronologische Synopse der vier Evangelien, ein Beitrag zur Kritik der Evangelien und apokalyptischen Geschichte von Sinneswörter der Terminologie* (Hamburg, 1845); *Die Chronologie der Four Gospels*, London, 1854. Other works which followed are: *Chro-*

logie des apostolischen Schrifters (Hamburg, 1845); *Kommentar über den Brief Pauli an die Galäer* (1850); *Untersuchung über den Jüdenhass, besonders nach seinen Ursachen und seiner Lehre* (2 parts, Kiel, 1860-61); *Beitrag zur richtigen Würdigung der Theologie und der evangelischen Geschichte* (Göttingen, 1869); *Geschichte des Reformations der Kultur der Kirche* (Pommern, bis zur Einführung der Union (Stettin, 1870); *Über Romer vi. 7-8* (Greifswald, 1875); *Die Christenverfolgungen der Kaiserin Julia* (Stettin, 1878); *Über Romer vi. 7-8* (Greifswald, 1875); *Die Christenverfolgungen der Kaiserin Julia* (Stettin, 1878); *Über Romer vi. 7-8* (Greifswald, 1875); *Die Christenverfolgungen der Kaiserin Julia* (Stettin, 1878).

WIFE-HATER BIBLE. See BIBLE VERSIONS, II, IV, 4-8.

WIGAND, vîgan, JOHANN: Lutheran theologian; b. at Mansfeld (60 m. n. of Brunswick) 1822; d. at Liebenau (83 m. n. of Danzig) Oct. 21, 1887. He studied theology at the University of Wittenberg, where he taught Luther, Melancthon, and Crusier. In 1841 he became teacher in the school of St. Lawrence in Wittenberg, but in 1844 returned to Wittenberg in order to complete his studies. In 1846 he became pastor in Mansfeld, and in 1853 at St. Ulrich in Magdeburg, where he was also town superintendent, and took an active part in the theological controversy of the time. With his younger colleague Julius he became one of the most ardent champions of Flacius in his struggle against adiphthong (see ANAPHORA), Majorism (see MAJORS, GREGORY; MAJORITY; CO-TRINITY), and Syncretism (v. v.). In 1860 he went as professor of theology to Jena, where, with Flacius, Julius, and Musaeus, he assisted in upholding Lutheran orthodoxy. In August of the same year he was active as one of the recorder in the colloquy between Flacius and Stuppi. Though not in entire accord with Flacius, on Nov. 25, 1861, both he and Flacius were expelled because of their opposition to the Philippists (v. v.). Wigand returned to Magdeburg until, in 1862, John Albert and Ulrich of Meissen called him as superintendent to Wimar, but he was recalled by Duke Johannes Wilhelm to Jena in 1868. He again became involved with Flacius in the controversy on hereditary sin and written between Flacius and the theologians of Jena followed. Meanwhile Wigand enjoyed the favor of the duke, at whose request he undertook a church and school visitation in Thuringia and accompanied him in 1870 to the Diet of Speyer, but on the death of the duke in 1873, Wigand and Hoeslianus were deposed by Elector Augustus. They went to Brunswick, where they were received by Duke Julius and Maria Christina, and Wigand became professor of theology at the University of Königsberg. In 1876 he was elected and consecrated bishop of Pommern. But a controversy soon broke out between Hoeslianus and Wigand because of Hoeslianus's statement that Christ is omnipotent, omniscient, etc., not only concretely, but also that the humanity possesses the same attributes. Hoeslianus was deposed on May 5, 1877, and Wigand was entrusted with the administration of his bishopric as that he administered two bishoprics until his death. In Prussia not until 1881 were the followers of Hen-

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country had been involved in war with Holland and France; public expenditure had risen alarmingly. On the other hand, certain of the laws against the Roman Catholics had been repealed, and Clive had founded the English dominion in India, which Warren Hastings was following brilliantly in his footsteps. Though professedly opposed to the North ministry, at first Wilberforce voted with it on certain secondary measures. In 1792 the younger Pitt came into power, and thereafter, with but brief intervals, stood at the head of affairs till his death in 1806. Pitt and Wilberforce were contemporaries at Cambridge, they became friendly during the parliamentary election of 1790, and soon after they became close and intimate friends. In general Wilberforce supported heartily the liberal and reformatory policy of the minister, especially during the penitentiary period. Yet he was never a blind partisan, and at times worked and voted against his friend—most notably, he opposed English participation in the war with France in 1793 and succeeding years, and in 1805 supported the impeachment of Lord Melville for financial irregularities as treasurer of the navy. Measures which interested him personally in his earlier parliamentary career concerned reforms in the criminal law and the conduct of elections. After the session of 1796 Wilberforce retired to the country to meditate and form plans. One outcome was a society for the reformation of manners, known popularly as the "Proclamation Society" from a royal proclamation against vice which the founder secured in June, 1797. The society instituted proceedings against blasphemous and indecent publications, and Wilberforce was long active in its affairs. At this time, furthermore, he enlisted against slavery. It is true that his interest had been aroused earlier; and the agitation against the slave-trade, started by Quakers and others, had already made progress. But the greatest advance yet attained was made when, in 1787, Wilberforce came forward as the parliamentary leader of the cause. Probably no other man in England was so fit for the post. In the struggle which followed and lasted for twenty years he was ably seconded by Pitt, Burke, and Fox. One measure after another culminated in the abolition of the slave-trade of which England had enjoyed a monopoly since the Peace of Utrecht in 1713) failed to become law because of the opposition of the planters, the West India merchants, and many good people (including the king) who looked upon slavery as a natural and scriptural institution, not to be lightly interfered with. The opposition forced to the front by the French Revolution, with the slave insurrection in St. Domingo in 1791, interposed obstacles during the agitation. But in 1802 a parliament was elected which reflected new conditions and an aroused public opinion. A bill abolishing the slave-trade was passed by both houses of parliament in Feb., 1806, and received the royal assent on Mar. 23 of the same year. The "African Institution" was then founded to see to the enforcement of the law, and the work for the suppression of the slave-trade in other countries. Through it, by further measures in parliament, by personal appeals and exertions and the expenditure of money,

Wilberforce continued to work for the negro race. He had been one of the founders of the colony of Sierra Leone in 1787. In 1823 he issued an *Appeal to the Religion, Justice, and Humanity of the Inhabitants of the British Empire on Behalf of the Negro Slaves in the West Indies*, which was followed by the formation of the Anti-Slavery Society. These days before his death he had the satisfaction of learning that slavery was abolished in British dominions. He supported Catholic emancipation and spoke in its favor in parliament in 1813. In the renewal of the charter of the East India Company in the same year, he saw an opportunity to "introduce Christian light into India"; the foundation of the bishops of Calcutta was the result. In 1815 he spoke for the corn bill. Among the societies which he helped to found, support, and direct were one for "Bettering the Condition of the Poor" (1796), the Church Missionary Society (1793), and the Bible Society (1803). In 1798 he granted an annuity of £400 to Hannah More (whom he had known since 1787) as a help in her good works. He was a conspicuous member of the "Clapham Sect" of Evangelists. He was ever generous (and not always wise) in the dispensation of charity, and by his gifts and lavish hospitality even inspired his fortune. The position which he won and retained, however, in the hearts and minds of his countrymen was compensation. Personally attractive and winning, broad and quick in his intellect, kindly and simple in life, free from the grossness which disgraced so many public men of his time, he lived respected by friends and foes alike, and at his death was buried in Westminster Abbey. It has been said that he was regarded as the authorized interpreter of the national conscience." Besides the *Appeal* already mentioned, he published a few speeches and addresses, a book on the slave-trade (1806), and *A Practical View of the Present Religious System of Professed Christians in the Higher and Middle Classes of this Country, Compared with Real Christianity* (1797). Seventy-five hundred copies of the work last named were sold in six months, and there were fifteen editions in England by 1824 and twenty-five in America. It was translated into French, Italian, Spanish, Dutch, and German. His *Family Prayers* were edited by his son Robert in 1831; his *Correspondence* by R. L. and S. Wilberforce (2 vols., 1841), and his *Private Papers* by A. M. Wilberforce (1857). Bibliography: Besides the *Correspondence and Private Papers* cited above, the principal sources in the *Life* by his son Robert (4 vols., London, 1831), and the *Life* of the same author: J. J. Hurley, *Portrait Sketch of Wilberforce*, London, 1841; *Reminiscences of the Life of the Rev. William Smith*, Boston, especially in 1-178, 3 vols., in 1840; C. D. Brown, *Reminiscences of the Rev. William Smith*, in *Chapman*, 2d. ed., 1860; J. C. Gilchrist, *William Wilberforce, and Private and Public*, 1867; J. Dobson, *Wetter in Antislavery Biography*, 3d. ed., 1867; F. F. Farr, *Life of the Lord of the Rev. William Wilberforce*, in *Smith*, 1873; J. Strang, *William Wilberforce*, London, 1880; G. G. Bennett, *William Wilberforce*, London, 1880; G. G. Bennett, *William Wilberforce*, London, 1881; E. S. P. Wood, *Life of Lord and Lady Wilberforce*, in *Smith*, 1887; *The Good and Great Man*, New York, 1896; and much of the literature on slavery.

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WILBER, JOHN. A noted minister of the Society of Friends, b. at Hopkinton, R. I., July 17, 1774; d. there May 1, 1856. He came into prominence in 1826 by opposing Joseph J. Curry (q.v.), an English minister, who, he claimed, was exalting the letter of the Bible against the inward light. His own Meeting sustained him, but the New England Yearly Meeting was opposed to him and to depose him from the ministry, joined his Monthly Meeting to another which had a majority against him. In this manner he was disowned by Friends; but a considerable number of his sympathizers separated from the main body and formed a separate Yearly Meeting which still exists. A number of Meetings in different parts of the United States which held similar views became separated from the larger bodies of Friends about the same time, and have been designated by the name "Wilburites" (see *Friendship*, Society, in, 1, 7). John Wilbur published certain polemical pamphlets during his life, and his *Journal and Correspondence* appeared after his death (Providence, 1856). Bibliography: F. E. Turner, *The Quakers*, pp. 247, 300, 301; London, 1891; *American Church History*, xii, 344-72; New York, 1894.

WILBERDORP, vliedeb, GERRET; Dutch Protestant, Old-Testament scholar; b. at Amsterdam Sept. 9, 1855; d. at Leyden Sept. 4, 1911. He was educated at the University of Leyden (D. D., 1880); was pastor of the Dutch Reformed Church at Helvoet, near Alkmaar (1881-84); became professor of Old-Testament exegesis, literature, and religion at the University of Groningen (1884), where he was rector (1897-98); went to Leyden in a similar capacity (1907). In theology he was "historico-critical," holding in God's particular revelation given to Israel." He wrote *De waarde der spraken*, *Exegese van Genesis* (Leyden, 1880); *De profet Micha en zijn betekenende voor het verstand der profeten onder Israel* (1884); *De profet onder Israel in hare grondwetstele naar christendom en jodendom* (1884); *Het ontstaan van den konink van Ouden Verbooden* (Groningen, 1889; 4th ed., 1902); *Eng. transl.* by B. W. Bacon, *The Origin of the Canon of the Old Testament*, London, 1903); *De letterkunde der Ouden Verbooden naar de zijden van hare ontstaan* (1888, 3d. ed., 1903); *Levenskarakter en beproeven van het historisch-kritisch onderzoek der Ouden Verbooden* (Utrecht, 1907); the volume on *Prophets, Ecclesiastes, and Esther* in *R. Mar's Exegetisch woordenboek van allen Verbooden* (Dresden, 1897-1908); and *Zakendoms en Volksleer* (Groningen, 1908).

WILDENSPACH, vliedens-pach, CRUCIFIXION, THE: An event which took place in the hamlet of Wildenspach (about 6 m. s. of Schaffhausen), east of Zurich, Switzerland, Mar. 15, 1823. The deed is partially explainable from the religious ferment caused quite widely in Europe by several series of events, such as the Napoleonic wars, the German wars for freedom, the lingering effects of the French Revolution, the famine years of 1816-1817, and the celebration of the Reformation, which in the region named took place in 1813. A sort of revival, attended by violent physical convulsions and other like phenomena, involved the district and

induced singular experiences and led to singular beliefs in numbers of cases. In the hamlet of Wildenspach, consisting of about twenty houses, lived a well-to-do family named Peter engaged in agriculture, in which there were one son and two daughters, one of the latter married to a shoemaker and farmer named Johannes Moor, of the neighboring village of Oettingen. The youngest child was Margareta, born in 1794, unusually gifted mentally and spiritually, and from an early age very pious. She became the favorite of the family and neighborhood, and was expected to develop into something extraordinary. She, however, developed chronic phthisis, and seemed destined to an early death. But one day at noon during her illness, while in her father's vineyard, she had a vision of an angel who showed her a book in a place about an hour distant from her home which was to cure her. She found the book, distilled from it a tea which she drank, and found herself restored. In thankfulness she dedicated herself to God, became associated with pious persons, attended with her brother-in-law Moor the assemblies of the Herrnhut Brethren, began to preach, and conceived that she had battled with the devil and evil spirits. She came into connection with Barbara Juliana von Krudener (q.v.), being accompanied by her brother-in-law and her sisters Elizabeth and Susanna, and she came to have the opinion that the events of the period presaged the imminent end of the world. A new influence upon her at this time was the monotheism and opinions of Jakob Gans, a man of lowly birth and moderate equipment, vice of Bontheb the nation of Zurich, and a promoter of revival type. He had developed the theory that in order to attain immortality in real change was necessary in man's life, but that there was needed simply a development of the good in man which had been latent but not lost. His watchword was: Not Christ for us, but Christ in us. The Church was Antichrist since Christ had not acted in it. Its such Christian Christ must fight Satan, suffer, die, and rise again. Under that influence Margareta deserted the association of the Brethren and preached at home. In a vision she found herself before the throne of God, saw there the Father and the Spirit surrounded by angels, patriarchs, Elijah, and the apostles; but she was not there, and God told her that the Son was to live, suffer, die, and abide in her; she also looked into hell, where she saw thousands of poor souls whom she was to save. Through Gans a certain medicine shoemaker named Moor, a married man and a father, was supposed to receive in his house Margareta and her sister Elizabeth, where they remained inactive for a year and a half, while to Moor was revealed that with Margareta he was to enjoy a spiritual love and was to be transported to heaven. The two sisters returned home Jan. 11, 1823, after Margareta had given birth the night before to a daughter by Moor—as Margareta stated, altogether unexpectedly to her, therefore by God's doing. She declared that she must prepare for the great event which was to happen, and therefore undertook to more visit and remained at home inactive. On Mar. 15, she assembled her relations to fight against the devil for

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the salvation of many lost souls. From morning till night they beat the walls and the floor of the house, crying out in supplication against the devil; the next day the same was done, until the house was weakened, parts of partitions fell, and the police interfered. The next day Margareta declared that to complete the victory blood must flow, obtained from her sister's statement of willingness to die, and then smote her sister to death. She told the maid that on the third day she would raise her sister from the dead. The final revelation was to the effect that Margareta must herself die, and she commanded the maid to strike her, which was done with a knife on neck and forehead. Margareta had the blood received in a basin with the words: 'New will I be saved and born to heaven.' She then commanded the maid to cry out, and when the latter demurred, asked whether she was unwilling to do God's work in order to prevent souls from remaining unsaved. She threw herself on the bed while the maid drove nails through feet, hands, elbows, and breast, Margareta giving no sign of suffering and promising to rise on the third day. The end came when a knife was driven through her head. Until the following Tuesday all awaited the predicted resurrection, when the father reported the death, and all concurred with him in eulogy. The authorities made a thorough investigation, examined the participants with terms of imprisonment ranging from six months to sixteen years, and had the house torn down with the command that the spot remain uninhabitable.

This strange occurrence has been widely debated and attributed to various causes, including vulgar glory, spiritual pride, and the like. But the case is understood as that of a weak and hysterical girl with an extraordinarily active mind, which the religious credulity of the times aroused to unusual conceptions; the effect of the mingling of her own experiences with the death of her sister, together with the effect of her preaching and the leadership yielded to her by the church which held her sufficiently to explain the process by which Margareta Peter was led to her astounding course. It is to be added that the participants in the events received their sentences and punishment in the sense of a martyrdom.

(Comp. PARACLETIC)

WILFRID (WILFRITH), SAINT: Bishop of York; b. 644, at Goudfeld (70 mi. n.e. of London), Northamptonshire, Oct. 3 (or 12); of Plummer's Bede, ii, 228, 230. He was the son of a Northumbrian thane, and was educated at Lindisfarne, where he won esteem by his diligence and unusual qualities; after spending a year at Canterbury, he accompanied Benedict, Bishop of Rome in 655. He was at Lyons, 652-658, and received the Roman tonsure there from Archbishop Agnesmund. Returning to Northumbria about 660, Alchfrid, king

of Deira (son of Oswy, king of Northumbria), made him head of the monastery at Ripon in 661. He was ordained priest in 663. In 664 he spoke for the Roman party at the Synod of Whitby (57 mi. east of Colman and the Celtic party) and prevailed. Alchfrid then secured Wilfrid's election as bishop, with his see at York, where there had been no bishop since the departure of Paulinus (c. 625). He went to Gaul to be consecrated late in 664 or early in 665, and when he returned, in 666, finding that Oswy had installed Coenwulf (c. 655) in his place, retired to Ripon. His returned episcopal functions in Merca and Kent. In 669 Theodow, archbishop of Canterbury (see TARSONUS or TARSUS), insisted him in his bishopric. By upholding Etheldred, queen of Northumbria, in her claim to become a nun, he gained the ill-will of King Egfrid (see FRITHSTAN, SAINT). In 678 Egfrid and Theodow undertook to divide his bishopric without consulting him. Wilfrid resisted, and made the first appeal by an Englishman to Rome. On his way thither he spent the winter (678-679) in Frisia, where he preached to the heathen and baptized many. At Rome he attended the synod held in March, 680, against the Monothelitic heresy. His appeal was successful; but, when he came back to England, Egfrid put him in prison for nine months, then forced him to flee to Merca, Wessex, and finally to Rome (681), the one English kingdom where people were still heathen. He converted them, after he had relieved their need in a severe famine by teaching them to fish. Later he introduced the Gospel in the Isle of Wight, thus completing the christianization of the English. Meanwhile his rights and claims were wholly ignored in Northumbria. In 686 he was reconciled with Theodow and returned to York. But he quarreled again with the king in 691 and went to Eborac of Merca, who made him bishop of Leicester. Again he pleaded his cause at Rome in 704, making the journey thither on foot, notwithstanding his seventy years. He returned to England in 705, and was restored to his bishopric of Hexham and the monastery of Ripon.

Wilfrid's energy in introducing the civilization of the continent caused opposition among the nobles of Angles and Saxons, while his appeals to Rome aroused political animosity. He was weakly and lived magnificently, as befitting his station, and thus he incurred envy. His life was troubled, and he has been called haughty and worldly; but there is abundant evidence that his character was lovable. He is described as a singularly attractive youth, and he made warm friends everywhere in his travels; at home his monks and clergy stood by him devotedly, while his missionary zeal, proven in Frisia and South England, is noteworthy. His services to his country and church were great, and he is justly classed among the foremost of English churchmen. He perceived that what was most needed was to introduce the arts and learning, and to this end he labored at the cost of much personal suffering. He had constantly in his retirement masses of students and other artisans, whom he employed in building churches and monasteries. He gave his cathedral church at York a new roof covered with lead, put glass in its windows, plastered its walls, and cre-

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restored the altar. He built a basilica at Ripon with columns and porch, and a grand church at Hexham. For the former he provided a copy of the Gospels in letters of gold on purple vellum, and placed it in a richly adorned case. He made the church service more solemn and dignified, and reestablished, if he did not introduce, the Benedictine rule in the English monasteries.

WILKINS, GEORGE: Church of Ireland; b. at Dublin July 27, 1838. He was educated at Trinity College, Dublin (B.A., 1859; M.A., 1864), and was ordained deacon in 1861 and ordained priest in 1864; he was made a fellow of the college in 1861, junior dean in 1869, and tutor and junior professor in 1863. Since 1860 he has been professor of Hebrew in the University of Dublin, where he was classical lecturer and examiner in 1862, divinity lecturer in 1868, and university preacher in 1868. He has written *The Growth of the Hebrew Poem* (London, 1880); has contributed the volume on Deuteronomy to *The Temple Bible* (1902); and has edited part of the book of Genesis (ibidem, iv, vii-cv) in unannotated Hebrew (1905).

WILKINSON, GEORGE HOWARD: Primus of the Scottish Episcopal Church, and bishop of St. Andrews, Dundee, and Dunblane; b. at Ormrod House, Durham, England, May 12, 1825; d. at Edinburgh Dec. 11, 1907. He was educated at Oriel College, Oxford (B.A., 1850), and was ordained deacon in 1857 and ordained priest in 1858. He was curate of Kemington (1857-60), parson of Great Seaham Harbour (1859-63), of Auckland, Durham (1863-67), and of St. Peter's, Great Windmill Street, Westminster (1867-70), and vicar of St. Peter's, Pauline (1870-83); honorary canon of St. Peter's in Trinity Cathedral (1878-83), select preacher at Oxford (1879-81), and proctor of the diocese of London (1880-83). In 1883 he was consecrated bishop of Truro, whence he was translated, in 1892, to the diocese of St. Andrews, Dundee, and Dunblane. In 1904 he was chosen primus of the Episcopal Church in Scotland. Among his publications social meth-

odism may be made of his *Instructions in the Divine Office* (London, 1871); *Instructions in the Way of Salvation* (1872); *Lesser Lessons* (1872); *His Duties and Helps in the Discharge of the Episcopal Life among Clergy and People* (1880); *Holy Week and Easter* (1880); *The Constitution of the Land* (1883); *The Communion of Saints: A Help to the Higher Life of Communicants* (1883); *Some Lessons on the Episcopate* (1886); *The Heavenly Vision* (1900); and *Practical Clergy, Selected Sermons* (1900).

WILKINSON, THOMAS EDWARD: Anglican bishop for Northern and Central Europe; b. at Bury St. Edmunds, Suffolk, Dec. 28, 1837. He was educated at Jesus College, Cambridge (B.A., 1859); was ordained deacon in 1861 and ordained priest in 1862; was curate at Caversham, Suffolk (1863-64), and Rishingshall, Suffolk (1864-70); was consecrated bishop of Zealand in the latter year. He traveled extensively in his retirement, and in 1874 visited Transvaal, his tour resulting in the creation of a new African diocese. He resigned his see of Zealand in 1876; was rector of Chesham, Cornwall (1878-82), was chosen in 1880 to be bishop-nuncio for London for North and Central Europe, his jurisdiction extending over Norway, Sweden, Denmark, Holland, Belgium, France, Switzerland, Germany, Austria, and Russia. He has also been rector of St. Catherine's Coleman, London, since 1888. In addition to preparing a full translation of selections from *Pliny's Ancient and Modern* (Paris, 1874), he has written *A Suffolk Boy in East Africa* (London, 1875); *A Lady's Life in Zealand and the Transvaal* (the journal of his late wife; 1876); *Does England wish her Foreign Colonies to grow up African?* (1884); *Emigration: the true Solution of the Social Question* (1884); *Seen: the story of a Missionary* (1886); and *Twenty Years of Continental Work and Travel* (1906).

WILKINSON, WILLIAM CLEAVER: Baptist; b. at Westford, Va., Oct. 10, 1833. He was educated at the University of Rochester (A.B., 1857) and Rochester Theological Seminary, from which he was graduated in 1859; in the same year he was ordained to the ministry; was pastor of the Second Baptist Church, New Haven, Conn. (1859-61); acting professor of modern languages in the University of Rochester (1863-64); pastor of Mount Auburn Baptist Church, Cincinnati (1865-66), but was compelled by failing health to retire from the ministry, and opened a school at Turpentine, N. Y.; he was professor of homiletics and pastoral theology in Rochester Theological Seminary (1873-81). He was then engaged in literary work until 1892, when he was appointed to his present position of professor of poetry and criticism in the University of Chicago. He was prominent in the Chautauque movement, being one of the founders of the Chautauque Literary and Scientific Circle and dean of the department of literature and art in the Chautauque School of Theology. He lectured at Crozer Theological Seminary and Drew Theological Seminary in 1900, and at Baylor University in the following year. Among his writings, which include numerous text-

books for Chastausan course, special mention may be made of The Dance of Modern Society (New York, 1938); A Few Lives in the Field of Life and Letters (1974); The Baptist Principles (Philadelphia, 1887); Eileen Arnold as Pastor and Paganism (New York, 1886); The Epic of Sord (1889); The Epic of

Paul (1897); The Epic of Moses (1905); and Modern Masters of Pulpit Discourse (1905); Good of Life and Other Little Essays (1910); and Jesus Before: a Vindication, and other historical Essays (1911). His poems have been collected in five volumes (New York, 1900).

WILL, FREEDOM OF THE.

I. Biblical. II. Historical. III. Analysis of the Problem. IV. Supplement. V. Conclusion and Future.

Epictetus, in spite of his stoic philosophy and his doctrine of blind fatalism, advanced the sense of freedom, perhaps as a postulate of happiness. Augustine, and Aristotle consented to baptize the freeness of free moral practice to mere understanding. The doctrine of the Sophists that man is the measure of all things favored freedom. The Stoics emphasized the independence of man from external influences, but at the same time held to the fictions of the basic character. The problem how to reconcile freedom and necessity they tried to solve by the use of the Stoic conception of providence and by moral education for voluntary submission to the cosmic purpose. The Neoplatonists distinguished between the servitude of the sensual life with its imagined freedom and the contemplative transport of the soul to participation in the divine life. Plato taught that virtue succeeded was free to every one. Whoever chooses it, chooses life, to which he then is attached of necessity; and not God but the individual is responsible for an evil destiny. This became the basis for the predestination of Origen. Interesting were the distinctions of Aristotle: (1) between the free and the necessary; (2) the indifferent man, not perceived as necessity and not taking place by design; (3) the free act under involuntary circumstances; (4) the purpose ripening from rational premeditation; (5) the future subject to decision in contrast with the past as apparently the result of necessity; and (6) in double contrast with necessity the contingent and the free volitional, both involving alternative possibilities. An ascending series is thus formed as follows: (1) necessity to nature, (2) partial freedom, (3) nature freedom but with unripe judgment, and (4) deliberate design with ripened judgment. Enlightened freedom is a goal, only to be reached by practice, and every man is responsible for his own acts. Plato and Aristotle coined the terminology for the future. From the time of Boethius the Christian influence prevails in speculative philosophy. Only the personal God is free; will is equipped with unimpeded change. According to the Greek Fathers freedom of will formed the central characteristic of the divine image in man. But between this divine gift of the good and human independence there is only a formal difference: on the one hand, the independent freedom of choice is to be considered a gift of God by creation, and the goal or complete conscious conformity with the divine will, as a purposive human object; on the other hand, the Prædicta, beginning in moral development seems man a matter of human freedom, and the providential consequence more a matter of divine concern. The human subject, exercising the primal gift of God in choosing the good, happens to be, at the same time, in conformity with the will of the giver, God. According to Chrysostom (q.v.), choice and desire belong to man, the fulfillment to God. According to Alexandria (q.v.), Adam was only "adapted for virtue," not "perfect"; without free consent there is no salvation; self-determination is the nature of the soul. Cyril of Jerusalem (q.v.) remarks that grace needs a willing-

ness to believe as the stylus requires the hand that writes. Gregory Nazianzen (q.v.) comments on Rom. ix, 16, stating that "not merely human will" was of more importance than "willing and running." The Antiochians (see ASTROPH, SCHOOL) thought that faith and faithfulness were wholly matters of self-resolution, in spite of the grace of providence. Gregory of Nyssa strongly emphasizes objective purpose as independent volition. Origen's predestination, the doctrine of the pre-temporal fall, only offers a peculiar expression to the conviction of individual self-determination. The typical representative of extreme indeterminism was Isaac of Antioch (c. 490). According to him the freedom of the soul rests upon freedom, even regeneration is the personal act of man. Man in his freedom ranks higher than the angels and is more free than Satan who lacks the power of emotion, although his will is capable of taking up every concept of evil. On the contrary, man, by moral discipline, may intensify his moral power to a prodigious perfection. However, this virtue of moral independence, by which man resembles God, is not by nature but grace. The Greek position transmits itself to the Pelagian controversy, except that it blunts the assertion of freedom by emphasis on grace. The analogy of the physician and the free acceptance of his remedies by Origen and Clement returns in Semi-Pelagianism (q.v.). In the West other motives enter with the Biblical, corresponding to the stern sense of Roman law, the Stoic basic necessity, and the Platonic-Manichaean dualism with the consequence of the Pelagian doctrine of the hereditary corruption of Patristics; man, of the exclusiveness of grace, and Pelagian the necessity of a vicarious atonement. Controversy. The line of thought becomes more archaeological than anthropological. Tertullian (q.v.) admits, beside the omnipotent freedom of God, limited human freedom; but holds that human volition, in so far as it is good, is the work of God. Cyprian (q.v.) assumes that grace is received in proportion to the "capacity of faith" offered by man, but prepones everything over the latter, as determined in God's will. Ambrose perceived that the idea of freedom lies in the conception of obsolescence as well as in that of transgression, but emphasized that the efficient work of redemption demands the initiative of God. The first scientific discussion of the problem of the will within the history of the development of the Christian dogma was occasioned by the Pelagian controversy (see PELAGIUS, PLAGIACI CONVERSATIONS). Pelagian and Cölestine were offended by Augustine's formula of prayer: "Give what thou commandest and command what thou wilt"; because of the apparent admission of all human freedom. The Council at Ephesus (451) consented to the rejection of the Pelagian doctrine as to which man also after the fall retained the capacity to choose the good, since man has kept some commandments while Adam kept none; and without the freedom of good or evil there can be no imputation of guilt. Conscience, it maintained, shows a certain sanctity of the nature made by God, from which issues responsibility. Sin is not nature, for man shall do the good; therefore is evil: but it is a



"contingency" which consequently may disappear according as the will decides. Man has a free will, which Pelagius estimated merely as a divine gift, not an ideal factor of the good. In the judgment of Pelagianism, in its first stage, the views of Augustine should be borne in mind which served as a criterion and was the product of three unclouded motives; namely, miracles of Pelagius and his disciples, Manicheistic views, and the overmastering interest of the Church upon his mind. While Pelagius dwells upon the logical side of formal freedom, Augustine naturally takes the religious side of real freedom (power to do good), without, however, leaving clear of the other. Some Pelagians distinguished between the *acta*, more or less free, of the inclination toward the good; one person aims with conscious longing the grace not yet effective in him, another is suddenly overruled and possessed by preventive grace without his own action. Each is free to resist grace, and no one is (according to Augustine) morally dead, no one (according to Pelagius) morally sound, but all are morally diseased, and as the diseased man turns to the physician, the sinner must, of his own free will, offer himself to grace.

Medieval theology on the whole did not materially advance beyond the patristic state of the problem. According to Bernard of Clairvaux (q.v.), free will remains also after the fall, weakened, to be sure, but intact. Only with violence itself free freedom would cease. "Remove grace, and you have nothing left; remove grace, and you have nothing that Catholicism could be saved." Anselm (q.v.) rejects the judgment that the depraved are free only to do evil (Augustine), but censures also the presumption that the freedom to do good was as unimpaired as that to do evil. True freedom is a divinely given power to preserve divinely given virtue. Preventive grace gives the power, subsequent grace aids the will to keep it; but also this will is a gift. Thomas Aquinas (q.v.), in an anti-Pelagian manner, declares that man's free will is the very beginning of virtue is the work of God. Duns Scotus (q.v.) reverts decidedly to the Pelagian mode of thought. As God the type is free, so also man, his image; it was the purpose of the Creator that man as will should be absolutely free; that the deed only, not the volition, should be subject to external necessity. Wiling in the original essence, he teaches, like Schelling and Schopenhauer; to go back further to a causality beyond will would be absurd. Albert the Great (see Alexander Macdonald) held that by grace virtue is established in the believer, but the decision whether to follow virtue or its opposite, belongs to the hegemony of the will. The greatest opponent of the nominalistic doctrine of freedom by Thomas was the wholly determinative Thomas Bradwardine (q.v.), succeeded by Albert of Halberstadt. The mystics produced the dual consciousness, the logical result of such a determinism; namely, that in a will of God and therefore not really free, and that the will of man and the will of God merge into a mystic unity. A revolutionizing influence on the doctrine was the mystic philosophy since Descartes, especially of Spinoza, Leibnitz, and Kant. In spite of its, every points of view, the pre-

Kantian philosophy does not get beyond the older forms of conceptual construction and analysis of a problem. The substantialism of Luther and the Pelagian variance between Luther and Melancthon, then, did not move the problem, inasmuch as the interest was soteriological. Vital for Luther was it, in throwing all weight upon trust in divine grace, to emphasize the impotence of the natural will. Salvation depends wholly upon the will of God. Although that pronouncement of the death of free will prevailed even until the adoption of the Formula of Concord (q.v.), yet the open problem revived from time to time, and in reaction against the hyper-Lutherism, Martinus Flacius and Nikolaus von Amsterd (q.v.), the orthodox Lutheran put forth the doctrine of the "freedom of faith," mediating between the demands of faith and the moral consciousness, which is not proof against logical metaphysical objections was yet psychologically true. God predestinated for salvation those whose faith he foresees. All salvation is of God, but faith conditions its appropriation, and in faith the admission of the will is more essential than the knowledge of grace and of being passively apprehended by it. The Socinians (see Socinus, Faustus, Socinianism) presented such a combination of omniscience and human freedom, that God seemed like a wise pedagogue not willing to scrutinize free human activity too closely. According to Calvin, omniscience is absolute. Adam had to succumb to the "hidden decree"; he was free only from external constraint. Also in evil man God effects to will and to do according to his pleasure, and it is inherent in this universal purpose that the large majority should perish to glorify his justice. In order not to make God the author of evil, the Augsburg Confession (q.v.) removed the cause of sin into the "will of man, which, if God will not aid, turns from God." The question, why God, by not aiding the will, permits the victory of the evil propensities, remained unanswered. A certain freedom to do good was, however, admitted by postulating "evil justice" over against "spiritual justice." The synergistic controversy gave rise to the opinion that the will might contribute a minimum to salvation. In the later editions of his *Loes Mittheilungen* had declared that three causes cooperate in conversion: the Word, the Holy Spirit, and human will, in so far as it does not resist, but assents. The Formula of Concord concluded with a mediating position, that will has a certain "locustive power" such as going to church to hear the Gospel, but in the reception of grace it is absolutely inactive, since in consequence of universal sinfulness there is left "not even a spark of spiritual power"; "so that man from himself and by himself can not even take the offered grace. The only thing that he can do is to receive it."

Reid Deeserter (q.v.) declared that nothing is so evident as the certainty that human thought and action rest upon free will and that freedom belongs to the nature of the will, since will is nothing else but freedom of choice. This freedom means the non-determination by external secondary causes; from the viewpoint of God, every thing must be de-

pendent upon him. Human reason is influenced by will; its judgments are modified acts of will. Error of reason must be ascribed to the will.

6. Modern unity affirmations. The capacity to affirm or deny, however, is merely categorical; the will unceasing to reason is higher. The former, or merely unbiassed inclination between motives, is really lack of freedom since it rests upon defective power of judgment. Clear insight into the practical enables weaker subjects to independence from passions. Nicolas Malebranche (q.v.) called will the natural inclination of the mind toward the good; it is always without compulsion, spontaneous, but not always capable of indifferently taking the alternative. Impulsion and active receptivity and spontaneity, are respectively identified. Spinoza (q.v.) represented absolute determinism; free will is a delusion due to a failure to comprehend the absolute cause. Leibnitz (q.v.) defines freedom as self-determination in accordance with understanding, the product of which is inclination, not necessity. Free will is to be compared to the magnetic needle obeying its own inherent laws. A freedom of necessity would not be free will but willfulness. To apply the law of causation to the will would be to insert in voluntary subjectivity a retrogressive infinity. The English and French empiricists of the seventeenth and eighteenth centuries culminated in absolute materialism, most pronounced in the *De la nature* (1746) of J. B. R. Robinet. David Hume, theoretically concerned with a destructive criticism of the idea of causation, acknowledged an antipathy against the judgment that human willing is determined. On the other hand, conduct can not be the necessary resultant of the ego, since the unity of the ego is only concluded from a series of reciprocal functions. The solution is evolved in skepticism; if accidental, then conduct is irrational; if causally determined, then it is not one's own but another's, a thesis which is untenable. Joseph Priestley (q.v.), following David Hume, represented the physiological determinism, deriving all psychical phenomena from physiological agents antecedent; yet he consistently maintained the immortality of the soul. According to Kant, causal necessity issues a priori from pure reason, which legislates upon nature. In his practical philosophy, he proceeds to demonstrate that what was before considered freedom, the capability on the part of the empirical ego of alternative choice, was only an apparent freedom. Empirically, as sensual beings belonging to the world of phenomena, men are determined in their future actions the same as everything that is causally determined, because the empirical ego belongs not to the world of reality but of phenomena, which is subject to the a priori law of causation. This is predicated of the transcendental ego or soul noumenon, which also affirms in practical ethical decisions, by synthetic judgment, the categorical imperative "thou shalt." With this also freedom is absolutely given; "thou shalt, for thou shalt." Logically the conscience or moral law is primarily given; but ethically and metaphysically this freedom is the first implication, since by a "practical syllogism" it is deduced as the adequate ground of the moral imp-

ulse. Since the time of Kant there is therefore no longer any contradiction between identification with the causal complexity of nature and the consciousness of ethical, religious freedom; and the value and intransigence of later treatments depend upon their attitude positively or negatively toward Kant's system.

In the philosophical development of the idea of freedom after Kant four different types may be distinguished: (1) According to F. W. J. Schelling (q.v.), *Eifer des Willens der menschlichen Freiheit*, (1859/1881), freedom of the will proceeds from the separable coexistence of light and darkness, i.e., from the possibility of good and evil, in distinction from the inseparable divine identity.

(2) From it results the contradiction between nineteenth century necessity and freedom, as well as their unity, which is the subordination of the finite to the infinite, and which will resolve the despair of the practical reason by personal recourse to the divine, or the incarnation of God. (3) J. F. Herbart strictly distinguishes between the metaphysical "fictum" of freedom which he denies, and the idea of "inner freedom." Schopenhauer's position approximates that of Herbart, making the will a mode of thought, and freedom independence over against causality as collectivity, without the subordination of effect to cause. (4) The Hegelian school maintained that freedom is implied in the rational will. But more important than formal free will is moral freedom, which, according to the degree of its development and perfection, is determined by the truth of its content; and in its last stage, where it, since absolute rational knowledge of the absolute rational purpose, is identical with the will of God; where will and the object, volition and duty are one, freedom and necessity are no longer distinct. (5) Arthur Schopenhauer taught that "necessity is the kingdom of nature, freedom the kingdom of grace." Grace comes immediately from outside and has not the least in common with the law of cause and effect. The empirical man can do what he would, but he can not will what he would; he can not change himself; it is determined. Only by the total, radical negation of the will to live, salvation may be attained. This negation, however, does not result from philosophical reflection, but, momentarily, upon an intuitive technical vision; permanently, only upon the miracle of the rupture of the intellect from its root in the will, by means of a transcendental process of supermundane passivity. Refined by Edward von Hartmann (q.v.) and his adherents, and subjected to thorough criticism by others, Schopenhauer's doctrine has remained the most remarkable type after the time of Hegel. Positivistic naturalism and materialistic historiography have found a psychological counterpart in the deterministic mechanism of the life of the will not the denial of will itself. More recently individual apologetics, adhering in a new appreciation of the Pictish system (Lutmann), have revived belief in the free force of the will, with an unimpaired intensity; while the school of the consciousness theory and the problematists, directly or indirectly, reassert the verity of the sense of freedom. Lutmann teaches that the man is free



who is not diverted by other motives to act contrary to valid maxims, which reminds of Goethe's dictum: "Freedom is the possibility to perform the rational under all circumstances." Such freedom may be proved only individually, by the voice of conscience, repentance, and the sense of responsibility. A higher freedom than the rational will is a potency transcending time; it is accordingly a reflection and image of the divine freedom. The free act consists in the original act of the representative power of the subject in representing a consequent and antecedent in their causal relation. E. Luthardt teaches a formal freedom, consisting in the capability of alternative choices and a real material freedom of the power to execute. Real experience of necessity comes first with the consciousness of sin. All persons begin morally determined in a respective degree and real freedom results with the self-determination of man according to his divinely patterned nature.

III. Analysis of the Problem: The theological interest has as its object how to reconcile with rigorous faith in the omniscience and omnipotence of divine providence the moral duty to shun evil and the consequent capability to fulfill moral obligation. Cosmic necessity, or divine omnipotence, is apparently in conflict with individual responsibility. God being good and not covering the eyes to sin; therefore man must be free. God being perfectly good, omniscient, and almighty, the origin of sin becomes inexplicable, but if placed in free human will, the omnipotence and omniscience are jeopardized. The plan of salvation presupposes the moral ability and possibility of sinning and at the same time contradicts with the possibility also the sinning. If everything depends upon human responsibility, man is too weak to bear the responsibility for the coming of the kingdom of God. If everything depends upon the sole effect of prevention grace, man's most positive feeling and most sacred certainty, that he is free and that he can do good in the world but to will the good, is a delusion. Above all, the sense of guilt would be self-deception. Not only would the origin of evil be an insoluble riddle, but evil itself would be self-deception. While this lies with the opposite tendency from Augustine to Schopenhauer, the interest of modern psychology, introduced by the methods of Kant and Fichte, swings the balance in favor of the defense of the internal validity of the consciousness of freedom.

In all human action there is an insalvable and uncontrollable element that weakens the impression that the action was exempt from the law of cause and effect. This impression is created by the belief in freedom, which is merely negative, but more important is the comparison of different representations of possibilities of conduct in the consciousness of the agent. This capacity of choice subsisting in the sense of spiritual ability and autonomy.

The point by the representation of the future of alternative possibility, is called formal freedom or decision. The moral character is amenable of the law to do good by inner necessity, especially when numerous and strong external inducements urge it to the contrary. The more the character is entered morally,

i.e., the more the individually necessary is in accord with the universal objective good, the more urgent the bidding of the conscience to pursue the law of the good. The precept "I can" completes and lifts itself with "I will what I shall." This power to perform the morally necessary that has been willed is called real freedom. The moral will feels free even if it is capable only of the good; i.e., if the alternative possibility is merely hypothetical. The apparent limitation to the necessary good is amply compensated for by the consciousness of mastery. Exemption from, or superiority over, the law of causality, at first but seeming, is now positive reality, the mightiest and most inalienable of all-ness is the wholly ethereal will in its constancy. Time may be discounted by a pledge for the future absolutely certain of fulfillment. This consciousness of freedom is a reality of psychological experience which can not be encroached upon by any metaphysical law of causality, which itself is a mere product of the nominative understanding. From this law it only follows that also the human will is part of the universe; man did not create himself; over him rules eternal necessity. But, on the contrary, everything that is, in the part of the universe is the free. Only the world-riding and world-creating power has greater freedom than human will, which is not only most efficient, but feels most free when harmoniously obedient to the divine will. As long, therefore, as in consequence of natural imperfection and, still more, in consequence of the propensities of growth of sin and its gross effects, the standpoint of that perfect and omniscient self-adaptation to God's universal will and his plan of salvation is not attained by all, nobody has a right to take to account the wisdom and omnipotence of God, for defects which proceed from sin. Sin should and could be avoided, otherwise the consciousness of God would disappear to make way for a debased sense of causal, legal necessity. Its avoidability follows immediately from the moral consciousness and the ethically qualified faith in God; and its unconditional presupposition is the elementary consciousness of freedom. In explaining the morally evil, there must be no crossing beyond the boundaries of the conception of the freedom of the will. This deviation, however, suffices, making the idea of the freedom of the will the utmost significance for dogmatic theology. The question of the origin of sin is no matter of explanation in the time of Adam then now, but is more important within the later ethical, psychological field. The old Syncretistic resort of referring it to self-love is scarcely tenable, for Christ places this as the measure of love of neighbor, and it is the basic function of the moral will, developing later into ethical bloom even to love of God. Will in its freedom is itself the possibility of sin; what is still necessary to its realization lies outside of the sphere of which can be explained by cause and effect. For actual facts of the will the law of sufficient reason applying to things never suffices, because the innermost value of the personality of one can not be observed by another, not even by self. The best explanation of sin proves to be the psychologically true description after the actual fact. Fundamentally the problem of solution is an indi-

vidual one in the history of each person, and a universal generalization is inapplicable. The orthodox anti-Pelagian doctrine regards man not only in need of salvation, but also the saved man as being so addicted to original sin that it is permanently inherent throughout the whole life. This doctrine is objectively sustained by the observation of the actual transmission and progress.

2. The five propensities of sinful propensities Available and tendency and subjectively by the will of sin, consciousness of the servitude of sin and the exclusive effectiveness of grace. The doctrine is supplemented by the faith confirmed in experience that God is able to utilize also the evil for his purposes. A corollary of this faith is the insalvable peculiarity of man to sink under the category of cause and effect. It apparently follows that the individual sin is neither avoidable nor condemnable. On the contrary, Kant taught a "causality by freedom" which must be thought as quite different from mechanical causality. The will of man, as self-conscious, self-determining being, is determined by no external power. The Church, too, teaches that God from the beginning gave man freedom and returned it to those who are saved in Christ; and that the servant of sin, and still more the believer, chooses what line of conduct he will follow, so as to attain to respectable character, at least in evil virtues.

This doctrine is supplemented by the ideal of a high degree of sterling solidity and godlike endurance, to be simulated by identification with lofty virtues (cf. Schopenhauer's "perseverance," and Calvin's "gift of perseverance"). The deterministic theology assumes that the man in sin "was able if he willed," but he "could not will to be able." This objection may be answered that the divine law is addressed to this very ability, and its truth can be maintained only by the presupposition of the real possibility that man can fulfill the will of God. Only thus can individual responsibility stand. Therefore every past sin, because condemnable, might have been altogether avoided, and every future sin must be judged as condemnable because it is avoidable. Sin not avoidable are at most the "necessary faults," which, however, do not engage aggregate condemnation. It may next be asked whether specific sinful acts apparently having their setting in the complexity of life were unavoidable, and to what limit the initial state, which gave rise to specific sins, is condemnable; or more properly whether the antithesis between the avoidable and unavoidable, between responsibility and causal influence, is religious and ethical, psychological and metaphysical, or only philological, esthetic, and pedagogical. The problem affords the theory of "natural selection," and is pertinent to the consequences of the theory of heredity, but as vital to psychology and criticism. From an analysis of social ethics, the fundamental characteristic of freedom, i.e., avoidability of individual conduct, must be deduced on two grounds, because it is a moral duty to respect the independent decision of the will in a fellow man as a particular good, which is presupposed from the causal mechanism of nature, and because it is impossible to prove the unavoidableness by the practical

calculation of future actions. Experience attests the comparison of different representations of the possibility of an action of which the one executed was in no way accompanied by the consciousness of singularity.

The reconciliation of omniscience and freedom is vital to theology; namely, the fact of being eternally aware of God, or low in the creation of the individual he appoints its conditions of development, performs its character, and imparts a potential self-determination which may divert to hostile conduct and in the aggregate with others challenge his universal plan. The fundamental harmony in the divine will of grace and the aspiration to redemption is the work of grace—in part, because grace has a preference, outside natural differences, for the most fitted for improvement. There thus results a reciprocal between divine determination, which at the same time produces the difference of the tendencies of will and penetration therein in

3. Omnia: this attitude by omniscience (in. Milligen and 1, s. v. 3-4) and responsibility. Freedom, self-activity. If this free attitude itself were a work of omnipotence, the value of human personality might be considered problematical. On the threshold of free personality determining omnipotence voluntarily renounces; but not omniscience, the all-effective justice and wisdom. Of extreme theories, the doctrine of predestination annihilates human freedom; the doctrine of total depravity, also of the spiritual nature, deprives the pedagogical effect of providence of its starting-point. On the other hand, the theories which favor the idea of freedom, at the expense of omniscience, also very liberal of the Socinians, H. Böhle, and C. F. Galtzen, who maintained that God foresees the various conditions and circumstances subject to which man must act, and he adapts his counsel to man's various possible transactions. J. A. I. Feghshuler (q. v.) proposed that the human spirit rising above the order of things is led to secure its freedom by colliding with the limits of nature divinely appointed. Heinrich Lang (q. v.) maintained that, God being the imminent ground of all being, to be determined by his means to be determined by one's own being, thus representing pantheism of personality. Johann Gerhard (q. v.) correctly says: "God is not the author of the evil tendency of will, but he orders it in harmony with his universal purpose." The freedom of the short able to perceive this theory might bring the plan of providence into question; but the Biblical basis of faith in the final victory of the kingdom of God, or the realization of the universal plan of redemption, is indispensable. With the thought of predestination is repugnant to the feeling of freedom, faith, on the contrary, in the fact of being eternally known by God is not at all disturbing, if only beforehand the truth of the providential feeling of independence is securely implied. As regards the total organism of humanity, microevolutionary determination is unassailable. Empirical statistics runs only to a generalization revealing that order prevails in freedom, but admits free choice, and reason in the causal; it imposes no law of nature or teleological law of reason inevitably upon the

individual will. The problem defines solution. Ethics as well as logic evades a psychological deduction, for it is not possible by observation and experiment to discern the free subject, in order to ascertain what is the active unanalyzable principle in every act of ethical volition or attentive cognition, becoming the more mysterious the more intensively the reflecting subject is itself made the object of inspection. An intellectual perception is precluded. In the free self-disclosure of the soul the individual ego, in and with its freest special existence, knows itself absolutely conditioned by the universal supreme Ego; and no less the fascination of the consciousness of freedom will always remain precisely for the pious heart. (G. HERZOG)

IV. Supplement. The problem of freedom is complicated by two other interests: (1) theological, derived from early Christian thought, involving the reconciliation of omniscience and omnipotence with moral act; and (2) moral, arising from the conflict of ethical presuppositions with psychology and scientific notions of mechanical causation. For two centuries and a half (1600-1800) in England and America the discussion continued along lines traced above in continental thought. Indeterminism was advocated by S. Clarke (c.v.) in A Collection of Papers which passed between Dr. Clarke and Mr. Leibnitz (London, 1717), by T. Reid, who claimed that free will was proved by universal consciousness of active power and of accountability (Essay on the Active Powers of Man, 1786), and this general position has been characteristic of Scotlan and Arminian writers since that date. The most recent upholder of free will in the interest of a pluralistic universe asserts that "free will means nothing but real novelty: so plianism accepts the notion of free will" (W. James, Some Problems of Philosophy, New York, 1911; cf. also, The Will to Believe, "The Dilemma of Determinism," pp. 145 seq., B. 1897). Until the last third of the nineteenth century deterministic theories of the will were influenced by Locke, who provided the mold in which the theological considerations of Calvinism as related to the will were run. According to him, the will is always moved by the greatest present inclination. Jonathan Edwards held that although the will is guided by the last dictate of the understanding, yet this dictate depends upon the prevailing inclination, these upon the moral necessity of habits and dispositions, while habits and dispositions in turn are caused by the providential dispensing of the sovereignty of God (Works, vol. II, New York, 1839; cf. W. G. T. Shedd, Calvinism, Pure and Mixed, B. 1860). This doctrine received its first serious modification at the hand of N. W. Taylor (c.v.), who sought to guard both divine foreordination and ability to obey God by the formula that moral action is characterized by "certainty with power to the contrary." The same case, if he will, and "the man if he won't" (cf. G. P. Fisher, Discussions in History and Theology, p. 215, B. 1885). Determinism has received support from a materialistic basis of the mind (cf. J. Prentley, A Free Discussion of the Doctrine of Materialism, Heringham, 1782; H. Manly, Body and Will, New York, 1884; A. Bain, Mind and Body, B. 1887).

Two other forms of determinism have received wide attention, the first of which has been associated with T. H. Green; one is free in his choice so far as his action is determined by nothing but himself. The man himself and his circumstances being what they are at a stated juncture, the determination of the will is already given—a different determination would require a different man. Choice expresses one's character, interest, situation, motive; action has its roots in character (Works, II, 318 seq., London, 1883; cf. J. S. Mackenzie, Manual of Ethics, p. 64, New York, 1903). The second of these views, in the interest of monistic personal idealism, maintains that every individual will is free so far as his life is unique, in some respect undetermined from all other wills, or so far as it is a self and not mere temporal phenomenon and different from the Absolute. It is conceived as an act of attention, occurring only at the moment, never before, never afterward, indivisible, yet incapable of complete causal explanation (J. Royce, The World and the Individual, II, 217 seq., New York, 1901; M. W. Calkins, Persistent Problems of Philosophy, B. 1911).

C. A. HERZOG. Bibliography: Among the works on the history of the doctrine may be named: F. Keller, Notion and Leibniz über Philosophische Ethik, 1817; C. E. Luthardt, Die Lehre von freien Willen, an einer predicationen des Leibniz, Leipzig, 1881; G. Lohmann, Über den individualistischen Aspekt der freien Willens, dissertation, 1896; H. T. Buehler, Will of Christianism, new ed., 3 vols., London, 1897; T. Welford, Die Psychologie des Willens bei Schopenhauer, Platon und Aristoteles, 2 parts, Innsbruck, 1877; W. G. W. Gieseler, Geschichte der christlichen Ethik, 3 vols., Berlin, 1817-17; I. Haeussler, Gottes und menschliche Willensfreiheit, Halle, 1882; H. Haeussler, Die Philosophie der Ethik, Leipzig, 1885; J. Martensen, Types of Ethical Theory, pt. 2, bk. I, ch. 1, II, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

368 RELIGIOUS ENCYCLOPEDIA

William of Champeuse
William of Norwich

Antiquorum philosophia (Strasbourg, 1567); glossary on the *Tome of Plato*, preserved in manuscript; commentary on the *De consolatione philosophiae* of Boetius, preserved only in manuscript. The authorship of other works attributed to William is not beyond question. (R. SEEVERS.)

author's autograph. The *Vita S. Dunstoni*, ed. W. Stubbs, in his *Memoriae S. Dunstoni*, Bath, 1874. For the life and activities of the writer the reader is referred first of all to the preface of the edition named above. Consult further: W. de Grey Birch, *Life and Works of William of Malmesbury*, London, 1913; T. Wright, *Medieval Religious Literature*, s. 1111-12; 1848; Kate Morgan, *England under the Anagnosic*, 1915; G. 1857; *DVB*, 10: 512-514; *Constitutional Councils*, 1914; *Pfaff*, *Germania*, pp. 257-258; *Liab*, 1856; *EB*, 7: 728-730; *KC*, 1: 141-142.

WILLIAM OF HERSCHAL. See **HILBERT**.

WILLIAM OF MALMESBURY: English historian; b. in the south or west of England about 1090; d. at Malmesbury (28 m. n.w. of Salisbury) after 1142. He was brought up from childhood in Malmesbury Abbey, became a monk there, also librarian and preacher, and in all probability spent his whole life in that abbey except for a possible brief period during which he may have lived at Chisbury. He became interested at an early age in the study of history; the persons of the story of other nations made him dissatisfied with what was accessible on his own, and so he was led to the composition of the works on the history of England which have made his name famous. His principal works are *Gesta regum Anglorum*, with its sequel *Historia regum Anglo-Saxonum*. The first writing of the first and third of these was finished by 1155, but between 1155 and 1149 he was engaged in the beginning of English history, and the revised form comes down to 1157-58. The materials have rather from two points of view: "a deep interest in the working out of historiography," and in the "illustration of character and of the foreign relations" of the period. Much of anecdote is interspersed, showing the writer's power as a narrator, but not adding to the historical worth of his work. The *Historia regum Anglo-Saxonum* continues the work just characterized, bringing it down to 1155, and holds a high place as a source for the history of the reign of Stephen. The *Gesta regum Anglorum* is also of high importance, being a basis for the early ecclesiastical history of England. Other works are: *Vita S. Dunstoni*; *Vita S. Wigornii*; *De antiquitate Cluniacensis ecclesie*; and collections of historical and legal material still extant in manuscript.

WILLIAM OF NEWBURGH: English historian; b. at Hedingham (87 m. n. of York) between Dec. 20, 1135, and Dec. 25, 1136; d. at Newburgh (near Coventry), 10 m. n. of 1163, after May, 1159. He was educated as an Augustinian abbot at Newburgh, where he ultimately became canon and spent his life. He was the author of a commentary on the Song of Solomon (preserved in manuscript at Cambridge), three sermons (ed. with the following by T. Hearne, Oxford, 1710), and especially of *Historia rerum Anglorum* (ed. T. Hearne, 3 vols., Oxford, 1719; H. C. Hamilton, for the English Historical Society, 2 vols., London, 1905; and E. Howlett, in *Chronicles of the Reigns of Stephen, Henry II., and Richard I.*, 1: 1-476; 2: 499-562; in *Rolls Series*, 2 vols., London, 1884-85; Eng. transl. by J. Stevenson, in *Chron. Hist. of England*, vol. 1, part 2, 207-672, London, 1856). The latter work, which has established William's fame as the first critical historian of Europe, was begun probably in 1156. It depends for its material upon Simon of Durham, Henry of Huntingdon, and other earlier chroniclers, but displays excellence of judgment, good taste, and force and elegance of style. The period covered is 1066-1156. While the work is not exact either in dates or in statements of fact, it is noteworthy as being philosophical, and especially as so leading in criticism as to warrant the designation of the author as the "father of historical criticism." This last characteristic is exemplified by the criticism of Geoffrey of Monmouth. (H. BLOEMA.)

WILLIAM OF NORWICH: According to tradition, the victim of a ritual murder committed by Jews; probably at Haverstedd (10 m. n. of Norwich), Norfolk, Feb. 2, 1143 or 1142; murdered in Norwich Mar. 1144. When eight years old, he was apprenticed to a skinner at Norwich who came in frequent commercial relations with the Jews. According to tradition, the child was enticed away Mar. 20, 1144 (the Monday in Holy Week) by a man alleging himself to be the cook of the archdeacon of Norwich, was seen to enter the house of a Jew, and was there murdered; the body being kept in the house, despite the fact that it was Purveser tide, until Good Friday, when it was hung by stealth on a tree near the city. The corpse was found on Easter Day, and was buried the following Monday without religious rites. On Tuesday it was identified, and a priest of the city urged the Jews of the murder. The belief of both clergy and laity was being dried on the question, but ultimately through the influence of William Turbe, who became

WILLIAM OF OCCAM. See **OCCAM** (OCCRAM), **WILLIAM**.

WILLIAM OF SAINT AMOUR: Professor at the Sorbonne, opponent of the mendicant orders; b. possibly at St. Amour (200 m. e. of Paris) about 1172. About 1210 he was teacher of theology at the University of Paris, which he defended against the encroachments of the Dominicans and Franciscans. The university was then at the height of its fame, numbered thousands of students, and was a power in the state. It was therefore coveted by the monks who were aided by the pope; but the university, the existence of which was threatened, issued an energetic appeal to all bishops. Innocent IV. was convinced that he could not interfere, and in a bull of 1234 he guaranteed the privileges of the secular clergy and the bishops. He died, however, fourteen days afterward, and the friars avenged themselves by representing this sudden death as a judgment of God. They were protected by Alexander IV., the successor of Innocent, and also by King Louis IX.; but the university was in no way willing to give up the struggle, finding a brilliant protagonist in William of St. Amour. With caustic satire he opened his campaign against the "papabards," as he called the monks. His wit and humorous style won him the favor of the public; the bishops, whose privileges were also in danger, secretly took his side. In 1256 William wrote his witty and biting *Tractatus brevis de perniciosa necessitate temporis*, *Opera contra Paris*, 1823, in which he applied the sentences of Christ against the Franciscans to the monks, the effects of which lasted for 300 years. But he had powerful opponents in the Dominicans Thomas Aquinas and the Franciscan Boaventura (qq.v.). His cause was tried before the pope in Avignon; the mendicant friars gained a complete victory, and William's writing was burned. The opposition of the university was broken for a long time. Only after the death of Alexander IV., in 1265, was William allowed to return to Paris and resume his lectures. Besides the work mentioned above he wrote *Liber de Assuetudine claudum ministrorum*. (C. FRENCH.)

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WILLIAMS, GERSHOM MOTT: Protestant Episcopal bishop of Marquette, Mich.; b. at Fort Hamilton, New York Harbor, Feb. 11, 1837. He studied at Cornell (1857-77), and was admitted to the Michigan bar in 1878. In the following year, however, he was ordered desnon, and, after being curate of St. John's, Detroit (1880-82), he was rector of the Church of the Messiah, Hamtramck (now part of Detroit), Mich. (1883-84), and of St. George's, Detroit (1885-89), also being in charge of St. Matthew's church for colored people in the same city (1889-93); he was dean of All Saints' Cathedral, Milwaukee, Wis. (1890-96), as well as archdeacon of northern Michigan (1891-96), and rector of St. Paul's, Marquette, Mich. (1891-93). In 1896 he was consecrated first bishop of the diocese of Marquette. He is the author of *The Church of Sweden and the Anglican Communion* (Melrose, 1916).

WILLIAMS, GRIFFITH: Church of England bishop of Osnery; b. at Trevelian (a hamlet near Carnarvon), Wales, 1809 or 1807; d. at Killinney (2 1/2 m. s.w. of Dublin), Ireland, Mar. 29, 1872. He was educated at Christ Church, Oxford, and Jesus College, Cambridge (B.A., 1832-36). After ordination he served as a curate at Harwell, Middlesex, became rector of Frowick, Buckinghamshire, in 1868, which he resigned for St. Bennet Sherehog, London, in 1811-12, and was also lecturer in St. Peter's, Chancery, and in St. Paul's Cathedral for a number of years. A High-churchman, he incurred the hatred of the Puritans, and in 1816 the bishop of London was compelled by them to suspend Williams for his *Resolution of Peter*, just then published. He then spent a short time in Cambridge, and returned to London, gained the friendship of the extreme Puritan, Archbishop George Abbot (q.v.), and through Abbot's channels obtained the rectory of Llanilloch, Carmarvonshire. Here, however, he came in conflict with his strongly Puritan diocese, who, when Williams refused to resign his living for another, preferred charges against him, only to be reprimanded by Abbot, who licensed Williams to preach in several dioceses of the province of Canterbury. Four years later Williams returned to London, and after a year as chaplain to the earl of Montgomery, became, in 1826, rector of Tredrath, Anglesy, which in 1828 he was appointed a prebendary in Westminster, and in 1834 was instituted dean of Bangor. In 1841 he was consecrated bishop of Osnery, but within a month was driven back to England by the outbreak of the Irish rebellion. In England he was arrested by the Parliamentarians, but succeeded in obtaining a non-content and joined King Charles as chaplain. He incurred fresh hostility from the enemies of the king by publishing his *Visitation upon, or The Great Religion* (Oxford, 1843), which the Parliamentarians ordered to be publicly burned; and he followed this within the year by his *Discovery of Mysteries, or The Fate and Progress of a pious Priest in his present Position, and to recover the fundamental Tenets of the Roman Religion*. In revenge the Parliamentarians drove his family from their temporary home at Apshepore, Northamptonshire, and confiscated his property,

but undauntedly he issued against them a third work, *Jura regalia: The Rights of Kings both as Church and State*, . . . and the *Widdowans of the Faction of the pretended Parliament of Westminster* (Oxford, 1844).

After another narrow escape from arrest while in London on the king's business, Williams contrived to make his way again to Ireland, but was back in England in 1845, when he vainly urged the English to make firm stand against the Parliamentarian general, Thomas Mytton, in Anglesy. He later succeeded in returning to Ireland, where he was appointed rector of Rathfarnham, County Dublin, in 1847. Before the year was out, he had been driven out by the surrender of Dublin to the Parliamentarians, and after much hardship he managed to reach Llanilloch again, where he lived in abject poverty, refusing to accept either a rich living or a pension in return for submission to the Parliamentarian party. In 1851 his loyalty to the king again nearly cost him at least his liberty, but with the Restoration in 1860, when he was the first in Ireland to pray publicly for the king, his position naturally became secure, and he was now able to publish his *V. Arcepsopus, the Great Aristocrat revealed* (London, 1860), in which he proved that Aristocrat was the Westminster Assembly (q.v.).

Returning to his diocese, which was in every condition as a result of the war, he set about repairing the damage and restoring the cathedral which the Parliamentarians had injured, and it was at this same time that he published a post-antiquography, *The Preservation and Oppression of John Bala, Bishop of Osnery, . . . and of Grifith Williams* (London, 1864). Besides his literary labors, he held for several years the prebendary of Mayno, in his own see.

In addition to the works already mentioned and many sermons, etc., Williams wrote: *The Delights of the Saints* (London, 1822); *Some Golden Conclusions, holding the Great Principles of Christian Religion* (1827); *The True Church, shewing to all Men that Peter is the Rock of the Church* (1828); *The Right Way to the best Religion* (1836), and, perhaps, *An Examination of such Propositions in the Solemn League and Covenant as concern the Jews: proving to be destructive of the Laws of England, both Ancient and Modern* (Oxford, 1844). *References: A. Wood, Athanasius Crispinus, in: P. Sims, ed., 182-264, 4 vols., London, 1813-19; DNB, li, 401-410; and his own works.*

WILLIAMS, HELEN MARIA: English Unitarian; b. in London 1762; d. in Paris Dec. 15, 1827, where she lived from 1788, becoming naturalized in 1817. She gained reputation by her letters from France (published in several volumes from 1790 to 1819) and other political writings, which, written in indirect allusion with the ideas of the French Revolution, are prejudicial and inaccurate; and by her translations including *Faust and Prometheus*, 1795, and Humboldt's travels, 2 vols., 1814-1820. She wrote the hymn "While thou I seek, protecting power" (published in *Poems*, 2 vols., 1796; with addition, 1 vol., 1822). She was aunt of Albanus Laurent Charles Cooper (q.v.). *References: S. W. Dulfer, English Biog. pp. 405-411; New York, 1866; DNB, li, 401-411; R. A. Alderson,*

Medical Dictionary of English Literature, li, 279; Philadelphia, 1891; *Julius, Hymenologia*, pp. 1261-62.

WILLIAMS, HEDGE: Welsh Presbyterian; b. at Menai Bridge (5 m. n. of Carnarvon), Carnarvonshire, Sept. 17, 1843. He was educated at Calvinists' Methodist College, Bala, Wales, and the University of London (B.A., 1870; M.A., 1871), and, after being master of the grammar school at Menai Bridge (1871-73), was ordained to the ministry in 1875. He was appointed professor of Greek at Bala College (1874-91), and when the college was made a theological institution (1901) his appointment was changed to his present chair of church history. In theology he "welcomes the progress and expansion due to all modern research" and "retains in the main a position of faithful adherence" to the standards of his church. He has prepared a Welsh "Commentary on the Epistle to the Galatians" (Carnarvon, 1902) and "Handbook of the Sacraments of the Church" (Bala, 1894) and edited Gladstoe's *De sanctis Britannice* (London, 1903).

WILLIAMS, ISAAC: Church of England poet and harmonist; b. at Cwmsymlog, near Aberystwyth (6 m. n. of Carmarvon), Wales, Dec. 12, 1802; d. at Stinchcombe (12 m. s.w. of Gloucester) May 1, 1865. He studied with Frothington of Eton and King's College, and at Harrow, and then at Trinity College, Oxford (B.A., 1826; M.A., 1831; fellow, 1831, and B. D., 1839); was ordained deacon, 1829, and became curate of Widdow-cum-Sherehog, was ordained priest, 1832, and became tutor at Trinity College, Oxford; philosophy lecturer, 1832; and dean of the college, 1835; was rhetoric lecturer, 1834-40; and vice-president, 1840-42. Soon after his settlement at Trinity College he became curate to John H. Newman at St. Mary's, Oxford, and later had charge of the church at Littlemore. He was curate to Thomas Keble at Bisle, 1842-48; and at Stinchcombe, near Durney, 1848-65. He was associated with Newman and Keble in *Lays Apostolic and Tracts for the Times*, writing *Tracts 89, 96, and 97*. His literary industry was great, and his works embrace commentaries on the Psalms, the Gospels, and the Apocrypha; *The Cathedral, or The Catholic and the Apostolic Church of England*. In *Trove* (Oxford, 1838); *A Harmony of the Four Evangelists* (London, 1850); *A Short Memoir of St. A. Shilling, with Correspondence and Sermons* (1852); and many sermons, individual and in series. He was also a writer of hymns, but none of them had great currency.

*References: His Autobiography, ed. by G. Poynter, 1865; London, 1865; Conway, in: W. W. Gilchrist, ed., *The Oxford Movement*, pp. 37-50; London, 1881; W. R. W. Stephens, *Life of Edward Prynne*, i, 47-50, 1885; DNB, li, 408-411; *Julius, Hymenologia*, pp. 1292-1294.*

WILLIAMS, JOHN: Name of two important workers in the religious field. 1. "The apostle of Polynesia," missionary; b. in London June 20, 1766; d. at Koroanua, New Hebrides Islands, Nov. 20, 1839. After a commercial situation he was appointed to be an ironmonger, but in 1810 was led to give himself to missionary labor, and was sent by the London Mis-

sionary Society to the Society Islands, 1814. First at Paopao, then at Huahine, in 1815 he settled in the Island of Raiatea, the largest of the Leeward group. From there as a center he carried on his work of educating and teaching the natives not only in religion but in industry and economic living. In 1821 he bought a schooner and used her as a missionary ship, with her he discovered the Island of Raaronga in 1823, where he later translated parts of the Bible and other books into the native language.

Williams was in England, 1828-44, where the fame of his adventures made him a center of interest. He left England with sixteen other missionaries, in a newly equipped ship and some funds for the maintenance of his work, all the result of his labor and energy. On reaching the Pacific he made a tour of the Society Islands and then of the New Hebrides, a new field for him, where he was killed by natives. His work was eminently successful and extensive, and his adventures truly unique, and both displayed his practical sagacity and his initiative. He was the author of *A Narrative of Missionary Enterprise in the South Sea Islands, with Remarks upon the natural History of the Islands, Opias, Languages, Traditions, and Usages of the Inhabitants* (London, 1857), one of the most important works on the subject.

2. Protestant Episcopal bishop of Connecticut; b. at Dorfield, Mass., Aug. 30, 1817; d. at Middletown, Conn., Feb. 7, 1899. He studied in Harvard College, Cambridge, Mass., 1831-35, and was graduated from Trinity College, Hartford, Conn., 1835; was tutor in the college, 1837-40; ordained, 1838; assistant in Christ Church, Middletown, N. Y., 1842-45; president of Trinity College and professor of history and literature, 1848-51; assistant bishop of Connecticut, 1851-65; and bishop from 1865. From 1854 he was dean, and principal instructor in doctrinal theology, history of the Reformation, and in the apocrypha, at Middletown. He also continued to lecture in history at Trinity College, of which he became vice-chancellor, 1851, and chancellor, 1865. He was appointed first lecturer at the General Theological Seminary, New York, 1851; and the same year delivered the biennial lectures at the seminary and college in Gambler, O. He was a student of ecclesiastical history, an eloquent speaker, and later became presiding bishop of the Protestant Episcopal Church. His works embrace *Ancient Hymns of Holy Church* (Hartford, 1848); *Thoughts on the Gospel Mission* (New York, 1848); *Public lectures on The English Reformation* (1851); *Biennial lectures on The World's Witness at Jesus Christ* (1882); and he edited an American edition of Bishop Havelock Brown's *Exposition of the Thirtieth Article* (1870).

*References: On 1, Modern Witness, Missionary Review, in: *Journal of the Society of the Friends of the Truth*, London, 1845; *E. F. Pratt*, 2, 4th ed., 1847; *F. F. Bennett*, 1857; 1875; A. Bancroft, *Missionary Life in the Islands of the Pacific*, London, 1866; R. Lovett, *Story of the American Home Missions*, vol. 1, p. 139; 2, p. 139; W. S. Perry, *The Episcopal in America*, p. 117; New York, 1895.*

WILLIAMS, ROGER: Separatist Anglo-American theologian, advocate of liberty of conscience, and founder of Rhode Island; b. probably in London about 1600 (the date is uncertain); known from 1599. Works, 1599-1602; Guide, Dec. 21, 1602; Strass, 1607; d. at Providence, R. I., 1684.

Under the patronage of Sir Edmund Bacon, he was admitted to the bar at the Inner Temple in 1611. He was admitted to the bar at the Inner Temple in 1611. He was admitted to the bar at the Inner Temple in 1611.

He seems to have had a gift for languages, and early acquired familiarity with Latin, Greek, Dutch, and French, and during his early years in New England, mastered the language of the natives to a remarkable degree. At an earlier date he gave John Milton lessons in Dutch in exchange for lessons in Hebrew. Some time before the end of 1630 he adopted separatist views and reached the conviction that he could not labor in England under Lincoln's oppressive administration. He turned aside from offers of preferment in the university and in the Church, and resolved to seek in New England the liberty of conscience denied him at home. Arriving at Boston (Feb., 1631), he was almost immediately invited to supply the place of the pastor, who was returning to England. But he had found that it was "an unimproved church" and he "durst not officiate to it." He was prompted to give utterance to his conviction, formed no doubt before he left England, that the magistracy must not punish any sort of "breach of the first table," such as idleness, Sabbath-breaking, false worship, and blasphemy, and that every individual should be free to follow his own convictions in religious matters. The Salem church, which throughout its history with the Plymouth colonists had imbibed separatist sentiments, invited Williams to become its teacher, but his settlement was prevented by a remonstrance addressed to Governor Endicott by one of the Boston leaders. The Plymouth colony received him as a teacher or associate pastor. Here he remained about two years, and, according to Governor Bradford, "his teaching was well approved." While there he spent much time among the Indians, his "own dear" being "to do the natives good."

God was pleased to use me a faithful, patient spirit, to help with them in their filthy, stinky holes . . . to gain their hearts to the glory of his ministry at Plymouth, according to Deuter. he began to visit . . . divers of his own singular opinions" and to "seek to impose them upon others." Meeting with opposition, Williams removed to Salem (summer of 1633) and became a modified assistant to Pastor Shelton. In Aug., 1634 (Shelton having died), he became acting pastor and entered almost immediately upon controversies with the Massachusetts authorities that in a few months were to lead to his banishment. His life at was formally set apart as pastor of the Salem church about May, 1635, in the midst of the controversies and against the "years' remonstrance" of the Massachusetts authorities. An outline of the issues raised by Williams and uncompromisingly pressed includes the following: (1) His repeated denials of XII-24

of England as apostate, and any kind of fellowship with it as grievous sin. He accordingly renounced communion not only with this church but with all who would not join with him in repudiating it. (2) He denounced the charter of the Massachusetts Company because it falsely represented the king of England as a Christian, and assumed that he had the right to give to his own subjects the land of the native Indians. He disapproved of "the unchristian oaths swallowed down" by the colonists "at their coming forth from Old England, especially in the superstitious Laud's time and dominion." He drew up a letter addressed to the king expressing his dissatisfaction with the charter and sought to secure for it the endorsement of prominent colonists. In this letter he is said to have charged King James I. with blasphemy for calling Europe "Christendom," and to have applied to the reigning king some of the most opprobrious epithets in the Apocalypse. (3) Equally disquieting was Williams' opposition to the "divine oath," which magistrates sought to force upon the colonists in order to be assured of their loyalty. Williams maintained that it was Christ's sole prerogative to have his office established by oath, and that representatives need ought not in any case to be invited to perform any religious act. In opposing the oath Williams gained so much popular support that the measure had to be abandoned. (4) In a dispute between the Massachusetts Bay court and the Salem colony regarding the possession of a piece of land (Marchland) claimed by the latter, the court offered to accede to the claims of Salem on condition that the Salem church make amends for its insolent conduct in installing Williams as pastor in defiance of the court and ministers. This demand involved the removal of the pastor. Williams rejected this proposal as an outrageous attempt at bribery and had the Salem church send to the other Massachusetts churches a denunciation of the proceeding and demand that the churches exclude the magistrates from membership. This act was sharply resented by magistrates and churches, and such pressure was brought to bear upon the Salem church as led a majority to consent to the removal of their pastor. He never entered the church again, but held religious services in his own home with his faithful adherents.

The terms of banishment (Oct. 19, 1635, signed into effect Jan., 1636) were grounded on Williams' insubordination to the charter and the doctrine, and was the immediate cause of the controversy about the Marchland land. His radical Protestant views, involving complete separation of Church and State and absolute voluntarism in matters of religion, and his refusal to have communion with any who gave countenance or support to the existing order, made his banishment seem necessary to the doctrinal leaders of Massachusetts. He had scarcely recovered from a severe illness contracted during his trial, when it was intimated to him that the authorities were arranging to send him back to England to be dealt with by the Laudian government. Accompanied or followed by a few devoted adherents, he fled into the wilderness and made his way to

his Indian friends, who gave him such entertainment as they could. "I was weary toiled for one fourteen weeks in a winter season, not knowing what bread or bed did mean." In June he arrived at the present site of Providence and, having secured land from the natives, he admitted to equal rights with himself twelve "loving friends and neighbors" (several had come to him from Massachusetts since the opening of spring). It was provided that "such others as the major part of us shall admit into the same fellowship of vote with us" from time to time should become members of their commonwealth. Obedience to the majority was promised by all "not only in civil things." In 1640 another agreement was signed by thirty-nine freemen, in which they express their determination "still to hold forth liberty of conscience." In 1643 Williams was sent to England by his fellow citizens to secure a charter for the colony. The Puritans were then in power, and through the good offices of Sir Henry Vane, a thoroughly democratic charter was readily obtained. In 1647 a somewhat similar but larger colony having been planted on Rhode Island by William Coddington, John Clarke, and others, Providence was united with the Rhode Island town under a single government, and liberty of conscience was again proclaimed. Disagreement having arisen between Providence and Warwick on the mainland and the towns on the island and between the followers of Clarke on the island and those of Coddington, Coddington had gone to England and in 1651 had secured from the council of state a commission to rule the islands of Rhode Island and Conanicut. This arrangement left Providence and Warwick to themselves. Coddington's scheme was strongly disapproved by Williams and Clarke and their followers, especially as it seemed to involve a federation of Coddington's demands with Massachusetts and Connecticut and a consequent impeding of liberty of conscience not only on the island but also in Providence and Warwick, which would be left unprotected. Many of the opponents of Coddington were by this time Baptists. Later in the same year Williams and Clarke went to England on behalf of their friends to secure from Cromwell's government the annulling of Coddington's charter and the recognition of the colony as a republic dependent only on England. This they succeeded in accomplishing, and Williams soon returned to Providence. To the end of his life he continued to take a deep interest in public affairs.

In 1658 several Massachusetts Christians who had been led to adopt antipodaglist views and found themselves subject to persecution removed to Providence. Most of these had probably been under Williams' influence while he was in Rhode Island, and some of them were Baptists. antipodaglist views before they left England. Williams himself probably knew of the Arminian antipodaglist party of which John Smyth, Thomas Heyrick, and John Merton were founders (1609) and of the rich literature in advocacy of liberty of conscience produced by this party after its return to England (see HARRISON, I,

1, §§ 1-9). He could hardly have failed to learn something of the Calvinistic antipodaglist party that arose in London in 1635, a short time after his departure, led by Silbury, Eaton, and others. It is not likely that Williams adopted antipodaglist views before his banishment from Massachusetts, for antipodaglist was not had to his account by his opponents. Witness, at Williams' "Anabaptist" views to the influence of Mrs. Scott, a sister of Anne Hutchinson, the Anabaptist (see ANTIPODAGLISM AND ANTIPODAGLISM, COTTRELL, II, 2). It is probable that Donald Holliman came to Providence as an antipodaglist and joined with Mrs. Scott in impressing upon Williams the importance of believer's baptism. About Mar., 1639, Williams was baptized by Holliman and immediately proceeded to baptize Holliman and eleven others. Thus was constituted the first Baptist church in America, which still survives. Williams remained with the little church only a few months. He became convinced that the ordinances having been both in the apostacy could not be validly restored without a special divine commission. He assumed the attitude of a "Seeker" or "Concomiter," always deeply religious and active in the propagation of Christian truth, yet not feeling satisfied that any body of Christians had all the marks of the true Church. He continued on the most friendly terms with the Baptists, being in agreement with them in their rejection of infant baptism as in most other matters. Williams' religious and ecclesiastical attitude is well expressed in the following sentences (1648): "The two first principles and foundations of true religion, or worship of the true God in Christ, are repentance from dead works and faith toward God, before the doctrine of baptism or washing and the laying on of hands, which continue the ordinances and practices of worship; the want of which I conceive in the base of millions of souls in England and all other nations professing to be Christian nations, who are brought by public authority to baptism and fellowship with God in ordinances of repentance and a true turning to God."

Williams' career as an author began with *A Key into the Language of America* (London, 1642), written during his first voyage to England. His next publication was Mr. Cotton's *Letter Intoly Printed, Examined and Answered* (London, 1644), reprinted, with Cotton's letter, which it answered, in *Publications of the Narragansett Club*, vol. ii.). Soon after Williams' banishment he had written to John Cotton of Boston, bitterly complaining of the treatment he had received from the Massachusetts authorities. Cotton had written a long letter in reply, in which he sought to win him from his error of his way and at the same time to justify his banishment. Cotton expressed the opinion in this letter that if Williams had perished in the wilderness his blood would have been upon his own head. Williams examines minutely Cotton's argument, elaborately states his own position, and defends his attitude toward the Massachusetts authorities. *The Bloody Trousers Persecution, for Cause of Conscience* soon followed (London, 1644). This is his most famous work, and



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was the ablest statement and defense of the principle of absolute liberty of conscience that had appeared in any language. It is in the form of a dialogue between Truth and Peace, and well illustrates the vigor of his style. During the same year appeared in London an anonymous pamphlet which has been commonly ascribed to Williams, entitled: *Quarter of Hypocrites Considered Proposed to Mr. Tho. Godwin, Mr. Philip Nye, Mr. Wm. Bridges, Mr. J. B. Burrows, Mr. G. Simpson, and Independent*, etc. These Independents were members of the Westminster Assembly and their Apologetic Narrative, in which they plead for toleration, fell very far short of Williams' doctrine of liberty of conscience. In 1653, during his second visit to England, Williams published *The Bloody Found not more Bloody*; by Mr. Calton's Exclusion to such of us as in the Blood of the Lamb; of whose precious Blood, spill in the Blood of his Servants; and of the Blood of Millions spill in former and later Wars for Conscience sake, but most Bloody Treaties of Persecution for cause of Conscience, upon a second Tryal to find more apparently and more national equity, etc. (London, 1652). This work traverses anew much of the ground covered by *The Bloody Found*; but it has the advantage of being written in answer to Calton's obnoxious defense of New England persecution. A Reply to Mr. Williams his Remonstrance (Publications of the Narragansett Club, vol. 3.). Other works by Williams are *The Holying Ministry* (London, 1652; reprint, Providence, 1850), and *George Fox Dipped out of his Barrow* (Boston, 1676). A volume of his letters is included in the Narragansett Club edition of Williams' Works (7 vols., Providence, 1867-74), and a volume was edited by J. R. Bartlett (1882).

WILLIAMS, ROWLAND: English Broad-church theologian; b. at Halky (12 m. e. s. of St. Asaph), Wales, Aug. 16, 1817; d. at Broad Chalk (12 m. s. w. of Salisbury), Wiltshire, Jan. 30, 1870. He studied at Eton and at King's College, Cambridge (B.A. 1841; M.A. 1844; B.D. 1851; D.D. 1857), where he was fellow 1839-50, and classical tutor 1842-50. During 1845-46 he was instrumental in averting the proposed amalgamation of the sees of St. Asaph and Bangor, publishing in the press a number of remonstrances against the measure. In 1848 he won the Mair prize for a preliminary essay on the comparative merits of Christianity and Hinduism. From 1850 until 1862 he was vice-principal and professor of Hebrew at the theological college of St. David's, Lampeter, Wales. Despite the most uncompromising opposition on account of his liberal views regarding the interpretation of Scripture, his administration of the college was aggressive and successful. In Dec. 1853, he was appointed select preacher at Cambridge, though his sermons there were quickly interrupted by his father's death. In 1858 he accepted the living of Broad Chalk, which he removed in 1862. In 1860 he contributed *Evangelical Dissertations* to the famous *Essays and Reviews*, which resulted in his trial for heterodoxy before the Court of Arches (see *Essays and Reviews*). His principal works were, *Rational Godliness* (London, 1855), sermons preached at Cambridge and at St. David's College; *Christianity and Hinduism Compared* (1855), his greatest work; *The Hebrew Prophets Translated . . . with Introduction and Notes* (2 parts, 1866-71); *Broad Chalk Sermons* (1867); *Other Godliness: a Dramatic Biography . . . and Other Poems* (1870); and *Palms and Lilies* (1874).

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was a *Synoptic Dictionary of the Chinese Language* (Shanghai, 1874); it was a quarto volume of 1,250 pages, containing 12,677 characters, and their pronunciation in four dialects. He was the author also of *Essay Lessons in Chinese* (Manoa, 1842); *English and Chinese Vocabulary* (1843); *Chinese Vocabulary* (1844); *A Chinese Commercial Guide* (1844); *The Middle Kingdom: a Survey of the Geography, Government, Education, Social Life . . . of China and its Dependencies* (2 vols., New York, 1845; new ed., 2 vols., 1883); a standard work; *Foreign Dictionary of the Chinese Language* (Canton, 1856); and, in collaboration with F. K. Dobbins, *Folio Guide, or the Last Working of the World* (Philadelphia, 1851).

WILLIAMS, F. W. Williams the son. *Life and Letters of F. W. Williams*, New York, 1906.

WILLIAMS, WILLIAM: Welsh Calvinistic Methodist and hymn-writer; b. at Cefny-coed (a hamlet near Llanelwyr), Carmarthenshire, Wales, 1717; d. at Pant-y-Celyn (near the same city) Jan. 11, 1791. His father was a Calvinist, who intended his son for the medical profession, but the young man, chafing to hear Howell Harris (b. c. 1700), determined to devote his life to religion. He was ordained to the ministry in 1748 and appointed curate of the Established parishes of Llani Wrydol and Llan Ddewi Aber Gwynn, but his interest became centered in Methodism, and in three years, without having been printed, he ceased to hold any position in the Church of England, though he still alleged himself one of her clergy. From 1749 his home was at Pant-y-Celyn, though he preached regularly at several small stations and devoted some weeks each year to evangelistic tours in Wales. Williams wrote some 800 hymns, both in English and in Welsh, and was one of the greatest hymn-writers that his country has ever produced. Among them were a number of his collection, hymns from which will form the staple of Welsh hymnals, may be mentioned *Adieu* (Carmarthen, 1744; complete ed., Bristol, 1750), *Glory to Jesus Christ* ("A Prospect of Jesus's Kingdom"), a long religious poem, Bristol, 1746; 6th ed., Newcastle, Enghis, 1845), *Homage to the Son of David* (Bristol, 1750). Consider a *last word* or a *note* a *word* ("Songs of those who are on the Sea of Glass," Carmarthen, 1762; repeatedly reprinted), *Adieu*, *Dreadful* (1763?); a collection of three former hymnals, 1761-72; Eng. ed., Carmarthen, 1772), and *Behold Myself* (London, 1772; 2 parts, Boston, 1871-87). Of his hymns by far the best known are his "Gode me, O Thou great Jehovah" and "O'er these me, O Thou great glory hills of darkness," while some others still in use are "Jesus, my Saviour is enough," "My God, my God, Who art my all," "Beneath Thy Cross I lay me down," and "Jesus, lead us with Thy power."

WILLIAMS, WILLIAM R: Baptist; b. in New York Oct. 14, 1804; d. there Apr. 1, 1882. He was graduated from Columbia College, New York, 1822; studied law for three years in the office of Peter A. Jay, whose partner he became; but because of religious convictions he abandoned law and turned to theology. He was ordained and installed as pastor of the Amity Baptist Church in 1827, where he remained till his death. He was a man of great learning and famous for his eloquence. He was the author of *Methodism* (New York, 1850); *Religious Progress: Discourses on the Development of Christian Character* (Boston, 1850); *Discourses and Essays* (New York, 1850); *Lectures on the Lord's Prayer* (Boston, 1851); *God's Kingdom; or the Last Sleep, the Last Call, and the Last Son* (New York, 1851); *Lectures on Aquatic History* (Philadelphia, 1857); and *Evils and Characters of History* (New York, 1862).

WILLIBRAD: First bishop of Eichstätt; b. in England 700; d. at Eichstätt probably July 7, 787. He came of a noble Anglo-Saxon family, to which Boniface was related. Later accounts call his father Richard and erroneously give him the title of king. In consequence of a sickness when he was three years old, his parents vowed that if he recovered he should enter a monastery. In accordance with this vow, he was sent in his sixth year to the Abbot Kerald of Waltham for his education. There he renounced not only worldly position but also his native land in his desire to carry out fully his idea of complete monastic devotion. In this he persuaded his father, after considerable pleading, and a brother Wundobald (Wunibald), who was a year younger, to accompany him; and the three, with a considerable retinue, left England in 729 and traveled through France, visiting the tombs of the saints, and went to Italy, where the father died and was buried at Lucca. The brothers went on to Rome, where they stayed two years, keeping monastic discipline, although suffering from fever much of the time. After Easter of 732 the brothers separated, and Willibald undertook a pilgrimage to the Holy Land by way of Naples, Reggio, Syracuse, Coe, Samos, Ephesus, Asia Minor, and Damascus to Jerusalem, he and two companions arriving there in 734. From 727 to 729 he was in Constantinople, whence he went by way of Sicily to Monte Cassino,



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where he stayed till Easter of 739. Meanwhile Willehad stayed in Rome till 727, when he returned home and persuaded another brother to go with him to Rome, where they lived as monks till 729, when Boniface persuaded Willehad to go to Germany, receive priestly orders, and take up work in Thuringia.

When Willehad returned to Rome in 729, Gregory III persuaded him to follow his brother to Germany, whether he went in 740, first to Count Altho of Bavaria and then to Stagar of Nordgau, who had recently made over to Boniface the region about Eichenfels, where in 740 Willehad was ordained to the priesthood, and the next year was made bishop, beginning his episcopal activities by the erection of a monastery. He is known to have taken part in synods in 742 and 752. Of Willehad's work as a bishop his biography says little. Willehad's biography tells of Willehad's part in founding the monastery at Heidenheim. The former located in Thuringia at least till 741, and after that as a wandering preacher in Bavaria, and then assisted his brother at Heidenheim. He died on a journey to Mans Casano Dec. 16, 781, having been abbot at Heidenheim more than ten years, over the monks of which his surviving sister Walpurga presided. Willehad confided all the pupils and associates of Boniface, and the reports which place his death in 777 or 781 are to be rejected in favor of that given above.

(A. HAVCK.)

WILLIBORD (WILBERD):

Apostle of Frisia and archbishop of Utrecht; b. in Northumberland, England, in 655; d. in the monastery at Eekholmsloh (19 m. n.e. of Leuzburg) Nov. 6, 739. His father, Willig, had built a chapel dedicated to St. Andrew at the mouth of the Lumber, where he dwelt as a hermit; later royal gifts and donations from the nobles made possible the foundation of a fine monastery, over which later Willibord presided. He imbued his son Willibord with the monastic spirit, and sent him to the monastery at Lippe for his education, where he early received the tonsure. He went in 676 to Ireland to promote his studies under St. Egbert (q.v.), his being the year when Willig of York (q.v.) was deposed and exiled by King Egbert. After twelve years of this life he desired higher service in the shape of preaching to the heathens, and Egbert sent him to Frisia. The Frisians were the northern neighbors of the Franks, inhabiting a narrow strip of land between the Wezer and the Siel, an arm of the Schelde, as well as the adjacent islands. At this period the southern part of Frisia had belonged to the Frankish kingdom. At-

tempting to introduce Christianity had been made under Lotar II and Dagobert I, (see, e. 620-629).

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Oxford 1896; the earliest mention by him, based on a list work by an Irish monk, in *ADM*, iii, p. 603, nos. 1243, 1245, in *Rich. Dietz*, no. 26, and in 1824, 20-21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

WILLIGS, Willig: Archbishop of Mainz 975-1011; d. at Mainz Feb. 22, 1011. He was one of the great ecclesiastical princes of the Middle Ages. Of his origin all that is known is that he belonged to a poor family, and that he received a good education under Wolbold, later bishop of Mainz, who recommended him to Otto II. Otto II made him archbishop of Mainz and chancellor of Germany, positions which he long held, and in these rendered great services to his royal masters. He was able to strengthen the position of the archbishops over which he presided so as to take rank after the pope over all the princes in Germany and France, while his cathedral acquired vast wealth through imperial gifts in Bingen and the vicinity. St. Martin's at Mainz was built by him, also St. Stephan's, and he extended St. Victor's; he built also the church at Brunnen in Nassau and rebuilt the monastery of Heidenfels, founded the Benedictine monastery of Jechsburg, restored that of Diabolshaus and founded it anew, and to a great number of institutions either secured great gifts or extended their privileges, in which activity he did not limit himself to his own diocese. That he was a disciplinarian is shown by the case of Gosmar, a cantor in the institution with a teacher of the institution killed a boy, while his opponent was engaged in a letter by Gosmar's adherents. Willig's trust Gosmar before a synod at Mainz and condemned him to military confinement at Neustadt, and regulated the appointments of church and synod.

Of general importance was Willig's contact over the monastery of Ganderheim, a very important foundation in Lower Saxony, founded by Liadolf, grandfather of Otto the Great, lying on the borders of the dioceses of Mainz and Heidenheim. Its original site was Bruchhausen, which was transferred to Mainz, which claimed it when Sophia, the daughter of Otto II, became abbess. Through pride Sophia wished to be consecrated by an archbishop and asked Willig to perform the ceremony. But Odoak of Heidenheim claimed the prerogative, and the Empress Theophano commanded the two priests

while a mission had been undertaken also from Odoak, to the bishop of which the charge had been committed. St. Eligius (q.v.) had also worked here. Results had not been large. When the Franks grew weak, the Frisians relaxed into paganism. Willig (q.v.) had gained the favor of the Frisians during a winter's hunting, and had presented and dedicated. His friend Egbert had also been interested in the land and had sent Willig. But the new prince, Radbod, who succeeded Willig's friend Altho, was uniformly to Christianity as leading to the subjection of his people to the Franks. In 699 Radbod was compelled to see the southern part of his land fall under Frankish control, in which part a door for the Gospel seemed to Willibord to open. Willibord sought the protection and aid of Pippin, whose own desires were in that direction, but wished to work only under an understanding with the Franks; the Franks majordomo and with Rome. He therefore visited Rome to obtain full power, a blessing, and relics to put in the churches he hoped to found. The success of Willibord and his companions was so great that in 692-693 it seemed fitting to select a bishop from their number to govern the territory, and the choice fell on Willibord. But Pippin's consent had not been gained, and Willibord could not take possession of the office. After some delay, while the companions took no further step, Pippin took the matter in his own hands, designated Willibord for the office and sent him to Rome to receive consecration. He and his companions and two deacons of Charles Martel Willibord is called archbishop; he received consecration Nov. 22, 693, and Pippin designated Willibord (Utrecht) as his seat. During the next few years the introduction of Christianity went on rapidly, while churches and monasteries arose and were richly endowed by Pippin. Yet more and more Frisians Willibord had no success, though he labored among them and Radbod was friendly to Willibord himself. Willibord carried his mission to the Dunes, but with no result. But he brought back thirty Danish boys in order to instruct them and send them back as missionaries. On his return to Frisia he endeavored to secure the welfare of the churches, founded the monastery of Eekholmsloh in the diocese of Treves (700) and that of Sijster in the diocese of Metz (704). After the death of Pippin (714) Radbod saw his chance to gain his territory back, and took the field against Charles Martel, and recovered his dominion. The priests were hunted out, the churches destroyed, and the entire work of Willibord seemed lost, while he stood at Eekholmsloh. But in the new war which broke out in 715 Charles was victorious, Radbod died the next year, and his successor, the younger Altho, made peace, the consequence of which was a free road for the Gospel. Willibord returned to Utrecht and completed the Christianization of the country so far as it was in Frankish hands, with the full assistance of Charles. The further steps that were taken are not measurable. It is known, however, that for three years Willibord had an abbeism in Bona.

(A. HAVCK.)

Bayreuther Stimmen: see Bayr. Riv. etc., iii, v, 1861, 10-16, especially Frensch's etc., etc.

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Willehad

Willehad, name of the... (Bibliography: See also...

WILLIAM (WILHELM WALTAM): German... (Bibliography: See also...

WILLIAM DAVID BURR: Reformed Presbyterian... (Bibliography: See also...

WILSHACK: A town 67 miles n.e. of Berlin... (Bibliography: See also...

Willehad

II. took into his service in defence of the Willehad... (Bibliography: See also...

WILSON, DANIEL: Bishop of Calcutta... (Bibliography: See also...

WILSON, HENRY BRISTOW: Church of England... (Bibliography: See also...

WILSON, JOHN: The name of two divines... (Bibliography: See also...

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Chen, and Cundish, and was for several years rector of Southey, Sussex. He was, however, a Puritan rather than a churchman, and on Apr. 8, 1620, he sailed for Massachusetts with John Winthrop (q.v.). Landing at Salem, he soon removed to Charlestown, where within a few months he organized what was to become the First Church in Boston. He was ordained his teacher by his own communicants, but in 1631-32 he was in England, where he was ordained pastor. He was again in England in 1633-34, and soon after he had returned to America the Antinomian Controversy (see Antinomianism and Antinomian Controversies, II, 2) invaded his congregation. With Winthrop Wilson became one of the principal opponents of the movement and of its leader, Anne Hutchinson; but before it was settled Wilson was appointed chaplain to the expedition against the Pequots. Later he was a companion of John Eliot (q.v.) in his labors for the conversion of the Indians. His two colleagues, both of whom he outlived, were John Cotton and John Norton (q.v.).

The principal writings of Wilson were *Some Helps to Faith* (London, 1625); *A Song of Deliverance for the Loving Remembrance of a Chief of Wonderful Works* (1728; new ed., Boston, 1690); *The Day Breaking, or of the Sun Rising, of the Gospel with the Indians in New England* (1647; new ed., New York, 1865); and *A Seasonable Watch-Word unto Christians against the Dreams and Delusions of this Generation* (Cambridge, Mass., 1677; the last sermons of Wilson, preached Nov. 16, 1668).

Biography: W. B. Stearns, *Annals of the American People*, I, 12-15; New York, 1880; A. W. Maclean, *Life of the Chief Fathers of New England*, I, 16-20.

2. Presbyterian missionary to India and educator; b. at Lanark (18 m. s.e. of Edinburgh) Dec. 11, 1834; d. at Bombay, India, Dec. 1, 1875. From early childhood he knew what personal religion was. During his college course at the University of Edinburgh, through tutoring some Anglo-Indian boys his mind was turned toward India. He was a diligent student of natural science as well as of languages, and besides taking his theological course he further qualified himself before going out by attending medical classes. He sailed in the service of the Scottish Missionary Society, but shortly afterward the Church of Scotland gave to missionary enterprise and took over the society's work. Wilson became head of the mission college in Bombay, and in that city, where he is still remembered as perhaps the greatest of her citizens, he spent his long, laborious, and influential life. He rapidly acquired a wide and profound acquaintance with Indian languages and literature, knowledge which he turned to use in multifarious controversial writings and public disquisitions in the cause of Christianity and in research into the obscure field of Indian antiquities. While on official work with Dr. Duff he had greater stress on work among the common people. The younger sister was killed on May 11, 1858, the two other women were tied to stakes within the flood-mark of the water of the Blacksooth and were drowned by the increasing tide. The incident furnished the subject of Millard's picture, "The Martyr of the Sobwah" (1871), now in Liverpool. An obelisk to the memory of the martyr was erected on Windy Hill, Wigton, in 1861, and there is another well-known monument at Stirling. See *Coverdale*, I, 6.

Biography: A. Stewart, *History of Scotland in the Cause of the Free Church*, Edinburgh, 1869; J. Walker, *Life of the Martyr of the Sobwah*, Glasgow, 1869; W. B. Stearns, *Annals of the American People*, pp. 281-282; New York, 1880; *D.N.B.*, vol. 11, 114-117; and *Invasion under Coverdale*.

Wilson, Thomas; Church of England, bishop of Soler and Man; b. at Burton (10 m. s. of Liverpool), England, Dec. 20, 1663; d. on the Isle of Man Mar. 7, 1753. He was graduated from Trinity College, Dublin (B.A., 1686; M.A., 1690); was ordained deacon, 1687; became canon in the chapter of Newchurch Killybegs, Lencashire, 1687; was ordained priest, 1689, and remained in charge of Newchurch till 1692, when he was appointed chaplain to the Earl of Derby, who, in 1697, appointed him bishop of Soler and Man, and he was consecrated, 1698. He accomplished two great reforms in his diocese: the first, of 1703, relating to the tenure of landed property, which had been very uncertain; and the second, accomplished by his *Ecclesiastical Constitutions*, to the rules and discipline of the church there. He had remarkable qualities as an administrator, and was, from his position, compelled to take a great share in secular affairs. He wrote comparatively little. In 1707 he issued at London his *Principles and Duties of Christianity*, commonly called the "Manx Catechism," in English and Manx; this

was the first book ever printed in Manx. In 1735 he showed his interest in the missionary aspects of General Oglethorpe's Georgia plantation scheme by writing *his Essay towards an Instruction for the Indians, Explaining the Most Essential Duties of Christianity*, with *Devotions and Prayers*. The *Essay*, which was translated into French and Italian, and met with great favor, was published in 1740 at London. In 1749 he accepted from the University of Rochester (N.Y.) the office of honorary president of the reformed section of the Moravian Church. His age at the time deferred him from active service, but he was glad of the opportunity of publicly testifying to his interest in that people. His life was marked by rare usefulness and devotion to duty. His works embrace devotional writings of extended private and public use, numerous sermons, and *Short and Plain Instructions for the Better Understanding of the Lord's Supper* (2d ed., London, 1738; and often); *Paraphrases, or Instructions to the Clergy* (Bath, 1732); and *The Holy Bible, with Notes*, by Thomas Wilson . . . and various sermons, by . . . C. Croutell (2 vols., London, 1783); His *Works* were first published in a collected edition, with his *Life*, by C. Croutell (2 vols., Bath, 1781; 4th ed., 4 vols., 1796-97; and best ed., with his *Life* by J. Killy, 7 vols., Oxford, 1847-51).

Biography: *Besides the accounts of the life in the collected Works*, see the obituary notice by H. Bond, London, 1819; R. B. Hays, in *Lives of Eminent Clergymen*, vol. 1, 1825; W. H. Todd, in *Lives of Eminent Clergymen*, B. 1844; *Councils further*; J. Stone, *War of Protestant Missions in the Isle of Man*, Douglas, 1849; J. H. Overton and F. Baber, *The English Church 1712-1860*, pp. 120-124; *Annals*, 3, 1069; *D.N.B.*, vol. 13, 139-142.

Wimpfeling, Wimpfeling (WIMPELINO), JAKOB: Humanistic theologian; b. at Schlettstadt (20 m. s.w. of Strasbourg) July 20, 1450; d. there Nov. 17, 1528. He entered in 1464 the University of Freiburg, and in 1468 removed to the University of Erfurt; in the following year he went to Heidelberg, where he became master of abbatism in 1471. In 1483 he was called as cathedral preacher to Speyer, where he remained fourteen years, though the pulpit work was done by others because of the vocal weakness of Wimpfeling; but as prebendary he wrote and worked in the interest of the church of Speyer and Trier. His efforts were aimed at a better discipline of the clergy, a more frequent observance of synods, and a devoted adoration of Mary. After 1487 he seems to have possessed the parish in Sultz near Mannheim as an inheritance from a paternal uncle. He refused to study in science and to contemplation. In 1496 he became professor of rhetoric and poetics at the University of Heidelberg, and in 1501 his friend Gellius von Kaiserberg invited him to remove to Strasbourg, where he, Sebastian Brant, and Gellius were active in the interest of church and school and exercised a decisive influence upon the spiritual life of Strasbourg which lasted until the days of Duke Capito, and Sturm. In 1503 Wimpfeling followed his friend Bishop Christoph von Urselmünch in Basel, and soon went to the University of Freiburg, whence he had to remove because of his invective against

ing in 1845 *Lodes of the Bible*, and stirring up interest in Syrian missions. In 1846, on a visit home, he married again, and for the next twenty years his wife evinced unusual interest and attained great success in mission work among Indian women of all ranks. He himself became vice-chancellor of Bombay University, a position of vast educational importance, and president of the Bombay branch of the Royal Asiatic Society. His relations with the governor, Sir William Balthurst, were close and intimate. In 1870 he was called to the moderator's chair of the Free Church General Assembly, taking his place among the leaders on the progressive side and afterward returning to end his days in Bombay.

Biography: Wilson was the author of *An Exposure of the Hindu Religion, and A Second Exposure* (Bombay, 1824); *Memoirs of Sir John Elphinstone*, 1825; *Lodes of the Bible* (London and printed in India, 1847); *History of the Dispersion of the Indians in Western India* (Bombay, 1854); *The Dispersion of the Indians in India and Eastern Asia*, ed. F. Johnson, 12 vols., 1877; For his life consult: C. Smith, *Life of Alexander Duff*, 2, 1881; J. Burns, *The Christian Mission in India and China*, p. 1377; E. Smith, *Life of Alexander Duff*, 2, 1881; *D.N.B.*, vol. 11, 112-115.

Wilson, John A.: United Presbyterian; b. at Pottsville, Pa., Oct. 4, 1839. He was graduated from Westminster College, Pa. (A.B., 1864), and after studying law and practicing for two years, from Allegheny Theological Seminary (1872); he then held pastorate at Beaver, Pa. (1872-76); St. Louis (1876-86); and Wooster, O. (1886-93); and since 1893 has been professor of church history and pastoral theology at Allegheny Theological Seminary, Pittsburgh.

Wilson, John Leighton: Presbyterian, Southern Church; b. in Sumter County, S. C., Mar. 28, 1809; d. near Mayaville, S. C., July 12, 1888. He was graduated from Union College, Schenectady, N. Y., 1829, and from Allegheny Theological Seminary, S. C., 1833; was foreign missionary in West-Africa, 1833-35; secretary of Foreign Missions for the Presbyterian Church, New York, 1833-41; for the Southern Presbyterian Church, Columbia, S. C., 1841-55; and secretary emeritus, 1855-86. He was instrumental in breaking up the slave-trade in Africa. He made a grammar and dictionary of the Gbobo and Mpongwe languages, and translated parts of the Bible. He edited *The Foreign Record*, New York, 1833-61, and *The Missionary*, Baltimore, 1861-85. He wrote *Western Africa: Its History, Condition, and Prospects* (New York, 1837).

Wilson, Joseph Dawson: Reformed Episcopal; b. in New York City July 9, 1840. He was educated at the College of the City of New York (then called the Free Academy), St. Stephen's College, Amantola, N. Y. (B.A., 1863), and the General Theological Seminary (graduated, 1869); was ordained to the priesthood of the Protestant Episcopal Church; he was rector of St. Luke's, New York City (1867-67), and rector of Calvary, Pittsburgh, Pa. (1867-71). He then for the Protestant Episcopal Church for Reformed Episcopalianism, and was rector of Christ Church, Fort St. (1874-1879); St. John's, Chicago (1879-95); acting rec-

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tor of the Church of Our Lord, Victoria, B. C. (1885-1901); and since 1901 has been professor of history and apologetics at the Reformed Episcopal Theological Seminary, Philadelphia. His theology he is a moderate Calvinist and a conservative, and has written *Works from the Cross* (sermons, Chicago, 1881) and *Did David Write David?* (New York, 1900).

Wilson, Luther Baryon: Methodist Episcopal bishop; b. at Baltimore, Md., Nov. 14, 1856. He was educated at Dickinson College (A.B., 1876) and at the School of Medicine of the University of Maryland (M.D., 1877). In 1878 he entered the Baltimore Annual Conference of his denomination and held parsonates at Hancock, Woodberry, and Baltimore, Md., and at Washington, D. C. He was presiding elder of the Washington District of the Baltimore Conference in 1884-1900 and of the West Baltimore District in 1903-04, and was elected bishop in 1904.

Wilson, Margaret: One of the two "martyrs of the Sobwah"; b. at Glenverock (65 m. s.w. of Glasgow), Scotland, 1667; drowned near Wigton (70 m. s. of Glasgow) May 11, 1685. For refusing to conform to episcopacy, she, together with her younger sister Agnes, and Margaret MacLachlan, a woman of episcopacy, was tried at the Wigton assize and condemned to death by drowning in the Blacksooth. The younger sister was killed on May 11, 1685, the two other women were tied to stakes within the flood-mark of the water of the Blacksooth and were drowned by the increasing tide. The incident furnished the subject of Millard's picture, "The Martyr of the Sobwah" (1871), now in Liverpool. An obelisk to the memory of the martyr was erected on Windy Hill, Wigton, in 1861, and there is another well-known monument at Stirling. See *Coverdale*, I, 6.

Biography: A. Stewart, *History of Scotland in the Cause of the Free Church*, Edinburgh, 1869; J. Walker, *Life of the Martyr of the Sobwah*, Glasgow, 1869; W. B. Stearns, *Annals of the American People*, pp. 281-282; New York, 1880; *D.N.B.*, vol. 11, 114-117; and *Invasion under Coverdale*.

Wilson, Thomas; Church of England, bishop of Soler and Man; b. at Burton (10 m. s. of Liverpool), England, Dec. 20, 1663; d. on the Isle of Man Mar. 7, 1753. He was graduated from Trinity College, Dublin (B.A., 1686; M.A., 1690); was ordained deacon, 1687; became canon in the chapter of Newchurch Killybegs, Lencashire, 1687; was ordained priest, 1689, and remained in charge of Newchurch till 1692, when he was appointed chaplain to the Earl of Derby, who, in 1697, appointed him bishop of Soler and Man, and he was consecrated, 1698. He accomplished two great reforms in his diocese: the first, of 1703, relating to the tenure of landed property, which had been very uncertain; and the second, accomplished by his *Ecclesiastical Constitutions*, to the rules and discipline of the church there. He had remarkable qualities as an administrator, and was, from his position, compelled to take a great share in secular affairs. He wrote comparatively little. In 1707 he issued at London his *Principles and Duties of Christianity*, commonly called the "Manx Catechism," in English and Manx; this

was the first book ever printed in Manx. In 1735 he showed his interest in the missionary aspects of General Oglethorpe's Georgia plantation scheme by writing *his Essay towards an Instruction for the Indians, Explaining the Most Essential Duties of Christianity*, with *Devotions and Prayers*. The *Essay*, which was translated into French and Italian, and met with great favor, was published in 1740 at London. In 1749 he accepted from the University of Rochester (N.Y.) the office of honorary president of the reformed section of the Moravian Church. His age at the time deferred him from active service, but he was glad of the opportunity of publicly testifying to his interest in that people. His life was marked by rare usefulness and devotion to duty. His works embrace devotional writings of extended private and public use, numerous sermons, and *Short and Plain Instructions for the Better Understanding of the Lord's Supper* (2d ed., London, 1738; and often); *Paraphrases, or Instructions to the Clergy* (Bath, 1732); and *The Holy Bible, with Notes*, by Thomas Wilson . . . and various sermons, by . . . C. Croutell (2 vols., London, 1783); His *Works* were first published in a collected edition, with his *Life*, by C. Croutell (2 vols., Bath, 1781; 4th ed., 4 vols., 1796-97; and best ed., with his *Life* by J. Killy, 7 vols., Oxford, 1847-51).

Biography: *Besides the accounts of the life in the collected Works*, see the obituary notice by H. Bond, London, 1819; R. B. Hays, in *Lives of Eminent Clergymen*, vol. 1, 1825; W. H. Todd, in *Lives of Eminent Clergymen*, B. 1844; *Councils further*; J. Stone, *War of Protestant Missions in the Isle of Man*, Douglas, 1849; J. H. Overton and F. Baber, *The English Church 1712-1860*, pp. 120-124; *Annals*, 3, 1069; *D.N.B.*, vol. 13, 139-142.

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the monks, while a flood of literature poured forth in poetry and prose. Wimpfeling was accused at Rome and cited before the pope; but the popular voice was in his favor, and the two bishops of Strasbourg and Basel defended him. Between 1508 and 1512 Wimpfeling frequently changed his home, and in 1513 Christoph von Urslingen, bishop of Basel, requested him to assume the leadership of a newly refounded convent, the locality of which is not known. In 1515 he left this office and removed to Schlettstadt, where he spent the last years of his life. As in Strasbourg, so here he gathered a circle of disciples and admirers who about 1518 seem to have organized in a literary society which fell to pieces before Luther's movement.

Wimpfeling discussed great things, but accomplished little. He was overshadowed by Erasmus and left no generally diffused influence; in his narrower circle he unintentionally prepared the way for the Reformation. His numerous works are concerned with politics, philology, theology, history, and poetry. Worthy of special mention are his pedagogical treatise *Admonitio germanorum* (1496) and *Admonitio*, which are distinguished by sound thoughts on education. In his *Germania* (1501) he showed himself an enthusiastic German patriot; in the first part he attempted to prove that the left border of the Rhine never belonged to Gaul. In *Epistola versus Germanorum* (1503) Wimpfeling presented a concise history of the Germans.

(H. HANSEN.)
Bibliography: The autobiographic *Epistola* is mentioned in A. A. Koenig's *Germanische Literaturgeschichte*, 11. Aufl., 1775. Consult further: J. Koenig, in *Zeitschrift für deutsche Philologie*, vol. 12, part 24, 1861, pp. 48 seq.; 1904, pp. 26 seq.; 1907, pp. 273 seq.; and J. Zeman, *Hist. of the German People*, III, 1-3, St. Louis, 1907, etc., at 105-10 gives titles of his earlier biographies, which are reviewed ably in Koenig's work referred to above.

WIMPFELING, vin-pfe' (KOECH), KONRAD; Catholic theologian; b. at Buchen 29 m. s.w. of Heidelberg about 1465; d. at Amorbach (44 m. s.e. of Frankfurt) May 17, 1531. The family name was Koeh, but Konrad called himself Wimpfeling, probably because his family originally had their home in the neighboring Wimpfen-on-the-Neckar. In 1479 he entered the University of Leipzig, became a Theologian in philosophy; in 1491 he was received into the council of the philosophical faculty. In 1494 was rector, and the same year dean of his faculty, at a later time vice-chancellor for three years. After 1498 he devoted himself also to the study of theology, and in 1498 became subdeacon. In 1509 he became involved with his former teacher and friend Pollich in a passionate dispute concerning Humanism and Scholasticism, or, as the opponent formulated it, over the question whether the art of poetry is the source of theology. In sustaining a very low place to poetry, Wimpfeling accused the Humanists against himself, while Pollich became one of their staunchest defenders. In 1505 Joachim I. and his brother Albrecht called Wimpfeling to the newly established University of Frankfurt as its first rector. In 1515 he became involved in a dispute with Luther concerning indulgences, and into

this dispute Tetzel was drawn, participating on Jan. 30, 1518, in Frankfurt in a disputation concerning those which had been formulated by Wimpfeling in opposition to Luther. Wimpfeling thus appears as one of the earliest literary opponents of Luther, and he devoted the following years to an intensive refutation of the doctrine of Luther, at first only in disputation, then, in 1523, he published his great work of refutation *Admonitio*, a production of intense intellectual labor. It represents Lutheranism as the rallying-point of the sects and heresies of all times. All heresy, Wimpfeling states, is directed fundamentally against the Church as a divine foundation. Wypfeling is the father of the doctrine of the Hostiae, and that is the source of the Lutheran heresy. By a necessity of nature the pope, Wimpfeling argues, stands above the emperor and possesses not only doctrinal power, but also executive and disciplinary power. Wimpfeling went to the Diet of Augsburg as the theologian of Joachim I. When at the beginning of the diet without the knowledge of Luther the articles of Schwabach (see SCHWABACH ARTICLES) had been printed and communicated to Joachim, Wimpfeling together with Brandenburg theologians Menning, Ischler, and Ebermann published as refutation *Christlicher Unterricht* upon the *Edikt* of Joachim I. Luther. He was also one of the circle of theologians to whom was entrusted the continuation of the Augsburg Confession, but Wimpfeling's part was evidently small. After the diet he accompanied his elector to Colmar. Then he returned to his native state and lived thereafter in the Benedictine monastery of Amorbach. Besides his great work *Admonitio* (1523) he published *Paraphrasis theologica* (1528), *De significatione epistolandi* (c. 1480), *Alme universitatis studii Epistolam* of which *Leipzig* (1508), newly edited by C. F. Eberhard, Leipzig, 1832; *Fructus de erroribus philosophorum* (1483); *Compositio litterarum propteritacionis* (1483); *Compositio litterarum propteritacionis* (1483); *Apologice in sacre theologie definitiones* (1500); *De J. Anax. tractatus* (1515); *De significatione nominis* (1520); *Paraphrasis ministrorum* (1531); contains his Latin writings; his anti-Luther writings are in *Scripturae errorum* . . . G. KAVRATZKY.

Bibliography: J. C. Beckman, *Nachrichten über den Protestantismus*, Frankfurt, 1797; J. Zeman, *Germanische Literaturgeschichte*, 11. Aufl., 1775; J. Koenig, *Zeitschrift für deutsche Philologie*, vol. 12, part 24, 1861, pp. 48 seq.; 1904, pp. 26 seq.; 1907, pp. 273 seq.; and J. Zeman, *Hist. of the German People*, III, 1-3, St. Louis, 1907, etc., at 105-10 gives titles of his earlier biographies, which are reviewed ably in Koenig's work referred to above.
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was a member of the joint committee of the Methodist Episcopal Church, and the Methodist Episcopal Church, South, to prepare the hymns, which was published in 1905. He has written *The Life of John Wesley* (New York, 1906) and *A Group of English Evangelists* (1910).
WINCHESTER, ELLIAMAN; Universalist; b. in Brookline, Mass., Sept. 30, 1751; d. in Hartford, Conn., Apr. 18, 1797. In 1770 he began to preach, and was ordained pastor of an open-communication church at Rehoboth, Mass., 1771; about a year later he became a close-communicationist, and was re-communicated; residing in Charleston, S. C., 1774-1780, he then became pastor in Philadelphia of the First Baptist Church, and founded with a majority of his congregation a Universalist church there in 1781. From 1787 to 1798 he preached Restorationism in England. His works embrace a *Collection of Poems, Hymns and Prayers* (Boston, 1772); *A New Book of Prayers, on General Occasions* (1773); *The Universal Restoration* (London, 1778, and often); *A Course of Lectures on the Prophecies that Relate to the Fulfilling of* (vols., 1789-90); and *Progress and Empire of Christ* (1793).

Bibliography: Sketches of the Life and Writings of Wm. V. Miller, London, 1797; and E. M. Stone, Boston, 1838. Consult further: E. Stone, in *American Church History Series*, a series of volumes, New York, 1904, and the *Biographies* under his name.
WINCKLER, winck'ler, HUGO; German Protestant, orientalist; b. at Göttingen (12 m. s.w. of Wittenberg) July 4, 1813. He was educated at the University of Berlin, where he became privat-docent for Semitic philology in the philosophical faculty and since 1848 he has been professor of the same subject. Besides editing *Monatsschrift der verdienstlichen Gesellschaft, Das Ost- und West-Orient* (Luz., he has written: *Die Kulteurgeschichte des Ostens* (2 vols., Leipzig, 1880); *Unterwägungen zur altsenarischen Geschichte* (1889); *Der Theologiefund von Tell-el-Nasr* (1892); *Geschichte Babylonien und Assyriens* (1892); *Altsenarische Forschungen* (2 parts, 1893-95); *Altsenarische Forschungen* (2 parts, 1895-1900); *Geschichte Israels* (2 vols., 1895-1900); *Die Handschriften von Tell-el-Nasr* (Berlin, 1890); *Kulteurgeschichte* (6 vols., 1901-05); *Die Götter Hamans* (Leipzig, 1904); *Kulteurgeschichte* (Berlin, 1906); *Die hebräische Kulteurgeschichte der Menschheit* (1907); *Die Phönizier* (Leipzig, 1907); *Die in Sumer* (30 in *Klein-Orient ausgewählte Ausgrabungen* (1907); and edited with H. Zimmern the 3d ed. of E. Schrader's *Kulteurgeschichte und des A. T.* (Berlin, 1905).

WINCKLER, JOHANN; German Lutheran and defender of Philipp Jakob Spener (q.v.); b. at Göttingen, near Grinma (17 m. s.w. of Leipzig) July 13, 1642; d. at Hamburg Apr. 5, 1705. His parents, who were poor peasants, self-sufficiently had him educated at the school in Grinma and at St. Thomas' in Leipzig, and the University of Leipzig, but his poverty interrupted his university studies, and he became private tutor in Grinma, then in 1664 mas-

ter in Jena, and he delivered private lectures at Leipzig. He was with a son of Duke Philipp Ludwig of Hildesheim-Bismberg at Tübingen, 1669-71, who began had acquaintance with Philipp Jakob Spener which had a decisive influence upon his life. In 1671 he was called to his first ministerial office in Hamburg vor der Höhe; in the following year he became superintendent in Braunschweig, and in 1678 court preacher in Darmstadt, in 1678 pastor in Mannheim, and in 1679 superintendent in Wetzlar. In 1684 he was appointed chief preacher of St. Michael's in Hamburg, where he remained until his death. According to the unanimous testimony of his contemporaries Winckler had few equals as a preacher, though his printed sermons make difficult reading because of the limited enunciation. In several works he appears as a decided representative of the principles of Spener; but while defending in a little controversy at Hamburg Spener's private convention, Winckler was not a blind follower, and maintained an independent position. He rendered great services to the cause of education, and several schools were on his initiative enlarged or newly founded. About 1688 he conceived the plan of a Bible society and himself took an active part in it by editing several editions of the Bible. Among his works mention may be made of: *Baldern oder Kriegenauer Synonymen oder Biobelen von etwanen Maaen* (Leipzig, 1679); *Antwort auf Dilecta Grinmalische Erklärung der Frage von der Predestinationen* (1681); *Sonderreden von D. Hennemann* (Hamburg, 1690); *Schröpfung und wolgeltene Religion* (1693).

(CARL BASTRACK.)
Bibliography: J. A. Poggendorf, *Germanische Literaturgeschichte*, 11. Aufl., 1775; J. Müller, *Concis summa*, II, 300 m. (Leipzig, 1847); J. Götting, *Geistesgeschichte und die kulturelle Kunde in seiner Zeit* (Hamburg, 1861); E. W. W. Weller, in *Zeitschrift für deutsche Philologie*, pp. 143-214, St. 1892; *ADB*, VII, 360-371.

WINCKLER, WILHELM; MONASTERY OF: A celebrated establishment situated at Wittenberg (4 m. s. of Zwickau), the mother-house of a number of reformed districts of regular canons which flourished in the beginning and middle of the fifteenth century. Its history affords a glimpse into the reforming movement which in Holland, Germany, England, France, Bohemia, and even in Italy was a promise of the real Reformation. It stands in the closest relations with the Brothers of the Common Life (see COENON LAR, BASTRACK OF), an organization which embodied in itself the impulses received from Geert Groote (q.v.). Jan Burch (q.v.), the author of the *Oratio Willelmi Winckleri*, relates that Groote stated as his wish and counsel to his pupil and follower Thomas Radwag and his associates that they should seek to obtain in the founding of a monastery a center for the brethren and sisters who felt attracted by his (Groote's) personality. He also recommended the order of regular canons as that most suitable for their purpose. This choice is explicable from two standpoints. The times were not ripe for an association not founded on the rules and patterns then in existence. The Franciscan spirit was not then strong enough to stand on its own feet; the Church furnished still the legal spirit and form. Further,

the Carthusian rule would take the brethren out of the world, the Carthusian rule were too severe. The basic was to be simply the three vows of celibacy, poverty, and obedience, and the regular canon work in Gross's own house of preaching and the saving of souls.

A building was made when Bertold ten Hove (Hove), a citizen of Zwolle in Salland, donated his patrimony "de hof to Willehad" for the future cloister. Hendrik van Wilsen, formerly assessor at Kampen, gave a piece of land. Other donations came in, and in 1390 it was decided to erect the monastery, in which Frans van Wierdikerveen, the worthy bishop of Utrecht, showed interest. The six associates in the work were the two named above as making donations, Hendrik Klingebühl, Werner Keyknamp, Johannes van Kempen (Kempen), brother of the celebrated Thomas à Kempis (v. v.), and Hendrik de Wildt, all of them coming from the Brethren of the Common Life. Buildings for the purpose did not exist and must therefore be erected. The structures were begun in Mar., 1397, and the church was consecrated and the brethren were housed on Nov. 17, of the same year. The vow of obedience was specifically made not to the bishop (of Utrecht) but to the superior who was to be chosen. At first Klingebühl, with the title of rector, assumed the direction. A year later Keyknamp became the leader with the title of prior. After about three years he resigned the position to Johannes Goewila Van, who stamped his influence upon the order and gave it its unique significance.

Equally remarkable are the growth in wealth and the number of monasteries affiliated with Willehad, which monasteries were founded which were governed by the same spirit. Among those may be named: Marlowen near Amers (1392), Nieuwe Licht near Hoorn in West Friesland (1392), while Eemst was in close relation. These four combined in 1394 and formed a chapter, with Willehad as the head and in 1401 the prior-superior of the order, and a yearly assembly, approved by Boniface IX, May 10, 1392. By 1402 seven institutions were affiliated, by 1423 there were twenty-two, twenty-four for men and five for women. In 1464 the chronicler speaks of an extraordinary number, twenty-eight under the priorate of Johannes Von (of Anoy, 11-22, for the list). The congregation was its first triumph at the Synod of Coestma, where Prior Van gained recognition as well as the favor of Martin V. by his defense of the Brethren of the Common Life against the attack of the Dominicans Ghrouw. A second was that of the year 1435 in bringing about a reformation of the Augustinian chapters in Germany. Epochal was the visit of Nicholas of Cusa (see Cusa) in celebrating his jubilee (1431). The order's reputation had as its purpose the initiation of a new religious-ethical life in Germany, especially in relation to the religious orders. Cusa appointed Jan Buech and Dr. Paulus, of the monastery of St. Maurinus at Halle, to visit the regular monasteries of Saxony, Thuringia, and Mainz, and to reform them in accordance with the statutes of the Willehadin congregation. The movement spread to the chapters of other orders and beyond the limits of the region where it was

initiated. A further result was the increase of institutions affiliated with Willehad. But the reformation brought to an end the significance of the monastery, though it lived on till the end of the fifteenth century, while the last prior-general, Constantius Belling of Grafshof near Gollard, died Jan. 17, 1507, and the last monastery (Friswaagen near Northern) closed in 1509.

A point of importance is the connection with the Brethren of the Common Life, out of which Willehadin proceeded, with the spirit of which association it was in intimate sympathy. The distinction between the institutions of the Brethren and of Willehadin was that the latter's reform was in the direction of the modern "devotion," the former rejected monastic rules and vows in order to a renewal of life in the common association of its members. The manner of living of the Brethren was often a debt by which men entered the regular orders. On the other hand, the extension of the Willehadin congregation affected the Brethren by stimulating their zeal. Yet the Willehadin purpose was by no means indulgence in ascetic practices to an unhealthy degree. While personal freedom in this direction was not disallowed, it is significant that the members did not recuse the inmates of their associates. Yet there was a growing tendency to emphasize asceticism, a characteristic which comes out in Euseb's account of such externals as the habit, method of singing, and the like to the exclusion of more important matters. A still further point of connection between the two orders is that the Willehadin people based themselves in the making of books for their common use (not usually for commercial purposes). These activities were concerned with a correct text of the Bible, and with correct copies of the Fathers, especially of Augustin's writings; some of the numbers were selected for their work in this direction. But while the Brethren developed a dependent literary purpose, in the monasteries an increasingly ascetic purpose ruled the results of much of their value, though they still rendered great service to following generations. Handicrafts, however, and to the extent of mercantile significance, were not unknown among them. The schools which they here and there conducted were not limited value because of their ecclesiastical character.

The reform of Willehadin did not contemplate a break with Rome; its direction was controlled by the forms and ideals of the Church of the Middle Ages; it would be different ethical purposes and control asceticism within allowable bounds. So far as these failed in producing real reform, it was shown that the Church was unwilling and respecting right reformers. The Willehadin congregation for its part, however, and the results of Lutheran books, and till its end remained true to the Roman Catholic Church.

(S. D. van Veen.)
Bibliography. *Willehad, Brethren of the Common Life*, by H. van Veen; *Willehadin*, by B. de Haan, 1890; *Willehadin*, by H. van Veen, 1891; *Willehadin*, by J. H. Hofman, in *Verhandlungen der Gesellschaft für die Geschichte der Niederlande*, vol. 1, 1892; *Willehadin*, by J. H. Hofman, in *Verhandlungen der Gesellschaft für die Geschichte der Niederlande*, vol. 2, 1893; *Willehadin*, by J. H. Hofman, in *Verhandlungen der Gesellschaft für die Geschichte der Niederlande*, vol. 3, 1894; *Willehadin*, by J. H. Hofman, in *Verhandlungen der Gesellschaft für die Geschichte der Niederlande*, vol. 4, 1895; *Willehadin*, by J. H. Hofman, in *Verhandlungen der Gesellschaft für die Geschichte der Niederlande*, vol. 5, 1896; *Willehadin*, by J. H. Hofman, in *Verhandlungen der Gesellschaft für die Geschichte der Niederlande*, vol. 6, 1897.

Wine, Hebrew

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WINE, HEBREW.

Name (1).
Cultivation of the Vine (2).

The usual designation for fermented grape juice is *gav*, a loan-word in the Hebrew, corresponding to Greek *oinos* and Latin *vinum*; *gav* is used to denote the newly extracted grape juice (Gen. ix, 10). Names (Lat. *mustum*; of Mic. vi, 15) and also the juice yet contained in the cluster (Isa. lvi, 8). There is, however, no special emphasis herein upon the distinction "not yet fermented" since in the orient fermentation begins very quickly after the pressing, and even the fruit is succeeded with intoxicating effects (Isa. lviii, 11; cf. Dent. xlii, 17, xviii, 4). Less frequent terms are *gav* (*Heb.* xxxii, 14), *orev*, *gener* (*Eccl.* vi, 9, etc.). Factual forms are *vain*, *vaino*, etc. (On the other hand, *mev* and *mevav* denote mixed wine (see below); while *shakar* comprehensively applies to all intoxicating drinks (cf. *shakar*, in the Amarna Tablets).

Both by climate and by the character of its soil Palestine is adapted to vine-growing. Indeed the vine has been cultivated there from time immemorial (Gen. xiv, 18, etc.; 22, etc.).

a. Cultiva- tion of the vine has been cultivated there from time immemorial (Gen. xiv, 18, etc.; 22, etc.). The vine is nearly everywhere grown, both on the hills and in the valley of the Jordan (I Kings xxi, 1; Cant. i, 14, vii, 11; Hos. xiv, 7; Isa. v, 1; Jer. xxxi, 5; Josephus, *Jour.* iii, 2, 8). Eastward of the Jordan the Moabites, Ammonites, and the inhabitants of Ammon had vineyards in early times (Num. xxi, 22; xxiii, 24; Judge xi, 32; Isa. xvi, 8). In the later Jewish period the vine appears as an emblem on coins. For the moesian times, in turn, the prophet announces that the mountains shall flow with new wine (Amos ii, 12; Joel iii, 18, etc.). After the Moabites conquest the culture of the vine was somewhat retarded, but it is once again assuming importance. The vine largely runs wild in the ridges of central and northern Syria, and in Palestine the wild vine was known, bearing stony straggling bunches. The species now in culture in Palestine are grapes (Isa. v, 2; Jer. ii, 21). The species now in cultivation bear mostly white oblong fruit. Clusters from twelve to fifteen inches long and weighing from two to three pounds are no rarity. While the species of wine planted in antiquity can not be positively identified, generally they appear to have been the black and purple sorts whose juice is described as red "blood of the grape" and also typifies the blood, as in the Eucharist (Gen. xix, 31; Dent. xxiii, 14; Isa. lvi, 2 sqq.; I Mac. vi, 24; Matt. xxv, 27 sqq.; Rev. xvi, 19 sqq.). The vine-termed *arep* appears to have been a noble variety (Isa. v, 2, 3; Jer. ii, 21), according to Kinnik a grape with small, seedless, white fruit. The Israelites borrowed viticulture from the Canaanites. Like the cultivation of fig and olive (see *Figs*), *Tirazu* (Isa. vi, 11; *Isa. lvi*, 12), it is everywhere the token of a higher civilization; hence the Greeks manifested much disinterest in referring to the intellectual and material culture of their country to the introduc-

Name (2).
Dried Grapes (3).

tion of wine and olive-growing. Conversely, as among the Hebraeans, antiquation in viticulture found expression in the particular fact that they obtained as a matter of principle from the enjoyment of wine. The cultivation of the vine requires much labor (Isa. v, 2 sqq.); and wherever plants a vineyard is to be sure that the field remains even for decades in the family possession, because only then is the cultivation remunerative. The preparation of the land required much toil. Along irrigation, the land had to be reclaimed by successive terrace cultivation and the soil secured from erosion. Then the ground was to be cleared of stones, the plot surrounded with a wall or hedge (Isa. xxxi, 5; Ps. lxxx, 4; Jer. xli, 10; Cant. ii, 15, etc.), and some watch-towers, together with a booth or hut, had to be built for the vintner at the ripening season (Isa. i, 8, v, 1 sqq.). Lastly, a vine-yard had to be hewn out in the rock (see below). Regularly was done the work of maintenance (Prov. xvii, 30 sqq.); twice or three a year the vineyard needed to be plowed or hoed, that the soil might stay constantly molten (Isa. v, 2, 6; vii, 25); weeds were to be removed, and large stones picked out again and again. The vines were carefully pruned, and rank shoots cut away (Lev. xxi, 2 sqq.; Isa. ii, 4). The plants were either allowed to trail along the ground (Isa. vi, 2; Jer. xlvi, 6), or trained up to stakes or creepers (Isa. v, 2; Jer. xlvi, 6), or trained up to staves or creepers (Isa. v, 2; Jer. xlvi, 6), or trained up to staves or creepers (Isa. v, 2; Jer. xlvi, 6). The time when grapes ripen varies with local conditions; in the district of Palestine and in the valley of the Jordan, some kinds are ripe in June; in the coast plain, the vintage season

a. Making occurs about the middle of August; in of wine, the moesian country, during September. This was ever a joyful season (Isa. xvi, 10; Jer. xxx, 30). Then it was that the Canaanites celebrated their great harvest festival (*Judge* i, 27), the Israelites their Feast of Tabernacles; and both those feasts, besides their special features, bore the stamp of a harvest thanksgiving (of I Sam. i, 1-8; the threatened curse in *Dent.* xxvii, 30, 31; Amos v, 21). The wine-press (*gav*) was hewn from the rock in the vineyard itself. It consisted of two round or angular basins. The upper one was as much as thirteen feet wide, but only from seven to twelve inches deep. In this the grapes were trodden or pressed with stones (cf. Isa. xvi, 10; Jer. xxx, 30). The second, rather lower basin, was of smaller size, but about three feet in depth. This was the receiving basin (*gav*; Num. xviii, 27; *Dent.* xv, 14). Sometimes there was still a third basin, receiving the flow of partially clarified new wine from the vat (for drawings of wine-presses, cf. *D.D.P.*, vol. x., plates 5 and 7). From the vat the wine was dipped into leather bottles or earthen jars (*Josh.* i, 12; Jer. xlii, 17). There it was allowed to ferment, and this process began within from six to twelve hours after the pressing. Next the wine remained settling for some time on the lees (Isa. xvi, 6; Jer. xliii, 11; *Zeph.*



1. 12; and afterward it was transferred to other vessels. Before drinking it had still to be strained through a cloth for purification (Isa. xvi. 6; Matt. xxiii. 24).

Besides the wine, the dried grapes were and still are much esteemed (Num. vi. 2). The so-called raisin cakes (omophoi) of the Old Testament are not a product of the baker's art, but of the wine-press. Dried grapes pressed in the form of a Grape-cake (1 Sam. xvi. 18, xx. 12; 1 Chron. xii. 40), with those may be compared the modern apricot cakes of Damascus, thin cakes of the crushed and sun-dried mass of apricots, that can be rolled like flexible leather. The other word for raisin cakes, anshah, probably denotes baked cakes of dough, containing raisins (1 Sam. vi. 17; 1 Chron. xvi. 3).

The use of wine was quite general; it belonged to the list of indispensable provisions (Judges xix. 19; 1 Sam. xvi. 20, xxv. 18). It rejoiced the heart of man, even of God (Judges i. 13; Ps. ciii. 4; Eccl. i. 2; Eccl. xii. 27, 29). Hence Wine was not to be lacking as a drink offering on God's table. The view of drunkenness was not unknown to the ancient Israelites, as is shown by the often quite massive descriptions of the prophets (Isa. xiv. 18, xxvii. 2, seq.). Only the Rechabites and Nazirites drank to wine, and it was forbidden the priests during the time of administration (Lev. x. 8, seq.). It was drunk undiluted; addition of water was deemed a deterioration (Isa. i. 22). It was only in later times, under the influence of Greek and Roman manners, that the custom of mixing it with water came into vogue (1 Mace. xv. 39). Yet the addition of spices was favored (Ps. lxxv. 8; Cant. vii. 24; Isa. lvi. 11), such as myrrh, honey, frankincense (1 Mace. xv. 23), nutmeg, wormwood, pepper, etc. Wine mingled with myrrh was employed as a medicine (Mark vi. 21), while as a milder sort of intoxicant it was a favorite beverage of women among the Greeks and Romans. The use of such spiced wine in the sanctuary service was not allowed.

Artificial wines (shakar, see below; cf. Deut. xxx. 6; Judges xiii. 4, seq.; 1 Sam. i. 15), which were drunk among the ancient Israelites, are not to be defined with much certainty apart from the general meaning of the word shakar, "intoxicating drink."

From Jerome we may not say that drinks were indicated by the term. In Cant. vii. 2, a drink from pomegranate is mentioned along with potted wine (beer light), honey, barley, myrrh, and salt, and also the Median barley liquor. They also mention oil and mand. Owing to the active commerce with Egypt, possibly *rafosa* was known even in ancient times; at all events, this is true of palm wine, which was pressed from the pulp of the date, and so drunk throughout the early period. Artificial wine was forbidden in the sanctuary service.

From wine and shakar, vinegar (*shera*) was prepared; and this was also forbidden to the Nazirites (Num. vi. 3), though else enjoyed, when diluted with water, as a refreshing and strengthening drink, at least by the humbler people (Ruth ii. 14;

Mark xv. 36; on the other hand, of Ps. lxxi. 21). The same was true among the Romans, where *rutina* was the usual beverage of slaves and soldiers, just as it still nowadays is in the East.

WINE, *v'neer*, JOHANN GEORG BERENDEK; Orientalist and New-Testament grammarian; b. at Leipzig Apr. 13, 1789; d. there May 12, 1858. He was educated at the gymnasium and the university of his native city, zealously studying not only theology but classical philology and oriental languages. In 1817 he became privat-docent at the University of Leipzig, and in 1819 extraordinary professor of theology; in 1823 professor at Erlangen; but returned in 1832 to Leipzig, where he remained until his death, being also a canon of Meissen after 1845. His literary activity was directed mainly to the interpretation of single books or passages of the Bible, to biblical linguistics, and to historical studies. He published a commentary on the Epistle to the Galatians (1821; 4th ed., 1839), with dissertations on questions of biblical history and antiquities: *Die biblische Rosenzweigbahn* (1838; 2d ed., revised and enlarged 2 vols., 1852-53; 2d ed., revised and enlarged, 1847) is a comprehensive handbook of biblical subjects arranged alphabetically, a work of extraordinary industry and a treasure of historical, geographical, archeological, and scientific knowledge. Of still greater importance were *Winer's* various labors in the linguistic sphere. He published a *Glossarisch der idolethen und samaritanischen Chaldaischen* (1824; 2d ed., 1842); *Eng. transl., A Grammar of the Chaldean Language* (Amdor, 1845), and to supplement it a *Chaldaisches Lexikon* (1825). His masterpiece in biblical science is the *Glossarisch der neuteamentlichen Sprachlehre* (1825; frequent Eng. transl., *Glossar of the Idioma of the New Testament*, Amdor, 1825; Edinburgh, 1839, 1877), which remained the standard work for nearly three-quarters of a century, but has been superseded largely through the discoveries of the last two decades (see *HALANZSCHE GRAMM.*). It was a pathbreaking achievement, and in producing it Winer rendered immortal services by doing away with vague presuppositions respecting the historical character of the language of the New Testament and by thus laying the basis for arduous but fruitful interpretation. He showed the laws of linguistics applying in the New-Testament language, employing the same principles that Gottfried Hermann had developed for classical Greek. While apparently merely a scientific work, there was at its basis a

truly moral and religious motive—a conscientious earnestness in seeking the truth, and a pious reverence for Holy Scripture. *Winer* published also *Beleg zur Verbesserung der semitischen Lesarten* (1822), and gathered materials for a dictionary of the New Testament, but died before its elaboration. Worthy of mention, though in another department, is his *Comparative Darstellung der Lehrentwicklung der semitischen Sprachen* (1824); *Eng. transl., Comparative View of the Doctrines and Confessions of Christians*, Edinburgh, 1827; new ed., 1887; while notice should not be omitted of his *Handbuch der theologischen Literatur* (1821; 2 vols., 1838-40), and supplement, 1843, giving not merely titles of books but brief notices of the authors. (C. LEICHTEN.)

WINIFRED (WINFRITH). See BONIFACE, SAINT.

WINKLER, *vin-kler*: A designation of the Waldensians (*q. v.*) and then of the Waldensian itinerant preachers, employed especially in Strasbourg and perhaps also in neighboring regions. It is transmitted through a document discovered about 1840 in old church archives in Strasbourg. The document contains the records of a Waldensian trial held about 1400 and bears the superscription *Acta hereticorum, beldi qui hic scribitur* by a later hand: "Die Winkler." At first it was thought that they formed a separate sect whose views agreed with those of the Waldenses; but since the discovery of further sources it has been proved that they are identical with the Waldenses. The term may have been a nickname. Thirty-two adherents of the Waldensian preachers in Strasbourg were captured and banished about 1400 on charges of heresy. But three remained in Strasbourg a Waldensian congregation to which at a later time belonged Friedrich Reiser (b. 1401 in Detmold near Donauwörth, and because of that named *Tannerer* or *Daufray*), one of the best-known Waldensian preachers of those days, whose aim was to unite Hussites and Waldensians. In 1438 Reiser together with many male and female adherents was burned among whom was Anna or Barbara Weiser under the Strasbourg inquisitor Johannes Weygand. (FREDERICK CONYER.)

WINSLOW, *miror* (WYRON): Congregational missionary; b. at Williams, Vt., Dec. 11, 1789; d. at the Cape of Good Hope Oct. 22, 1864. He was graduated from Middlebury College, 1813, and from Andover Theological Seminary, 1818. In June, 1819, he sailed as missionary to Capton, where he established a mission, laboring for seventeen years at Jaffa and Odorville, where he founded a seminary; he established the mission at Madras, 1836, and

spent the rest of his life there, establishing a native college and a number of vernacular schools. He became president of the Madras College about 1840. He was the author of *Sketch of the Missions (Amdor, 1817)*; *Memory of Herr Friedrich Winkler, of the Capton Mission* (New York, 1838; republished in London, France, and Turkey); *High and Low Mission in India* (1850); and *Comparative Tamil and English Dictionary of High and Low Tamil* (Madras, 1852). The Dictionary, his great work, on which he spent three hours a day for over twenty years, was based partly upon manuscript material left by Joseph Knight, and consisted of 89,000 words and definitions. He was assisted in this by native scholars. Winslow also translated the Bible into Tamil (Madras, 1855).

WINSLOW, WILLIAM COPELY: Protestant Episcopalian; b. at Boston, Mass., Jan. 13, 1840. He was graduated from Hamilton College (A. B., 1862) and the General Theological Seminary, New York City (1865). He was ordained to the priesthood in 1867; was rector of St. George's, Len. Mass. (1867-70); chaplain of St. Luke's Home, Boston (1878-82), having temporary charge of various parishes, particularly at Weymouth, Mass., and Taunton, Mass., in the interim. In 1883 he established the Free Church Association in Boston, and likewise founded the American branch of the Egypt Exploration Fund (*q. v.*), of which he was the chief official until 1907, securing large funds for its use and being the pioneer in America in creating a popular interest in explorations in Egypt. He also took an active part in the establishment of the Greco-Roman branch of the Egypt Exploration Fund, and was one of the chief distributors of the antiquities thus discovered among the various American institutions which had contributed to the society's support. Theologically he describes himself as "of evangelical belief; thoroughly progressive in all forms of educational and religious work; a believer in all that is essential to faith in the Old Testament." In 1900-02 he was editor of *The University Quarterly*, in 1902-03, assistant editor of *The New York World*, and in 1904-05 of *The Christian Times*. He is the associate editor of *The American Antiquarian and of The American Historical Register*. He has of late done much to raise funds for the Egyptian Research Account (*q. v.*).

WINTHROP, JOHN: Puritan governor of Massachusetts; b. at Edmonstou (15 m. s. e. of Bury St. Edmunds), Suffolk, Aug. 23, 1588; d. in Boston, Mass., Mar. 26, 1649. In the latter part of 1602 he entered Trinity College, Cambridge, but his university career came to an abrupt close in Apr., 1605, when he married. Although named as a member of the Church of England, Winthrop early manifested marked sympathy with Puritans, while the death of his first wife in 1615, followed by the death of his second in the year following, heightened a tendency already present, to gloomy introspection. During this time he evidently thought of taking orders, but at a third marriage, in Apr., 1618, changed in great measure the mental trend of his thought, and, following his father's advice, he de-



voted himself to his duties as justice of the peace and lord of Givron manor, and was probably admitted to the lower Temple in Nov., 1628. But to one of Wintrop's type of mind the England of Charles I was not pleasant, and by May, 1630, he was considering the advisability of leaving his native country. Later in August he had formally agreed to sail, and on Oct. 23 he was chosen to be governor of the colony Massachusetts for the year following. With his expedition he sailed from Southampton in Mar., 1630, and, after landing at Salem, soon was led to choose Charlestown as a residence, only to leave it before long for the present site of Boston. Wintrop was repeatedly elected governor of the colony, annually until 1634, and then in 1637-8, in 1642-4, and from 1648 until his death, having also been chosen one of the two commissioners of the colony for life in 1638. In 1635 he defended the banishment of Roger Williams (?), and in return was accused of excess of leniency in his administration of justice. He humbly acknowledged the justice of the charge and promised to endeavor to be less lenient in future. Of more importance for the colony was his opposition to the Antinomian Controversy (see ANTI-NOMIANISM AND ANTI-NOMIAN CONTROVERSY, II, 2) headed by Anne Hutchinson and defended by Sir Henry Vane (q.v.). The

result was Vane's suppression by Wintrop in the gubernatorial election of 1637, followed by the banishment of Anne Hutchinson and the punishment of a large number of her adherents. The only other event of special interest was his arraignment in 1643 on a charge of exercising arbitrary authority, of which he was acquitted. In the following year certain persons in the colony presented to the court a petition asking forth that they were forbidden the civil privileges of Englishmen on the ground that they were not church-members; but the authority of Wintrop was such that the remonstrants were imprisoned and heavily fined. Wintrop wrote *Journal of the Transactions and Occurrences in the Settlement of Massachusetts and the other New England Colonies from the Year 1629 to 1644* (Hartford, 1790), the complete journal being later edited by J. Savage, *The History of New England from 1620 to 1649* (2 vols., 1825-26; new ed. by J. K. Hosmer, New York, 1931); and *Meals of Christian Charity* (ed. in *Collections of the Massachusetts Historical Society*, 2d ser., vol. vii, Boston, 1838). His letters to his third wife have been edited by J. H. Tricoff under the title *Some Old Puritan Love Letters* (London, 1892). **WINTROP, R. C.** *Wisdom: Life and Letters of John Wintrop*, 1 vol., Boston, 1914-17. **WIRZ, JAKOB.** See NARAYANA.

WISDOM.

- I. The Term. II. Wisdom in the Old Testament. III. Wisdom in the New Testament. IV. Summary.

I. The Term: The Hebrew word for wisdom, *hokmah*, as is shown by a comparison with the Arabic, has the fundamental meaning of "fastness" or "hold fast." The Septuagint, with few exceptions, translates *hokmah*. In secular Greek *hokmah* means, on the one hand, capability, skill, experience, and, on the other, a profound insight into the significance and the tasks of life. In the Bible, wisdom is, firstly, an attribute of God, moving mentally a divine organ of revelation; and, secondly, a quality of man. Theoretically, human wisdom is cognition, in a religious and ethical sense it is conduct based on the fear of God and leading to a happy life; in practice, it may also signify practical skill and proficiency. Divine wisdom is regarded as the original principle of all divine activity and rule, and from it are derived the concepts of teleology and divine providence.

II. Wisdom in the Old Testament: In the historical and apocryphal books wisdom is generally understood to be that talent and knowledge which surpasses the average intellect. The writer also speaks of human wisdom and looks upon it as the essence of all morality and prudence. Naturally, it can be attained only through the fear of God (cf. xviii, 20), even though it be transmitted by tradition (cf. xv, 15; Judges v, 29; 1 Kings v, 12). To recognize this quality of the divine being many religious experiences were necessary, and also a conception of wis-

dom based on faith; only gradually could the divine wisdom have revealed itself to the prophets. They understood it to be a quality in accordance with which God establishes and realises his aims. According to Job, xxi, 5, God alone is wise, and in Job, xxi, 24 it is said that the spirit of wisdom will rest upon the Messiah. In Job, xli, 3 wisdom signifies artistic capacity in handicraft and in Job, xli, 14 it denotes practical skill and prudence. In Theophrastus' *Characters* human intelligence is pronounced to be nothing as compared with the infinite wisdom (II, 28). Jeremiah says that creation is the work of God's might and wisdom (I, 12). In the "Wisdom literature," principally composed of those belonging to the class of "wise men," the concept of wisdom became much generalized: the concept of prophesy and use of Wisdom the greatest importance for the development of Judaism. These wise men had found that the religious doctrines contradicted the experiences of daily life; they felt the necessity of investigating the source of this contradiction. They made no least of divine inspiration, but strove through reflection to solve the problem of the world and life. Like the prophets, they started with the assumption that the law is the way which leads to God. Practical ethics was their principal field, and the results of their reflections were usually formulated in maxims, parables, and fables. In the Book of Job (q.v.), the religious and

philosophical problem of how to reconcile the sufferings of the pious with the justice of God occupies a prominent place. Wisdom is impetuous; no-one knows where to find it; only God knows it and possesses it. In xxviii, 12, when the dialogue reaches its culmination, wisdom is described in highly poetic language. The writer also speaks of human wisdom and looks upon it as the essence of all morality and prudence. Naturally, it can be attained only through the fear of God (cf. xviii, 20), even though it be transmitted by tradition (cf. xv, 15; Judges v, 29; 1 Kings v, 12). To recognize this quality of the divine being many religious experiences were necessary, and also a conception of wis-

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III. Wisdom in the New Testament: In order to understand the conception of wisdom in the New Testament, study is necessary of the form which it assumed among the Jews current of the first century before and after Christ. Among the rabbis wisdom was confined to the Law, and the scribes were called wise men simply because they expounded it (cf. F. Weber, *Judaica Theologiae opus Græcæ Formæ*, pp. 66-68, 122-126, Leipzig, 1897). The Book of Enoch (see PSEUDEPIKANOCA, III) is typical in this respect. The author endeavours to offer an exclusively Biblical system of world-philosophy and wisdom. God is the possessor of wisdom which dwells in heaven and is bestowed upon the just in the time of the Messiah. The Messiah is the incarnation of wisdom who reveals all the mysteries of justice (xxviii, 3; xli, 3; cf. A. Dillmann, *Das Buch Henoch*, Leipzig, 1853). The concept of wisdom occupies a more important place in the Hellenistic writings. Here wisdom bridges the chasm between the hidden God and the world and is identical with the concept of religion. Moses is not only a founder of religion, he is also a teacher of wisdom. Wisdom leads to virtue (see Philo, the epistle of Aristeus, IV Macabees, and Josephus).

In the Synoptic Gospels the word (*sophia*) appears six times in Luke, but once in Mark, and three times in Matthew. It is variously used: (1) Without any religious conceptions, meretriciously and only in the sense and Acts, of intellectual capability (cf. Matt. xii, 42; Luke x, 41; xii, 19). In Matt. xi, 25, xliii, 34, the learned in the Law are called wise men (cf. Luke x, 21). (2) In the religious sense of an understanding of the will and ways of God, as well as the capacity to give testimony thereto (cf. Mark, xli, 54; Mark vi, 7; Luke ii, 40). (3) In Matt. xi, 19 and Luke vi, 34-35, Jesus appears as the divine representative of wisdom. The idea is that God's wisdom manifests and justifies itself in Christ's life, and those who enter their lives accordingly will recognize the truth of this wisdom ("wisdom is justified of all her children"). (4) The wis-

dom is identical with ancestral faith and is the criterion of moral action and the essence of life. The fundamental conception is the same as in the above-mentioned books. Israel is the abiding-place of true wisdom and the law is pronounced to be the principle of wisdom and its regulator (cf. xiv, 16, 1, 16, xli, 21). It is uncertain whether the author hypostatized wisdom, although this has often been assumed from chapt. vi. Here wisdom appears as the first of all spirits and boasts that she was created from the beginning (verse 3), an independent entity, creating and ordering the world. However, all this is probably only a poetic personification just as God's activity is frequently represented by personifying his various powers. Certain of the ideas encountered in the Book of Baruch. The author distinguishes wisdom from God and personifies it personally. He writes that wisdom lived with God, was bestowed upon Israel, and dwelt among mankind (iii, 32-37). The peoples of the earth did not find wisdom, Israel alone attained it through the Law.

IV. Wisdom in the New Testament: In order to understand the conception of wisdom in the New Testament, study is necessary of the form which it assumed among the Jews current of the first century before and after Christ. Among the rabbis wisdom was confined to the Law, and the scribes were called wise men simply because they expounded it (cf. F. Weber, *Judaica Theologiae opus Græcæ Formæ*, pp. 66-68, 122-126, Leipzig, 1897). The Book of Enoch (see PSEUDEPIKANOCA, III) is typical in this respect. The author endeavours to offer an exclusively Biblical system of world-philosophy and wisdom. God is the possessor of wisdom which dwells in heaven and is bestowed upon the just in the time of the Messiah. The Messiah is the incarnation of wisdom who reveals all the mysteries of justice (xxviii, 3; xli, 3; cf. A. Dillmann, *Das Buch Henoch*, Leipzig, 1853). The concept of wisdom occupies a more important place in the Hellenistic writings. Here wisdom bridges the chasm between the hidden God and the world and is identical with the concept of religion. Moses is not only a founder of religion, he is also a teacher of wisdom. Wisdom leads to virtue (see Philo, the epistle of Aristeus, IV Macabees, and Josephus).

In the Synoptic Gospels the word (*sophia*) appears six times in Luke, but once in Mark, and three times in Matthew. It is variously used: (1) Without any religious conceptions, meretriciously and only in the sense and Acts, of intellectual capability (cf. Matt. xii, 42; Luke x, 41; xii, 19). In Matt. xi, 25, xliii, 34, the learned in the Law are called wise men (cf. Luke x, 21). (2) In the religious sense of an understanding of the will and ways of God, as well as the capacity to give testimony thereto (cf. Mark, xli, 54; Mark vi, 7; Luke ii, 40). (3) In Matt. xi, 19 and Luke vi, 34-35, Jesus appears as the divine representative of wisdom. The idea is that God's wisdom manifests and justifies itself in Christ's life, and those who enter their lives accordingly will recognize the truth of this wisdom ("wisdom is justified of all her children"). (4) The wis-

otic Church (1836), first delivered in the chapel of the Swedish embassy in London; *Eight Lectures on the Body and Blood of Our Lord in the Eucharist Eucharist* (1837); *Four Lectures on the Office and Ceremony of Holy Baptism* (1841); articles from *The Dublin Review* relating to the Oxford movement (as its height as the time); Wiseman's writings had much influence in its development; John Henry Newman and Richard Hurford Flood (q.v.) had been in communication with him in Rome as early as 1833, and from that time he devoted himself to the restoration of the Roman Catholic Church in England; and a public letter to Newman about the appointment of Fruct. XX.; *Three Lectures on the Council of Trent* (1838); *Three Lectures on the Council of Trent* (1838); explanatory of his new position as archbishop of Westminster; *Essay on Various Subjects* (3 vols., 1838; new ed., with biographical introduction by J. Murphy, 1888); chiefly from *The Dublin Review*; *Fables of the Church of the Concocted* (1834), a story of the third century, widely translated, and a Roman Catholic classic; *Recollections of the Last Four Popes* (1838); *The Hidden Gen* (1838), a novel drama; a volume of sermons, lectures, and addresses delivered on a public tour through Ireland in 1838 (1839); and *Sermons on Our Lord Jesus Christ* (Dublin, 1864). With Daniel O'Connell and Michael Joseph Quin he founded *The Dublin Review* in May, 1839.

WISCONSIN: *W. Wis. Land and Town of Central Wisconsin*, 2 vols., London, 1897; *Q. White, Memoir of...*; *Central Wisconsin*, 1895; *W. P. Fox, Fox Wisconsin*, New York, 1908; *D.W.R.*, vol. 33-34; *E. Koch, History of Wisconsin*, pp. 25-26, 27, E. Paulsen, 1907; *P. G. Connell, Public School in the 19th Century*, 1: 274, 337-342, 351, 353.

WISHART, GEORGE: Name of two Scotch nobles. 1. Scotch Reformer; b. 1513 (?); burned at the stake at St. Andrews May 1, 1546. He belonged to the family of Wishart of Pittarrow (near Montrose), but held or held in fief lands with rectory as early as 1513. In 1538, while master of the grammar-school in Montrose, he was summoned by John Hepburn, bishop of Brechin, for teaching his scholars the Greek New Testament (Greek being at that period almost unknown in Scotland), and to save his life he was obliged to flee to England. In 1539 he again got into trouble in Bristol for preaching—according to the contemporary testimony of the *Mayor of Bristol's Calendar* (London Society Publications, new ser., v., p. 25, London, 1577)—that there is no incarnation of the "merit" of Christ to men. His teaching was pronounced to be heretical by Thomas Cramer (q.v.) and other prelates, and he made a public recantation at Canterbury. He seems to have lived abroad, chiefly in Germany and Switzerland, from 1539 to 1542. In 1543 he was again in England, a member of Corpus Christi College, Cambridge. The next year, probably, he returned back to his native country and began to preach what he regarded as the fundamental doctrine of Christianity in Montrose, Dundee, Ayrshire, Leith, and elsewhere. East Lothian was the scene of his last labors, and the crowning result of his evangelistic work was the

conversion of John Knox, who at the time was still a Roman priest but already predisposed in favor of his new doctrine, and was later to the founder of two of the landed gentry of that country.

Early in Jan., 1546, after preaching in Haddington, Wishart, at the instigation of Cardinal David Beaton (q.v.), was apprehended at Ormiston House by the Earl of Bothwell, who, after promising to protect him from violence, surrounded him to the great Arms, and to the eastward. The latter imprisoned him in his castle at St. Andrews. On Feb. 26 Wishart was tried and convicted, and the next day was illegally burned without the sanction of the regent. He died with unflinching courage and with the prayer to his Lord to "forgive them that have condemned me to death this day ignorantly." His alleged prophecy that "he who footheth his eyes with my tears (Beaton) shall, within few days, be hanged out at the same window to be seen with as much ignominy as he now launceth there in pride" is not contained in the earliest account of the martyrdom (1547), in Knox's *History*, or in the first edition of Fox's *Life*. The earliest reference occurs in a reprint of Fox's work (1770), which has a marginal note: "Mr. George Wishart prophesied of the death of the cardinal." George Bushman (*Beaton's Story*, London, 1778; Edinburgh, 1822) espands this alleged prophecy into a saying similar to the traditional utterance, which first occurs in David Buchanan's edition of Knox's *History* (1644), p. 171. The tradition of the prophecy grew, presumably, out of Wishart's warning to both that if they would not convert themselves from their wicked error there should hardly come upon them the wrath of God (Knox, *History*, ut sup., p. 170). The sanctification of Wishart's alleged prophecy of Beaton's death "within few days" removes one foundation of the charge that he was implicated in the assassination of the cardinal—a charge first made by Thomas Dempster in the seventeenth century (*Hist. and geneal. Scotorum*, Bannatyne Club, ed. 1596; Edinburgh, 1829). Other alleged prophecies are mere conjectures, and the cardinal can have had no suspicion of Wishart's complicity or he would have brought it forward to secure the regent's sanction of the execution. No contemporary writer regards each complicity, and it is hardly compatible with Wishart's prayer for the forgiveness of his judges.

2. Bishop of Edinburgh; b. in East Lothian 1569; d. in Edinburgh July 29 (7), 1627. He belonged to the Wisharts of Logie in Forfarshire, and was educated, at least in part, at the University of Edinburgh for the Scottish Church during the period when Presbyterianism was being espoused by episcopacy, to which, both from family connections and personal predilection, he was inclined. He was minister of Monimath, Forfarshire, 1622-26, where he was translated to the second charge of St. Andrews. When the general assembly of 1638 renounced episcopacy, deposed the bishops, and imposed the Covenant (see HENRICOUS, ALBERT), Wishart, who would not sign the covenant, withdrew to England and was deposed in 1639 for desertion of his parish. An compensation he was appointed to two livings in Newcastle, Durham,

but, when the town was captured by General Leslie in 1644, his house was plundered and he was sent a captive to Edinburgh. In 1646, having been sent to the Marquis of Montrose, then everywhere victorious, with other royalist prisoners to plead for royal clemency, he appears to have joined the family of Montrose as chaplain. He continued with him to the close of the campaign, and then accompanied him abroad. After the fall of Montrose (1650), he received protection and favor from Elizabeth, queen of Bohemia, sister of Charles I. At the Restoration he returned to England, obtained the rectory of Newcastle, and in 1662 was promoted to the bishopric of Edinburgh. Wishart's character is very differently represented by the Presbyterians and the Episcopalian. Robert Woodrow says he was notoriously profane, a drunkard, and the author of "lascivious poems" which "gave scandal to all the world." Bishop Keith calls him "a person of great religion," and says that, when the unfortunate rising at Pentland failed, he interested himself to obtain money for the captive insurgents; and, "having been a prisoner himself, he was always careful at each dinner to send away the first man to the prisoners." The "lascivious poems" referred to by Woodrow, have never been discovered. The bishop was a shrewd Latinist and a man of general literary ability. His chief writing was a Latin history of a campaign in Scotland under Montrose (composed at the Hague; Amsterdam, [?], 1647). He also left in manuscript a second part completing the life of his patron. This work has often been translated and reprinted, text, translation, and notes, by A. D. Murdoch and H. F. M. Simpson, London, 1853.

WISLICKIUS, GUSTAV ADOLF. See FAXER CONCORDIANS, § 1-2.

WISZOWATY, ANDREAS. See SOCCOVA, FAXYON, SOCIANSI, 1, § 2.

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WITCHCRAFT AND WITCH TRIALS. *Witch-Practitioner in the Colonies* (4 6). *The Salem Episode, Early Stage* (4 6). *The Salem and Herd Episode* (4 6). *Persecution Problems* (4 8).

1. General History: In primitive belief the witch is a person who by supernatural means injures the possession of her neighbors or of the inhabitants of a district, directing her destructive activity particularly against the corn and wine and cattle which nourishes the cattle. Witchcraft is in general the accomplishment of some purpose through the help of supernatural means, particularly 1. Official through subordinated spirits with Deliver which alliance is made. It involves some Priest belief in such spirits and in the possibility of entering into association with orman. Item and is a practical philosophy of magic (see MAGIC). But these dealings may upon such grounds as the injury done to others be regarded as punishable offenses, especially under the control of a religion of revelation. But the better ground for intervention of these practices lies in the essential injury and idolatry which witchcraft involves. On this ground witchcraft was forbidden by the Mosaic law (Deut. xviii. 10 sq.), and also by the early Christian Church either on the ground of the emptiness of the practice or of its positive godlessness and commerce with the devil. A less strenuous opposition was begun in the early Middle Ages, as, for example, at the Synod of Rheims (789 A.D.), where rules of penance were made for women convicted of witchcraft, but capital pun-

ishment was prohibited (Hefele, Concilienhistorie, iii. 730). John of Damascus occupied a similar standpoint in his writing "Concerning Dragons and Witches" (*M.P.G.*, vol. 1099-1004), in treating of the superstitions among Jews and Saracens, and to the same purport may be cited Agobard of Lyon (d. 840 A.D.) and John of Salisbury (d. 1150 A.D.), all holding witchcraft to be a delusion. At the beginning of the thirteenth century the erection of the Inquisition the use of magic and herbs were regarded as two sides of the same offense and as the desertion of God for the service of evil spirits. Yet this very action of the Inquisition diffused and strengthened the superstition. Gregory IX., drawing his information from Conrad of Marburg, in a bull of the year 1231 invoked the use of civil punishment against heretical associations at the meetings of which the devil appeared as a host or a guest or a black cat. Dominicans theologians were, however, principal diffusers of belief in those meetings with the devil and of the superstitions of itself and magic, going back to Augustine, "City of God," xv. 23. The Dominican inquisitor Nicolas Eymerich wrote in 1376 his *Directorium inquisitorum*, setting forth the use of magic as heretical, and stigmatizing those who used it as infidels, superstitious, apostate, and subject to the Inquisition. Innocent VIII. in his bull of 1484 renewed the provi-

slows which brought witches under the judgment of the Inquisition, and enlarged the powers of the inquisitors upon the basis of the close relationship between witchcraft and heresy (the text of the bull is in C. Rostoff, *Geschichte des Teufels*, Leipzig, 1909, II, 222-225). Supplementing these directions there was put forth under the Dominican inquisitors Jacob Sprenger and Heinrich Kramer a great work directing the process of inquiry into witchcraft, viz., the celebrated *Malleus maleficarum* (Cologne, 1486, and very frequently thereafter), the title of which notes as a peculiarity that the practice of dealing with the devil was charged primarily upon women. The first book shows the proof of the occurrence of the offense and its detestability according to Deut. xviii, and Lev. xix-cx, and cites Augustine, St. Thomas, and experience. The second book continues along the line of experience and directs in the methods of detecting, dismissing, and curing the witch. The third book introduces the matter of trials and punishments. While the ordinary tribunals are competent, the union of heresy and witchcraft makes the inquisitors' duty plain, and there is no need to wait for an accuser; the witness need not be named; a counsel for defense was not necessary, indeed if such a one were too indigent he might be expected of complicity in the offense; instruments of torture are suggested. The authority most quoted by the book is the *Formulario* of Johann Nider (d. 1488), dependent upon Wald. fol., vi. c.

Thus a few centuries before the Reformation, in part under direct stimulus from the pope, there was a great increase of belief in witches and of prosecution of those charged with the crime.

2. **Official.** Modern apologists for the bull of Innocentius VIII, the most famous of the bulls, and the view of the church of deliverances from *Primitia* and the *Index*, including those of Discussion, Alexander VI, Julius II, Leo X, and the Reformation made no point of opposition specifically the attack upon witchcraft even in the countries exemplified there upon the general background of conception of such possibilities as existed in the minds of the ministry during the last two centuries prior to the Reformation. "The *Index* Augustus of Saxony included in his criminal code of 1572 the article which made it a capital offense 'that anyone should forget his Christian faith and make an oath of belief in the devil.' Witchcraft speaks of the epidemics of witchcraft which broke out in Germany at the end of the fifteenth century, and resulted in the prosecution of thousands of unfortunate; and when the spread of the epidemic into France, Italy, Spain, the Netherlands, and England is taken into account, the victims count not only out of the Catholic but out of the Protestant Church, the estimate of many thousands is not beyond bounds. Not the least guilty part of the process was the sanctification of the trials, i. e., the turning of the trials over to the civil power, which took place in Protestant countries at the end of the sixteenth century. The entire dependence upon 'Italian habit and teaching' continued, and the conception was fostered by the makers of the constitution as a part of orthodox belief, while among

the masses of the people the superstition had the strongest hold. Among the Roman Catholic theorists who sought to justify the experience of the witch trials by philosophical principles were Jean Bodin (*Morales demonesiacae*, Basel, 1579), Peter Binsfeld, the suffragan bishop of Treves, the *Jouret* Martin del Rio of Astorga (*Disquisitiones magicæ*, Louvain, 1599), and Georg Stengel of Ingolstadt (d. 1651, the *Judicium*). On the Protestant side the subject was discussed by the Heidelberg physician Thomas Erasmus (*Requisitæ de iudiciis de hæresis seu arithmetica*, Basel, 1578); James I. of England (*Democritus*, Edinburgh, 1597), and especially Benedict Carpov (*Præfatio*, 1600, . . . *rum orationum*, Leipzig, 1650).

In recent times Protestants and Roman Catholics have joined in showing the morality as the basis of his series of conceptions. It is due to the work of a Bonn professor of medicine, C. Binsfeld, who in 1860 published a series of Protestant opposition. Opposition which trials have become known as in past centuries exerting their power in this direction. Thus the Lutheran Johann Weier (d. 1585) wrote the ablest Latin treatise against the practice of trying witches (*De præiudicis demonum*, Frankfurt, 1563), and he had several zealous followers during the sixteenth century. Similarly the German Protestant John Esch, physician at Brossen (1584), Johann Georg Goldmann, professor of law at Rostock, and Augustin Lechschmeyer, professor at Heidelberg (*Christlich Bedencken und Verurtheilung von Zauber*, Heidelberg, 1585, new ed., Strasbourg, 1838), as well as the English, Reginald Scot (d. 1597), *The Discoverie of Witchcraft*, London, 1584, reprint, 1860, energetically opposed the horrors of witchcraft. The Amstorian preacher J. Greve, of Arnheim in Holland (*Philosophie reformatorie*, 1625) was another forerunner of the Janits Tammer and Speer. Tammer's *Flüchtige schuldigen* appeared in 4 vols., Ingolstadt, 1626, and Speer's book was five years later, both protesting against the prosecution of the witches. The same cause was espoused at the end of the seventeenth century by Barthasar Bekker (*De Jâzerweê Wereld*, Leuwarden, 1691), and at the beginning of the eighteenth by Christian Thomasius (*Theses de crimine magicæ*, Halle, 1701).

The century of the *Avulsion* was not quite free from official execution of witches on German-German-Swiss territory. In Würzburg in 1749 occurred the burning of the man Martin Benda. Singer, in Memmingen in 1775 the beheading of Anna Maria Schwaiblmair, a woman and in 1782 that of the serving-maid Abthaler, Anna Dittl at Clarnau. Since then the survival of dreadful epidemics seems to have died out, at least from European lands.

But in Roman Catholic Middle and South America prosecution for witchcraft has survived almost to the present. Execution by burning for the alleged crime was visited upon a woman at Comague in Mexico in 1890, upon a woman and her son in San Juan de Jacobo in the Mexican state of Sinaloa in 1874, and upon a woman after frequent conviction, in the market-place of a city of Peru in 1888. That this should be the case under Roman Catholic domination is not surprising when it is recalled that a

basis is laid for it in the Thomistic theology, which is practically the officially recognized and normative system of the Roman Catholic Church.

II. **In Great Britain and the American Colonies:** The belief in witchcraft was one of the earliest delusions entertained by man under the primitive conditions which exist in the sphere of nature made to surpass so much a matter of course.

1. **Legal** (see *CONSTITUTIONAL HISTORY*, VI, 1, *Provisions*, s. 4-6). That legislation under the against earlier civilizations should take cognizance of it was equally a matter of course. Thus Hammurabi (see *HAMMURABI AND HIS CODE*, II, § 2; cf. *DE*, extra vol., p. 599) began his codified legislation with two sections dealing with the subject, and the Brahman and Zoroastrian legislation has much to say on it. Under Christianity the basis of the episcopal, papal, and scholastic pronouncements centered in the prohibition of the practice of the belief, and this accounts for the fact that the educated, especially the clergy, were so prominent in the actual outbreaks which occurred like epidemics. In Western Europe the seventeenth century may be described as the era of the witchcraft delusions, exemplified by the execution of seventy persons in Sweden in 1670, while 1,000 are reported to have been executed in a single province in Italy in one year. This epidemic period was anticipated by sporadic prosecutions of witches in the previous century. In England, Scotland, and the North American colonies the actual prosecutions were based on legal provisions which were provided from time to time, beginning in the sixteenth century. In England witchcraft, defined as a compact made by man or woman with Satan, was made a felony in 1541 under King Henry VIII. (23 Henry VIII, chap. 5), and this act was extended under Elizabeth in 1562. The volume of James I. referred to above was partly the occasion of the new act of parliament in the first year of his reign (1602; 1 James I, chap. 12) exactly defining the crime. A well-known legal authority (M. Dalton, *The Country Justice*, London, 1818, latest ed., 1746) had a chapter on witchcraft, aiming to define exactly the marks on the body of a witch. In Scotland the first act on the subject was dated 1563, amended 1649, under which the clergy were often the instruments of justice and presbyteries frequently the petitioners for the same. The repeal of the laws in England and Scotland in 1736 evoked many and persistent protests from high and low. Massachusetts in 1641 made witchcraft a capital offense; Connecticut followed in December, 1642; and in 1655 New Haven Colony passed a similar law explicitly upon the act, 18; Lev. xx, 27; and Deut. xviii, 10-11.

One of the noteworthy features of the witchcraft prosecutions of the sixteenth and seventeenth centuries, due in part to the Biblical basis, is the evidence of those in Church, State, witness, and notoriety, who supported by voice and act the idea itself and the civil procedure against witches. Thus

Cramer, in 1549 (*Articuli de Visitacione*), enjoined the clergy to make inquiries concerning the practise of the witchcraft. Bishop Jewel in a sermon addressed lamented the multiplication of witches. Richard Baxter's *Christianity of the the Belief*, *World's Spiritus* (London, 1691) places him on record to the same effect. Cotton Mather in New England, who served on a commission to advise the special court which tried the cases and suggested caution in accepting certain lines of evidence offered (though on grounds which emphasize the extravagance of the superstition), approved after his execution in Salem the evidence and the convictions which resulted so fatally (Dissertation on the Wonders of the Invisible World, Boston, 1689). The offense was understood as comparable in course of justice by great English jurists like Sir Edward Coke and Sir Matthew Hale, while Lord Bacon and Sir Henry More gave utterance to their belief in the reality of compacts made between human beings and Satan. William Penn is reported to have sat as justice at the trial of two Swedish women accused of witchcraft, and they escaped only through a technicality in the proceedings. Physicians diagnosed cases as due to witchcraft. The pronouncement of Dr. Orange, the Salem village physician in the case of the "afflicted" children of that place, is responsible in large part for the prosecutions which made it notorious, in which, between May and Sept., 1692, nineteen were hanged and one was pressed to death. While among the people the opinions of the educated were reduced with a thousand weird and fantastic enlargements.

Under the Scotch statutes in Aberdeen in 1597 twenty-four persons were burned at the stake for this offense. At Prestounpans (?) Isobel Gordon met the same fate in 1627, a part of a prose the evidence being that she had apocryphal in person in the form of a cat to work Great her evil deeds. In 1617 twenty-seven persons were executed in Aberdeen or the vicinity; in 1622 Margaret Wallace suffered death, her accuser being the minister at Garmouth; and an inmate of here, Alexander Hunter or Hutton, shortly after suffered death. Alice Nibbet was executed at Ellon in 1622. In the same vicinity the year 1643 saw several executions, some of them by order, one by the awful penalty of pressing to death. Ninety women are reported to have been hanged in Scotland in 1645 and 128 in 1661. Possibly the last execution for this cause in that country was that of Little Doun at Dornoch in 1722. In England the authority of King James I. gave increased currency to the belief in witches. In 1645-47 the infamous witch-ender, Matthew Hopkins, ran his horrible course, and in that time in Suffolk and Essex 200 witches were tried and most of them executed (J. Howell, *Familiar Letters*, 1648, 10th ed., Aberdeen, 1733). In 1664 two women were tried in Suffolk before the Matthew Hale, who then affirmed the certainty of the fact of witchcraft.

When in the mother country there was manifested among all classes so lively a sense of the superstitious supernatural, reinforced by official pro-

tion and execution, it is not surprising that the infection should have found lodgment in the colonies where contact with Indian sorcerers was already cited as an index of the public opinion. The first victim in the colonies, so far as extant testimony goes, was also Young (see Mary Johnson) in Windsor, Conn. (in all probability the case referred to by J. Winthrop, *History of New England*, ed. J. Savage, ii, 374, Boston, 1853). Margaret (or Martha) Jones, against whose accusation was raised in part by her skill in the use of healing herbs, was hanged in Boston in 1647; and Ann Hibbins, widow of a reputable merchant of the same city, was executed June 19, 1658. Mrs. Bennett suffered the death penalty at Stratford, Conn., in 1651. Mrs. Knapp at Fairfield in the same colony in 1653 (this was a particularly malignant case); Nathaniel and Rebecca Cresson were hanged at Hartford in Jan., 1693, the wife after a "confession" in which she implicated her husband. The most important case, however, not in itself but because it was in great part the leading cause of the Salem outbreak, was that of Mrs. Glover, executed in Boston Nov. 16, 1688, for bewitching the four children, aged, respectively, thirteen, eleven, seven, and five, of a Boston merchant named Goodwin. The account of the antics of these children, and of part of the legal proceedings which followed, given by Cotton Mather (*Memorable Providences Relating to Witchcraft and Possession*, Boston, 1689) illustrates the hold which this belief had among the intelligent, as well as the credulity which could induce belief in impossible happenings. These children, according to Mather, lacked the dog and turned or moved like cats; they fell into strange contortions; one of them cried out that she was being strangled, or that a chain bound her leg, or that she was in an oven, while the physical manifestations of choking, laceration, or perspiration were evident to bear out the statements: "Yes, they would fly like flies; and be carried with an incredible swiftness thro' the air, having but just time to say 'God bless thee' upon the ground, their arms waved like the wings of a bird" — so reports Mather! One of the children manifested an unnatural procreancy and person in her intercourse with Mr. Mather, who undertook to exorcise her, playing upon his anticipations with astounding cunning. The children accused Mrs. Glover, a woman of violent temper, and the result was her conviction and execution. Between 1640 and 1688 twelve persons were executed for this offense in New England (W. F. Poole, in *J. Winner's Memorial Hist. of Boston*, ii, 123, Boston, 1881), and this is only a small proportion of prosecutions some of which resulted in acquittal, though in all cases a stigma was attached which probably remained for life.

The Goodwin case was naturally much discussed, and application of the late case psychology suggests its relationship to the Salem episode. This subtle influence was enforced by the explicit statements of men in high esteem to the effect that Satan was making, in the situation so favorable to him in New England because of the nervous and wildness

of the country, a strenuous assault on mankind. The manifestations around which the Salem persecutions centered began in the home of
 5. The Rev. Samuel Parris, minister of the Salem village since 1681. He had in his family episode, by his daughter Elizabeth (nine years Early Stage of age); she was early removed to another town, his niece Abigail Williams (seven years), and a slave called Tituba. With these three used to meet in the afternoon of the winter of 1691-92 a circle composed as follows: Ann Putnam (twelve), Mary Walcott, Mary Lewis, and Elizabeth Hubbard (seventeen), Elizabeth Booth and Susannah Sheldon (eleven), Mary Warren and Sarah Churchill (twenty), all unmarried, and Mrs. Putnam, Mrs. Pope, and a woman named Wenham, all of middle age. The object of the meeting was the practice of palmistry, fortune-telling, magic, and spiritism. Before the winter was over these persons began to display before others certain curious actions, crawling under chairs, assuming queer postures, making strange utterances, falling into fits, and exhibiting in general great agony. The village physician already named, Dr. Griggs, being called in diagnosed the case as one of witchcraft. It seems at least credible that this gave the circle its name. The news spread concerning the doings, witnesses increased in numbers, and the excitement mounted. The exhibitions were no longer confined to the houses of the minister and the families to which the members of the circle belonged, but took place in public, even in the church, the services of which were interrupted by the "affliction" with outcry or assertion of the occurrence of something unusual by the congregation. Under the assumption that Satan was at work, the children went unrebuked, and their impudence grew. Some members who seem to have retained their sense of the fitness of things were incensed and stayed away from church, thereby becoming marked characters and some of them figuring in the subsequent prosecutions as defendants. Mr. Parris called in for consultation the neighboring ministers, who witnessed some of the performances and found Dr. Griggs' diagnosis. The little while was now adrift, and the question naturally arose, who was accountable for the behavior of the circle. Questioning eluded the statement from the girls that the witches were Sarah Good, Sarah Ouborn, and Tituba. The magistrate entered upon their duties, the accused were examined, the assumption of guilt being at the base of the examination. "Tituba" confessed, while the others strenuously maintained their innocence. During these and the following trials the girls appeared to suffer whenever the accused looked toward them. Soon new culprits were sought, Martha Corey was accused, in her examination all her subsequent acts was manifested as a woman of unusual ability and strong common sense. Her husband was put on the stand and addressed some critical circumstances which were interpreted as material circumstantial evidence in support of the charges, but were clearly the result of the current ferment. So it went, and person after person was accused until it seemed that no station, calling, or character was exempt from peril of accusation.

The attention of students has been called to the fact that those first charged with active agency in the Salem persecution of the girls were persons of little standing in the community, or even of disrepute, that the next stage was accusation of those who for property or other Later Stage reasons were persons not quite either and had in the community or to the girls. Then under other circumstances could not have been thought of were charged with this guilt, and of especial significance is the fact that those who opposed or denounced the proceedings were noted and pursued with vindictiveness by the hand of girls. Particularly noteworthy in this last relation was the case of John Proctor, whose entire family, including his wife's relations, were brought into the scope of the proceedings and suffered great personal and property damage. Among those who were assailed by these terrible experiences were Dorothea Good, a child between four and five years of age; Rev. Samuel Willard of the Old South Church, Boston; John Aldin, and finally Mrs. Hild, the wife of the minister of the First Church of Beverly. The virtues of the latter named were eminent and her services distinguished but the account at last overreached themselves, people came to their senses, and the debate was dispelled. While arrests continued in 1692, in January of which year fifty indictments were found though only three convictions resulted, yet Chief Justice William Stoughton maintained to the last his position regarding the evidence to be admitted and his prejudice against all who were accused. In April of the same year the governor by proclamation set free all who were imprisoned on this charge, and in 1711 there was issued a legislative reversal of attitude in favor of those who had suffered, or their surviving relatives, and compensation to those of the survivors was ordered to the amount of £276 12s. This ended the Salem debate. That specific cases of prosecution and even of execution elsewhere should occur was natural. In July, 1706, at Princess Anne Court House, Va., Grace Sherwood suffered the ordeal by water and was acquitted to all in letters, though the final disposition of the case is not recorded. In 1712 in South Carolina a vigilance committee is reported to have seized and "suffered" several witches (whether to death is not clear), and a jury refused to award damages to the sufferers or their representatives. And in Illinois, under the jurisdiction of Virginia, as late as 1790, negro slaves, male and female, were done to death under legal prosecution by burning, hanging, or shooting.

The dire results of the outbreak appear only partially in the executions. Hundreds were put under arrest and confined in fetters, some died in prison, others were laid under suspicion with all the natural consequences thereof in communities which under the suspension developed a cruel fever.

7 Financial motives. Even where conviction was and moral not reached, the victims were often Effects, mired in heavy notes for the trial which landed in their release. Some broke prison and fled from the place where they had by hardship won a home from the forest and had to

begin again in fresh surroundings. Others, though not convicted, were banished, or suffered under the unjust avoidance of their neighbors. The families of the victims suffered under the head attitude which rested on them for eighteen years. These are but the most obvious of the consequences to the victims and their families. Others were those which came to the community by the demoralization resulting by the entrenchment of positions and the yielding to the opportunity for revenge. This does not overlook the deprivation of the group of girls and women to whose action the Salem outbreak was due, as they played on the sympathies, superstitions, and animosities of the neighborhood. While all classes, and especially the learned in law, medicine, and theology, were caught in the epidemic, obloquy rests in large measure upon the ministers who were so active in the affair. Much has been written both in accusation and defense of this class. Yet after two centuries the verdict, in view of the almost preponderating influence wielded in society by the clergy, must be that had they been free from superstition the outbreak could not have occurred, even with the physicians pronouncing in favor of witchcraft. Their professions supporting the possibilities of contact between a physical Satan and men and women cast the deciding vote, and in this relation the influence of Cotton Mather was not the least. On the other hand, many of the clergy, from the first, labored mightily against the proceedings, mitigated the severity where possible, and finally aided in bringing about recovery from the delusion.

The attendant circumstances present many problems to the psychologist. The first set of questions focuses upon the circle of girls and women who were regarded as bewitched. Many elements of trouble were present; the knowledge legal concerning the Goodwin children was Problems, doubtless a primary stimulus; there was the intent to study occult phenomena which was the purpose of the meetings; also the presence of the possibly half-witted Tituba with her Indian-superstitions active on the minds of the others, which were garden evidently tilted for that kind of growth; not to be forgotten is the impressibility of the members of the circle, who were clearly open to suggestion and self-suggestion, and were probably nervous in temperament; the wonder that they could awaken, stimulated, and maintained to a degree for notice which grew as it fed; and this developed into a craving for publicity and an astonishing boldness, together with a precocious cunning and a progressive boldness and vindictiveness which at the last overreached itself; finally, there was the predisposition of the community to accept at its face value every claim and assertion made by the "afflicted." The second set of problems is raised by the last condition noted. How could the ideas of justice of all classes, the common sense of the ordinary man and woman, the medical knowledge of the physician, the legal perception of the magistrate, and the accounts of the minister be so obscured as to permit the orgy of prosecution to continue for a year? The credulity evoked, the silliness of the beliefs publicly owned, seem at this date almost impossible. This lack of restraining assent-

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Marburg Conference (see MARBURG, CONFERENCE). This rather depended the prejudices and brought to light the diversity of point of view than paved the way for agreement. The efforts of Schmalckald toward the end of 1527 led to a complete rupture with the South German. A renewed attempt at reconciliation at the diet of Nuremberg (1529) failed on account of the attitude of the council of that city and an agreement was no longer deemed possible. Each estate approached the Augsburg diet (see AUGSBURG, CONFERENCE) armed for its own justification; and, as if that proved the Swiss plan untenable, at the outset a special confession in the narrow sense. The elector and his theologians had in mind to present their domestic church affairs and their loyalty in the most favorable light, and in the specific reformation of the Zwinglian teaching, to make their own appeal to the emperor as the protector of pure doctrine and religious peace. Although under the stress of circumstances and the influence of Philip of Hesse, supported by Hess, Linsbarg, Brandenburgh, Anhalt, Nuremberg, and Bielefeld, Melancthon's preamble to the "Interim Apology" was laid aside and the severest strictures against the "sacramentarians" were mitigated, yet the aversion to Zwingli and the South Germans remained unchanged. Melancthon took every opportunity in public and private letters to warn against the so-called heresy, and their presumed co-operation against the emperor enhanced the anxiety not to be taken in the same category as the South German and Zwingli. On the contrary the Marburg delegates to the Diet of Augsburg had been ordered to emphasize that the difference on the doctrine of the Lord's Supper should be no reason for a separation among the Evangelicals. Fearing the need of the aid of their own preachers, they secured the presence of Martin Bucer and Wolfgang Capito (qv.), a consequence of which was the Tetrapolitan Confession (qv.). Bucer made the harmonizing of the parties his life purpose. A conference sought with Melancthon was refused. Johann Brenz (qv.) first acceded to a disputation with the Strasbourg contingent, which insisted that the variance was only one of words. Bucer tried to make the same clear in a conference with the Saxon Chancellor Erlich, and further in two letters, which were passed on to Melancthon, who finally acceded to a correspondence (July 25) with the result that he rejected the Strasbourg overture with the charge that it "pretends to affirm the real presence and then qualifying it with the addition, 'by the contemplation of faith.'" Successful elsewhere, Bucer ultimately (after Aug. 22) brought it to a conference with Melancthon. The result was that Bucer considered himself agreed with Melancthon and wrote to that effect, while the latter advised him to transmit his views in the form of articles to Luther, and he himself informed Luther that "Bucer desires to speak to our criticism," and that he held that the body of Christ is really present in the bread by ordination. To the propositions transmitted to Luther, the latter replied to Melancthon (Sept. 11) from Coburg that he would

not reply to Bucer. Not many mornings were the reports of Capito who had been sent with compromise propositions to Basel and Zurich. Undaunted, the Strasbourg company resolved to send Bucer to Luther by whom he was cordially received at Coburg (Sept. 20). But Luther refused to be convinced that he and his associates had always taught as Luther now explained his doctrine, and he could not induce Luther to a joint signature to articles to be proposed, as all depended upon the interpretation. Luther, however, was inspired with hope, and Bucer, departing after two days, much encouraged, proceeded by way of Nuremberg, where he had a friendly consultation with Melancthon and Andreas Osiander, to the towns of Upper Germany on behalf of the concord. Here his amiable approach and shrewd overtures all succeeded. Even Zwingli's assent was yielded upon urging to the formula: "The real body of Christ is truly offered." Returning home, greatly elated, by way of Basel, where he met with the honest accord of Glogau-patin, he undertook to draft a formula satisfactory to both parties. Thus there originated a document of concord in the form of a letter to Duke Ernst of Lüneburg, which stated, after reaffirming that the true body and the true blood of Christ are truly present in the Lord's Supper, offered with the words of the Lord and the sacrament, and that upon the minister devolved nothing but the outer service of word and token, the inner blessing and the bread, heaven being given of God alone, and being therefore alone vital, that simple people would conceive the expression, "true body of Christ," always "as if they ate the body, chewing it with the teeth, as Luther also taught." He, however, would not object to the transmission of the document to Duke Ernst, reserving, however, in case of alleged recall, the privilege of reference to his statement made. Depending on this, and in view of the endorsement of his letter put forth by the council at Strasbourg (Dec. 21, 1529), which a somewhat altered copy of the confession was forwarded to the elector of Saxony, Bucer not only assumed to depend on the support of the Swiss but also undertook their defense. Luther, who received the formula from the elector (Jan. 21, 1531), excluded the Swiss from his reply to a correspondence (July 25) with the result that he rejected the Strasbourg overture with the charge that it "pretends to affirm the real presence and then qualifying it with the addition, 'by the contemplation of faith.'" Successful elsewhere, Bucer ultimately (after Aug. 22) brought it to a conference with Melancthon. The result was that Bucer considered himself agreed with Melancthon and wrote to that effect, while the latter advised him to transmit his views in the form of articles to Luther, and he himself informed Luther that "Bucer desires to speak to our criticism," and that he held that the body of Christ is really present in the bread by ordination. To the propositions transmitted to Luther, the latter replied to Melancthon (Sept. 11) from Coburg that he would

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hands of the tireless Bucer was making notable progress, even as it was somewhat restricted by the severe judgment of Luther on Zwingli's death. This catastrophe in Switzerland left Bucer a free hand, and his influence, as of the foremost South German theologian and statesman, after the death of Glogau-patin, was materially increasing. A forward step was the subscription of the Augsburg Confession at the Diet of Schweinfurt (1529), on the part of the representatives of Upper Germany. Melancthon, gradually relinquishing his distrust toward Bucer, was warming more and more toward his project as shown by his communications from Aug. 1531, and his expressed desire for a meeting, Oct. 1528. A fruit of this meeting was Bucer's projection of a new general conference to give formal and public statement to the reconciliation that seemed now to have been practically accomplished. Soon after this meeting was pronounced by a stronger inclination toward harmony in Switzerland; the agreement of the South German Anabaptist Bucer (qv.) at Stuttgart to a formula stating the real presence according to substance; and by the advocacy, by the most-consistent Augsburg, of the Confession and Apology, through Bucer's exertions. In view of the conclusion of the "sacramentarians" by the Peace of Kaulen, Philip of Hesse invited Bucer and Melancthon to a consultation Dec. 27, 1531. Bucer obtained the consensus of the South German preachers assembled equally at Constance (Dec. 15), which, however, to his disappointment Zurich and other Swiss towns avoided, after handing in a communion confession previously agreed to. Melancthon's own view as expressed to Philip, was that the body and blood of Christ were truly and figuratively present at Cassel, not with the bread and wine, and the thoughts dictated by reason were to be disregarded, but Luther's instructions were stated in as strict and exact forms as in the *Solennitas* even *Abendmahl* (1529) itself. He made severe against Bucer's favorite plea of a misunderstanding of words by defining the sharp antithesis as existing between the real body to which he and his colleagues adhered and the bread as a mere sign or token, as he alleged was held by his opponents; and he maintained that to make a compromise was against conscience. Moreover, the proffering, the eating, and the chewing with the teeth of the real body, he affirmed as his absolutely unalterable position. A reconciliation was out of the question. Against Luther's strictures Bucer protested formally; namely: that his plan of mutual misunderstanding was sincere, and that he meant no compromise but to set forth the points held in common by both parties; and for the rest, he intended the discussion skillfully in terms of Luther's larger *Solennitas*, asserting that he could even assume Luther's statement of the chewing of the Lord's body. Bucer as the professor of the South German was announced that the body is essentially and truly present; that bread and wine are only signs (*signa exhibita*), with which the body and blood are simultaneously offered and received; and that bread and body are not united by a mixture of substances, but by a "sacramental conjunction."

In the course of time there developed at Wittenberg an earnest desire for peace. Luther came to find himself satisfied with Bucer's views. Melancthon, himself hitherto with longing for unity, held consultations with the theologians, and especially by imprisoned Landgrave Philip, the father of the idea, to prepare to endorse, once at Bucer's own suggestion, the views of Wittenberg inspired Luther the more in the hope for the speedy consummation of the concord, and he dispatched five letters to South German cities for a voluntary assembly in Hesse or Coburg. Signs of a more conciliatory spirit appeared in Switzerland. At a meeting of theologians at Aarau, where Basel and Zurich were represented, a formula was adopted in favor of the true eating of the body in the "sacramental communion," for the abjuration of the real and the spiritual life. At a diet at Basel, to which Bucer failed to attend only after long resistance, an unpublished provisional formula was drawn up not strictly Zwinglian. When at the Diet of Schmalkald (Dec. 1530) Wittenberg, Augsburg, Frankfurt, and Kempten had been received into the League, the way seemed to have been paved for the successful agreement with the Saxon theologians. The meeting was called for May 14, 1530, at Eisenach. The Swiss who had decided at Aarau (Apr. 30) not to attend and to stand by their Basel agreement, assumed themselves by their severity of time and long distance. A large representation of South German, among whom were Bucer and Capito, arrived at Wittenberg May 21. Melancthon was beset with great fear lest the chain should be widened and sought till the last moment to frustrate the plan. Notice of a repudiation of Zwingli's *Epistola* idea, with a eulogistic estimate of the author by H. Bullinger in the introduction, and of the correspondence of Glogau-patin and Zwingli, with a preface by Bucer, caused Luther's liberty to depart; so that upon the arrival of the delegates he, more suspicious and indelible than ever, took the attitude of demanding proof of their sincere intentions. When Luther met Bucer and Capito next day, in the presence of a number of his own colleagues, and Bucer proposed modes of proceeding and requested him setting efforts in accord in doctrine and order, Luther replied abruptly and emphatically that until unity was reached on the *Sacrament*, he would not treat on any other article. He stated further that the introductions (see esp.) by Bucer and Bullinger had killed his hopes, since with men who taught one way here and another there no agreement was possible or desirable. Luther now demanded of Bucer that he renounce his former doctrine ("We hold that there is neither in the elements but bread and wine"), and to acknowledge that the body is eaten both by the wicked and the pious. Then Luther would be willing to acknowledge that he had been too harsh in his writings

against Zwingli and Osiander. Butzer taken by surprise protested his innocence with respect to these publications, made appeal to his statements and writings on every occasion in defense of his sincerity, and insisted that he and his associates could not take back that which Luther charged, which they never taught, but recall was limited to such a too gross representation as they might have entertained through misunderstanding of Luther's views. The faith of the churches in the free imperial cities with respect to eating with the mouth was in accord with Luther's teaching ("the true body and blood were set forth by the visible signs of bread and wine"), and as to the impious those were not in question, since any recognized as such were not admissible at all to the communion. Their idea, moreover, was that the godless received only the elements, whereas those gifted with faith in general, but "not that vital faith due to the grace of God," received the body for their judgment. After protracted discussions in which Luther laid stress on the reality of the gift of grace, independent of faith and in dependence upon the institution of Christ, the session adjourned on account of Luther's feebleness. The next day, in the presence of all the representatives, including for the first time Melancthon, Butzer reported progress, so as to be able to recall what was previously taught unite, and revised his former position, but declined the partaking of the body by the ungodly, although conceding the same by the ungodly, and Luther's plan that the presence of the body depended, regardless of belief or unbelief, simply on God's Word and ordinance. After so much progress, and after Luther had questioned Butzer's associates as to what had satisfied himself of their complete accord, and ascertained that in their home churches they had not tolerated the doctrine of mere bread and wine, and had even punished the same, in some places, as blasphemy, he seemed to think that he ought to be satisfied. He was joined in a private conference by his colleagues who felt likewise, only that the other party should be required to affirm once more that the body was present also for the unworthy. But Luther deemed this unnecessary and, retaining, pronounced the brotherly reconciliation accomplished. Melancthon was assigned to draft a formula. Agreement on the other points of difference quickly followed. Butzer represented the scruples of the South Germans against the actual fall of infants held by Luther, but he, unwilling also to discuss such a faith, was content with an affirmation that baptism was essential to salvation, and was the medium of regeneration; and on abolition and private confession Luther's argument prevailed. Melancthon, still doubting the outcome, presented his formula, May 29; and after Luther had called attention to the fact that such could not be binding until submitted to wider circles as well as to the emperor for confirmation, it was read by K. Cruciger, teaching, in substance, that there was a sacramental union of the bread and body, that the real body was taken as set forth by the bread; and that the unworthy, because they abused the sacrament awaiting in the Church, when they used it without persistence and faith, received it to their judgment. There

was required also assent to the Augsburg Confession and to the Apology. Butzer handed the confession of the Swiss (lat. sup.) to Luther who promised to read it. As a seal of the compact Butzer was one of the preachers on the following Sunday, and he and Capito participated in the communion. On Monday the subscription took place, and the delegates departed at the most hospitable frame of mind. In most of the cities people were indeed attracted by the new articles. In Ulm they openly spoke of a new doctrine; they quickly perceived that Luther had made not the least concession. At Constance, where the agreement of the Swiss on baptism and auricular confession was offensive, a new formula on the Lord's Supper, baptism, and church discipline was planned in rebuttal, but left in abeyance. Strasbourg, always the van of the movement, where all subscribed but the former abbot, P. Volz, had a strained position. Yet by July 23, Frankfurt, Worms, Landau, Weinsberg, Esslingen, Augsburg, Memmingen, and Kempten had assented, and Esslingen followed, Sept. 13, 1539. As to the Swiss, Luther had expressed, before Butzer's departure, his disapproval concerning the confession handed to him; and met along an amiable manner to the burgomaster of Basel, who in turn was much gratified. Basel and Mühlhausen seemed to be in accord, but after various movements a council at Basel (Nov. 14, 1539), unable to decide between the Roman and the Lutheran doctrines, declined the presence in substance. At the Diet of Schmalkald (Feb. 1537) Butzer was to confer with Luther in regard to the declaration (Jan. 12, 1537) by seven Swiss cities, including Zurich, Bern, and Basel; but this was prevented by Luther's illness, and only the fact that the official approval of Luther's articles at the diet was not called for averted a most probable breach with the South Germans. Meanwhile, a letter of Butzer to Luther (Jan. 13, 1537) in disparagement of the Swiss declaration, enabled the former's enemies to make his efforts less unappreciated. Johann Zwick of Constance, who seems to have received intimation of Luther's teaching in the Schmalkald Articles of the eating of the ungodly, now made an appeal for opposition to the union and was joined by Bullinger against Butzer's movement. At a synod at Bern, during the middle of 1537, in the presence of Calvin and P. Viret, Butzer achieved a brilliant vindication, but met with the important inquiry concerning the delayed answer of Luther. Finally, Luther, in answer to Butzer who had erred an official reply (Dec. 3, 1539), showed that the Swiss formula was not at all satisfactory; but in his reply to the Swiss (Dec. 3, 1539), showed the dogmatic discussion except to dispose of a misunderstanding on some point on the Lord's Supper, he again professed his adherence to the idea of consubstantiation, expressed his joy over their honest efforts and the progress made, promised that the steps toward accord had not been completed but only opened and recommended forbearance and good will until further progress. This answer produced great satisfaction in Switzerland. Bullinger was of the mind to suspend further procedure except that of promoting peace by writing, speech, and preach-

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ing. But hopes were disappointed. At a synod at Zurich (May 4, 1538), in which the note was loudly voiced that the agreement should only be assumed as valid after Luther had formally recalled his written attacks against Zwingli, a reply to Luther was received upon, in which the Swiss asserted the partaking of the body through a believing spirit, presumed that no difference existed; and begged the privilege, under present circumstances, of presenting such instructions to the people as would be most intelligible to them. But before his receipt, Luther, in an answer to Bullinger, assumed the harmony to be an assured thing, and the mistake of the Swiss he acknowledged briefly by referring them, regarding his scruples, to Butzer as mediator. Thus, the movement received itself for years into public correspondence, of an ultimate concord, by the action of a general convention, there was no more mention; and Butzer, who had made another attempt at Wittenberg (1538), seemed to have lost his former interest. The only fruit was a temporary truce of friendship with the cities of upper Germany. Luther's comparison of Zwingli with Nestorian (Concilium and *Andreas*, 1539) caused deep resentment in Switzerland. His restrictions upon the Swiss and their orthodoxy became ever severer until by a letter (Aug. 31, 1543) he broke off all relations with them, offering to pray and teach against them until his end.

WITZEL, WILHELM GEORG: German Roman Catholic theologian; b. at Vaihingen-on-the-Werra (20 m. n. w. of Gotha) 1811; d. at Mainz Feb. 16, 1875. He studied at the University of Erfurt 1830-35, then interrupted his studies and became parish schoolmaster in Vaihingen; after that he continued work at the University of Wittenberg for twenty-eight weeks under Luther, Carlstadt, and Melancthon. In the same year he was consecrated priest and served as

vicar and also a part of the time as town-clerk in his native city until his twenty-fourth year. In 1833 he petitioned the abbot of Pölla for permission to study, and in the absence of the abbot inserted without permission the daughter of a citizen in Eisenach. In 1834 he lost his clerical position. In Eisenach he became acquainted with Jakob Strauss (q. v.), in conjunction with whom he preached against the priests and bishops, against Roman abuses, pointing also the heavy burdens of the peasantry. Strauss made him preacher of Wittenberg-Lützenau, where he suddenly began his work when the excitement among the peasants had already reached an alarming height. However much he may have been influenced by the social ideas of Strauss, his later assurance is to be received that he tried to subdue the rebellious spirit. In consequence of the Peasants' War he lost his position and was in great need until at the recommendation of Luther he became preacher at the small town of Niernburg. His leisure at that place he employed in comprehensive studies, especially of the Church Fathers, while the works of Erasmus influenced his views of the Church. What had led him to the Evangelical cause had not been assent to Luther's doctrine of justification, but a longing for certainty of faith, but a desire for the purification of the Church from abuses in worship and discipline, partly also in doctrine, but principally in life. Seeing in Lutheranism disagreement between doctrine and life, he at a later time returned to the Roman Catholic Church. Lutherans mistakenly accused Witzel of the Antislaveryism of Campana, so that in Mar., 1839, he was arrested and imprisoned in the castle of Bolzig. His innocence was soon proved and he returned, sick, to Niernburg, greatly disappointed and dissatisfied with Luther and his associates. In 1831 he left Niernburg, and began his open contest with the "Lutheran sect." Two years he spent in Vaihingen, trying in vain to find a new position; his marriage naturally proving an obstacle. But he was at this time diligently engaged in literary work. In 1833 Count Hoyor of Mansfeld called him as minister to St. Andrew's in Eisenach, where he as preacher and pastor of a small number of Roman Catholics experienced five years of bitter struggle with Johann Agriola, Gützel, Constantius Cöster, Krumpholtz, Halbschnee Baidel, and especially with Jonas. He also tried to put into practice his program of a renewal of the Roman Catholic Church in accordance with the principles of the primitive Church. On Aug. 30, 1838, he was still in Eisenach, when he accepted a call from Duke George to Dresden or Leipzig, where he attempted to reconcile the two religious parties by leading them back to the doctrine and custom of the apostolic and early Church. Duke George laid no obstacle in his way, but under Duke Henry, his successor, Witzel was compelled to flee into the mountains of Bohemia. There he went to Berlin to Joachim H., who at first seemed to be inclined to adopt the Catholicism of Witzel, when soon the sentiment of the country compelled to introduce the Reformation. Berlin was therefore no longer open to Witzel, who began to lead a migratory life, trying to find a receptive soil for his ideas in Lusatia, Silesia, Bannberg, and in 1840 in Wittenberg. In 1841 he found

for popularizing and teaching. It gave to the German 'Enlightenment' its scientific independence. The disciples of Wolff not only repeated the principles of his master, but applied them more exactly to special departments of science. In his Philos. jurisprudence, in philosophy, and even poetry and in medicine these were scholars who theology tried to give their science a greater technical stability by employing the "scientific" method of Wolff. Representatives of German culture, like Göttsched, transmitted his influence to larger circles of educated people. Among the disciples of Wolff must be mentioned especially Alexander Gottlieb Baumgarten (d. 1762), who represented the system at an important point and anticipated its further development. Like Leibnitz, Wolff had separated the lower sensual and the higher intellectual knowledge, but in his logic he represented only the latter. Baumgarten treated in his Aesthetics the doctrine of sensual knowledge as aesthetics. The philosophy of Wolff was of course not without its opponents, especially among the theologians, among the orthodox as well as among the Pietists. The orthodox, it is true, also combined theology and philosophy in an intellectualist way, but so that philosophy served theology; philosophy in its independence seemed to them not only against the rule of theology, but also against religion and revelation. The Pietists, on the other hand, were offended by the intellectualism of the followers of Wolff as well as of the orthodox. The spokesman of Pietistic polemics was Joachim Lange (q.v.), the principal defender of orthodox was Valentin Ernst Lüdcher (q.v.); but the opponents of Wolff were either representatives of a vanishing circle of thought or precursors of a later culture that possessed an influence, and Wolff guided the thought of their master by applying his method to the Bible and revelation. In conformity with the later orthodoxy they considered his natural theology an increasing influence in the dogmatic system. Owing to the expansion of intellectualism, the independent position of revelation still asserted by Wolff proved impossible; it was gradually supplanted by the rationalistic element. The history of the Wolffian school of theology became the history of the dissolution of the orthodox system. It was in every respect a theology of transition. Far more positive is its practical importance for Church and Christianity as it secured for independent piety, which had arisen since the transition of orthodoxy and the influence of Pietism, a solid background of ideas and concepts. Protestant apologetics led to a good deal of its first bloom. It provided for the transition from Pietism as well as from orthodoxy to the period of "Enlightenment" without the sacrifice of the universal character of Christianity. (H. Strömmer.)

WOLFF, JOSEPH, Missionary and traveler; b. of Jewish parentage, at Willersbach, near Bamberg, Germany, 1786; d. at his brother's (d. m. w. of Bristol, England, May 2, 1862). His father was a rabbi, and he was sent to a Protestant lyceum at Stuttgart, and later to Bamberg. He left home, and was converted to Christianity, being baptized in 1812, when he took the Christian name of Joseph; his single name, Wolff, becoming his surname. In 1814 he attended theological lectures at Vienna and studied oriental languages, and was at Tübingen 1814-16, in the same pursuit. He went to Rome in 1816, where he was a pupil in the Collegium Romanum and the Collegio Propaganda, but was expelled from the city in 1818 for attacking the doctrine of infallibility and the teaching of the professors. He entered the monastery of the Redemptorists at Val Sika, but in 1819 went to England, and joined the Church of England. He studied for two years oriental languages at Cambridge; went out as missionary to the Jews, 1821-1828, traveling extensively in the East; again, 1828-34, he was traveling in search of the ten lost tribes, going through Persia, Turkey, Egypt, Central Asia, and India; his third journey of 1836-1838 took him to Abyssinia, Yunnan, and Siam; and then to the United States. He was ordained deacon, 1837, and priest, 1838, when he became rector at Littleton, and later at High Holywell, Yorkshire. In 1843 he made a daring journey to Bohemia, to hear the fate of two British officers, and barely escaped death himself; on returning, 1844, he became vicar of Isle Daventry in Somerset, where he remained till his death. He has been justly styled "a comet in the missionary heaven." His journeys were essentially missionary in their character, and full of peril and adventure. He was a singular personality that fascinated by its vitality

and nervous energy. Of his journeys he left records in the *Journal of his Missionary Labors, 1827-33* (London, 1839); *Narrative of a Mission to Bohemia as the Jews (1842)*, (London, 1844), and *Italy and France and Adventures of Don Joseph Wolff* (2 vols., 1841).

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WOLFGANG OF EGENSBURG: Bishop of that city 872-894. He was born in the beginning of the century of a family in good circumstances; d. at Popping (near Linz, 98 m. w. of Vienna) Oct. 31, 964. He was educated in the monastery of Hirsau, in company with a son of a noble Frankish family named Heinrich, brother of Poppe, bishop of Würzburg 961-962, with whom later at Würzburg he studied under an Italian scholar Bishop. In 956 he was appointed master of the cathedral school at Treves, where Heinrich had become archbishop; but on the death of Heinrich in 964 he entered the Benedictine order at Einsiedeln, where under Abbot Gregory he gave instruction. Bishop Ulrich of Augsburg made him a priest, and sent him on a missionary journey to Hungary, and his activities, though not very successful, resulted in his election for the bishopric of Egenzburg. He took the field at the head of his feudal force with Otto II, against Paris (937), and had part in other warlike and political activities. But his closest interest was in his episcopal duties, occurring himself in visitations, and furnishing to the clergy of his diocese an excellent example in the performance of duty. He looked after the instruction of the younger clergy, and gave them the model for simple and effective preaching. Connected with his duty as bishop was that as abbot of St. Emmeram, but he thought the two positions incompatible, and broke away from the latter position, placing Rembold of Treves in the abbacy. He also did his best to improve the two monasteries in Egenzburg, which were then in a low condition; the results were not satisfactory to him, and he founded a third with the name of St. Paul's. With the help of Heinrich the Quarantane he afterward improved the condition of the older institutions. It was largely due to him that the bishopric of Prague was established, which was a leading cause of the rise of national feeling in Bohemia. After his death his body was carried to Egenzburg for burial, and it was not long before there were reports of miracles at his tomb. He left a reputation as a true and devout shepherd of his flock, furthering the cause of piety among them by elevating the condition of the clergy. (A. Haack.)

BRONZOWSKI, MAN, I. *Bohemian, Duke of Teschen, in 1401; and Count, pp. 117-18, London, 1861.*

was also desired that there should be a school in every village of considerable size and a Latin school in every four cities; while in Herbach liturgical an institution for higher instruction and also was opened Jan. 16, 1558, under the casual care of Immanuel Tremellius (q.v.).

Measures. and in the principality of Neuburg on the Danube, devoted to Wolfgang by the Elector Otto Henry, a similar institution was opened at Laingau in 1601.

In 1559 Wolfgang intervened in favor of the Protestants at Treves, and in 1601 he pleaded, with other Protestant princes, at the Diet of Neuburg, for his French evangelists before Charles IX. At the same time he soon manifested increasing antipathy to Calvinism, and to prevent it from entering his dominion he directed the rigid Lutheran Johann Marbach (q.v.) to make a new visitation in 1564, within the year following he appointed Philippus Heinschman (q.v.) his chaplain. At the Diet of Augsburg he even sought, though without success, to induce the Protestant princes to refuse to recognize the Elector Frederick III., and to the with the restlessness that characterized Huguenot aims at this time, he entered into negotiations with the adventurer Wilhelm of Grumbach and made a military treaty with Philip II. of Spain. The year 1568 saw a new change of position, disputes caused in part by the death of Alva in the Netherlands, for Wolfgang now concluded his Spanish alliance and entered into close relations with the Elector Frederick. The duke had never forgotten that peril to the foreign Reformed masses danger to German Protestants, and as early as 1563 he had raised troops to assist the French Huguenots nor did he disband them until after the news of the peace of Amboise. When, therefore, Condé and Coligny again sought help for the French Protestants from the Protestant princes of Germany, Wolfgang bound himself on Sept. 18, 1568, to assist them at his own expense. With a small force of 8,440 infantry and 8,700 cavalry he set forth, though the French king had already sent against him, under the duke of Anjou, a force of 40,000 men.

On Feb. 20, 1569, he broke camp from Bergzabern, crossed the Rhine on Mar. 28, and continued his march despite the news of the Huguenot defeat near Jarnac (March 16) and the death of Condé. On Apr. 23 he crossed from Burgundy into France, and on June 4 gained a battle on the Verme. Here only a breezy march separated him from the Huguenot forces, and Coligny was already advancing, with a few cavalry, to meet him. On June 11 the two forces met at Nemours, but illness and exertion had completely exhausted Wolfgang, and a few hours later he died. His body was temporarily interred at Angoulême, where it was taken, two years later, by sea via La Rochelle and Laibek to Germany, where it was finally buried in the church at Meisenheim Sept. 23, 1571.

The assistance rendered by Wolfgang of Zweibrücken materially strengthened the position of the French Protestants, and without it they would scarcely have gained the terms secured them by the treaty of St. Germain (Aug. 1, 1570), so that it was with good reason that the Huguenot leaders wrote

his sons, June 8, 1571, that, next to God, they owed to Wolfgang their lives, estates, honor, and religious freedom. The family laws of the present character east house of Wittelsbach, which traces and its lineage to Wolfgang, are strongly influenced by his famous will of Aug. 18, 1568; and the sincerity of his character, the purity of his family life, the height and rectitude evinced in the government of his little territory, and his extraordinary prowess insure him a place of honorable memory among all Protestants.

Family. **WOLFGANG.** K. Meist. *Wolfgang von Zweibrücken, 1568-1610* (the earlier histories of this family); *J. Nov. Wolter's Wolter*, Leipzig, 1911.

WOLTER, JOHANNES. Reformed dogmatist; b. at Basel Nov. 30, 1586; d. there Nov. 24, 1628. He studied philosophy and theology at Basel, was ordained at the age of twenty, in 1607 became diacon in Basel and in 1611 preacher at St. Elizabeth's. In 1618 he became the successor of Johann Jakob Gryner as preacher at the cathedral and in the same year professor of Old-Testament theology. Besides dissertations and sermons, he published only one theological work, his *Compendium theologicum Christianum* (Basel, 1620), which by its masterly brevity, conciseness, clear arrangement, and perspicuity caused a considerable attention. In Basel as well as at several other Reformed universities it was made the basis of lectures on dogmatics and ethics. It appeared in several editions, and Alexander Ross translated it into English (*Abrégé de l'histoire de la doctrine*, London, 1650). After his death, in 1657, there appeared in print a number of *Prædicationes*. The theological importance assigned to Wolter by Edward in his *Christliche Dogmatik*, has been questioned by Guis in his *Geschichte der protestantischen Dogmatik* (G. 296 sq., Berlin, 1854). The latter emphasizes the "purity and shapeliness of dogmatic thinking," but denies that there could be ascribed to Wolter any epoch-making importance, and in this judgment he is supported by Hagenbach and Alexander Schweizer.

WOLTER, H. J. L. *Alphonsus Wolter...*

WOLL, HISHOPIC OF. See KAMM, Bismarck.

WOLLEY, THOMAS. His Bar and Dignities (13). His Poets and Mathematicians (12). His Pal (13).

Thomas Wolley, cardinal, papal legate, and chancellor of England, was born, according to tradition, at Ipswich, Mar. 1471 (more probably Mar. 1475, or later in 1473), and died at Leicester Abbey, Oct. 8, n. of Leicester Nov. 29, 1530. That he was a "humble boy" was probably the result of his slender of an enemy, for his father John and seems to have been a greater and wealthier merchant, and certainly possessed land and other property at Ipswich, while he also had relatives who were well-to-do. The future cardinal studied at Magdalen College, Oxford, and received his first degree at the age of fifteen, win-

ning the name of the "boy bachelor." He became fellow of Magdalen, then master of a grammar-school attached to the college, and was its rector, 1498-1500. He was ordained priest Mar. 10, 1498, and in 1500 Thomas Grey, marquis of Dorset (whom some attributed the Magdalen grammar-school), gave him the living of Lillingstone in Somerset. About 1501 he became archdeacon of Hereford, and after Dean's death (Feb. 1503) he was chaplain to Sir Richard Naufan, deputy lieutenant of Calais. Naufan was an old man and turned over to Wolsey the more arduous duties of his post; he commended him to the king (Henry VIII.), and about 1507 Wolsey entered the royal service as chaplain. In 1509 he became dean and prebendary of Lincoln and royal almoner (the latter by appointment of Henry VIII., who succeeded to the throne in April), and the next year he was appointed prebendary of Hereford; in 1511 canon of Windsor and regent of the Knights of the Garter; in 1512, dean of Hereford; in 1513, prebendary and dean of York and precentor of Lincoln; in 1514 bishop of Lincoln and archbishop of York; and in 1515 cardinal (the red hat was placed on his head with magnificent ceremonial in Westminster Abbey Nov. 18, John Cole preaching the sermon; his title was S. Cecilia trans Thomeam), and Dec. 14 lord chancellor. In 1518 he became legate a latere and bishop of Bath and Wells (in commendam); in 1521 abbot of St. Albans; in 1523 bishop of Durham (resigning Bath and Wells); and in 1529 bishop of Winchester (in commendam; soon after this appointment he resigned Durham). In addition to these dignities in England, he was made bishop of Tournai after the English captured the town in 1513, and in 1520, at the instigation of Charles V., was made bishop of Burgos (he never actually obtained possession of Tournai, and surrendered his claims to it in 1518 for a pension of 12,000 livres; Burgos was worth 5,000 ducats, an annual pension of 2,000 ducats was added from all these appointments). His princely revenues from all these appointments were augmented by various livings in England, and as early as 1501 he obtained a dispensation to hold two incompatible benefices with Lillingstone. In 1509 he was instituted to the parish church of Redgrave, Suffolk, and a papal bull permitted him to hold the vicarage of Lylly, Kent, and two other benefices with Lillingstone. In 1509 or 1510 he was granted the parsonage of St. Peter's, Fleet Street, London, and from Nov. 1510 until he became bishop he held the parish church of Turington, Devonshire. He resigned Lillingstone before July 2, 1509.

Wolsey's first diplomatic employment was a mission to Scotland in 1508, and later in the same year he was sent to the Emperor Maximilian in Flanders, acquitting himself with such dispatch that he was back in England on the evening of the third day after his departure. His signature as private secretary first appears in the latter part of 1511, after which his hand soon became the guiding one in English public affairs, and till 1530 his history was the history of England. It is a dreary record of diplomatic intrigue and sixteenth century statesmanship, belonging to secular, not religious, history. His

paramount aim was to exalt his country abroad—and herein he succeeded; he found England a third-rate power; he made her the arbiter of Europe. Secondly, he comprehended the policies at home a judicious scheme of social, and States: economic, and ecclesiastical reform, manhood which he failed to carry out; change were made later by men, who used methods that had learned from Wolsey; though they worked with a spirit and a motive far different from his. Of all his misfortunes, none was greater than this, for it led men of his time, and long after, to judge him by merely apparent results of his policies; and the evil was aggravated because these results were more or less closely bound up with matters of religion and ethics. Since the publication of the state papers of Henry VIII., and other authoritative documents in the latter half of the sixteenth century, the enlightened judgment of an age more free from religious prejudice and personal animosity has increasingly recognized that Wolsey was a statesman rather than an ecclesiastic; that he comprehended the problems and conditions of his time as probably no other did; that his aims were wise and good; that he made skillful use of indifferent opportunities and instruments; that he was inspiring in labor, tenacious of purpose, fertile in expedient, ever unflinching and ready to begin anew when a particular plan failed; above all, that he first the English imagination, roused the national spirit, and, more than any other, created the English greatness of the later time. Bishop Creighton, his latest Anglican biographer, pronounced him the greatest political genius and most devoted patriot that England has ever produced. The Roman Catholic Ethelred Thwaites declares him as the greatest statesman of all Europe, the master mind of his age, and thinks that, had he been made pope, he might have averted the schism of the sixteenth century.

What he might have accomplished at Rome is indicated by his plan of ecclesiastical reform for England. He aimed to bring the English Church into accord with national needs by restricting its excessive privileges; by limiting the jurisdiction of its venal courts; by reducing the number of its unnecessary officials; by reorganizing on a more efficient basis its antiquated episcopal system; and by applying some of its superfluous revenues to the social welfare, particularly by diversion of some of its wealth from the maintenance of idle and ignorant monks to the education of a body of learned clergy. This comprehensive and judicious plan

— He was three times a cardinal, or quasi-cardinal, for the emperor, in 1512-22, when Adrian VI. succeeded; for Leo X. in 1523, when Clement VII. fell ill and it was believed he would die; and for the very former pope Sixtus IV. when he died. On the very former occasion Wolsey meant neither to have expected nor desired to be elected. It was Henry who was eager that he should be made pope, and he was characterized as more than one of willingness to gratify the king by doing the better to ease the king's mind than to gratify the pope. Certainly he did not share his previous policy with any such end in view. In 1529 the king was disappointed that there would have meant throughout some from the ill-fated cardinal's hand upon his at home. The Clement's removal, and Wolsey was not to be heard in his way.

turning to Germany he took a position as unordained assistant at Krefeld, then held a teachership for a brief time at a girls' school at Cologne, after which he became pastor at Wessl (1831); in 1837 he went to Bonn to do the work of a pastor, and showed a comprehensive activity in preaching, organization, leadership and the care of souls, adding to his other duties the religious instruction of the upper classes in the gymnasium; after 1852 he was a standing representative at the provincial synod, and in 1859 he became superintendent of the district of Mülheim. In 1874 he assumed a new line of duty as professor of practical theology at Halle, lecturing also on various New-Testament epistles, on church order, and on the history of Christian art; here he served also as head of the governing body of the deaconess institution, with other activities, such as the *Gesellschaft Adolf-Wein*, drawn upon his strength. Besides three volumes of sermons (Krefeld, 1833; Bonn, 1850-54), he issued *Evangelium Matth. 23, die Zusage für die evangelischen Gläubigen* (Krefeld, 1850); *Vierzig Tage Predigten der Rheinisch-westphälischen Kirchensynode* (Bonn, 1852); *Die Heiligeren Aeltern des . . . schol der Gesellschaft Jesus* (1854); *Konrad von Heinsdorf und der Papst. Ein Brief an den Kaiser* (Erfurt, 1857); *Reformationsgeschichte der Stadt Wessl* (Bonn, 1858); *Ein Brief aus der Geschichte der evangelischen Kirche* (1857); *Der Apostel Paulus* (1857); and the posthumous *Nachgelassene Gedichte* (1859).

IK. H. FRANKS.

WOLTERSDOFF, volter-dorf, ERNST GOTTLIEB, German poet, educator, preacher, and author; b. at Friedland, a suburb of Berlin, May 21, 1725; d. at Bunsen (60 w.s.w. of Berlin) Dec. 17, 1791. He received his preparatory training at Berlin, entered the University of Halle in 1742, was compelled by illness to break off his studies and to travel in 1744, became tutor and vicar in the family of Pastor Stills in Zerbstin near Preussagen. In 1746 he called to Preussagen to preach and to instruct young Count Seyffert, when he gave of his time for the instruction of the school-children; he was called as second pastor to Bunsen in 1748, and there he was active in a revival during which the numbers attending his services compelled him to preach in the open air, while his excellent service and his devotion to his work won over the faction which had opposed his selection; in 1754 he became interested in an orphan asylum, entered the directorate, with which he became even more closely identified in 1778, and in the same year he was able to direct during short times remaining to him the important and usefulness of the institution increased greatly. Of his poems he issued volumes in 1750-51 under the title *Evangelische Psalmen* (new ed. by E. Schöndorfer, Dresden, 1849), and a complete collection appeared after his death (Berlin, 1797). They have become precious possessions of the church, though they are for the most part too long for use in hymnals. A collection of his sermons appeared at Bunsen, 1771. (A. THURST.)

WOLTERSDOFF: There is a biography by R. Schöndorfer in the edition of the *Evangelische Psalmen* cited in the text; see by E. Schöndorfer, *Woltersdorf*, in *Die evangelische Kirche*, in *Woltersdorf*, in *Die Geschichte der evangelischen Kirche*, in. 16.

WOLZOGEN, JOHANN LUDWIG VON. See SOCIETY, FRICTION, SCOTLAND, I, § 2.

WOMEN, ROMAN CATHOLIC CONGREGATIONS OF: Committee of women, usually monastic in character, organized for religious or philanthropic purposes. The female branches of such orders as the Benedictines, Franciscans, and Dominicans, as well as such famous orders and congregations as the English Sisters of Mercy and Ursulines, are dealt with under the articles devoted to those subjects. But a list may here be given of the smaller and more or less local female congregations of the Roman Catholic Church, the order adopted being chronological. The Oblates of the Tower of Speech (*Oblates de la Tour de Speech*) were established in 1425 during the pontificate of Martin V. by Francis Foundation over houses of nuns of the before 1500. care of the sick. The members of this order have been distinguished by their self-sacrificing devotion, down to the present century. The Conceptionists, or Order of the Conception of Mary, were founded at Toledo in 1484 by Beatrice de Silva, and were confirmed by Innocent VIII., 1589. A similar society, that of the Immaculate Conception of the Holy Virgin, was established in connection with Pierre Fourier's Lorraine congregation of Our Lady at Nancy. The Dames were founded in 1654 by Ouzana Valmarina, a widow of Verona, for the instruction of girls and the care of the sick under the sanction of Cardinal-bishop Augustin Valier. The Daughters of the Purification of Mary were established in 1590 at Ancona near Milan, principally for the instruction of women.

The Daughters of Our Lady of Bordeaux (*Filles de Notre Dame de Bordeaux*) were founded in 1607 by Jeanne Lescaze, marquise of Mont-Francais. Fernat, and were confirmed by Paul V. 1625. The congregation is devoted to the instruction of the poor and to the care of the sick. The Daughters of Our Lady of Mont Calvary (*Religieuses de Mont Calvary*) were established in 1615 by the Lorraine priest Valier for the care of the sick and the instruction of girls, and have about 900 sisters and 200 houses. The Daughters of Mount Calvary (*Religieuses de Mont Calvary*) were established at Genoa in 1619 by Virginia Centurione for the care of the sick and young children. The Nuns of the Immaculate Word (*Religieuses du Verbe Incarné*) were founded at Lyons in 1625 by Jeanne Marie Chevalier for the education of the orphans. They are divided into three orders, the first of which maintains the original purpose of the congregation; the second supports boarding-schools for girls; and the third runs the sick. The Daughters of the Holy Cross, founded at Lyons in 1625, has been divided since 1665 into a congregation of religious with simple

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and a mother house at Paris, and a secular congregation devoted to the instruction of girls, particularly in the rural districts. In the beginning of the nineteenth century the congregations were again divided into seven independent bodies, including the Ladies of the Cross (*Religieuses de la croix*) with a mother house at St. Quentin; the Sisters of the Cross (*Sœurs de la croix*) with a mother house at Laxaux; and the Daughters of the Cross (*Filles de la croix*) with a mother house at St. Brieux. The Sisters of the Mercy of Jesus (*Sœurs hospitalières de la miséricorde de Jésus*) were founded at Nancy in 1631 by Marie Elisabeth de Cray for the reformation of fallen women, were confirmed three years later by Urban VIII., and are under Augustinian rule with certain Jesuit modifications. The Nuns of Our Lady of Mercy were founded at Aix in 1637 by the Oratorian Antoine Yvon to imitate the life of the Virgin by pious seclusion and to give a Christian education to poor girls. The Hospital-Nuns of St. Joseph of Bordeaux were established in 1638 by Marie Delpech de Flating for the education of orphan girls, later taking the name of Congregation of Jesus, Mary, and Joseph, or Congregation of the Sacred Trinity, and also being called Sisters of Joseph. The Sisters of Refuge (or Nuns of St. Michael) were an order of postulates established at Caen in 1644 (1641) by Jean Dudes, but later removed to Paris, where the great monastery or magdalene became their chief center, in addition to which they had twenty-three other houses. The Nuns of Our Lady of Grace (or Sisters of St. Thomas of Villanova) were established at Lamballe in Brittany in 1660 by the Augustinian Augustin de Prost, and originally cared for the sick, although they now also give instruction to the young in their institutions, which number more than a hundred. The Sisters of the Christ-Child were founded at Reims by Abbé Roland in 1674 for the instruction of girls, forming the model for similar congregations at Soissons, Neuchâtel, and Clavelonville, as well as in England, where they are called the Sisters of the Holy Child Jesus, and in America. The Nuns of St. Marcellus and Providence were founded at Paris in 1681 by the Marquis Nicholas Barry, who united them with the Sisters of the Christian and Loving Child Jesus, whom he had established three years previously. They enjoyed the special favor of Louis XIV., who gave them a school at St. Cyr, and they possessed in 1788 forty houses in France and the French colonies. The Nuns of St. Joseph of the Good Shepherd were established at Clermont in 1696 by Canon Labrousse for the care of fallen women, which was the aim also of the Daughters of the Good Shepherd, established at Paris about 1690 by Marie de Combe. These were the predecessors of the Nuns of the Good Shepherd, who were an offshoot of the Sisters of Refuge already mentioned. The congregation possesses about 115 houses, including thirteen in Germany and fifty-one in America.

The Daughters of Wisdom were established at St. Laurent in 1719 by Marie Louise Trinité, and con-

tributed nearly 200 houses, most of which are in France, and devote themselves to various forms of philanthropy, including the instruction of the poor. Founded—described in the text. The Daughters of the Savior were founded at Caen by Anne Eighteenth Levy in 1720, and aim to relieve the poor, all forms of suffering, including infirmities and the insane. The Presentation Nuns were founded at Cork in 1726 by Nano Nagle for the gratuitous instruction of poor children, and have twenty-nine branches in Ireland and India. In 1727 they formed the model of the Sisters of Presentation (White Ladies, Dames Blanches), established by Marie Rivier, and translated to Canada in 1821. The Sisters of Providence were established at Metz in 1762, and are still active in educational work and the care of the sick. Similar congregations were later formed at Strasbourg, Kaspelweiler, and other cities, as well as at Evreux in Normandy in 1775. The Ladies of the Holy Sacrament (or St. Ann's) were founded at Metz in 1773 for the education of girls and the care of the sick, and later served as a model for another congregation of the same name established at Roumoules in 1823.

The Ladies of the Most Holy Heart of Jesus (Dames de saint cœur) were founded in 1800 by Madeleine Sophie Baux (see SCAPULARIATE or JESU, DAVENPORT). The Sisters of the Cross of St. Andrew were established at Troy in 1806 by Elizabeth Bähler and André Habert for the education of children of the sick and the care of the sick, and has about twenty-two sisters in about 200 houses, the most of which are in France. The Sisters of the Perpetual Adoration (Adorationes perpetuae) were founded at Rome in 1807 by Caterina Sorrenti (later known as a Franciscan Tertulia) by her name in religion, Maria Magdalena de Immaculata) for the perpetual adoration of the sacrament and the expiation of wrongs done to it. It possesses houses in Rome, Naples, Turin, and Innsbruck.

The Sisters of St. Sophia were established at Metz in 1807 for the education of girls, but were incorporated in 1824 with the Dames de Sacre Coeur. The Sisters of St. Christina were also established at Metz in 1807 by Mariane Tallier, and gave gratuitous instruction in seventy schools in the dioceses of Metz, Châlons, Verdun, and Reims. The Daughters of Jesus were founded at Verona in 1809 by Peter Lomardi for the education of girls, and formed the model for four French congregations with the same name and object. The Ladies of Good Success (*Dames du bon succès*) were established at Arras in 1810 by Abbé Thevenin and the widowed Baronne de Besmy for the care of the sick and the poor. They numbered 4,000 in 1860 houses in France. The Sisters of Loreto (Loretans, Ladies of Loreto) include three congregations established about the same time; one at Lereto, Rye, in 1812 for the education of girls; the second at Bontoux in 1821 for the protection of orphans without positions; and the third at Dublin in 1822 on the model of the English Ladies (q. v.). The Sisters of Joseph comprise a number of con-

gregations established for various purposes. One was founded at Chambrey in Savoy in 1808 for the elementary instruction of children, and a second was founded at Lyons in 1821 to provide for the welfare of female prisoners. The Ladies of the Holy Trinity (Sœurs de Sainte Trinité) were founded at Valence in 1834 for the instruction of the poor, the training of orphans, and hospital work, and became active in various dioceses of France, in addition to some twenty houses in Algeria. The Sisters of Our Lady of Good Pastor (Sœurs de Notre Dame du bon Pasteur) were established at Paris in 1837 by Madame de Montal for the education of girls, and spread thence to other cities of France. A similar congregation was established under the name of Sœurs de Marie Auxiliatrice in Paris and Castelnaudary in 1854 by Abbé de Souillac for elementary education, the care of the sick, and the control of houses for working girls. The Ladies of the Holy Spirit (Dames de la sainte union) were founded by the priest Debrabant in 1858 with their mother house at Douai for educational purposes. The congregation had over 500 sisters in northern France and Belgium, while an older congregation of the same name had its mother house at Fontenay-le-Comte. The Sisters of Our Lady of Solesmes were established at Ormoules in 1857, in cooperation with the Missionaries of Our Lady of Solesmes, and, though having but four convents with about sixty sisters, controlled a number of asylums for orphans and the insane. The Society of Mary the Restorer (Société de Marie-Restauratrice) was established at Paris in 1855 by the Baroness Esmail d'Hooghvorst for the perpetual education of the marabout, the equipment of poor churches, and religious instruction. The mother house is in Rome, but the congregation is represented in almost all the Roman Catholic countries of Europe, and in Palestine, India, Réunion, Martinique, and elsewhere. The Daughters of Divine Love were founded at

Vienna in 1868 by Franziska Lechner to obtain positions for working girls, to train orphans for household, and to provide homes for aged women. The sisters number more than 400 and possess some thirty institutions. The Missionary Sisters of Our Lady of Missions of Africa (or White Sisters) were founded in 1868 by Cardinal Lavigerie (o. v.) of Algiers as the female branch of the Société des Missionnaires de Notre-Dame des Missions d'Afrique. Originally restricted to the care of orphans and hospitals and other works of charity in Algeria, they have engaged since 1894 in missionary activity in central Africa, although in small numbers. The Indian Sisters of Our Lady of the Seven Dolors were founded in 1870 for giving Roman Catholic instruction in the missionary schools of India. The Indian Sisters of St. Anne were established in Trichinopoly in 1877 for the care of orphans, the control of hospitals, the providing of homes for widows, and similar objects. The Sisters of St. Anne in Canada are in charge of hospitals in Montreal, Vancouver, Three Rivers, and other Canadian districts. See also ANASTASIAN; ANZELMITE; BROTHER, SAINT, or SWEEN; CHARITY, SISTERS OF; ESCOLAS LAZARIS; MARY; SISTERS OF SACRED HEART or JEZUS; VISITATION; etc.

WOMEN'S WORK IN THE CHURCH

- 1. In the Early Church. II. In the Middle Ages. III. In the Modern Period. A. In the Middle Ages. B. In the Modern Period. C. In the Future. 1. In the Early Church. 2. In the Middle Ages. 3. In the Modern Period. 4. In the Future. 5. In the Early Church. 6. In the Middle Ages. 7. In the Modern Period. 8. In the Future. 9. In the Early Church. 10. In the Middle Ages. 11. In the Modern Period. 12. In the Future. 13. In the Early Church. 14. In the Middle Ages. 15. In the Modern Period. 16. In the Future. 17. In the Early Church. 18. In the Middle Ages. 19. In the Modern Period. 20. In the Future. 21. In the Early Church. 22. In the Middle Ages. 23. In the Modern Period. 24. In the Future. 25. In the Early Church. 26. In the Middle Ages. 27. In the Modern Period. 28. In the Future. 29. In the Early Church. 30. In the Middle Ages. 31. In the Modern Period. 32. In the Future. 33. In the Early Church. 34. In the Middle Ages. 35. In the Modern Period. 36. In the Future. 37. In the Early Church. 38. In the Middle Ages. 39. In the Modern Period. 40. In the Future. 41. In the Early Church. 42. In the Middle Ages. 43. In the Modern Period. 44. In the Future. 45. In the Early Church. 46. In the Middle Ages. 47. In the Modern Period. 48. In the Future. 49. In the Early Church. 50. In the Middle Ages. 51. In the Modern Period. 52. In the Future. 53. In the Early Church. 54. In the Middle Ages. 55. In the Modern Period. 56. In the Future. 57. In the Early Church. 58. In the Middle Ages. 59. In the Modern Period. 60. In the Future. 61. In the Early Church. 62. In the Middle Ages. 63. In the Modern Period. 64. In the Future. 65. In the Early Church. 66. In the Middle Ages. 67. In the Modern Period. 68. In the Future. 69. In the Early Church. 70. In the Middle Ages. 71. In the Modern Period. 72. In the Future. 73. In the Early Church. 74. In the Middle Ages. 75. In the Modern Period. 76. In the Future. 77. In the Early Church. 78. In the Middle Ages. 79. In the Modern Period. 80. In the Future. 81. In the Early Church. 82. In the Middle Ages. 83. In the Modern Period. 84. In the Future. 85. In the Early Church. 86. In the Middle Ages. 87. In the Modern Period. 88. In the Future. 89. In the Early Church. 90. In the Middle Ages. 91. In the Modern Period. 92. In the Future. 93. In the Early Church. 94. In the Middle Ages. 95. In the Modern Period. 96. In the Future. 97. In the Early Church. 98. In the Middle Ages. 99. In the Modern Period. 100. In the Future.

discuss by questions. "In the gospel" (Phil. iv. 3) can mean nothing else than "In the preaching of the Gospel." Toward the end of the first century (I Tim. ii. 12) women were on the scene of socialness, forbidden to speak in public. What had been proper in the small, familiar meetings of the early days ceased to be so when religious services took on a more public character, especially in the East, where reputable women lived in comparative seclusion. This rule did not extend to newly evangelized districts, as is proved by the fact that the Acts of Paul and Thekla were considered authentic through the second century. Throughout the East women continued to teach those of their own sex as a matter of necessity, especially in the case of ministrations being rendered to the sick. In the shaded from women's apartments. The Sub-Apostle spread of Christianity in the East in the Middle Ages, unthinkable without this service. The assistance of women in this era indispensable. As numbers grew and special buildings were provided for religious services, where women and apart from men, the service of women in the administration of the community was equally indispensable. The whole question of woman's work was one not of doctrine nor of office, but of good manners and actual need. In general, woman's service was naturally along womanly lines, hospitality, care of the poor, the sick, prisoners and orphans, the oversight and instruction of women and children, and the last offices to the dead. In this period of first love there was need neither of organization nor of institutions. Every Christian was a worker, and every Christian home an asylum for travelers and the poor. Penitence, when it arose, created new duties in which, as well as in martyrdom, women had their full share. Their share in service and suffering in a stronger testimony to the position of women in the early Church than any special office.

Special offices, however, came into existence at a very early time. Official widows (see Deaconness, II, § 1) appear at the close of the apostolic age. Later sources speak of light upon the directions in I Tim. v. 3-10. In the early days, when families were divided religiously, believing the fourth century the teaching office in the Church had ceased to be visited in women. While it may be supposed that Christianity emancipated women, it certainly opened for the first time an honorable career to respectable unmarried women, for whom until that time there had been neither place nor dignity. Before the close of the first century appears the institution of the popular order of virgins, women who dedicated themselves to a single life and took a special place of honor as the Bride of Christ. They seem to have put themselves at the call of the bishop for any helpful service, were not disturbed, but lived at home and there exercised their official functions. At first they claimed the right to teach. At a later day Tertullian forbade it, and this prohibition contributed much to the popularity of the monastic life. If the "consecrated virgin" might not be a leader in the Christian community she had no part in it. The result was that virgins formed themselves into communities, first

named in the second century with bishops, presbyters, and deacons as church functionaries. Married women and even young girls came to be included in this order. Ignatius (Ad Smyrnas, c. 11) speaks of "virgins who were also called widows." The Testament of Our Lord (end of fourth century) mentions in the following order the virgins, deaconnesses, female presbyters, virgins, pious widows before deaconnesses. The Apostolic Constitutions (v. v) says, on the contrary, that widows must always obey the deaconnesses, and prescribes the duties of each. The probably still earlier Didachala, in the appendix of which is given the ritual for the consecration of widows and deaconnesses, shows that by the third century many official duties were taken from the widow and conferred upon the deaconness, probably in order that the former might keep to her original duty of prayer and fasting (I Tim. v. 5). Yet even in the century she still claimed a right to baptize, and a fifth-century synod at Carthage says that since widows assist in the baptism of women they must, therefore, be qualified to teach. The Testament of Our Lord names among the widow's duties to pray at certain hours in the church and at home, to discipline the women, punish the refractory, warn the backward, teach the unlearned, visit the sick, and help in the baptism of women "because she is herself anointed." She is also to take the communion to sick women. Among the functions ascribed or later withdrawn from woman was that of presbytery, which was for a time a distinct office. There was also a canon, whose duty was chiefly to serve in the choir at funerals and other occasions. The 4. Other heretical sects, especially the Montanists, had also female bishops and prophetesses, and it was in part because of the excesses of the latter that the ordination of women was comparatively short-lived in the orthodox church. The growing concern for purity of doctrine doubtless counted for something in the increasing distrust of women as teachers; to this contributed the development of clericalism which began early in the third century, and the evaluation of the sacerdotal function of the clergy; the rise of monasticism completed the work. By the end of the fourth century the teaching office in the Church had ceased to be visited in women. While it may be supposed that Christianity emancipated women, it certainly opened for the first time an honorable career to respectable unmarried women, for whom until that time there had been neither place nor dignity. Before the close of the first century appears the institution of the popular order of virgins, women who dedicated themselves to a single life and took a special place of honor as the Bride of Christ. They seem to have put themselves at the call of the bishop for any helpful service, were not disturbed, but lived at home and there exercised their official functions. At first they claimed the right to teach. At a later day Tertullian forbade it, and this prohibition contributed much to the popularity of the monastic life. If the "consecrated virgin" might not be a leader in the Christian community she had no part in it. The result was that virgins formed themselves into communities, first

in the East and afterward in the West. The communities of virgins were naturally preceded by the female ascetics. It was only after the peace of the Church under Constantine that monastic orders became possible, and one of his daughters founded the first woman's cloister. All that had proceeded led to the founding of the institutions of virgins, and to some extent of that of widows, in the centers of the sun. Heresy, heresy, monasticism were the three factors which checked the development of woman's service in the community in the fourth and fifth centuries.

In the fourth century, which marks the zenith of female activity in the early Church, the importance of services performed by women not of any order is emphasized by Chrysostom and others. At this time the development of hospitals and hospices appears to have displaced those earlier activities from which women had been gradually shut out. Helena (q.v.), the mother of the Emperor Constantine, built the first hospices for strangers and pilgrims. A group of noble Roman matrons did much to promote Christianity by founding hospitals and convents and forwarding education. Jerome in his various writings especially mentions them, among others Paula, a distinguished Hebrew scholar who assisted him in the translation of the Bible. The first hospital in Rome was founded by Fabiola, whom Jerome calls "the praise of Christians, the wonder of the Gentiles, the mourning of the poor, and the consolation of the monks."

The influence of Christian women upon husbands, sons, and grandsons was very marked. Nearly all the distinguished names of the ancient Church are accompanied by that of mother or sister.

5. Influence sister, Marina (q.v., 2) helped to 5. Women run in the love of God her three brothers, the deacon Basil, the justinian Gregory of Nyssa, and the charitable Pater of Sebaste (q.v.). Nemes, the mother of Gregory Nazianzen, converted her heathen husband and brought her distinguished son under Christian influence. Arcadius, mother of Theodosius, devoted her life to the education of her children, and kept her son from becoming a heretic. The influence of Monimia (q.v.) upon Augustinus (q.v.) is well known. Amelone (q.v.) was brought up and educated by his sister Marcellina. Palaheria (q.v.), the granddaughter of Theodosius the Great, experienced the education of her brother Theodosius II, with whom she resided at Augusta. Benedict (see BENEDICT OR NUNAS) owed much to his sister Scolastica. The part of women in the adoption of Christianity by pagan nations was large. It was due to the Christian teaching of Calpurnia that her husband Crispus was ready to accept Christianity after a victory in battle won by prayer. Her granddaughter Bertha prepared her husband Ethelbert, king of Kent (see ATRENTINE, SISTER OF CAESARIBERT), to embrace the Christian faith when it was preached in Britain by Augustine. Ludmila of Bohemia trained her grandson Wenceslas in such piety that he became a martyr; the religion of Bohemia, he became a martyr saint. Drahovska of Bohemia persuaded her husband Miklos of Poland to embrace Christian-

ity. The office of missionary was never forbidden to women, and with the right of the woman missionary to teach went of necessity her right to baptize. Gradually, however, this right was withdrawn. But the missionary service of women continued through the entire period of the conversion of Europe, where women rendered large service. Bridget (see BRIDGET, SISTER OF KILMORIK) worked with Patrick, Boniface, Saverio, or RICCIARDI in the evangelization of Ireland. Anglo-Saxon nuns were especially active in this service. The monastery at Whitby was a school of missionaries, female and male. In the eighth century, Boniface (see BONIFACE, SISTER) called his cousin Lioba from her convent in Dorset to help him evangelize the heathen off-northern Europe. Walburga and Barthelemy, Anglo-Saxon nuns, assisted in evangelizing Germany.

II. In the Middle Ages: The rise of Monasticism (q.v.) in the fifth century changed in a large degree, though for a long time it did not diminish, the activities of women in the Church.

1. As Rules Nursing the sick and ministering to Monks the poor were their special duties, and institutions also teaching, especially in the fourth or fifth century. The monastery as originally conceived was not a place of limited opportunity, but rather a religious settlement extending its influence over a wide area. During the turbulent centuries after the breaking of the empire, it offered to women the only place where they could work fruitfully, and develop and cultivate intellectual talents. It afforded them also the only opportunity for social life. The monastery of noble and high life for women was great. The men went to camp and court, the women were at home alone. Convent life was varied and interesting, including the presence of a large number of royal princesses. Up to the tenth century a large number of "double monasteries" (of men and women) were ruled by women. The need of physical piety in these troubled times made this arrangement nearly imperative. Beds of monks and nuns were in Rome in the seventh century; there were many in Gaul and Britain, and later in Belgium and Germany. They were most popular in Ireland. The custom was not unknown in the East, but in the nature of things was not favored there. The custom died out in the sixth century (though revived at Fort Royal in the seventeenth). The Benedictine settlement at Fulda, including monks and nuns to the number of 2,000 souls, was ruled for 600 years by a line of thirty-two abbesses of remarkable administrative ability. In the thirteenth century the Princess Elizabeth, in her double monastery in the Holy Cross at Fulda, nursed lepers, fostered literature and the arts, and often made peace in the quarrels of rulers of her time. In the same century Florence of Spain became the superior of forty monasteries and by her knowledge, her virtue, and even by her sacred songs, ranks high among nuns. Bertha of Chelles in this century drew large numbers of men and women to her lectures on the Scriptures. The abbey of Whitby in Yorkshire, a double institution, founded by Hilda (q.v.), a woman of rare capacity for the government of souls and for the consolidation of monastic institutions, was re-

sorted to for education by kings and princes as well as by the "old covered Chastitons" (q.v.), who under Hilda's tutelage became the labor of English poetry. Her successor Etheldreda, like all distinguished Anglo-Saxon princesses, took a passionate interest in the affairs of her race and country, and did much to mitigate the passions of kings and bishops. Abbesses administered the communion in their convents up to the ninth century, and in England in the tenth century four abbesses sat in Parliament as peers. The authority of such persons was enormous. As feudal lords they had the right of blood, sent their contingents of armed knights to the field, gave judgment in courts, and in Germany (as in England) were summoned to the imperial diet. Certain German abbesses had even the right to mint coin.

During all these centuries when the business of men was war, and prisons were not degraded by total illiteracy, women-ruled institutions became centers not only of philanthropy but of intellectual life, training the sons and daughters of kings and nobles for public life, and contributing much to the progress of learning. In the tenth century the Saxon monastery at Gandersheim was especially distinguished for the brilliant learning and the dramatic productions of the nun Hroswitha (q.v.). In the eleventh century women of real position, whether abbesses or otherwise, felt the stirrings of that national consciousness which was marked by the struggle between pope and emperor. In this struggle more than any woman took an active part, notably Matilda, Countess of Tuscany (q.v.), who, at her castle at Canossa, more than indirectly contributed to that "peace of the Church" during which letters were revived and the progress of science fostered.

During this and the following centuries religious houses had fallen into great disorder, especially through luxury. Not until the twelfth century did nuns become entirely cloistered; up to this time they had enjoyed great freedom of action, and only by degrees they and their convents came to be cloistered. Literature, history. Both these changes were in the direction of reform. The sisterhood of the Poor Clares (see CLARES, SISTER, AND POOR CLARES) had great influence in correcting the evils of monastic life. The sisters also nursed the sick, especially lepers. A contemporary of the founder of the order was Saint Elizabeth of Thuringia (q.v.), whose service to the Church was far larger than the charities for which she is famous in legend. The hospitals which she founded were of lasting social importance, and her friendship for the Franciscans was hardly less so. The work of founding hospitals took a new impetus during this period, chiefly as a result of the changes in monastic life. Many notable women left the convent to create voluntary associations for charity and philanthropy, forming the "active" or "secular orders" within the Church but bound by no vows, devoted to prayer, the service of the poor, the sick, orphans, widows, and weaker brethren and sisters. Contemporaries among these were the Tertiaris of St. Francis (see FRANCIS, SISTER, OR ANNE) and St.

Dominic (see DOMINIC, SISTER), the Sisters of the Common Life (see COMMON LIFE, BERTHELOT OR NUN, S. I.), and the Beguines of Flanders (see BEGUINES, BERTHELOT). This last order was a protest against formalism and useless repression, and an assertion of the right of spontaneous self-expression in work. In the thirteenth century a wave of mysticism swept over the Church, in which women had a large part. Much mystic literature, some of it held to be divinely inspired, was contributed by nuns. The convent of Helfta near Eisleben was a center of this activity, and in this convent four women, the Abbess Gertrude, her sister Saint Matilda of Hackeborn, the beguine Matilda of Magdeburg, and Gertrud the Great (q.v.) were conspicuous. Their writings were characterized by great abstraction, impassioned fervor, intense realism, and high inspiration. The beguine Matilda (who joined the convent later) was one of the earliest writers in German. Her work, "The Flowering Light of Divinity," in seven books has been republished (ed. G. Meier, Regensburg, 1862) and selected passages in German, transl. by S. Simon, Berlin, 1907). It is a serious inquiry into the nature of the soul and its relation to God, and it paved the way for more rational views than had prevailed in the earlier mysticism. Matilda of Hackeborn's "Book of Special Grace" (best ed., by the Benedictines of Solesmes, Benedictines Series or Matildiana II, 1-421, Paris, 1877), a series of visions and revelations, often translated and frequently reprinted, was notable in that class of literature which had its origin in the thirteenth century.

The abuses which unquestionably sullied monastic life in the centuries preceding the Reformation were in large part attributable to concentration of interest upon the care of the individual soul—the effort to attain personal sanctity by prayer, fasting, and later service by the laity. Moral discipline ultimately resulted from this ideal. Education was maintained, but its scope was narrowed, its chief purpose being to fit the young for cloistered life. Still, individual pursuits were cherished in some German nunneries even into the fifteenth century. But a growing indifference to the intellectual occupations of women and the education of girls was evident, and the Humanism of the period, in their face-reaching plans for an improved system of education, left girls entirely out of account. The development of Universities (q.v.) in which the education of women was ignored resulted in a serious lowering of the educational standard of the convent. The separation of the sexes and the stricter confinement of women, in the interests of morality, cut off the nuns from secular learning and from those public interests in which they had formerly been active. Thus the high ideals with which woman's service had been clothed and rendered in the early days became entirely checked. Later monasticism was unable to make the lavished treasure of woman's love and self-sacrifice useful to the world, and woman lost her practical place in the service of the Church.

The decline of monasticism was inevitable so soon as the idea that virginity was in itself pleasing

to God ceased to be in the foreground of moral consciousness. The persuasion that the vocation of women was the home was in part the effect and in part the cause of the decline in female education. This idea agreed with the view of Protestant Reformers, and prepared the way for the dissolution of nunneries. To this important revolution the growing change in social ideas, the decline of the system of association not only in religious but in artistic and commercial life, with the development of individualistic tendencies, contributed quite as much as the disorders of the monasteries and their failure to serve the public need.

Before the Reformation women had been conspicuous in attempts to reform or to preserve the purity of the Church. Toward the close of the sixth century Theodotina, queen of the Lombards, extinguished the Arian heresy from her realm.

4. Women reform. In the eleventh century Maria Reforms parent, patroness of Scotland, wife of Malcolm Canmore, instituted important reforms in the church of that country. St. Catherine of Siena (q.v.) in the fourteenth century was not only hospital nurse, prophetess, preacher, and reformer of society, but did much to reform ecclesiastical abuses. In the sixteenth century St. Theresa (q.v.) wrought a remarkable reformation in the Carmelite monasteries and convents of Spain. It was largely due to her reforming work within the Roman Catholic Church that the progress of Protestantism was arrested in Spain. In the seventeenth century Angeline Arnauld's attempt at Port Royal to reform abuses in the monastic system, though rejected by the Roman Church, and without ultimate success, gave her a high place in the history of the Reformation. The dissolution of religious houses had led to the formation of the great hospitals in the sixteenth and seventeenth centuries. They were preceded by many small contrivances for the care of the sick. Such were found in nearly every village in Germany; they were always religious—lay hospitals did not exist until long after this. In them, as in the earlier monasteries, men and women worked together, though they communicated only for the needs of the service. The Sisters of Charity of St. Vincent de Paul (q.v.) more nearly resemble a modern church society than any previous form of benevolent activity in the Church. Under the direction of St. Francis de Sales (q.v.), his friend Mme. de Chantal founded in that capacity. Rosa Gavonia, a Sicilian noblewoman, built up a society of young and unprotected needlewomen, which spread into many towns. The members take no vows, but support not only themselves, but the sick and infirm of their order. Marie Agnes of Milan, rich and noble, a celebrated mathematician and theologian, and the recipient of many public honors, founded a hospital in her own house. With the reforms which were the reflex influence of Protestantism upon the Roman Catholic Church, new associations of women came into being, not free as the early hospital and other associations, yet not strictly clerical. See *Methodists*, *Quakers*, or *St. Mary*.

III. Under Protestantism. The development of the sense of individuality which was the special

contribution of Protestantism did not restore women to her early position of usefulness in the Reformation churches. Unlike Romanism, the Early Reformed Church found no sphere for Example the activities of uneducated women, of Service, and the lowered educational standards and opportunities conspired with the growing conviction that women's sphere is properly domestic to close against her for two hundred years the door of activity. Yet there were noble exceptions. Katherine Zell of Strasbourg stood with her husband for toleration, Anna von Gramschold held her own as a controversialist, and by a letter which she wrote to Luther turned his thought to matrimony. Luther's brave wife, Katherine von Bora, was an important factor in his reforming work. In France Queen Marguerite of Navarre (q.v.), the friend of Calvin, her sister, Genevieve de France (q.v.), her daughter, Jeanne d'Albret (q.v.), mother of Henri IV, were nursing mothers of Protestantism; Charlotte de Laval persuaded her husband, Admiral Coligny, to take up the sword for the Protestant faith. In England Queen Catherine Parr, Lady Jane Grey, Elizabeth herself, served the Protestant cause. Anne Clifford, countess of Pembroke (1590-1676), rebuilt churches, pensioned distressed clergymen, admitted dissenting ministers to the house, repaired and restored almshouses, and built a hospital for poor women. Jane Welsh, daughter of John Knox and ancestor of Mrs. Carlyle, stood nobly for the Protestant faith. The rise of Quakerism made women prominent. Judge Fell's widow, Margaret, the wife of George Fox, William Penn's first wife, Gulielma Springett, Mary Dyer the martyr, and many others proclaimed the doctrine of the "inward light." Friendly patrons were Lady Claypole, who associated with the Cambridge Platonists (q.v.), and Elizabeth, abbess of Herford, who welcomed Penn, and who was attached to the Latitudinarian party of Holland (see *Locke*, *Leibniz*, *Leibniz*, *Leibniz*). The great ornament of that party was Anna Maria van Schurman, accounted the most learned and accomplished woman of her age. The cause of religion in the eighteenth century owes a great debt to Susannah Wesley (q.v.), the mother of the Wesleys, and to Lady Huntington (see *Huntington*, *Susanna Huntington*), the foster mother of ministers during the evangelical revival, in which Miss Ann Stank, the hymn-writer, had a part. Margaret Baxter, who shared her husband's prison in the common jail, was a woman of large charities, as was Lady Rachel Russell. Hannah More (q.v.) carried on a large work of moral education of the poor. With her pen and influence she rendered important aid to Wilberforce in his crusade against slavery, and also instituted an important temperance work among country clergy and farmers. The mystic Jane Lead (q.v.) was the English founder of the Philadelphia Society for the dissemination of the ideas of Jakob Boehme and her own revelations. From one branch of this society came Ann Lee, founder of Shakerism in America. Jimima Wilkinson in this century founded the White Quakers. The Pietist movement in Germany shows the prophetic Elizabeth von Herford, and Frau Peterson, who shared her husband's literary toil in defense of

lowered religion and universal salvation. Annals-Bewick, a wealthy woman, broke new ground in dealing with the poor. She was the first exponent of the modern doctrine, "not alone but a friend," founding the society of "the Friends of the Poor" for systematic visiting in homes to relieve distress in all ways except by money. Beata Sturmius, "the Dalila of Württemberg," and a woman of great devotion, exerted an unusual influence. Dorothea Trudell, a Swiss woman, began the "Faith Cure movement." But in spiritual power no woman of the eighteenth century can compare with Sarah Pierpont, the wife of Jonathan Edwards and mother of a long line of notable in American church history.

The divisions of Protestantism prevented that large cooperation in good work which the requirements and the growing social consciousness of the nineteenth century rendered necessary.

2. Later and therefore many of the noblest or Philanthropic institutions founded or participated in through by Protestant women of the past hundred years. First years have been distinctly outside of the Church. The prison reform of Elizabeth Fry (q.v.), the army and hospital reforms of Florence Nightingale, the German Frauenvereine founded by three women in 1813 to care for the wounded in the field whether friend or foe (now with auxiliaries all over the German empire); the Sanitary Commission of the American Civil War, the States Charities Aid Association, the Young Women's Christian Association (see *Young Women's Societies*), the Women's Christian Temperance Union, the Needlework Guild, the Society for the Prevention of Cruelty to Children, the Commemorative League, the National Association of Mothers, Working Girls Clubs, all of them religious services and all due to women's initiative, being in this category. To the individual initiative of Protestant women is due much religious work of far-reaching importance, yet not in any sense "in the Church." About 1852, Mrs. Daniel, an officer's widow, made at Aldershot, England, the first attempt to teach soldiers the blessings of religion. The work of Miss Sarah Robinson among soldiers resulted in the founding of the Soldiers' Institute, in 1874, and of an important work in the troop ships. Miss March carried on effective work among navies, and especially among the workmen on the Crystal Palace, in Sydenham. Josephine E. Butler founded first in England and then on the continent the most efficient and far-reaching work for outcast women ever instituted. Agnes Weston, the soldiers' friend, has founded soldiers' rest and homes all over the world. She also founded the Royal Naval Temperance Society. Countess Schimmelmann carries on a large work for sailors. In the later field of Christian benevolence the names of Dora Patison, Octavia Hill, and Ellen Heydon are conspicuous among many. The work of Mrs. Venus Bevier, first female inspector of workhouses in England, is truly a religious service. Mrs. Seiler has done more for servants than any one else in our time. Mrs. MacPherson in 1870 instituted the work of sending friendless children to the colonies. The direct services of women to the Church have, how-

ever, not been few. Harriette Burdett-Coates founded and endowed the three colonial bishoprics of Natal, British Columbia, and Adelaide, and opened many schools. Catherine Booth (q.v.) opened a great door of opportunity through which women of small education have been admitted to work side by side with women of fine attainments. When she died, the number of women officers of the Salvation Army exceeded 5,000, and of Halibutish houses the number was in the tens of thousands. Mrs. Ballington Booth, a woman of rare eloquence, is one of the founders of the Volunteers of America (q.v.) and the founder of the Prison Gate Mission of America. Mrs. Meredith, of England, who was first to advocate cottage homes for children, was, with Mrs. Pennington, the moving spirit of the Midway mission.

In the Church of England and later in churches in the United States the movement toward denominational sisterhoods (see *Diocesan*) and associations of women and girls is rapidly growing. The Wesleyan Methodists have an order of Education, devoted to helping girls church work.

2. Sister-Sisterhoods. The Church of the Sister-Sisterhoods. England has twenty-nine sisterhoods, devoted to helping girls church work. Missions, etc. The Order of St. Margaret's, London, has founded a colored sisterhood in Baltimore. Mrs. Hugh Price Hughes of London has introduced some varieties of the sisterhood idea. Mary Almondbrook introduced into Ireland the Sisters of Charity, Catherine Elizabeth McAuliffe (q.v.) the Sisters of Mercy (see *Mercy, Sisters of*). From the Sisterhood of All Saints, founded in England about 1877, came Helen Barden, Sister Helen, who founded Bellevue Hospital Training School for Nurses. The Girls' Friendly Society, founded in 1875 in England by Mrs. M. G. Torrance, to bring together Christian ladies and working girls, was introduced into the country by Mrs. Owen Thomas. The Girls' Letter Guild, to bring cultured Christian women into correspondence with working girls, founded in England in 1880, was introduced into America in 1892 by Miss F. Walling. Movements analogous to those of the Anglican communion are now taking form in other denominations. The order of The King's Daughters, founded in 1886 by Mrs. Margaret Deacon (see *Young Women's Societies*, IV) has spread into all countries where Protestant churches are found. The rise of Sunday-schools (q.v.) opened a wide field for women's service in the Church, a field of increasing usefulness now that the importance of special training for this work is being recognized. It is hardly more than a century since the right and the necessity of the higher education for women—unquestioned in the early Church, and the secret of much of its usefulness—became recognized by modern civilization. In no sense due to the Church, yet to Christian women it is due that that right has again been won. The names of Mary Lyon stands first among these women, and by her side must stand the names of Emma Willard and Abner Freeman Palmer. Elizabeth Blackwell and Alice Lee Blake opened the doors of the medical profession to women, with all that this involves of blessing upon the mission field. The rise of modern missions had already

Lesson in 1890 and presided in the following year; was assistant at St. Ann's, Brooklyn (1888-90), chaplain and professor of philosophy at Lehigh University (1890-96), acting rector of St. John's, Camden, Germany (1896-98), and rector of St. Stephen's, Philadelphia (1898-1904), since 1904 of Emmanuel Church, Boston, where he has introduced the so-called "Bunsonian Movement," for the cure of ailments physical or mental wherein the influence of mind is a factor. He has written *Creeds in the Light of Modern Knowledge* (New York, 1898); *Religion and Medicine* (1907); *The Living Word* (1908); and *The Christian Religion as a Healing Power* (1909); in collaboration with S. McCumb.

WORCESTER, JOHN: Church of the New Jerusalem; b. in Boston Feb. 13, 1834; d. at New Haven, Conn., May 2, 1900. He became pastor of the New Church Society at New Haven, Conn., 1869; instructor in theology in the New Church Theological School, Boston, 1875, and its president, 1881. His works embrace *A Year's Lessons from the Psalms* (Boston, 1892); *Correspondence of the Bible: the Animals* (1875; new ed., extended, 3 vols., 1884-86); and *Lectures upon the Doctrine of the New Church* (1886).

WORCESTER, ROAH: Unitarian; b. at Hallowell, N. H., Nov. 25, 1778; d. at Brighton (now part of Cambridge), Mass., Oct. 31, 1857. After serving for some time in the Continental army (1776-77), being present at the battles of Bunker Hill and Red Bank, he taught for four years (1778-82) at Wrentham, N. H., and then settled at Thornton, N. H., where he was town clerk, justice of the peace, and member of the legislature. In 1780, just after having published at Newburyport *Lectures on the Holy Scriptures*, he was called to the church at Thornton, where he remained until 1802. From this year until 1810 he was missionary for the newly established New Hampshire Missionary Society, and as its first chosen evangelist travelled throughout the wildest portions of the state. In 1810-13 he was supply for his brother's church at Salisbury, N. H., but his *Bible News*, or *Sacred Truths Relating to the Living God*, his only book, and *Holy Spirits* (Concord, 1810) were removed by the Highlanders on anti-Trinitarian grounds. He published *Discourses on the Unity of the Son of God* (1810). The year following he issued at Boston his *Respected Address to the Unitarian Clergy*, which attracted the Unitarian party headed by W. E. Channing (v. 7), that Worcester was invited to become the editor of the newly founded *Christian Disciple* (later *The Christian Era*). He accordingly removed to Brighton, where the remainder of his life was passed, editing *The Christian Disciple* in 1813-18 and the quarterly *Friend of Peace* in 1819-20, as a result of his *Discourses of the Causes of War*, published under the pseudonym of "Philotheus" (Cambridge, 1814), he was able, in 1815, to establish the Massachusetts Peace Society, of which he was secretary until 1828.

In addition to the words already mentioned, Worcester wrote *Familiar Discourse between Ophus and*

Berea (Worcester, 1792); *Solenn Exhortation for Declining to Accept the Baptist Theory and Practice* (Cambridge, 1809); *The History of the Society of the Sons of Liberty* (Cambridge, 1820); *The Cause and Trial of Conscience among Christians* (Boston, 1821); and *Last Thoughts on Impenitent Sinners* (Cambridge, 1833); besides many sermons, tracts, and contributions to the *Theological Magazine* and other religious publications.

WORCESTER, H. W., *M. M.*, *Memories of Noah Worcester*, Boston, 1844; W. R. Spang, *Annals of the American Convention*, pp. 39-101, 1876; New York, 1905.

WORCESTER, SAMUEL: Unitarian Congregationalist; b. in Hallowell, N. H., Nov. 1, 1770; d. at Brainerd, Tenn., June 7, 1821. He was graduated from Dartmouth College, 1795; licensed to preach, 1796; was pastor of the Congregational church at Fishbarn, Mass., 1797-1802; and was pastor of the Tabernacle church in Salem, Mass., 1803-21. He was a man of clear mind, firm will, and steadfast Christian principles. In 1821, for the sake of his health, he made a visit to the South, to the missionary stations among the Cherokee and Choctaw Indians, where he died.

Dr. Worcester was distinguished by the vast amount of labor which he performed in connection with the foreign missionary enterprise. Either he or Dr. Samuel Spring, or both together, originated the idea of forming the American Board of Commissioners for Foreign Missions, and were intimately associated with it. The detailed plan of the board was doubtless formed mainly by Dr. Worcester. He wrote the first plan, which are in some respects the most important, annual reports of this society. An author he was noted for his logical acumen and vigorous pointed style. Besides his sermons, reviews, and essays, he published three controversial *Letters to Rev. Dr. William F. Channing* (Boston, 1815).

WORCESTER, S. M., Worcester (his son), *Life and Letters of Rev. Samuel Worcester*, 2 vols., Boston, 1852; W. R. Spang, *Annals of the American People*, ii, 106-207; New York, 1905; W. Walter, in *American Church History*, vol. iii, pt. iii, p. 108; *Idea, Ten Years Ago* (Boston, 1906), pp. 208-210, 181.

WORD OF GOD.

The term *Word of God* is used in various senses.

1. The *Word of God* (1 Pet. i. 23). *The Word* (John i. 1). *Word and Deed* (1 Pet. i. 23). The term *word of God* refers, in the immediate sense, to the Bible, but to the word in general, in so far as it is a means of grace or of religious instruction. The Christian religion is the spiritual communion of man and God or the personal intercourse of God and man. Words are the sole medium for transmitting ideas or impressions.

2. Use of means for transmitting ideas or impressions will from person to person. Inasmuch as numerous beings communicate only through a sense medium, the audible, articulate word may lend itself also to the soul life in communication with other spirits. The soul may also employ the medium of visions, and transmit its effects by symbols and illustrations; but these rather represent moods and feelings and require words for their definite formulation, like the human elements. Likewise an intercourse between God and man presupposes a word of God employed in some

way by him. In the Old Testament the language reports the word of God and the prophet interprets what the word of Yahweh has revealed. Christ commissions his disciples to preach the word, guided by the Holy Spirit (Matt. x. 7, 20; xviii. 20; John vi. 88); the increase of Christianity is a growth of the word (Acts vi. 7, xii. 24, xvi. 20). Christ's word must dwell richly among Christians (Col. ii. 16); "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17; cf. Gal. iii. 2, 5). In the ancient Church salvation is offered and preserved through the word; but gradually the sacraments, as independent factors of salvation, take their place alongside; and ultimately they become the real means of grace in the Roman Catholic Church for which the word was efficacious only in a preparatory and concomitant sense. The scholastics indulged in elaborate developments of the sacraments as instruments of grace with only incidental reference to the significance of the word of God. The Reformation from the first laid its emphasis on the word as the essential medium of the divine operation in man. Hence the chief function of the Church was the preaching of the Gospel, followed by the Scriptural exposition. By word of God was meant primarily not the language of the Bible, but the orally proclaimed Biblical truth.

The word of God as a means of grace is, therefore, the proclaimed Gospel of Christ, through which the divine revelation enters the human heart. This word begets faith, and reciprocally faith the word (Rom. x. 17; cf. Gal. iii. 2, 5).

3. The words the word of God, so that the Gospel Church is essentially unified and maintained, and the word, as means of grace, becomes the expression of its life. This agrees that in every period the word has a particular form and a common content; which applies equally to the periods of historical development and the contemporary life of the Christian community. This assertion is true, however, only of the essence of the Gospel. The traditional generally prevail, yet every successive age impresses its own peculiar interest; for the Gospel must adapt itself in every case to the interpretation of the individual period or person. This extreme adaptability and plasticity, even while involving the danger of misinterpretation, yet renders the teachings of the Gospel available and permanent through all ages and to all men under all conditions. It is indeed possible that misinterpretation may be carried to such a degree that, as among the Gnostics, the word can no longer produce Christian faith, so that it ceases to be the word of God; and it is equally possible that an unbeliever or a hypocrite may preach the word (cf. Phil. i. 18). In the latter case attention and faith may be aroused, so that the preaching of such individuals who may even momentarily be moved by a certain impulse or excitement in their preaching is really thinkable as the divine word, unless their true character be perceived, and the efficacy of their preaching be thus impaired. The word of God must not be considered as restricted to formal preaching; it includes all discussion in private intercourse, attesting the divine truth among teachers, pupils, and friends, such as is essential to the Christian life.

That the preaching of the Gospel is the word of God may either be proved empirically and not historically, or its self-attestation by the inherent power of God may be accepted. Christ had taught his disciples that their preaching was the divine efficacy which had been lacking in the Law (Rom. i. 16); the word of God is "the sword of the Spirit" (Eph. vi. 17). Paul's preaching was "in demonstration of the Spirit and of power"; so that the faith wrought thereby depended not on the wisdom of men, but the power of God (I Cor. ii. 4-5). The Christian evangelist speaks as "by the oracles of God" (I Pet. i. 11), and the word penetrates into man's inmost depths (Heb. iv. 12), being the seed whereby God forms man into a new creature (Jas. i. 18; I Pet. i. 23-25). It is evident, therefore, that the Holy Spirit is active with his almighty power in the human word. This was the position assumed by the Reformers. God speaks through preaching and works upon the human heart. The medium of preaching is a complex of ideas, appearing to the practical human reason, which this may either reject or disregard as contrary to the natural sense, but nevertheless they obtain their content not by a perception of their overmastering power. The complex of ideas proves to be the expression of the single, personal will of God for the redemption of man. This personal presence is described in Scripture as the Spirit of God. Christ is the Spirit of God (I Cor. iii. 17) in the sense of substantiating the single personal will as the object of the joint activity of the Church for the pervading spiritual energy. Speeches to arouse attention and understanding, the word, subject to the personal impression and adaptability of the hearer, is the organ of the activities of the Holy Spirit.

The Spirit, then, issues from the word to man; but the word, though constant in essence, in form, and substance, is subject to historical limitations. Particular persons delivered it in specially historic forms—types of thought. These words pre-

4. Inspire—those spiritual results; hence, they must have originated from the Spirit through their early proclaimers. The same holds true of the human words of Jesus as well as of his earlier witnesses, and those of the relevant witnesses of Israel. This responsive operation of divine revelation upon the human soul may well be termed inspiration (q. v.). Whatever be the basis of this inspiration, whether an actual fact, as event in history, a vision, or some experience of the soul, it is always some initiation from without, which man must understand and render intelligible by means of words. In the case of the apostles each gave voice to his experience from his own personal point of view. Consequently, the real subject of inspiration is the understanding issuing from the experience of the revelation together with the competence and the interest to express it intelligibly (I Cor. ii. 12); and, likewise, not the natural essence of the historical facts or even of the laws of the natural process it inspired, but only the real-

inations and judgments. This rules out all verbal inspiration. Inspiration transpired in the gifts of knowledge, wisdom, prophecy, and the "dissemination of spirits" (1 Cor. xii. 8-10). The coherent complex of ideas and judgments in which inspiration has obtained expression constitutes revelation in the objective sense; while the sum of the divine acts introduced as real facts and events into history constitutes the same as revealing activity. Revelation (q.v.) is disclosed in accordance with the gradual historical development of the human spirit; not that revelation and such historical development are identical, but that the spirit apprehends revelation after its order in progressive development. This revelation is preserved historically in the records of the revelation period. The Bible is the historical report of this period and contains essentially the inspired complex of ideas with an interpretation, which is the word of God attested to faith by its internal power. The word of God is primarily so called because by this form of human speech the divine Spirit is perceived as operative upon the human heart. Religious experience accordingly forms the test of the true word. On the other hand, the word of God is such by virtue of divine revelation and inspiration. The process whereby the spirit becomes word is "immediate revelation"; that whereby word becomes spirit is "mediate revelation." In both cases the actual content of revelation is the same, for what the prophets and apostles expressed and put in words is experienced and received by man to-day in no far as their words communicate the Spirit, the divine power. Subjectively, the word is adjudged to be the word of God when the Spirit is perceived in it; objectively the word is seen to bring the Spirit because it is of the Spirit. Both aspects find their confirmation in the New Testament. Christ spoke the words of God because he had received the Spirit in immeasurable degree (John iii. 34); and his revelation follows from his relation to the Father (Matt. xi. 27). The words of Paul were taught by the Spirit (1 Cor. ii. 13, 15); the Gospel which he preached, however, came from Christ himself (1 Tim. vi. 3). The "words of faith" and "commands of doctrine" (Hebrews vi. 19; cf. 1 Tim. iv. 6, v. 17), "the faith which was once delivered unto the saints" (Jude 3) and "sound doctrine" (1 Tim. i. 10; 11 Tim. iv. 3) were the chief themes of Gospel preaching which, however, was held to be derived, in all essentials, from the risen Christ (Matt. xxvii. 18 sq.; Luke xxiv. 44 sq.). The reciprocal relation between the preached word and the word of primitive Christianity necessarily implies that the latter was the source of the former, but the word as preached can never be a mere reproduction of the word as contained in the Bible, being the interpretation given by each period to the Bible. Wherefore the Church properly requires that the Scripture must always remain as the norm of preaching. This does not imply, however, an exclusive literalism, but only a general conformity of spirit with spirit. While the Bible still serves the individual for edification, he understands it in the

light of the preached word which is itself made more vivid. The employment of the Bible as the critical norm of prevailing views in the Church is a matter only for the joint effort of the Church and free theological science.

The problem of the connection of word and spirit next arises. The distinction between word and spirit appears first in Augustine, who taught, in contrast with the middle word, the inner word, which is the Spirit, working in the hearts of the elect, producing faith. Medieval theologians, following Augustine, placed a similar distinction in the sacraments, but sight of the word, though his view was never worked out theoretically. The Reformed theologians, after the manner of Augustine, tended more toward a separation of the two. Martin Bucer antagonized Luther's position as Thomian; and Calvin, who gave the normative view to Reformed theology, held that God converts by the Spirit, without omitting the instrument of his word. The word incites toward regeneration, but the Spirit illuminates, moves, and renews the heart. "God works in a twofold way upon his elect, by the Spirit within, and by the word without." The universal calling is by the latter; the special calling of the elect is by the illumination of the former. A third form of the relation of word and Spirit is the "inner word" of the mystics in its twofold form: (1) the Spirit operates without any relation to the outer word; and (2) in the depths of the soul the Spirit dwells as the light of the mystic's consciousness. The Habermas controversy (see HABERMAS, HILFMAN) led to a clearer outline. Habermas taught that the Scripture constituted a testimony of God's will and acts, which God inspired in the apostles and prophets. They, containing the image of God's being and will, were a guide toward the attainment of an aim, without, however, effecting the power to reach it, which was to be furnished by the Spirit. The orthodox reply was to the effect that the Spirit was innumerable in Scripture; potentially the Spirit was always in the word, actually only when rightly employed. Upon closer inspection both views contain genuine elements; for though the Spirit must be understood as over potentially present, this is not to be taken in an abstract sense but as the will of redemption. The word is God's word not only as to its objective content but also in the manner of man on man within the Christian life. The Spirit is objectively present in the complex of ideas of revelation as well as in its particular interpretation and application, and neither excludes the other.

Thus far the word of God has been considered as identical with the Gospel. From an early period, however, it has been customary to divide the word into the Law, which commands, and the Gospel, which promises and fulfills. The two may be easily confounded with the division of the Old and New Testaments, but former also contains Gospel, while the latter holds commandments likewise; in fact, the Gospel has been termed the "new law" from the time of the Fathers. Following the Re-

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forms the law as offering the commandments to fulfill man and inducing him to repentance, and the Gospel as promising faith and offering as a gift. The Law and the Gospel stand in the relation of two stages of religious development, apparently making every individual experience the counterpart of the religious development as a whole. However, the same word may work on the same individual both as Law and Gospel, the cross of Christ may judge as well as forgive. A correct distinction within the limits of the Christian faith can be drawn only from the individual experience produced by the preaching of the word. Unable to be conscious of the word as a vital power, the natural or unbelieving man receives it as a new outlook on the universe or a new morality, assuming it as addressed to the practical reason for ethical realization. What he feels from the word is the obligation of a faith of ascent and obedience to the new law, but he is unable to enter the faith and law required. Thus the word may be said to come from him with his sin, the word of God proclaimed being assumed as authority. Hence the combination of the law with certain natural moral tendencies may subject man to a double bondage. More important is it that the nascent Christian should gain a sense of the presence of the Spirit through the word; and as the power of the Spirit gains greater and greater ascendancy, the word ceases to be a merely external authority and becomes a living, inwardly experienced, and truly believed authority. The loving Father is actually realized in the word, and its whole content is found to be but a component part of the single will of God. Man receives a new life in the fellowship into which God invites him. In this double bond of the inner gift and the forgiveness of God man experiences the divine grace, brought to the soul by the word of Gospel. Such experience is the fulfillment of the moral and religious needs of the soul. The word releases and thereby approves itself as the word of God. It is wholly correct that the regenerate Christian requires also the discipline of the law; for the Christian good experienced in its power becomes a norm for all his conduct. In this sense the word remains moral law, though only as inward authority spiritually revealed. Not according to an outward order but a necessity determining the inner psychological motives, the Christian experiences in the Gospel not only the vivifying motive power of the divine Spirit, but obtains also the norm of his moral activity. The personal offices divine presence in man is capable of stimulating a large scope of thoughts, resolutions, and volitions, but whether in the learned intellectual processes or the moral law of Christianity, this internal possession will fall short of accomplishment except as it becomes the fixed efficient norm against opposing thoughts and tendencies. See also REVELATION.

Worship. The essence of this subject is conveyed in that it is not the worship of the Deity, but the Deity, in His incarnation, Jesus Christ, who is the object of worship. The subject is discussed in all the principal works of systematic divinity (see DOCTRINE, WORSHIP). Reference may be made here to

J. Müller, *Deputierte Abhandlungen*, pp. 177-277, Bremen, 1870; J. Grotgenberg, *Wort und Geist*, Leipzig, 1920; and K. Lehmann, *Offenbarung und Inspiration*, Giese, Leipzig, 1920.

WORDSWORTH, CHARLES Bishop of St. Andrew's, Dunblair, and Dunblair, Episcopal Church in Scotland, second son of Christopher Wordsworth (q.v., no. 1); b. at Leamhall, Dec. 5, 1783; O. M. A., at Durham, Scotland, Dec. 5, 1822. He was a student of St. Andrews school, and at Harrow, and then of Christ Church College, Oxford (B.A., 1803); took the prize for Latin verse, 1827, and for the Latin essay, 1831; was ordained deacon 1834, priest 1840; was a private tutor for several years, and had under his instruction both Mr. Gladstone and Cardinal Manning; was second master of Winchester College, 1835-42; warden of Trinity College, Glenamont, Perthshire, 1847-1854; and in 1855 was consecrated bishop. He had a strong faculty for teaching. As bishop he endeavored to prevent the capture of the Scottish Episcopal church by a narrow party, to make manifest to Scotland the value of Episcopacy and Episcopal ordination, and to reconcile somewhat to Presbyterianism, whereby they might be consolidated. He was a staunch upholder of the synodal system and of the duty of establishment of religion. The diocese developed considerably during his episcopate. He was a member of the New Testament Company of Bible Societies, and was a fellow at Winchester, 1806-71. He published a Greek grammar (London, 1808), and his theological works, outside of a number of volumes of and individual sermons, sermons, Catechetical Questions (1844); *What is National Evangelization without National Repentance* (Glasgow, 1855); *On Shakespeare's Knowledge and Use of the Bible* (London, 1864); *Outline of the Christian Ministry* (1872). *Three Conciliar Proofs that the Use of the Eucharist Precedes in the Celebration of the Holy Eucharist is essential to its . . . Institution of our Reformed Church* (1876). *Some Remarks on the Essay by Dr. Lupton . . . on the Christian Ministry* (1879). *Annals of early English Literature*; *Primary Witnesses to the Truth of the Gospel*. *A Series of Discourses* (1862); and *Annals of my Life*, ed. W. Earl Hodgson (1893).

WORDSWORTH, CHRISTOPHER: Name of three English scholars.

1. Biographer, younger brother of the poet William Wordsworth; b. at Colchester (28 m. s.w. of London) June 9, 1745; d. at Buxton (39 m. s.w. of London) Feb. 2, 1846. He was graduated at Trinity College, Cambridge (B.A., 1766; fellow, 1768; M.A., 1769; D.D., 1810); became rector of Ashby with Oby and Thimble (1804); domestic chaplain to the archbishop of Canterbury (1805); rector of Woodworth, Kent (1806); of Becking, Kent (1808); St. Mary's, Lambeth, and Sandridge, Kent (1810); chaplain of the House of Commons (1817); and rector of Buxton with Uckfield, Sussex (1820); he was master of Trinity College from 1829 till 1841, when he retired to Buxton. He is best remem-

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Work and Saddle Animals, Hebrew: This article deals with certain animals used for draft and riding and in those relations; for further information concerning them see Ass; Camels; Horses; Mules; Parrots; Larks; Hens; etc.

WORK AND SADDLE ANIMALS, HEBREW: This article deals with certain animals used for draft and riding and in those relations; for further information concerning them see Ass; Camels; Horses; Mules; Parrots; Larks; Hens; etc.

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World, THE NEW SCHAFF-HERZOG: This article deals with certain animals used for draft and riding and in those relations; for further information concerning them see Ass; Camels; Horses; Mules; Parrots; Larks; Hens; etc.

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WORLD, THE.

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ifying the earth as a whole, but is frequently used in the sense of *kosmos*, e.g., "all the inhabitants of the world" (1st Cor. xii. 3; Pa. xviii. 3). Another view of the world is shown in Dan. ii. 37-45, which contains a specimen of the hyperbolic style of expression common in oriental courts. Although the etymology and content of the word *kosmos* is imperfectly known, there is no doubt that it expressed originally a conception of time, not the world itself in the sense of a qualitatively defined organism (cf. IV Edras IV. 37-32).

In Greek mythology the conception of a universe is also lacking; the whole being paraphrased by the statement of its parts, as in Homer's description of the shield of Achilles, where are named earth, heaven, and sea (cf. E. H. Berger, *Mythos. Kosmogonie der Griechen*, and Suppl. III. to Roehrer's *Lexikon, Leipzig*, 1904). The word *Kosmos* is said to have been first used by Pythagoras to designate the universe (Plutarch, *De placitis philosophorum*). This Hellenic conception of the *Kosmos* was first introduced into Biblical literature by the author of the Wisdom of Solomon: "The word as used here combines Old-Testament and Hellenic conceptions; sometimes he *Kosmos* alternate with *kosmos*, 'the whole'." The whole universe (*kosmos*) is made from formless matter by God; through his will, his wisdom being with him (Ec. i. 9, vi. 17); hence the eternal spirit of God is in all things (Col. i. 1). As the world is permeated by the divine wisdom, it is the foundation of man's cognition of the order of the world (Col. i. 17-22); from the grandeur and beauty of creation, man learns by comparison to know the creator (Col. i. 15). The *Kosmos* also signifies man, since Adam is called the first-formed father of the world (Ec. i. 1), a multitude of wise men is termed the salvation of the world, while the family of Noah is "the hope of the world" (Ec. ix. 10, 11). However, the entirety of things in nature and the history of nations is also expressed by the words *Kosmos* and *oikoumenē* (Ec. ix. 10, 11, xii. 9, xiv. 6).

In the New Testament, the formula "heaven and earth" continues to be used; the creator being God, the father of Jesus Christ (Matt. v. 16, vi. 10, xi. 25; Mark vi. 31; Luke ix. 21; Joh. i. 3). General iii. 15; Col. i. 16, 20; II Pet. iii. 7, 12; Rev. i. 1. Paul uses it to designate the entire universe, but in a sense which is not identical with the *Kosmos* (Rom. i. 20; I Cor. i. 14, 16, 20; II Cor. i. 10; Phil. ii. 21; Col. i. 16, 20). In the Acts of the Apostles, to heaven and earth are added the sea and all that it contains (iv. 24, xiv. 15), and God is addressed as the creator of the heaven and the earth (Acts xv. 24, xvi. 26, xviii. 19, xix. 31). This is the same as if he were called the lord of the world. Particular stress has been laid upon the use of the phrase, "the whole world," by Jesus. It is not indeed improbable that Jesus, in common with strictly monotheistic Judaism, possessed a conception of the world as a unity, in accord with his conception of God. When, in Matt. xi. 25, he praises God as the lord of heaven and earth, this signifies, in spite of the ambiguity of the phrase, the same as lord of the world. Whether "world" had for Jesus precisely the significance of

"*kosmos*" remains uncertain, since he speaks in Aramaic and it is not known what Aramaic words are represented by *kosmos* and *oikoumenē*. Dalman believes that in Mark viii. 26, *ho oikoumenē* is the Aramaic equivalent for *kosmos* or *oikoumenē*, the conception of the whole world as a possession is most elsewhere in Jewish writings.

Paul uses *kosmos* with several shades of meaning: (1) As the universe: "from the creation of the world" (Rom. i. 20; Eph. i. 4). (2) As the inhabited earth: "the world" (Gal. i. 22; Col. ii. 8, 20). In general he prefers the term *oikoumenē*. (3) In accord with the Stoic idea of a "system of spirit and matter," he separates the concept of the world into angels and men (cf. I Cor. vi. 2). (4) It sometimes signifies *oikoumenē*, the "inhabited earth," when he is thinking of his missionary field. (5) In II Cor. i. 12 it seems to mean life; related to this is the phrase cited by Dalman as rabbinical, *olam kosmos* *correspondit*, "to go out of the world" (I Cor. v. 10). (6) *Kosmos* often signifies for Paul the human race, for example, in Rom. iii. 9, v. 12-13. (7) From this is evolved the peculiar Christian significance, especially emphasized in the Johannine writings, according to which the "world" as an essence is far removed from and even opposed to God. Its standards and values are rejected by Christians (II Cor. vi. 10). (8) The word *kosmos* can also be used to express earthly possession (of Mark viii. 30). For Christians the "world" is not this world, the fashion of which passeth away (I Cor. vii. 31). The Christian has nothing in common with it, for, by Christ's death, he is crucified for the world (Gal. vi. 14).

The Johannine writings must be treated separately. Here the word *kosmos*, besides being used in a similar way to that of the Pauline epistles, is employed in a thoroughly Jewish manner. *S. Johannine* e.g., in John vi. 4, xii. 19, where it signifies the people. Even more clearly than for Paul, the *kosmos* is for John not only the whole of creation, but more especially mankind as the object of salvation (I. 29, iii. 16, 17; I John ii. 2), of enlightenment (John viii. 12), and judgment (John 17). "The world" is conceived as a thoroughly Jewish and Pauline spirit; it is ruled by the devil (John 3:1 and passim) with all the pleasure (I John ii. 17), for the world is essentially opposed to God (I John ii. 15); it is "dark in wisdom" (I John v. 19) and can neither know nor believe in God and his Son, and must therefore hate those who are "not of the world" (John viii. 14). Christians must overcome the world (I John v. 4) as Jesus has overcome it (John xvi. 33).

The most important characteristic of the conception "the world" in the New Testament is that the salvation of Christ and his foundation of the kingdom of God among mankind. Hence arises a religious conception of the world which is fully for the partisans of Hellenic philosophy but God-given wisdom for Christians believers (I Cor. i. 21-24). For Paul, God the Father is the creator of the world and the goal of the Christian community; Christ

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is, in salvation, the mediator between the world and the community. The statement is to be explained by Christ's words when he leaves his disciples for the world on the fact that God alone stands for this very reason nearer to God than the world; hence, in spite of his entrance in the world, he is raised above it and has power over it. To God the Father, the Son of God, and the world ruler Paul adds a fourth qualification: the community which has been created in Christ from eternity. Hellenic philosophy always recognizes the morally cultured man as merely a part of the *kosmos*. Christianity, however, looks upon the man who is reconciled to God in Christ, who also works for the kingdom of God, as of greater value than the world. This view is a corollary of the knowledge that God is the Father of Jesus Christ and our Father. Although only a part of the universe is known to him, the Christian believes that the unity of the world is generated by general laws and by a supreme law above all these.

The use of this Biblical train of thought has always been checked in dogmatic theology by a Neoplatonic rationalism which holds medieval scholasticism higher than all the results of Scriptural exegesis. The scholastics before and after the Reformation have always approached the conception of God by looking away from the determination, limitation, and order of the world and predicate as God the underdetermined and unlimited Being. By attributing to this abstraction power and goodness, qualities which do not pertain to it, this God who is a negation of the world is looked upon as the creator of the world. A variant of this conception is the view recent one of the absolute, which, without relation to anything, therefore without relation to the world, has the quality of being in, by, and for itself. As the world is not made the basis of this absolute (cf. Rom. i. 19, 20), it does not express the concept of an absolute which in order to look upon God as the absolute, must begin by expressing himself, since as a thinking being he is a part of the world. The right understanding of the doctrine of God, however, is the recognition that Christ is the ground of our knowledge of God and of his relation to the world. He must therefore be conceived as Paul conceived him, as the savior of the world for which it was created.

The religious explanation of the world assumes that all things related to the benefit of those who are chosen and loved by God. The religious theological justification of this thought conception does not have to deal with the investigation of each particular event; for the desires and ways of God are usually unsearchable (Rom. xi. 33). The theological conception is that the whole world, the entire circle of the inter-

action of the forces of nature and man's free will, are under the control of God, who directs all this for the salvation and bliss of his children among mankind, so that all experiences of it also serve God's purposes. In theological ethics, the world is used to signify earthly goods, in so far as they are temptations to sin. Therefore, the Church catholic teaches that Christian perfection is to be sought by withdrawal from all the relations of life in common. This end could only be attained in the life of the hermit, not even in that of the ascetic, since any community often occasion for venial and anger. Hence the rules given by Paul (Gal. vi. 14; Rom. xii. 2) can be understood to mean only that each individual Christian is peculiarly tempted by certain special worldly relations, and Christianity, therefore, requires that his followers should avoid those things which possess this quality for them. In general, however, the use of all worldly goods is permitted to the Christian since they give him an opportunity to prove the mastery of the world by his self-control in exhibiting.

(L. Dammert, A. Riemann. Revised by J. Werner.) **BRUNNEN**: For the Biblical side reference is to be made to the work cited in the article *BRUNNEN*, *Die Weltanschauung der Juden*, *Die Weltanschauung der Griechen*, *Die Weltanschauung der Römer*, *Die Weltanschauung der Araber*, *Die Weltanschauung der Indier*, *Die Weltanschauung der Chinesen*, *Die Weltanschauung der Perser*, *Die Weltanschauung der Ägypter*, *Die Weltanschauung der Babylonier*, *Die Weltanschauung der Assyrer*, *Die Weltanschauung der Phoenizier*, *Die Weltanschauung der Karthager*, *Die Weltanschauung der Griechen*, *Die Weltanschauung der Römer*, *Die Weltanschauung der Araber*, *Die Weltanschauung der Indier*, *Die Weltanschauung der Chinesen*, *Die Weltanschauung der Perser*, *Die Weltanschauung der Ägypter*, *Die Weltanschauung der Babylonier*, *Die Weltanschauung der Assyrer*, *Die Weltanschauung der Phoenizier*, *Die Weltanschauung der Karthager*.

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WORMS.

- I. The City and Bishopric.
- II. The Concordat.
- III. The Diet.
- IV. Religious Conference.

I. The City and Bishopric. [Worms, one of the oldest and most interesting cities in Germany, also long one of the most important, lies in the plain of the Rhine on the left bank of the Rhine, twenty-five miles south of Mainz. It has about 60,000 inhabitants, of whom two-thirds are Protestants, about one-third Roman Catholic, and 2,500 are Jews. Its name in the Roman period was *Boiovetum*; in a Celtic dialect, and it was the seat of the Vangiones, a small tribe settled there by Julius Cæsar, whose name the civitas Vangionum. In the fifth century it came under the Burgundians, and there the legends of Gunther and Brunhild, Siegfried and Kriemhild, and later of Sigfrid and Emma are laid. It was the see of an ancient bishopric, now often the residence of the Frankish kings and of Charlemagne and his successors, gave its name to a famous concordat, and was the scene of the diet where Luther made his famous defense and declaration before Charles V. (see LUTHER, MARTIN, § 9), and of two important conferences. It is noted also for its Romanesque cathedral, of real antiquity, dating from the twelfth to the fourteenth century, and for the great monument to Luther, designed by Hüttenlocher (see SCHEFFERS, CAROLUS LUTHER, III, § 13.) The circumstances of the founding of the bishopric are unknown, even when Christianity entered the region is uncertain, since it is not known whether the reforms of Innocent I (*Her.*, I, s. 2) to churches in the German provinces refer to this place. The first secure trace is the statement of Orosius (*Hist.*, VII, xxiii, 13) that in the beginning of the fifth century the Burgundians renounced Christianity, and that the left bank of the Rhine was a heathen land, and that the city was not Christianized until the reign of St. Emmerich, first of the bishops, after which follows a gap of a century in knowledge of the see. From the end of the eighth century the bishopric names are known. The diocese itself was located on each side of the Rhine. The bishopric was suppressed in 1801.

II. The Concordat. [For the terms of this agreement see CONCORDAT AND DECRETUM BULLE. I. Its significance rests in the fact that it ended the dispute between pope and emperor regarding Investiture (s. v.). In an agreement between Calixtus II and Henry V. The terms of the concordat were read before a multitude in a meadow near the city.

III. The Diet. This important gathering, where Luther was summoned to appear, closed the first period of the Reformation, showing to the world that the movement started by Luther was something

greater than that started by Huss, and likely to take quite another turn. Luther arrived on Tuesday, Apr. 16, 1521, in the forenoon, and was lodged in the house of the Knights of St. John. The next day at six o'clock in the afternoon, he appeared before the diet, assembled in the episcopal palace. For the proceedings and result see LUTHER, MARTIN, § 11.

IV. Religious Conference.—1. Conference of 1540-41: The Haguenau Conference (s. v.) having proved ineffective, a new one was called for Oct. 28 of the same year (1540). Paul III. desired to have a papal representative a man not a cardinal, and appointed Tommaso Campeggio, bishop of Feltre. His instructions emphasized the grace of the pope in accepting a conference of this kind, which he so abhorred, and directed that the authority of the Curia be guarded and all proposals reserved for papal decision. Moreover, the same, also appeared, his purpose being to obstruct the conference as much as possible. Pietro Paolo Vergerio (s. v.) came ostensibly as the French representative, really in the secret service of the pope to encourage the return of Protestants to the Church. Melancthon set out on foot on Oct. 22 in Göttingen a protest against the claim of the pope to preside and to the ultimate decision in such a conference. His own instructions were definite to refuse recognition of the papal supremacy, and warned of the danger of change in Protestant ranks in case certain positions should not be maintained. The Protestants were organized by the Schmalkalden confederation. The members of the conference arrived promptly, but the emperor's representative delayed his arrival till Nov. 22. Roman Catholics of note departed were Jakob Cochleus, Philip Melancthon, Cropper, Eck, and Menzing, while for the Evangelicals appeared Jakob Sturm, Bützer, Capito, Calvin, Wink, Osiander, Schenck, Brenz, and Anastasio. Representatives of Mainz, Havelburg, Pilsen, and Strasbourg were to officiate as presidents. The Evangelicals used the delay in consenting a united front. On Nov. 25 (Grazzavella) opened the conference. To the Evangelicals it was suggested that they submit in writing what they proposed to hold, to which they replied by submitting the Augsburg Confession and Apology. The real beginning of the conference was substantially postponed, and on Dec. 9 Campeggio appeared and spoke of the zeal of the pope for a healing of the religious divisions, and to this the Protestants assent was given without mention of the pope. The Evangelicals opposed the delivery of the document of action to the emperor alone, and demanded that each side receive an original set of documents to which they finally agreed to accept certified copies. The Roman Catholic party was not in agreement as to the measure to be adopted. It seemed as though the conference was going to prove upon the question of the form of interchange of proposals. Grazzavella had from the beginning an confidence in a public conference,

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and endeavored to get some individuals from the Protestant side to consent to more private proceedings and so to enable a compromise to be reached. On Jan. 3, 1541, the proposition was forwarded that each of the eleven participants should speak together with chief speaker for each side, the notaries to take down the chief points; on this the Evangelicals were not at all Melancthon and Bützer seeking to mediate, the effect of Grazzavella's subtle policy being seen in this attitude, the result being the secession of Osiander, who saw that some secret understanding was obtained. The Protestants desired that each of the participants should have free speech. Grazzavella sought from the emperor authority to close the conference, but on Jan. 14 the conference began with Eck as the Roman Catholic speaker. He expressed the abey on the ground that the Confession of 1540 had before them differed from that of 1530 and that corrections had required time, to which Melancthon replied that they were essentially the same. Eck practically passed articles 1, and began debate on article 2 dealing with original sin, upon which he and Melancthon disagreed till the 17th, when Grazzavella called both, together with Menzing and Bützer, to a meeting, where the four agreed upon a formula which the Evangelicals could accept. Meanwhile, on the day before Grazzavella had received orders from the emperor to close the conference, and on Jan. 18, when further proceedings were to be carried on, the president declared that the emperor had ordered, since no progress had been made, that the matters be referred to the coming diet, and the conference was abruptly broken off.

2. Conference of 1527: By the Augsburg Religious Peace (s. v.) of 1552 the status of the Augsburg Confession had won as a permanent right freedom to exercise their religion. But the hope of a religious union and ecclesiastical agreement between Protestants and Roman Catholics had not been given up. The discussion of the equalization of the religious parties was referred at the time to the then future diet appointed for Mar. 1, 1526. The difficulty of the Evangelical princes was that since Luther's death their churches had become disunited through various controversies, and there was no recognized leader; Melancthon's authority was challenged by a part even of his own scholars, while Rome was suspected by one whole group. At the Augsburg Diet Christoph of Württemberg had ordered a meeting of Evangelical princes; Philip of Hesse had wanted a meeting of their counselors and theologians; the Ernestine dukes sought to bring both about. But the theologians (Amserler, Stoll, Anziferer, Schöpf, and Strigel) disapproved and wanted a decision against false doctrines. The Regensburg Diet proposed a committee of eight. The Roman Catholics preferred a council, the Protestants a religious conference; Ferdinand saw that such a council was impossible at the time and declared for a conference, which he appointed to meet at Worms Aug. 28, 1527. Each side was to have six debaters, six associates, six auditors, and two notaries. The presidency fell ultimately to Julius von Pflug (s. v.), bishop of Naumburg; the Protestant principals were Melancthon, Brenz, Schöpf, Professor Macchabius of Cöpenhagen (later, Bishop of Osnabrück), Ketz, and Pistorius; the Roman Catholic representatives were Pflug, Hading, Cropper, P. Canisius, Dölling, of Strasbourg, and Professor Hilborn of Leornau.

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Attempts had been made in vain to heal the breach between Melancthon and Pflug (s. v.), and in view of the coming conference it was resolved to have the Evangelical states come together at Worms Aug. 11 in order to make a new attempt to heal the breach. A preliminary meeting of the princes under Duke Schiaff-Herzog was held at Frankfort in June, but Elector August was absent by the advice of Melancthon; agreement was reached that they unanimously maintained the Augsburg Confession. Pflug insisted upon a condemnation of all error teaching, brought definite charges against some of the Protestant principals, and declared a pronouncement against all corruptions of doctrine to be absolutely necessary. Melancthon and his associates arrived at Worms Aug. 28, and the Ernestine theologians soon saw that they were practically isolated, nearly all "adoring Philip as a divinity." The Evangelicals met together Sept. 5, and Menzing and Schöpf brought up their proposal for the condemnation of all corruptions of the last ten years, with special reference to Melancthon; in reply, it was pointed out that common action against the common foe was necessary, even if to accomplish this other representatives had to be secured. A new attempt was made on Sept. 9, but with the result that the Pflugians threatened to make open statement of their position.

On Sept. 11 the conference began, and at once arose the inevitable discussion concerning the order of procedure; Melancthon's proposal for oral methods was reported in favor of Hading's that written documents be handled in. Instead of the Augsburg Confession a statement by Canisius, in twenty-three articles, of the chief points in dispute was to be the basis of discussion. At the 6th session, Sept. 16, Canisius referred to the right among the Evangelicals, which the Pflugians stood upon to emphasize their position. On Sept. 20, Canisius again read a document referring to Osiander and Major (see MAJOR, GEORGE; Osiander, APOSTATE), and the Pflugians again pointed out the right of their position and affirmed that they were compelled to justify themselves, and to the threat to replace them replied that they would appeal to the president. Peace could not be obtained, though strenuous efforts were made to heal the breach and to get the Evangelicals to present a united front. All was taken for on Sept. 27 the representatives of Johann Friedrich gave to the Roman Catholic assenters their protestation, and on Oct. 1 the notification that they were about to depart, and then left Worms on the same day. The conference had in fact been interrupted since Sept. 20; the Roman Catholic part would gladly have closed the matter at once, but the Evangelicals hoped to find a way, by continuing to relieve the bad impression of their conduct in their own camp. The conference was resumed Oct. 6, but at once there arose a dispute as to

21.) "For the worship which naturally men exhibit to powers invisible, it can be no other but such expressions of their reverence as they are able to give. . . .
 2. Caution would use toward men; gifts, petitions, Requiem in thanksgiving of body, commiseration. Constructing addresses, noble behavior, promissory Theories. words, swearing (that is, swearing one another of their promises) by invoking them. Beyond that reason suggests nothing, but leaves them either to rest there, or for further reverence to rely on those they believe to be wiser than themselves. . . .
 3. To often, again, a whole theory has been constructed upon observations relating to a single group of phenomena, and then boldly given forth as accounting for the origin and significance of worship in general, if not of religion itself. Thus, those who maintain that the origin of primitive religious worship was fear may be supposed to have neglected such records as the answer made to the early Spanish missionaries in America, questioning the Indians on their belief as to the origin of their gods; the usual reply was that they had come from the air or heaven, to dwell among them and do them good. Other investigators of aboriginal beliefs in the same continent have done, and even with attainment, on the prevalence of the worship of malicious spirits rather than good, led to their conclusion by the somewhat serious failure to take into account the totem-pool in a land where totemism flourished to a degree unequalled elsewhere except in Australia. Again, among the Aryan races, which to this day are the most thoroughly known, the simple household worship, in no case public, did not attract the attention of the poets, whose verses are filled with more picturesque marvels of mythological legend. Very little testimony concerning this system of worship has made its way into literature, what is known about it has been largely recovered by a patient piecing together of information recovered from an illuminating interpretation of a sentence here and a paragraph there.

It is not, however, a rash speculation to see in the history of primitive man first a recognition of the existence of supernatural powers controlling his destiny, or at least intervening in them.
 8. Probable at times, then a tendency to see in the origin of these powers a personal will analogous to that of which he was conscious in himself; not finally a cutting about for means of entering into relations with them by his own advantage. His sentiment of a certain kinship with the supernatural powers, combined with his conviction of entire dependence upon them, impelled him to seek communion with them, and to reestablish such communion when he thought it had been broken off through his own fault. From this impulse, according to Tiele, spring all those religious observances which are usually embraced in the term worship.
 The content of this term, however, was very much smaller in prehistoric times. Holding strongly to the idea of blood-kinship, extending it beyond the visible family to include the deceased members with whom communion is still desired; then seeking, under totemism, for alliance with another tribe,

some mysterious supernatural clan—a prohibitive race develops but slowly a definite idea of worship offered "in" some one. According to . . .
 9. The Jevons, worship in its rudimentary earliest stage meant the sprinkling upon the Form of altar of the blood of the totem-animal, with the sole purpose of renewing the blood-covenant and procuring the presence and aid of the totem-pool. On this theory, the idea of offering a sacrifice "to" a god could be developed only in a later stage of totemism, when the stone had come to be identified with the god, and the god was no longer in the animal. The idea of worship, further, implies the existence of the worshiper, not merely of a supernatural being as such, but of a supernatural being who "has stated relations with a community" (Robertson Smith, *op. cit.*, p. 119).

In the nature-religion—those which have grown up by a gradual process of evolution, not derived from the authority of a conscious and definite founder—the organization of the worship continues to coincide with that of social life, this social life being, according to the stage of development, that of the clan, the family, or the nation. In the head of the family are combined the temporal rule and the same prerogatives are conceded to the Kingship heads of a larger family, the early kings. In Egypt the king and his sons held as of right the highest sacerdotal dignities, while the other priests were merely their deputies in religion as well as to civil and even military affairs. The same thing is found in the Babylonian and Assyrian systems; the king attached great importance to their sacerdotal title, and they conducted all religious observances without the assistance of any other priests. Long after historical memory of this state of things had faded in Greece and Rome, its record was preserved in the attribution of the title *erchen kaiser* (king) to the official who conducted the public worship, and that of *rex* to the patriarch who, in the Roman republic, presided over the ancient sacra. Then and later the title of *pontifex maximus*, or high-priest, still borne by the pope, was conferred upon the head of the state; nor may it be unduly fanciful to see a reminiscence of this early feeling in the custom to the later heads of the Holy Roman Empire of the right to assist at midmasson, wearing the dalmatic; in the solemn mass celebrated by the pope—although it would more probably be conceivably referred to the analogy in later history of the similar association of prophets, priests, and kings. There is, then, much evidence to show that in the older forms of society the two offices were one, and only gradually became differentiated, owing in great measure to the practical difficulties arising from the strict taboo which surrounded these sacred personages. The evolution, however, of a separate priestly class, and the way in which its rights and duties developed, belongs less to this place than to the article *Priest* (q. v.).

Among strictly communal rites of worship, a time comes when disasters and distress impress the tribe with the idea that they have offended their

divine protector, and they seek to propitiate him by what are called *placatory sacrifices*. The development of this sentiment on a large scale may naturally be treated later, when the discussion comes to the gradual loosening of the bonds of kinship and the predominantly tribal or national of Fetichism cult. The mention of it here will afford to Worship an opportunity to speak of what is somewhat loosely known as Fetichism (q. v.). The term calls up all the associations which are vaguely present to the minds of average people when they sing the words "The heathen in his blindness bows down to wood and stone"; and indeed the objects supposed to be endowed with supernatural power are often, to our minds, of a very insignificant and even trifling nature. But, as far as the mind of the African savage, for example, can be studied, it seems tolerably clear that the original source of these strange proceedings is nothing more than the desire to secure the confidence or protection of some mighty spirit, possibly one not already preoccupied with the tribal affairs, who chooses to take up his abode in or under kindred accessible through some such object as a prominent rock or a curiously curved piece of wood. There is no longer likelihood of falling into the error, once so prevalent, of supposing that the African savage worships an inanimate object, knowing it to be inanimate. As *Bladere* puts the matter generally, "what is really worshipped in the object anywhere is not itself but a transcendental will and beyond it." Fetichism, in the sense of the worship which finds its way, frequently from the individual, to dimly conceived supernatural beings by and through such means of approach, leads to the next branch of the subject.

As the clan dissolved, or else increased so that its members were at too great a distance from the official seat of worship, guardian spirits or family gods were chosen for the smaller groups or for individuals, the rites of their worship being modeled on those already familiar to the race. Among the 12. Ancestor spirits, the *Theophrast* (q. v.) were worshipped by gods, as the first were among the Romans; while the Croka had their their dead. The ancestor here indicated connected itself very easily and naturally with the respect paid to deceased members of the family; and the ceremonies as first used as mere signs of grief developed, as they grew conventional, into rites of worship. It was the danger of this development which caused a special prohibition of them to the Hebrews (*Lev. xix. 31*). It comes up first in the period of settled agricultural life, when the family begins to be an institution. "The worship of ancestors," says E. *Chodk* (*Myths and Dreams*, p. 113, 3d ed., London, 1911), "is not primal." The comparatively late recognition of kinship by avatars, among whom some rule form of rites existed, tells against it as the earliest mode of worship." Herbert Spencer and Grant Allen attempted to account for the origin of religion by the worship of ghosts, but there are countless phenomena which can not be traced back to it—and it can be proved that wherever ancestor worship exists, as in China, it exists side by side with the public worship of the community. The two have

their sources in the same feeling, quite as the Latin word *patris* was applied indifferently to reverence for the gods and for the ancestors; and, just as sacrifices survived the materialistic ideas often attached to it in the early stages and became a symbol of familiarity and reverence, so, according to the belief of many races, the disembodied spirits, like the gods, desire to be worshipped not only because they depend on human care for their sustenance or comfort, but because it is an act of homage. The one never develops into the other.

Two-worship, and more especially plant-worship, being again to the agricultural stage. In the scientific philosophy of the savages, in the kind march through the universe for manifestations of the supernatural, he came to believe, 13. Worship of the supernatural, he came to believe, of trees and in many widely separated lands, that plants, trees and plants possessed supernatural powers; and, in accordance with the earlier totem-privilege, he attempted to establish relations with any species which he believed to be of especial importance for his own life. Jevons dwells at some length on the history of plant-worship, attributing to it great importance for the history not only of religion but also of civilization, "for it was through plant-worship that cereals and food-plants came to be cultivated, and it was in consequence of their cultivation that the act of worship received a remarkable extension" (*op. cit.*, p. 210).

So far from the religious impulse having originated, as Grant Allen contends, in "the worship of death," it would be far truer, if either must be said to find its source in the thought of the potency and the precursors of life. This feeling expressed itself in a great variety of different 14. Worship forms. One, to which too much importance has apparently been attached, is the Phallic worship, as a separate and organized cult, is extremely rare, in spite of the temptation to see it as a cloak for unbridled excess. It is found, to be sure, as a phase of some other cult, among many savage tribes in America and Asia (and, as has been recently pointed out, in Japan); but where it attained its greatest development, among the Semitic and Dravidian races, in Greece under Semitic influences, or connected among the Ainos with the higher form of nature-worship, it put on sooner or later a symbolic meaning as vying the mysterious force which renews the earth in spring and provides for the continuation of the wonderful thing which is called life. All over the world, with rites bearing at least a superficial similarity, the deities or spirits of vegetation, on whom man was thought to depend for the food which sustained his life, were worshipped with ceremonies of which there are countless survivals, no longer understood, in the spring and harvest customs of European countries. Likewise, in the pastoral and agricultural stage, men were impressed with the need of winning the favor of the great forces of nature—streams and fountains, clouds, the sky, the sun and moon. Communion was sought, where possible, by playing the offense of the worshiper in contact with the di-

vine power, as by throwing them into water; in the case of the sun, the old principle of classification suggested fire as akin to his substance.

Certainly the most widespread, as well as the most important, of primitive religious rites are those which set forth the public worship of the tribe or clan. Robertson Smith is inclined to regard communal worship as the only worship in very early times. "In antiquity," he says, "all religion was the affair of the community rather than of the individual" (op. cit., p. 295). Here, however, Daniel G. Brinton strongly disagrees with Smith's conclusions, attributing to his special argument among the Semitic peoples the general theory, which "is contradicted by nearly every primitive religion known to me." And of course it is obvious that in so far as one's notions are unconsciously colored by the most primitive group of the family in the earliest stages of its growth. Again, there is often an unconscious tendency to depend on official explanations, which are, in many cases, far later than the primitive rites for which they undertake to account, and are the work of men who were ashamed of some feature of the rite, or who were unwilling to confess themselves unable to give an authentic explanation of it. It is necessary to bear in mind that often they may give only a partial or factious view of their subject, while quite another may be the true one, or may have been held at the same time by large numbers of people. Thus, for example, the animal-worship of Egypt was established in several different ways. The official or priestly interpretation varied. It was said that the gods had consecrated themselves in the form of beasts during the revolutionary wars of Set against Horus; or that the adoration was directed not to the animal but to the revolutionary war itself; or that the gods were remembered by badges (representing animals) borne by the various tribal confederations in the forces of Osiris. Apollonius of Tyana is quoted as holding that the beasts were symbols of deity, not deities; and Porphyry (*De abstinentia*, iv, 9) asserts definitely that "under the semblance of animals the Egyptian worship the universal power which the gods have revealed in the various forms of living nature." But these are theories constructed by learned men long after the origin of the rite; and it is obvious that there is a grave disadvantage in having no record of what the simple peasant thought of customs in which recent scholars have been inclined to see "a conservation and elaborate survival of animism." In view of the natural inclination to concentrate the attention on public acts, it is not surprising that Plutarch defines religious cult as "an utterance or manifestation of the religious consciousness by means of the representative observances of the community, whereby its aspiration for communion with the divine attains actual communication." Yet however true the second part of his definition may be, it must not be forgotten that the religious rite practiced by the individual in perfect solitude and by the father in the

midst of his immediate family are to be included in any comprehensive definition.

Also, in a period as late as the fifth century B.C., the historian of worship is obliged to take into account the gradual formation of small associations which aimed at supplementing the public worship, or at superseding it. This tendency is found even in religions which are essayed by animism. Thus among the North American Indians (see *16. Association*) it led to the formation of small household cults to which no one was admitted without having first undergone severe tests of self-control and perseverance; their members were regarded as elevated above the rest of the tribe and in closer relation with the spirits. Among the Hebrews, at the time of the Captivity, when the old national religion seemed to have broken down, we find in the strange sacrifices of "unclean creatures"—swine, dogs, mice, and other vermin—which may be considered as the reencarnation of a cult of the most primitive totem type; though it is distinguished from the old in that it is practiced now by men who desert the religion of their tribe, as a means of initiation into a new brotherhood. These obscure rites, says Robertson Smith, "have a vastly greater importance than has been commonly recognized; they mark the first appearance in Semitic history of the tendency to found religious societies on voluntary association and mystic initiation, instead of natural kinship and nationality" (op. cit., p. 292). Sects of this kind are found growing out of other higher religions, such as those of China, India, and Persia; and in a similar class may be placed the Hellenic of Arabia, the Eleusinian mysteries, the Pythagorean, Orphic, and Neoplatonic (see *Naturalism*), in Greece, and the Essenes (q.v.) in Israel, with their partly Persian and partly Greek affiliation; while a few of the heretical associations of the Middle Ages—Cathari (see *New Manichaeanism*), II. J. Frutkin, *Friend of God* (q.v.), and the like—stand in exactly the same relation to the accepted cult. In the later stages of civilization, too, there is a special incentive to the formation of such voluntary associations in the fact that as a general rule women as well as children were not admitted to the tribal worship, and would thus be likely to welcome anything in which they would have more latitude (see, further, *THEMATA*, also *Cultus Myrtenalis*).

But the tendency which in ancient times led people to draw together in such societies has its roots far deeper in human psychology than in a mere wish to have the distinction of belonging to something not open to the great body of the community and of possessing secrets unknown to them. As a general rule, the official or tribal worship was the property of a certain nation or community. Characteristic of such a worship, says Robertson Smith, is that the priest was a member of the tribe; and this priest was widely worshipped. A superficial survey of Greek religion would give the impression that by far the larger part of it was the like that which Robertson Smith describes as the type of worship prevalent among the earlier Hebrews, and characteristic of their Semitic neighbors in general: "universal

hilarity prevailed, men ate, drank, and were merry together, rejoicing before their god." The same attitude of mind was among the Germanic tribes. Grimm says (*Teutonic Mythology*, Eng. transl., 3, 24, London, 1875) that the religious life of the ancient German was, as a rule, cheerful, and those which were of this nature were the easiest and the commonest. This, of course, was natural if the first of public rites was one of joyousness, an invitation to the god to be present and partake of a banquet spread for him by his worshippers. Purely religious language, formal communications, and thanksgivings would thus make up a large part of early rites among those religions in which "the habitual temper of the worshippers is one of joyous confidence in their god, untroubled by any habitual sense of human guilt, and resting on the firm conviction that they and the deity they adore are good friends, who understand each other perfectly and are united by bonds not easily broken." The sense of mind may be put down to the case with which in the childhood of the race, as in that of the individual, troublesome thoughts are cast off; but it could never have spread so widely or lasted as long if it had not been for the view that religion was in large measure the affair of the community, and the conviction that the benefits expected from the gods were of a public character. In widely separated regions, the instructor may "unconsciously" be influenced from the worship of the tribe; as Robertson Smith puts it, "the very occasions of life in which spiritual things are nearest to the Christian, and the comfort of religion is most fervently sought, were in the ancient world the times when a man was forbidden to approach the seat of God's presence."

It is not, then, surprising to find in a large number of the later cults of the private or non-official kind, whose history, precisely because they were non-official and more or less secret, has filled far less space than the other in literary records, an effort to perpetuate or to drive away supernatural beings conceived, not as the friends of the

18. Propitius-worshippers, but as hostile, or in some way and way dangerous. Ritual and scientific Aetiological investigation of these cults is even now a very new and very difficult subject.

Worship more recent than that of the general subject; but such thorough and painstaking work as that done for one group of them by Miss Jane Harrison in her *Prolegomena to the Study of Greek Religion* (2d ed., Cambridge, 1908), and the amount of new light thrown by it on a subject which was supposed to be pretty thoroughly known fifty years ago, show conclusively the need of much more research along these lines. In her opening chapter she admits that one factor, and a prominent one, in the Greek religion of the fifth century B.C. was the idea of service (*hieros*), in which there was no element of fear; if man did his part in the friendly transaction, the gods would do theirs. But the whole tenor of her book, with its wealth of piled-up instances and its acute analysis, goes to show that side by side with the worship of the kindly Olympian deities there existed a whole mass of cult-forms which expressed awe and reverence of spirits or beings of the underworld. Plutarch protests eloquently against the religion of fear; but

Miss Harrison has supplied sufficient evidence to warrant the conclusion that what he regards as superstitious (*δεισιμασία*, in its later and understandable sense) was, in the sixth and even in the fifth century B.C., the real religion of the great mass of the Greek people. The formula of this religion is not, like the older, *do as thou wilt* ("I give that you may give"), but *do as thou wilt* ("I give that you may give, and keep away"). The evidence comes not only in direct statements such as that the orator Isocrates (436-358 B.C.), which is worth quoting for its direct completeness: "Those of the gods who are the source to us of good things have the title of Olympians, those whose departments in that of calamities and punishments have harsher titles; to the first class both prayers and sacrifices are offered, and to the second is not worshiped either with prayers or burnt-offerings, but in their case we perform ceremonies of riddance" (*Oration*, v, 117). His contemporary Plato, in the laws (717 A), arranges the objects of divine worship in a regular sequence; first, the Olympian gods, together with those who keep the city; second, the underworld gods, whose share are things of unbrinky content; third, the demones, whose worship is characterized as "orgastic"; fourth, the heroes; and fifth, the ancestral gods—concluding the list with living parents, to whom much honor should be offered. "The classification evidenced by ritual is, however, much less minute; the only recognized distinction is that burnt-offerings are the most of the Olympians, while "devoted" offerings (*epipneion*) belong to the chthonic or underworld gods.

In Greece there was, moreover, a long series of ritual acts intended to perpetuate or avert the presence of them later—the *Archelestia*, or spring festival of the reversion and aversion of plagues; the *Thesphesia*, an early summer festival of *Em-fragia* (singularly cognate with the Australian *Indiguna* for the removal of labour on Greek the harvest-festivals); the women's *Februa*, *Thesmophestia*, *Archelestia*, *Archelestia*, *Strophopteria*, *Stenia*, and *Hallow-hallow*—and their later affiliation to the mysteries of Dionysus, but which originally may have been nothing more than the *Hallow*, or harvest-festival, of Eleusis. Their development, as shown by Jensen, acquires its significance first from the fact that, by an exception wholly alien to the spirit of the native religion and strictly confined to an exceptional case, the State threw open to all Greeks, men and women, bond and free, the national worship of a national god, and adopted initiation by purification (*epistasis*) as the qualification for admission to a cult hitherto confined to citizens. The opening of the Eleusinian sanctuary to the Athenians coincided with a wave of religious revivalism, which (springing from Semitic territory in the sixth century B.C.) infused into our minds the idea of a definite possibility of happiness in a future life, conditioned on a closer communion with the gods than was attainable on the gift-theory of sacrifice. Purification is the key of the worship in the mysteries; by the word mystery is meant a rite in which certain very sacred

Church, London, 1891; H. Holtzer, *Heinrichs vater des*...

WORTHINGTON, GEORGE: Protestant Episcopal bishop; b. at Lezen, Mass., Oct. 14, 1846; d. at

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total work in 1871-76 by ill-health, and for the next four years acted as supply to various churches.

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Wrath of God

THE NEW SCHAFF-HERZOG

may draw near to God, approaching by means of prayer and intercession. This was true not only of such men of God as Abraham and Moses, but also of the priests, though even the latter must bring gifts and sacrifices. Sin must be "covered" from the sight of a wrathful God, and the killing of the sacrificial victim symbolizes the punishment of death which Yahweh's representing must exact.

The wrath of God is as prominent in the New Testament as in the Old. Christ is described as angry (Mark iii. 5), especially at the cleansing of the temple (Matt. xxi. 12-13), while the New Testament and the gospels imply a similar feeling. The wrath of God described in the New Testament is essentially eschatological. John the Baptist speaks of light from "the wrath to come" (Matt. iii. 7); from which Christ gives deliverance (1 Thess. i. 10). Paul mentions a series of sins that provoke the divine wrath (Eph. v. 4; Col. iii. 5-6); and to his wrath is the antithesis of justification, being the imputation and punishment of guilt (Rom. v. 9). In other passages it may be uncertain whether the wrath mentioned is in character eschatological, or general, embracing a combination of the two with alternative emphasis (John iii. 36; Rom. i. 18, iii. 5, iv. 15, ii. 22, 31; 19; Eph. ii. 3, v. 6; 1 Thess. ii. 16). It seems most probable, however, that these passages do not exclusively refer to the eschatological idea, but also allude to the wrath of God as essentially present in this world. This view also justifies the orthodox idea of the Atonement (q.v.), that through Christ the divine wrath, which doomed a sinful world to the judgment of death, was averted, and in its place, mercy, justice, and life were brought

to mankind (practically to those who believe). By its implications the New Testament seems to justify the doctrine that Christ bore the wrath of God for man (cf. Gal. iii. 13; 1 Cor. v. 21). It is to the Pauline utterances concerning the relation of the death of Christ to mankind and to death, the wages of sin, that he added the apocryphal statements concerning the death of Christ, which must suffer according to the Scriptures, and give his life a ransom for many (Matt. xx. 28; cf. Isa. liii. "Zach. xii. 10). Thus it becomes clear that the apostolic Church was convinced that Christ had turned away the divine wrath. To this must be added the fourth Word from the Cross, the agony in the garden, and the numerous references of Paul and other New-Testament writers to sacrifice and to prophecy (especially Isa. liii) with reference to Christ, all of which imply that the judgment of divine wrath for a sinful world was actually borne, in concentrated form, by Christ. The fact that there is no specific mention of the wrath of God in connection with the work of Christ is doubtless due to the lack of anthropomorphism in the New Testament, where the wrath of God, except in its eschatological sense, is used only to denote the name of the condemnation of fallen man. This does not imply that the wrath of God is not real, or that it is a mere figure of speech for the concept of righteous recompense; but the Old-Testament relation of Yahweh to Israel no longer existed, and the Old-Testament covenant concept was at an end. There could be, therefore, no such allusions to divine wrath as in the Old Testament, except in eschatological passages like Rom. xvi. 19, xii. 19; and since a strong connotation might be given to the Old-Testament concept, the phrase "wrath of God" seems to have been intentionally omitted in the New-Testament passages concerning the atonement.

In opposition to the Episcopalian and Stoic concepts of God, Lactantius (q.v.) pointed out merely the possibility but the necessity of the "wrath in God"; not alone because of the divine personality, of which man's nature was a pattern, but also because of the divine love, since "he who later not loves and" (De Div. Inst., vii; Elog. transl., ANF, vii, 300-305), besides laying stress on the practical perils lurking in the denial of so restraining a doctrine. It is true that as a living, personal God is unimaginable without emotions and will, the former taking cognizance of pleasure and displeasure, and the latter acting and reacting. Thus wrath becomes an attribute of God, with whom it forms the constant protector of the divine self-completeness against all disturbing elements. A wrathless association of God with others than himself is unthinkable, without surrendering his personality. A "natural" love to the divine being (cf. Plotinus), or a "dark background" or "slow" (J. Boehme), to ground the possibility of God's wrath, are feeble conjectures; it can come in view only in God's intercourse with others, or revelation. The Fathers, based by a philosophy which abhorred anthropomorphic aspects of deity, and clinging to the idea of an impassible God, were strangely at one with the rationalistic deists, who deny the divine wrath;

but their belief in the true revelation of God and its record in the Bible forestalled the consequence of the divorce between God and man on the part of the latter.

The relation of the divine wrath to the holiness of God depends largely on the problem whether wrath is an emotion with God as with man. This is rightly affirmed by Lactantius, whom he defines as "an emotion of the mind arising itself for the restraining of faults" (*Divina, xviii*), a definition followed by many later theologians. The relation of God's wrath to his holiness may be thus stated. In the conditions of life created by the divine holiness God participates personally with his feeling and self-complacency. Any disturbance of these conditions of life involves an alteration of the motive life and self-complacency of God who reveals himself to and dwells among men; and thus necessarily not only brings about an instantaneous reaction, but results in a personal defensive attitude, a personal antagonism and the withdrawal of self from the disturbing factor, and the removal of the latter from self. It is not altogether correct to consider wrath as the energy of divine justice in its punitive aspect, for the latter appertains to the divine will, while wrath is primarily a part of emotion and self-sensitivity. Justice is concerned with the preservation of divine order; wrath with the protection of God's personal interest. To avert the questionable aspects of personal emotion and passion, many theologians would seek for anger a close coordination with love. Just as an earthly father, in punishing a naughty child, becomes really angry and exercises the right of stern chastisement, while contemplating at the same time loving affection and hope, rendered, however, only on condition of improvement, so God is at the same time lovingly wrathful against the sinful, but full of love toward them when they repent. It is for the sake of the experience of this wrath leads to produce repentance, it is, of course, a means to the end of love. To man's conduct toward God corresponds God's conduct toward man. Partial separation and partial alienation of man from God entails the dual disposition of love and wrath. To those alternating dispositions of God's reaction to the individual corresponds also God's attitude toward the obdurate as a class and toward the penitent as individuals.

By sin man not only violates the divinely appointed order, which consequently reacts against him, but he also invades the sphere of God's life and so conflicts, as persons in contact, with the divine self-consciousness as to draw upon himself the movement which regards both him and the relation to God. The power of life becomes a power of death and destruction. The first negation of sin by God followed the first emission of wrath that placed the sinful world universally under the permanent sway of the power of death and destruction (*Gen. iii*). This is the New Testament and more frequently designated as "wrath of God," and it warrants the Church in referring God's anger to original sin.

There are elements of this revelation of wrath, partly against all mankind because of "ungodliness and unrighteousness" (*Rom. i, 18*), and principally

within the sphere of the special covenant, because of personal fellowship between God and man. A distinction must be drawn between an objective wrath, which, pregnant with destruction, lowers over a sinful world, breaking with fury from time to time, and a personal wrath manifested by God toward and approved by individuals. The latter is felt in proportion to the tenderness of conscience, and thus is found especially among believers. Among these the sense of divine wrath may become excited to a marvellous degree, and thus may become a source of many mysticisms. In the statement, he who places himself under the wrath of God over the sinful world, in order to withdraw it from others, must do this by the free ethical assumption of the judgment of penalty pending over the world. On the other hand, only he is qualified to do this who is the organic head of the race. The cohesiveness of the two produces the ethical mystical view, presented here as the biblicist. In this substance it is realized that toward which humanity aspired symbolically by their sacrifices and for which God set up a type in the Old Testament, not only in the sacrifice and propitiation but on the whole in the entire institution in which he accepted propitiation, whether through persons, acts, intercession, or suffering. As before Christ the time of wrath was indeed the time of "intercession" (*Rom. iii, 25-26*), so, inversely, in Christ, the revoler of grace and truth, the wrath and curse over us come first to light in the full sense; and there is entered in the crisis continuing throughout the centuries dividing the human race into "vessels of wrath" and "vessels of mercy," until the last day of wrath (*see Day or next*) shall bring the ultimate decision. To those who persist to the end in self-entrancement from God, it can mean only interminable separation from him and the divine life.

WRATHLAW. For discussion of the biblical idea of the wrath of God, see the article on the Wrath of God. **WRATHLAW, ALBERT HENRY:** Church of England, Slavonic scholar; b. at Rugby (28 m. s.e. of Birmingham), England, Nov. 5, 1821; d. at Southsea, a suburb of Portsmouth, Nov. 5, 1892. He studied at Rugby School, and at Trinity Hall at Christ College, Cambridge (B.A., 1844; M.A., 1847; and fellow, 1844-53); became a tutor of his college; in 1849 visited Bohemia, studying the Czech language in Prague; was head master of Frinton School, 1850-55; of Bury St. Edmunds Grammar School, 1855-79; and held the college living of Maunton in Fifebrinkley, 1877-91, when he retired to Southsea. From 1850 to 1870 Wrathlaw

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was deeply engaged in exegetical work, and in 1877 he delivered lectures at the Taylorian Institution in Oxford, which were published as *The Nature and Extent of Bohemia in the Protestant Century* (London, 1878). He translated from the Bohemian the *Adventures of Baron W. Wrathlaw of Mirewood* (London, 1862), and a number of poems issued as *Lyra Cæcolæ* (London, 1849). His theological works embrace *Bartholæus the Scapogod, and other Sermons and Discourses* (London, 1859); *Historical and Statistical Sketch of the Slavonic Protestantism in the north of the Austro Empire* (1861); *Notes and Dissertations, principally on Difficulties in the Scriptures of the New Testament* (1863); *How Saints are made at Home in Modern Days* (1866); *Intercourse and Intercommunion among Christians, Rome and England*; *Two Essays* (1867); *Life, Legend, and Commemoration of St. John Nepomuk* (1874); and *John Huss, the Commemoration of His Feast in the Papal Authority on the Part of the Inferior Clergy* (1882).

WRATHE, WILHELM: German New-Testament scholar; b. at Brucke (23 m. s.e. of Bremen) May 10, 1859; d. at Breslau, Nov. 23, 1906. He received his education at the gymnasium at Cullin, the universities of Leipzig and Göttingen, and the theological seminary at Loccum; became inspector of the theological foundation at Göttingen, 1884; took a pastorate at Langenhagen, 1887; returned to Göttingen to teach, 1890; became extraordinary professor for the New Testament at Breslau, 1893, and professor, 1895. His principal works are: *Untersuchungen zum ersten Clemensbriefe* (Göttingen, 1881); *Über Adolphs und Mathias des ... nach-antiquarischen Theologie* (1887); *Das Messiasgeheimnis in den Evangelien* (1901); *Chiliasmus und Falschheit des Judentumsgeheimnisses* (1903); *Paulus* (Tübingen, 1905); *Eng. transl., Paul*, London, 1907; and the posthumous *Verträge und Briefe* (1907); and *Die Entstehung der Schriften des Neuen Testaments* (1907); *Eng. transl., The Origin of the New Testament*, New York, 1910.

The two works for which Wrathe is best known, the *Messiasgeheimnis* and the *Paulus*, illustrate well both the excellence and the defects of his author as well as his service to theological science. Even in his first work on the First Epistle of Clement, he revealed himself as not only a learned, careful, and hard-working scholar, but also as an independent and thoughtful critic. Now he proved the value of that letter as a source of knowledge not only for the Roman community but for the general sociology and needs of the postapostolic generation. His interest was not in the details, but in the general relations both to the preceding and the following literature and events. So in his treatment of New-Testament theology he bound together religion and theology. His *Paulus* deals with a side of what he regarded as within the province of New-Testament theology. In all this work he consistently limited himself to certain lines of investigation, not because he had no interest in other lines, but because in this chosen field he found problems that required answers which he felt he must first before he advanced to the wider field in answering, which, too, he felt that he was preparing himself for advance.

In his research he did not permit himself to be fettered by tradition, no matter what its source. While he honored profoundly his teachers, he subjected himself to none of them; he neither belonged to a "school" nor did he build one. As a teacher he evinced these same qualities, took his work earnestly, and stimulated his pupils to thoroughgoing politics and industry in their labors.

His *Paulus* is rather a work of art than a popular book, though it belongs to a popular series. It does not concern itself with detail, but is a polished treatment of the essential life and work of the apostle, comparing that life with the life of Jesus. In that it does not furnish a purely historical decision it reflects Wrathe's subjective standpoint. The author regards Paul as the second founder of Christianity, the builder of ecclesiastical orthodoxy, who changed, by his doctrine of the incarnation, death, and resurrection of Christ, the religion of Jesus. Not that he charges Paul with a fault here, but rather regrets that it was Paul who did what had to be done. As a check upon the unwholeness and paucity of the opinion of the life of Paul, Wrathe's work was valuable; but Wrathe does not present the entire Paul to his readers, it is a profile picture which he paints. Similarly in his treatment of the Gospel of John, only one side is presented, not a consideration of the entire problem. A non-alienation of another kind comes to light in the *Messiasgeheimnis*. To bring up currently the question whether, according to the consensus of the New Testament, Jesus conceived of himself as Messiah was a great service and as a stimulus has borne good fruit. Since his work investigation concerning the self-consciousness of Jesus has taken a new start. The error of Wrathe lies in the fact that he overestimated the conclusiveness and deliberateness with which the evangelists individually assumed one or another of the views possible in their time. He worked too much in logical categories, asked too often why and how; he handled Mark and Paul as though they were men of our times.

In spite of these defects his short period of work, shortened even beyond the actual time by calamity and illness, was uncommonly fruitful. His flow went deep, and he centered his need beyond his own farrow.

WRIGHT, CHARLES HENRY HAMILTON: Church of England, b. at Dublin Mar. 9, 1836; d. in London Mar. 22, 1909. He was curate of Middleton-Tyze, Yorkshire, in 1859-63, chaplain of the English church at Dresden in 1863-68, chaplain of Holy Trinity, Brompton-Mar. 16, 1868-75, incumbent of St. Mary's, Dublin, in 1874-83, and of Bethesda Church in the same city in 1883-91, and vicar of St. John's, Liverpool, in 1891-98. After 1898 he was clerical superintendent of the Protestant Reformation Society. He was also Beaumont Lecturer at Oxford in 1878, Donellan Lecturer at Trinity College, Dublin, in 1890-81, and Grinstead Lecturer on the Septuagint at Oxford in 1893-97, besides being examiner in Hebrew at different times to the universities of Oxford, London, Manchester,

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and Wals. In theology he described himself as "evangelical and conservative, but quite willing to adopt opinions based on real evidence and not on mere conjectures or hypotheses of scholars however eminent." He wrote or edited: *A Grammar of the Modern Irish Language* (Dublin, 1855); *The Book of Genesis in Hebrew* (London, 1859); *The Book of Job in Hebrew* (1864); *Bacon's Allegorical and Solist Poetical Works* (1865); *The Fatherhood of God, and its Relation to the Person and Work of Christ, and the Operations of the Holy Spirit* (Edinburgh, 1867); *Zachariah and his Prophecies Considered in Relation to Modern Criticism* (Bampton lectures; London, 1870); *The Book of Zechariah, concerning critical Evidence, Considered in Relation to Modern Criticism and to the Doctrine of Modern Positivists* (Oxford lectures; 1883); *Biblical Essays* (Edinburgh, 1888); *The Writings of St. Paul, the Apostle of Freedom* (London, 1887); *Introduction to the Old Testament* (1890); *The Bible Student's Manual; or, Aids to Bible Study* (1898); *The Service of the Mass in the Greek and Roman Church* (1900); *Roman Catholicism; or, The Doctrine of the Church of Rome briefly examined in the Light of Scripture* (1905, 4th ed., 1909); *The Intermediate State and Prayers for the Dead examined in the Light of Scripture and Ancient Jewish and Christian Literature* (1910); *The Sinner's Prayer Book* (in collaboration with J. J. Tomlinson; 1922); *A Protestant Dictionary* (edited in collaboration with C. Neil; 1924); *The Book of Isaiah, and other Historical Essays* (1925); *Daniel and his Prophecies* (1926); *Daniel and its Critics* (1926); and *Light from Egyptian Papyri on Jewish History* (1928).

WRIGHT, GEORGE FREDERICK. Congregationalist; b. at Whitehall, N. Y., Dec. 27, 1838. He was graduated from Oberlin College, Oberlin, O. (A.B., 1860), and Oberlin Theological Seminary (1862), after serving for five months as a private in the Union Army in 1861; held pastorates at Bakersfield, Va. (1862-72), and Andover, Mass. (1872-1881); after which he was professor of New Testament language and literature in Oberlin Theological Seminary (1881-92). Since he has been professor in the same institution. He was also an assistant in the Pennsylvania Geological Survey in 1881-82, and in the United States Geological Survey in 1884-92. Since 1884 he has been editor of the *Dilatation Series*, and in addition to his other contributions, many of them devoted to establishing the harmony of geological discoveries with the accounts of the Bible, has written *Logic of Christian Evidence* (Andover, 1880); *Studies in Science and Religion* (1882); *An Inquiry concerning the Relation of Faith to Probation* (Boston, 1882); *The Divine Authority of the Bible* (Boston, 1884); *The Glacial Boundary in Ohio, Indiana, and Kentucky* (Cleveland, O., 1884); *The Ice Age in North America, and its Bearings upon the Antiquity of Man* (New York, 1889; 5th ed., 1911); *Charles Grandison Finney* (Boston, 1881); *Men and the Great Period* (New York, 1892); *Overland Journeys and Life in the North Atlantic* (1896); *Scientific Aspects of Christian Evidence* (1898); *Asiatic Russia* (1922); and *Scientific Confirmations of Old Testament History* (Oberlin, O., 1927).

WRIGHT, THEODORE FRANCIS. Swedensborgian; b. at Dorchester (now a part of Boston), Mass., Aug. 5, 1846; d. at sea near Alexandria, Egypt, Nov. 13, 1907. He was graduated from Harvard (A.B., 1869) and the New Church Theological School (then at Wallham, Mass., 1881); in 1864-65 he served in the Union Army as first lieutenant of the 189th Colored Volunteers; after the completion of his studies was pastor of the Church of the New Jerusalem at Bridgewater, Mass. (1868-1880); and after 1880 was pastor of the New Church Theological School at Cambridge, Mass., where he was professor of history after 1884. He was also honorary American secretary of the Palestine Exploration Fund after 1890. In addition to editing *The New Church Review* after 1880, he wrote *The Realities of Heaven* (New York, 1880); *Life Eternal* (Boston, 1885); *The Heaven and its Relations to the Divine* (Philadelphia, 1892); and *Passions from Swedenborg's Latin Translations* (Germantown, Pa., 1900).

WRIGHT, THOMAS. Church of England layman; b. at Olney (3 1/2 m. n.w. of London), Bucks, May 16, 1850. He was educated at Buxton College, Forest Gate, London; since 1882 he has been principal of Cooper School, Olney. Besides being a trustee and the secretary of the Cooper Museum, formed by the gift of the post Cooper's house to the town of Olney in 1909, he is the founder and secretary of the Cooper Society (founded in 1900) and of the John Payne Society (founded in 1905). Theologically he belongs to the Evangelical school of the Church of England. Besides being editor of all works published by the Cooper and John Payne societies, he has edited the letters of Cooper (4 vols., London, 1901); and has written: *The Trees of Cooper* (London, 1880); *The Chalice of the Cross* (1880); *Three Kew Gardens* (1882); *The Mystery of St. Dunstan's* (1892); *The Life of William Cooper* (1892); *Olney and its Environs* (1894); *The Angel Scribes* (1897); *Hand Head* (1898); *Isaiah* (1900); *The Army Officer* (1900); *The Life of Edward Fitzgerald* (2 vols., 1904); *The Life of Sir Richard Burton* (2 vols., 1907); *The Life of Walter Hater* (2 vols., 1907); *The Life of Edward Ford* (1909); *The Life of William Fitzgibbon* (1909); and *Joseph Hart, Being personal Memoirs . . . from unpublished Materials* (1910).

WRIGHT, WILLIAM. Orientalist; b. at Malby or Malbi, on the Nepal frontier, India, Jan. 17, 1830; d. at Cambridge, England, May 22, 1889. He early developed an fondness for oriental languages; studied at St. Andrews, from which he was graduated; then at Halle, devoting his main efforts to Syriac, but acquiring all the Semitic languages together with Sanskrit; and lastly at Leyden; was professor of Arabic at University College, London, 1855-56; and at Trinity College, Dublin, 1856-59, lecturing there on Hindustani; for the opportunity of original work, he held a post in the department of manuscripts at the British Museum, 1861-70; and was professor of Arabic at Cambridge, 1870-89, where he also became a fellow. As a member of the O.S.T. revision committee he had a hand for the exercise of his extensive scholarship. His cooperative activity

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yielded such fruits as the oriental series of the Palaeographical Society, drawn up under his editorship, and contributions to the Jewish works of Papez Smith in Byzance, and in Arabic, and of Neubauer in Hebrew. He was an eminent teacher. He edited the book of *Amshin in four Semitic versions* (1877); *Fragment of the Christian Gospels* (1872); *Fragment of the Gospels of Cyril of Alexandria on the Gospel of St. Luke* (1874); translated and edited Cooper's *Grammar of the Arabic Language* (2 vols., London, 1859-62); collected and edited *Opiacals*

Arabic (London, 1859); and with English translation and notes *Contributions to the Apocryphal Literature of the New Testament* (London, 1860); edited and translated *Apocryphal Acts of the Apostles* (2 vols., 1871); edited with English translation and notes *The Greek Chronicle of Joshua the Stylite* (1882); and wrote *Lectures on the Comparative Grammar of the Semitic Languages* (Cambridge, 1890); and *A Short History of Syriac Literature* (London, 1894).

WRITING AND THE ART OF WRITING, HEBREW.

I. The Biblical Statements. *Scripturae Hebraeae Rite et Veritate* (1720). II. The Masorah Employed (1720). III. The Masorah Employed (1720). IV. The Masorah Employed (1720). V. The Masorah Employed (1720).

North Semitic Script (1720). Development of the Hebrew Script (1720). North Semitic Script (1720). Development of the Hebrew Script (1720).

of the Hebrews with that of writing in the period before Moses there are no direct testimonies. Though on the signs of *Jaheh* (Gen. xxviii. 18) was engraved probably some pictorial signs (Gen. xlii. 17), the inscription before writing being very rude, between Abraham and Eglon (Gen. xlii. 17), the use of can only be employed by the argument of the possession by the Hebrews of the knowledge of writing. The old name of the city of Hebron was Kirjath-sepher (Josh. vi. 15-16; Judges 1:1-2; Septuagint, *Kirjath-sepher*, Egyptian *Keft* super the rendering of this is disputed; it has been interpreted "book-town," and the claim founded thereupon that writing was widely diffused in Palestine and that books were numerous; the Septuagint suggests rather the rendering "town of the scribe," and this conveys a directly opposite meaning). The "officers" of the Hebrews in Egypt (Ex. v. 6) are called in Hebrew *shofrim*; in Assyrian and Arabic the root of this word has the meaning "to write," and the corresponding noun in Aramaic carries the meaning "document." But does this involve anything regarding the employment of this art among the Hebrews of that period? At any rate, if writing was diffused as an art among the Hebrews of the time of Moses, it can not be reckoned as a new invention. Moses wrote matter that was legal (Ex. xxiv. 4, 7 [in the Hebrew], xxxv. 27; Deut. xxxi. 9, 24); and historical (Ex. xxi. 24 [25]; Numbers xxxii. 2 [3]); the Song of Moses (Deut. xxxii. 22; also Num. xvi. 2). The private water (Num. x. 21) [20] the impression in the water of Ordeal (Ex. vi. 17); and according to Deuteronomy (vi. 8, x. 21, xxiv. 1, 3) others wrote. The engraving of names and other words on stones and metal is mentioned (Ex. xxvii. 9, 36 [10]). Joshua is recorded as having written the law of Moses (Josh. vii. 32), as having the land of Canaan described in a book for purposes of allotment (Josh. 13, 14), and himself as writing certain matters in the book of the law of God at the assembly of the people at Shechem (Josh. 24). In the period of the Judges the ability to use writing must have been common, for a youth taught by chance was able to give in writing to

Gideon the names of seventy-seven of the princes and elders of the city of Shechem (Judg. vi. 35). According to 1 Sam. x. 25 Samuel wrote down the "law of the kingdom." From like those in Num. xxi and Judges v. were certainly set down in writing at an early period; in Num. xxi. 14 are some lines of a poem cited from "the book of the wars of the Lord"; citations are made from "the book of *Jaheh*" in Josh. x. 13; II Sam. i. 18, 19; and I Kings vii. 23 (according to the Septuagint—cf. J. C. Mattheus in ZATW, 1903, p. 121, who would read in all three passages "book of the old" instead of "book of *Jaheh*," the difference being in the transcription of two letters). Consequently the invention of 7. 7. Hartmann, W. Volke, and P. von Bohlen is not defensible that not until shortly before Solomon, or even later, was the art of writing an accomplishment of the Hebrews. From the royal period there are numerous testimonies to the application of writing both in public and in private life; such are the letters concerning Uriah (II Sam. x. 14), the letters of Jambel concerning Naboth (I Kings x. 11); the letters of commendation for Naaman to the king of Israel (II Kings v. 5, 9); the roll of Isaiah in Isa. vi. 1; the letter from the Assyrian to Hezekiah (Isa. xxxvii. 14), and of Merodach-baladan to the same (Isa. xxxvii. 1); that from Heman of Tyre to Solomon (I Chron. ii. 11); witness of the purchase of a piece of land (Jer. xxxii. 10); and the recording of accusations (Job xii. 26, xxxi. 35). Not altogether clear is the activity of the royal officers called scribes, as under David (II Sam. viii. 17), Solomon (I Kings iv. 3), Hiram (I Kings xvii. 32, 33), and Hezekiah (II Kings xxi. 3); apparently their duty was to keep the archives and prepare the correspondence of the king; while according to II Kings xxi. 11 the scribe had the oversight of the money applied to the restoration of the temple. From Isa. x. 19 it appears that in the time of that prophet a child could write. The material upon which most generally wrote was probably papyrus (II John 12). To be sure, this is not affirmed in the Old Testament; but just as little testimony exists to the employment (assumed by many) of dressed skins. Certainly the Septuagint is right in no translating *shofrim* and *shofrim* in Jer. xxxvi. (Septuagint *scribae*), for it has been

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correctly remarked by Schlotmann that the king would hardly have cut whole pieces of leather upon the open end of the scroll; and so on. The far n̄n v. 23 is concerned, one can naturally easily wash fresh ink from papyrus. Employed Papyrus (q.v.) still grows in Palestine at various places, as in the marshes on the coast, at Lake Hulis, at the Sea of Tiberias, and lower down on the Jordan to the Dead Sea (cf. I. Foaak, *Streifzug durch die biblische Flora*, pp. 39 sq., Freiburg, 1900). Import of papyrus from Egypt to Phoenicia is attested for the eleventh century a.c. Nevertheless, the use of rolls of leather was so common in antiquity, that its use among the Hebrews will be assumed. The later discovery of parchment (Dionysius II, of Pergamon, 197-191 a.c.) has been only on the New Testament (II Tim. v. 13). The books were in the form of rolls (Jer. xxxvi.; Ezek. ii. 9, iii. 1 sqq.; Ps. xl. 7; Zech. v. 1 sqq.). The writing-instrument was a stylus (Hebr. גָּז, Ps. xlv. 1; Jer. viii. 8; Isaias, III John 13) which was brought to a point by the use of the scriber's knife (Jer. xxxv. 23) and was dipped in the black ink (Jer. xxxv. 18; Or. nativ., II Cor. iii. 2; II John 12; III John 12). The ink-horn was called *hahotep* (Hebr. חַמְטָה, II Cor. iii. 3; II John 12). The writer's equipment was carried in his girdle (Ezek. ix. 2). For engraving upon metal or stone there was in use the iron stylus (Ezek. ix. xvii. 1; Job xix. 24); the term used in Isa. vii. 1 is *keret*, from a root meaning to inscribe or engrave.

II. Information from Other Sources: The discovery in the winter of 1887-88 at Tell el-Amarna (see AMARNA, TELL) and the more recent discovery at Tanis have led to surprising fashion shown that in Palestine about 1800 a.c. there was in use the Egyptian script and the hieroglyphic language, this being employed not only on the part of Egyptians and Semites in reports and letters and petitions to the pharaohs Amenophis III. and IV., but also in communications from the upper-class Palestinians to the people of the land. It is concluded from these facts that in that period a script better suited to Canaanite needs was either not yet available or was not widely diffused (H. Winkler in *Koninklijkche Akademie*, vol. v., Berlin, 1895; also in *Schröder*, *KAT*; E. Sellin, *ZfV* xxxviii, Vienna, 1904). It is unknown at which point of contact of Babylonians with Palestine the use of the Babylonian script became common. If the theory of J. Halévy (*Revue sémitique*, 1904, pp. 246-248) becomes established, this being that the Tablets of the Amarna (*Tablet* were descendants of Canaanite military tablets, it will be necessary to think of the seventeenth or the sixteenth century before Christ as the period. That the Israelites after the conquest of Canaan in any great measure made use of the cuneiform writing has no support in actual evidence. With this would fall the supposition of some Englishmen and of H. Winkler that the Deucalion was first written in the cuneiform script. So far as it is possible to trace back the course of events, the Israelites seem to have used the same form of writing as that discovered in June, 1889, in the Silwan inscription (q.v.), which apparently belongs to the time of Hezekiah. This is the form

which appears on the seal found in 1904 at Tell el-Muttashim (Migdido), which reads: "(Seal) of Samsu, servant of Jeroboam" (q.v. of Jeroboam II). --cf. E. Kautsch, in *Mittheilungen und Nachrichten des deutschen Palästina-Vereins*, 1904, pp. 1-14. III. The North Semitic and Early Hebrew Script: The writing just mentioned is essentially that of the Moabite Stone (q.v.), the Sinitic inscription, and the inscriptions of Phoenicia. These are called North Semitic in distinction from a North the South Semitic, which includes the Semitic Sabean, Mianan, Sabian, and proto-Semitic. Arabic. The North Semitic, toward the deciphering of which J. Halévy has contributed a great deal, is derived from the North Semitic (cf. the interesting discussion of M. Lidzbarski in his *Epigraphie für semitische Epigraphik*, I, 109-122, Göttingen, 1901). And yet some of these forms of writing show an older type of writing, standing nearer the Old Canaanite than does the Sabean (cf. F. Praterius, in *ZDMG*, 1902, 676-680, 1904, pp. 716-720). With respect to the age of the North Semitic all that can be said is that comparison with the Greek alphabet, which depends upon it, shows that this most significant of all inventions was made some considerable period before the end of the second century a.c., possibly several centuries before that end. This script is found in use by a West Semitic (Aramaic, possibly Canaanite) people which stood in close contact with Egypt. For the same connection with the Egyptian *Stenogramm de Rongé* was the first sponsor, alleging the writing from right to left, the principle of acrophony (i.e., each letter formed after the figure of some thing the name of which began with the sound of that letter) and the writing of the consonants only. This would make the invention of the Old Canaanite script common with that of the Old Egyptians. But comparison with both the hieroglyphic and the hieratic writing seems to make derivation from the Egyptian an untenable supposition. Also to be rejected are the hypotheses which derive the North Semitic script from the Babylonian-Assyrian cuneiform writing (Droese, in *ZDMG*, 1877, pp. 192 sqq.; F. Delizsch, *Einleitung des älteren Schriftsystems der Assyrischen Keilschrift*, pp. 221-231, Leipzig, 1906). Delizsch, to be sure, does not derive the Canaanite writing from the cuneiform of the period of the invention, but from the much older pictorial forms known only to the learned of the time.

The names of the letters are in great part taken from the names of the things which were used to figure forth the oldest forms. These are: *aleph*, "ox," and *bet*, "house." In *Ordo Vocabulorum de Septuaginta in Lamentatione* of Jerusalem the names of the Greek forms are given as *aleph*, *beth*, *gimel*, *daleth*, *e*, *oan*, *zain*, *heth*, *thah*, *lath*, *chach*, *lamed*, *mim*, *nun*, *samech*, *aleph*, *phah*, *tsadh*, *kooh*, *hech*, *chen*, *thau*. The Greek-Latin Father in *Verona* has in *Palais* etc. a few variant forms, viz., *zai*, *lath*, *nun*, *samech*, *thah*, *lath*, *thah*.

With respect to the history of the North Semitic alphabet it may be said that some of the letters arose through differentiation from others (M. A. Levy,

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Phoeniciae Studia, I, 49 sqq., Leipzig, 1886; J. Halévy, *Mémoires d'épigraphie et d'archéologie orientales*, p. 170, Paris, 1874). It may be said that a developed *aleph* and *bet* (a) developed out of the form *h*, a (assumed) form *r*, from the Alphabet. It is improbable that developed *aleph* and *bet* if it be true that the meaning assigned to the name of the former is correct. It also holds in some quarters that *s* and *k* developed later. This would leave sixteen letters which the Greeks, according to the statements of their grammarians, first removed from the Phoenicians, viz., *a*, *b*, *g*, *d*, *n*, *i*, *k*, *l*, *m*, *n*, *o*, *p*, *r*, *s*, *t*, *u*. But the result is in place here that there is no proof that the North Semitic alphabet ever had less than twenty letters, to which may be added that the letters which appear in the South Semitic alphabet and not in the North Semitic might easily be represented from the existing letters by means of diacritical signs (D. H. Müller, *Epigraphische Denkmäler aus Arabien*, p. 19, Vienna, 1869; F. Praterius, in *ZDMG*, 1904, 729 sqq.). The arrangement of the letters in the alphabet is witnessed by the alphabetical arrangement in certain postulated pieces, Ps. civ., cxix., cxix., lxxix. 1-8; Lam. i. 1, as well as by the numerical equivalents assigned to them (*aleph* to 1, *beth* to 2, *gimel* to 3, *daleth* to 4, *e* to 5, *zain* to 6, *heth* to 7, *thah* to 8, *lamed* to 9, *mim* to 10, etc.). Variations which appear in the numerical equivalents are easily explainable, while the variations in Arabic and Ethiopic are secondary. The oldest known document in North Semitic is the Moabite Stone (q.v.), and belongs to the ninth century a.c. (cf. II Kings iii. 4 sqq.); it contains essentially the same form of writing as appear on early Hebrew seals and pome after the eighth century (M. A. Levy, *Sigill und Gemmen mit aramäischer, phoenizischer, assyrischer, ... Inschriften*, Breslau, 1897; G. A. Cooke, *Treatise of North-Semitic Inscriptions*, p. 202, London, 1903). The eight fragments found in Limassol and Cyprus mentioned in G. A. Cooke (op. cit., pp. 62-64) and Lidzbarski (*Verhandlungen Epigraphik*, p. 419) are probably of the eighth century. Other Phoenician inscriptions that of Yehawimil, king of Byblos, belongs to the fifth or fourth century a.c., and that of Themil, prince of Ashdod, and that of Sidonians, belong about 300 a.c.

IV. Aramaic Varieties of Writing and the Hebrew Square Character: From the common North Semitic script there issued not only the South Semitic writing and the Greek alphabet, but also the Aramaic character. The most important changes which took place here are the opening of the closed type of the letters and a remodeling of many angular forms. But the oldest of the forms thus modified differ either from the original or very slightly from those previously considered, as is shown by the early Aramaic seals and the three Sinitic inscriptions. Of the latter, which were discovered in 1880-81 at Sinitic in North Syria, only one is pure Aramaic—the inscription of Hamath, which dates from the period of Tiglath-Pileser III., and the others (the Yuzzan inscription, dedicated to Panamu by his son Burshabab, and the latter

oldest Haleb inscription) are in the dialect spoken in the region. To the seventh or the sixth century belong the inscriptions discovered in 1871 in Nessib, southeast of Aleppo. There is a fifth-century inscription of the pure Aramaic from Tanis, Arabia. In Egypt were composed the stela of Zakaria, of the fourth year of Xerxes (482 a.c.), now in Berlin, and that of Tabai, of the 626 or fourth pre-Christian century, now in Carpentras. There are besides numerous Aramaic papyrus written in Egypt during the Ptolemaic period, of which special note may be taken of one of the time 411-410, published by Euting in *Mémoires ... de l'Académie* (Paris, 1905; cf. G. A. Cooke, *Treatise*, op. cit., p. 206-213). There are others acquired for England by A. H. Sayce and published by Cowley (cf. also A. H. Sayce, *Aramaic Script Discovered at Assuan*, London, 1906). There are also coins from Tanis of the fourth century, while from Phoenicia and Roman times there are numerous inscribed bits of papyrus and papyrus. The same development is observable in the land east of the Jordan and in Palestine. The inscription of Arak at Esau (half-way between Rabbat Ammon and Jericho), dating probably from the first third of the second century a.c., has the early form of *ayin*, the letters *beth* and *heh* are open at the top, the *yooh* has but a stroke, and *he* is practically a square letter. The inscription of the priestly family the Beit Herri (cf. I. Cohen, xiv. 16) at the "tomb of Jacob" in the valley of the Jordan, of the first century a.c. (earlier according to E. Meyer, *Einleitung des Judenthums*, p. 143, Halle, 1896), is in fact of the six letters the late form. The dated Palmyrene inscriptions range from 9 a.c. to 271 a.c., and the rounded and late forms give the impression of ornament. Entitled to mention here because of its extent and content is the Palmyrene and Greek tariff of imports and taxes of the year 137 a.c. (cf. S. Hackenford, in *ZDMG*, 1888; Lidzbarski, in *Verhandlungen Epigraphik*, pp. 468-471; and Cooke, *op. cit.*, pp. 313-340). The Nabataean (q.v.), though Aramaic, used the Aramaic script and language (cf. Euting, *Nabataische Inschriften aus Arabien*, Berlin, 1888; and Lidzbarski, *op. cit.*, p. 481). The Nabataean script was the parent of the Arabic.

The Hebrew "square character" arose from the Aramaic type of writing in part through direct calligraphic effect. In Palestine, as already seen, the types existed beside each other in the Square recovers testimony from the time of Characters. Jews by his words in Matt. v. 18, "whoever writes away the early Canaanite form of the *yooh* can not be in mind. On the other side, it must be accepted that the Canaanite script remained fully known in the second Christian century, for the coins of Bar Kokba (q.v.) have their inscriptions in this writing. Bar Kokba, who appealed to the national feeling of the Jews, would certainly not have had recourse to a forgotten script in order to make an appeal to patriotism, especially when that script was essentially the same as what was used by the hated Samaritans. Testimony to the employment of the old form in the second century appears in the

Werner Leben und Werke (Reutlingen, 1898);
Sege und Wirkthum (Halle, 1901); Die Lehre
von der Innern Mission (Berlin, 1894-95);
and Christliche Glaube und Sittenlehre (Halle,
1896).

WUTTKE, v. KARL FRIEDRICH ADOLF;
German Lutheran theologian; b. at Breslau Nov.
10, 1819; d. at Halle Apr. 13, 1870. He received
his education in his native city; the principal factors
there being August Hahn (q.v.) in theology and
Karl Julius Bruns in philosophy; he was for some
years a private teacher, and for a year was editor
of a conservative magazine; became a lecturer in
the University of Breslau, treating logic, psychology,
and history of philosophy; was made extraordinary
professor of theology at Berlin in 1854, lecturing
upon New-Testament exegesis, dogmatics, ethics,
and symbolism; in 1861 he was called as professor
to Halle, where he spent the rest of his life. He
was interested in politics, and served as a member of
the house of deputies, earning the somewhat famous
epigram: No democrat can be a Christian and no
Christian can be a democrat. The works of theo-

logical interest coming from his pen are: Umdeutung
des die Compositio der Individuen Voller der Zeit
Jesu und der Apostel (The Hague, 1850); Geschichte
des Evidenzbeweises in Beziehung auf Religion, Wissen,
Kunst, Sittlichkeit und Staatesleben (Breslau, 1851-
1853), a pioneer work in the domain of comparative
religion; Die deutsche Volkshygiene der Gegenwart
(Hamburg, 1860); and his principal work, Hand-
buch der christlichen Sittenlehre (2 vols., Berlin, 1862;
Eng. transl., Christian Ethics, 2 vols., New York,
1873), in a field little cultivated by theologians at
that time. In his theology Wuttke was a defender
of Lutheran orthodoxy, though in his work he was
not considered either as a biblical or as a confessional
theologian. While he did not take foremost rank as
a thinker, he was regarded as one of the most philo-
sophical and learned of the defenders of the Lu-
theran standards. He was interested and active
in support of home and foreign missions, as well as
in fortifying and supporting the work of pastors.
(L. SCHEFFNER.)
Bibliography: Festschrift Koenigsberg, 1875, pp. 798
799; the death by F. Scheffner in Wuttke's Annalen,
vol. 1, pp. 101 seq.; 3d ed., Leipzig, 1874; A.D.B., vol. xiv.

WYCLIF, JOHN.

I. His Life.
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Beginning of Public Career (I 4).
Wyclif as Aristotelian Theologian (I 5).
Public Declaration of his Ideas (I 7).
Conflict with the Church Council (I 8).

II. Wyclif's Theology.
His System of Philosophy (I 9).
Basic Principles in Philosophy (I 10).
Doctrine of God (I 11).
Doctrine of Creation (I 12).
The Soul and the Body (I 13).
The Other Sacraments (I 14).
Festivals after Wyclif (I 15).

I. His Life: John Wyclif, the most prominent
of the Reformers before the Reformation, was born
at Ipswell (the modern Ipswell, 4 1/2 m. n. w. of
York), Yorkshire, England, perhaps between 1320
and 1325; d. at Littlewaltham (12 m. e. of Leicester)
Dec. 31, 1384. His eminence rests not only upon
his works, which still have influence, but upon his
ecclesiastical activities. Although the Reformers of
the sixteenth century have and raised his life and
works, his fame has grown largely in modern times,
which have brought his life and works into more com-
plete knowledge, these in former times having suf-
fered eclipse and long rested unknown. It is true
that many a reader still proposes itself concerning
the course of his life and activities, and that many
events occurring during his ecclesiastical period are
still involved in obscurity; but at least enough is
known to make secure the position of the man
who forehanded the Reformation, together
with the reasons for this prominence.

Wyclif seems to be the best form of the name.
The family from which he came was of early Saxon
origin, long settled in Yorkshire; it
became settled in the first half of
the thirteenth century, remaining true to
and Youth. The Church of Rome until the end. In
his day the family was a large one, and
covered a considerable territory, and its principal
seat was Wycliffe-Town, of which Ipswell was
an outlying hamlet. His birth-year is not fixed in
contemporary sources, and the data afforded by his
writings are so general that no secure conclusions

can be based upon them. Yet they seem to indi-
cate that his birth-year is to be reckoned rather
before 1320 than after. His childhood and youth fall
in a period when England was winning increasing
repute abroad, and when the ecclesiastical-political
position of the land was marked by a leadership in
influence which did not seem likely to diminish.
Wyclif probably received his early training in the
neighborhood of his home.
No reports are left to determine when he first
went to Oxford, with which he was so closely con-
nected till the end of his life. While
a University, it is certain that more had been en-
joyed. Career, rolled at the universities of the Middle
Ages, such cases were exceptions. The
normal curriculum of the universities of the period
is well known (see UNIVERSITY), and consequently
the university course of Wyclif is also approximately
known. The time when he was at Oxford was about
1345, and then a series of shining names was adding
glory to the fame of the university—such as those of
Roger Bacon, Robert Grosseteste, Thomas Brad-
wardine, William of Ockham (q.v.), and Richard
Furnham (see Appendix). To the writings of
Ockham Wyclif owed much; his interest in natural
science and mathematics was considerable, but it
applied himself most diligently to the study of
theology and of ecclesiastical law, and also early
in the study of the sciences. (See Appendix.)
The time when he was at Oxford was about
1345, and then a series of shining names was adding
glory to the fame of the university—such as those of
Roger Bacon, Robert Grosseteste, Thomas Brad-
wardine, William of Ockham (q.v.), and Richard
Furnham (see Appendix). To the writings of
Ockham Wyclif owed much; his interest in natural
science and mathematics was considerable, but it
applied himself most diligently to the study of
theology and of ecclesiastical law, and also early
in the study of the sciences. (See Appendix.)

won recognition in philosophy. Even his opponents
acknowledged the greatness of his dialectic. His
writings prove him to have been well grounded in
Roman law and in that of his own country, as well
as in native history—in this last branch he set great
store by the Popedom of Hamlet Higden (ed.
in Edin. Acad. 3 vols., London, 1860-86). In the
university there was no lack of sharp friction both
political and scientific. As in other universities of
the period, the students were enrolled in "nations";
in Oxford there were two of these—the northern or
"Bornales" and southern or "Austrians," each
of which had its prominent chosen by the corps or
nation. Wyclif belonged to the former of these, in
which the prevailing tendency was anti-fornic, while
the other was curial in its preferences. Not less
sharp was the separation over Nominalism and
Realism (see NOMINALISM, IV.). Wyclif was a
Realist. In the midst of these contentions the
university studies of Wyclif were pursued. A family
whose seat was in the neighborhood of Wyclif's
home—Barnard Castle—had founded in Oxford the
college named after itself—Balliol. To this Wyclif
belonged, first as scholar, then as master, and had
finally attained to the leadership not later than 1360.
When he received from the college the proctor-
ship in 1361 of the parish of Fyflingham in Lincoln-
shire, he had to give up the leadership of the college,
though he received the courtesy of per-
petuating his mission to live at Oxford; original tes-
timonies (many indicates that he had rooms in
the building of Queen's College. His
university advancement followed the usual course.
While as inculcator he busied himself with
natural science and mathematics, as master he had
the right to read in philosophy, and in this he soon
gained repute. But of marked significance was his
zeal in Bible study, which he pursued after becom-
ing back to in theology. His fidelity, truth
and diligence led Simon Islip, archbishop of Canter-
bury, to place him at the head of Canterbury Hall
in December, 1366, in which twelve young men were
preparing for the priesthood. Islip had designed
the foundation especially for secular clergy; but
when he died in April of 1366, his successor
Simon Langham, a man of monastic training, turned
the leadership of the college over to a monk. Though
Wyclif appended to Rome, the same was unfev-
erable to him. This case would hardly have been
thought of again had not contemporaries of Wyclif,
such as William Woodford, erroneously seen in it
the germ of his later energetic assaults upon Rome
and monasticism. Between 1366 and 1372 he be-
came a doctor of theology; it is such he had the right
to lecture upon systematic divinity, which right he
naturally exercised. But he is never to be taken to
these lectures the origin of his Sermoes, which was
due to quite other stimuli. In 1368 he gave up his
lectures and took over the rector of
Ludham in Buckinghamshire, not far from Ox-
ford, and this was a position which enabled him to
retain his connection with the university. Six years
later (1374) he received the crown living of Little-
waltham in Leicestershire, which he retained till his
death. It is a fact that the Wyclif of Canterbury had was
not the Reformer.

death. He had already resigned a proctor in West-
bury because it was contrary to his convictions to
hold command of more positions than those in which
he could personally exercise the cure of souls.
At Oxford he developed a comprehensive activity
as academic teacher; there he pursued his first
reformatory writings and also preached with suc-
cess. But it was not in this field
of his Reformation; this came from his activities in
reformatory ecclesiastical politics, in which he en-
gaged about the middle of the seventeenth
century, when also his reformatory operations
began. In 1374 he was among the English delegates
at a peace congress at Bruges. It has been the general
opinion that he was given the honorable position
in consequence of his spirited and naturally patriotic
behavior with which in the year 1366 he sought the
interests of his country as against the demands of
the papacy. It seems as though he had already a
distinguished place as a patriot and reformer; and
it suggests the manner in which the question here he came
to his reformatory ideas. There have been many
erroneous ideas as to this, particularly with refer-
ence to Wyclif's relation to earlier reform move-
ments in the Church. Little can be said in favor of
a connection with the Waldenses (q.v.), whose ac-
tivities hardly reached England. (Even if it were
certain that other evangelical parties did not exist in
England before the time of Wyclif, he might easily
have been influenced by continental evangelists
who abounded, whose views were contacted by men
the works of whom were known to the English re-
formers. But it seems incredible that continental
parties, who were nearly proscribed in the various
countries across the channel from England should
not have found their way to a land where the in-
quisition was not at work. Besides, it is highly
probable that the older type of doctrine and prac-
tice represented by the Ir-Scottish Christians of
the pre-Reformation time persisted till the time of Wyclif
and reappeared in Lollardism. A.H.H.) Rather the
root of the Wyclifian reformatory movement must be
traced to his Bible study and especially to the eccle-
siastical-political lawmaking of his time and of those
immediately preceding him. He was well acquainted
with the tendencies of the ecclesiastical politics to
which England owed its honorable position, which
also possessed in the fourteenth century. He had
given study to the proceedings of Edward I. (1272-
1306), England's most popular king, and had not
only attributed to these years of parliamentary
opposition to papal usurpations, but had found a
model there for methods of procedure in matters
connected with the questions of worldly possessions
and the Church. Many instances in his book on
the Church recall the institution of the commonsense
of 1274, the activity of which prepared so much pain
and sorrow for the English clergy. He considered
that the example of Edward I. should be held in
mind by the government of his time; but that with
keener implements and to higher purposes the aim
should be a reformation of the entire ecclesiastical
establishment. And similar was his position with
reference to the emanations induced by the ecclesiastical
politics of Edward III. (1327-76), with which

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be well acquainted, which appear fully reflected in his political tracts. His own tendencies were in complete accord with the laws of Edward I and his grandson of the same name.

The Reformers entrance upon the stage of ecclesiastical politics is usually related to the question of feudal tribute to which England had been rendered liable by John Lackland (1200-16), which had remained unpaid for thirty-three years until Urban V, in 1365, it is said, had monastically demanded it. It is related that the whole country was aroused in one patriotic mass on account of this demand of the pope, and that parliament the next year declared that neither King John nor any other had the right without the agreement to subject England to any foreign power. Should the pope attempt to enforce his claim by arms, he would be met with united resistance. It is further said that Urban recognized the mistake he had made and offered his claim to fall to the ground. However such a patriotic spring there was no talk. The tone of the pope was, in fact, not so threatening, and it was not his intention so to act as to draw England into the maelstrom of politics of western and northern Europe. It was to be expected that sharp words would be heard in England, and this because of the close relations of the papacy with the hereditary foe of England, the French kingdom. It is asserted also that on this occasion Wyclif was prominent, that he served as theological counsel to the government and composed a polemical tract dealing with the tribute, and defended an unnamed monk over against the conduct of the government and parliament. This would place the entrance of Wyclif into politics about 1365-66, that the tract upon which this contention is based, which is known only from an incomplete and incorrect reprint by Lewis, takes its occasion from circumstances which arose a century later. Wyclif's earlier activities in this direction were exercised in the narrower circle at Oxford, and his more important participation began with the peace congress at Bruges. There in 1374 negotiations were carried on between France and England respecting the rights which at the same time commissioners from England dealt with papal delegates respecting dealing away with ecclesiastical possessions. Wyclif was among those who served in those negotiations. It is claimed that his appointment in this case was due to his earlier stand against the demands of the papacy, the claim overlooks the fact that the choice of a harsh opponent of the Avignon system would rather have looked up than have furthered the peace negotiations, and, moreover, that he was designated purely as a theologian, and so considered himself, since a noted Scripture scholar was required alongside of those learned in civil and canon law. There was no necessary hint for a man of Wyclif's type of a pure advocate of state interests. Illustrative of this is the fact that a professor in a like case was John Oretel, a monk, who yet formulated the statement that St. Peter had united in his hands spiritual and temporal power—just the opposite of what Wyclif

taught. In the days of the mission to Bruges this monk still belonged in the circle of friends of Wyclif. It will therefore be seen that the construction hitherto placed on Wyclif's part in this mission was altogether too casual, since he took by no means leading part.

As yet the Reformer could be regarded by papal partisans as trustworthy, for his opposition to the ruling conduct of the Church might have seemed purely theological or ecclesiastical. Testimony to this comes from a later but well-informed source that found it difficult to recognize him as a heretic. The occasion was academic and scholastic. Walden shows the kind of man with whom Wyclif dealt, though very few writings are preserved which exhibit the method. There may be mentioned the talk with the Carmelite monk John Kyringham (Cunningham; cf. *Fasciculi Quartaeva*, p. 3, London, 1858) over theological questions (*sermon Clarus est Augustinus*), or ecclesiastical-political ones (*De distinctione ecclesie*). Wyclif's contact with John Oretel and William Wykeham (or Wykeham) were formerly unknown, as were the earlier ones with his opponent William Walsford. When it is recalled that it was once the task of Oretel to defend the political interests of England against the demands of Avignon, one would more likely see him in agreement with Wyclif than in opposition. But unanimity of sentiment between them was by no means complete. Oretel believed that he could save a sin who held that the temporal power might deprive a priest, even an unguiltless one, of his temporalities. Wyclif regarded such a sin as one who incited the pope to excommunicate laymen when that had deprived sacred clergy of their temporalities, and contradicted the dictum that a man in a condition of sin had no claim upon government. Light upon another opponent of Wyclif has appeared only in recent investigations. This was the monk William Wykeham of St. Albans, where the anti-Wyclifite trend was considerable. Wyclif complained bitterly of this Benedictine and professor of theology at Oxford as the one who dragged into the controversy the gentlemen which had hitherto been confined to the academic arena. But public notice of this was bound to come in any event, since the controversy were related in their fundamental to the opposition which found expression in parliament against the Curia. Wyclif himself narrows (Sermon, iii, 199) how under the deep impression made upon him by his Biblical studies he came to the conclusion that there was a great contrast between what the Church was and what it ought to be, and saw the necessity for reforming it. His reform ideas stress particularly the permissiveness of the temporal rule of the clergy and its incompatibility with the teaching of Christ and his apostles, and they make note of the tendencies which were evident in the measure of the "Good Parliament" (1376-77). A long bill was introduced, with 140 headings, in which were stated the grievances caused by the aggression of the Curia; all reservations and commissions were to

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be done away, the appropriation of money was forbidden, and the foreign collectors were to be removed.

It was in this period that Wyclif came significantly to the fore. He was found among those to whom the thought of the revolutionization of the ecclesiastical properties in England was well known. He had a patron no less than a Declaration than John, duke of Lancaster. He was of his ideas no longer satisfied with his chair as the means of propagating his ideas, and soon after his return from Bruges he began to express them in tracts and larger works—his great work, the *Summa theologiae*, was written in support of them. In the very first book, concerned with the government of God and the ten commandments, he treated the temporal rule of the clergy—in temporal things the king is above the pope, and the collection of annates and indulgences is sinful. But his entrance into the politics of the day was made in his great work, *De civili dominio*. Here were precipitated those ideas by which the good parliament was governed—which involved the renunciation by the Church of temporal dominion. From his formulation the times of the "long bill" appear to have been derived. In this book there were found the strongest contents against the entire Avignon system with its commissions, its exactions, its squandering of charities by saint priests, and the like. To change all this to the business of the State. If the clergy misuse ecclesiastical property, it must be taken away. If the king does not do this, he is remiss in his duty. The work contains eighteen strongly stated theses, the point of which was opposition to the governing methods of the rule of the Church and the straightening out of its temporal possessions. [These are conveniently given in *DWB*, loc. cit. 209-201.] Wyclif had set these ideas forth before his students at Oxford in the autumn and winter of 1376, after he had become involved in controversy with such men as William Walsford, William Wykeham, and others. While he had at first been permitted to have these matters restricted in discussion to the classroom, he soon wanted them proclaimed from the very roofs and would have temporal and spiritual lords take note of them. While the last made earnest appeal upon him and sought to have him put under ecclesiastical censure, he recommended himself to the former by his mighty attacks upon the worldly possessions of the clergy. This period began a stage of unusual Henry's fruitfulness which ended only with his death.

Wyclif was possessed with the great desire to see each of his ideas actualized—the fundamental was that the Church should be poor, as it was in the days of the apostles. He had not yet broken with the methods of the Curia, and from these the duke of Lancaster chose Wyclif's defenders.

8. Conflict of Lancaster chose Wyclif's defenders. The Church, soon, in the explanations which he gave, necessarily gave later, that it was not his purpose to incite temporal lords to confederation of the property of the Church, the real tendencies of the propositions remained unaltered. This was evident as the result of the same doctrine in Bohemia—that land which was richest

in ecclesiastical foundations—where in a very brief time the entire church estate was taken over and a most remarkable revolution brought about in the relations of temporal holdings. Those such views existed as the Curia charged upon him and its condemnation implies, they must have been strongly emphasized. It was altogether concordant with the plan of Lancaster, who had a personality like that of Wyclif on his side. Especially in London the Reformer's views were supported; numerous partisans of the nobility attached themselves to him, and the lower orders gladly heard his sermons. He reached in various churches of the city, and all London rang with his praise. But he found advancement. The first to oppose him were monks of those orders which held possessions, to whom his theories were dangerous. The University of Oxford and the episcopate later came under blame from the Curia, which charged them with so neglecting their duty that the breaking of the evil line into the English shire could be noticed in Rome before it was in England. And yet the bishops were not inactive, as though they would prefer to deal with the case at home. Wyclif was summoned before William Courtenay, bishop of London, on Feb. 13, 1377, in order, as one source incidentally says, "to explain the wonderful things which had streamed forth from his mouth." What the exact charges were is not known as the matter did not go so far as a definite examination. Lancaster, the earl marshal Henry Percy, and a number of other friends accompanied Wyclif, and four bishops from were his advocates, who were whole-hearted in a matter which affected the question of the ideal of poverty. A great crowd gathered at the church, and at the entrance of the party negotiations began to show, especially in a wretched exchange of words between the impetuous bishop and the Reformer's partisans. Lancaster declared that he would humble the pride of the English clergy and their partisans, even if they had sprung from noble parents (Bishop Courtenay was of high birth this father was one of Devonshire)—"doublet hanging at the intent to secularize the possessions of the Church. The assembly broke up and the lords departed with their pride."

The greater part of the English clergy regarded this encounter with great irritation, and attacks upon Wyclif now began with vehemence, which found their echo in the second and third books of his work dealing with civil government. These books every a sharp polemic, which can hardly be a cause of wonder when it is considered that his opponents charged him with blasphemy and scandal.

9. Papal hardly be a cause of wonder when it is considered that his opponents charged him with blasphemy and scandal. Wyclif with blasphemy and scandal, from his performances that he had openly advised the secularization of English church property, and the dominant parties shared with him the conviction that the monks could better be held in check if they were relieved from the care of secular affairs. The bitterness occasioned by this advice will be better understood when it is remembered that at that time the papacy was engaged in its war with the

* A well-known account of the wretched dispute between the bishop and the partisans of Wyclif is given in the *Chronicon Anglie*, the part of which is quoted in *DWB*, loc. cit. 206-207.

Flourens and was in great straits. The demand of the Minorites that the Church should live in poverty as it did in the days of the apostles was not pleasing in such a crisis. It was under these conditions that Gregory XI, who in January, 1377, had gone from Avignon to Rome, sent on May 22 five copies of his bull against Wyclif, dispatching one to the archbishop of Canterbury, and the others to the bishop of London, Edward III, the chancellor, and the university; among the endowments were eighteen thousand marks, which were denounced as erroneous and dangerous to Church and State. The position may well be taken that the reformatory activities of Wyclif began here, since all the great works, especially his *Summa theologie*, stand in a more or less close connection with the condemnation of his eighteen theses, while the entire literary energies of his later years rest upon this foundation. The aim of his opponents which next appears—to make him out a revolutionary in politics—failed in achievement. Indeed the situation in England resulted rather in damage to them; for on June 21, 1377, Edward III died, and his infirm son was a sad contrast to the brilliant days of Crècy and Marston. His successor was Richard II, who was under the influence of Lancaster, the protector of the Reformer. So it resulted that the bull against Wyclif, although dated May 22, 1377, did not become public till Dec. 18. Moreover parliament, which met in October, came into sharp conflict with the Curia. Among the propositions which Wyclif, at the direction of the government, worked out for parliament was one which speaks out with distinctness against the excommunication of England by the Curia. When the contents of his theses became known in England, Wyclif sought to gain the favor of the public. He first had his theses before parliament, and then made them public in a tract. Sharp accompanying them, however, with a view of the explanation, limitations, and here and there with interpretations. After the session of parliament was over, in accordance with papal directions he was called upon to make answer; and in March, 1378, he appeared at the episcopal palace at Lambeth to defend himself. The preliminaries were not yet finished when a noisy mob gathered with the purpose of delivering him; the warden moreover also took up his cause. The bishops, who were of two minds, satisfied themselves by following the Reformer to speak further on the subject in controversy. At Oxford the vice-chancellor, following papal directions, had confined the Reformer for some time in Black Hall, from which Wyclif was released at the threats of his friends; the king after the vice-chancellor was himself confined in the same place because of his indignity to Wyclif. The latter then took up the message according to which one who remained for forty-four days under imprisonment came under the penalties enacted by the State, and wrote his *De sacramento altaris*, in which he demanded that it should be held for the excommunication to apply to the king and his council against the excommunication; in this writing he laid open the entire case and in such a way that it came within the ken of the laity. He wrote his thirty-three conclusions, that

time not merely in Latin but also in English. The masses of the people, a part of the nobility, and his former protector, the duke of Lancaster, rallied to his side. Before any further steps could be taken at Rome in the affair, Gregory XI died (1378). But Wyclif was already engaged upon one of his most important works, that dealing with the truth of Holy Scripture. Indeed, the sharper the strife became, the more did Wyclif have recourse to Scripture as the basis of all Christian doctrinal opinions, and expressly proved that to be the only norm for Christian faith. To do this he took from beneath him was the thankless task of his opponent; it was in order to refute them that he wrote the book in which he showed that Holy Scripture contains all truth and being from God, is the only authority. He did not fail in this book to refer to the conditions under which the condemnation of his eighteen theses was brought about; and the same may be said of his books dealing with the Church, the office of king, and the power of the pope—all completed within the short space of two years (1378-79). Since all the world, he taught, understood by "the Church" the pope and the cardinals (whom one must obey in order to obtain salvation), it is necessary to make clear the distinction between what the Church is and what the common man supposes it to be. The Church is the totality of those who are predestined to blessedness. It includes the Church triumphant in heaven, those who are in purgatory, and the Church militant on earth. No one who is eternally lost has part in it. There is but one universal Church, and outside of it there is no salvation. Its head is Christ. No pope may say that he is the head, for he can not say that he is elect or even a member of the Church. It would be a great mistake to assume that Wyclif's doctrine of the Church—which made so great an impression upon Huss, who adopted it literally and fully—was occasioned by the great schism (1378-1429). In its principles it is older than that doctrine was already embodied in men's minds—his *De civili dominio*. How closely the contents of the book dealing with the Church are connected with the decision of the Council of Pisa (1398) is shown in the *Summa* (1378-1429). In its principles the Royal Church are connected with the decision of Pisa, respecting the eighteen theses appears in every chapter. The attacks upon Gregory XI gave ever more surprising and in places ever stronger. His stand with respect to the ideal of poverty became continually firmer, as well as his position with regard to the temporal rule of the clergy. Closely related to this attitude was his book *De officio regis*, the content of which was foreshadowed in his thirty-three conclusions: One should be instructed with reference to the obligations which lie in regard to the king in order that he may know how the two powers, the royal and the ecclesiastical, may support each other in harmony in the body corporate of the Church. The royal power, Wyclif taught, is connected through the testimony of Holy Scripture and the Fathers. Christ and the apostles mediated tribute to the emperor. The king is the servant of God. Should indeed he who opposes the power of the king, since this is derived immediately from God. For this reason Paul applied to Caesar, and subjects, show all the duty

who held under the king, should pay him desired tribute. To this end temporal power offers protection, justice, and in its earliest times gave account for its employment. The honors which attach to temporal power hark back to the king; those which belong to precedence in the princely office, to the priest. In what does the royal office consist? The king may apply his power without hindrance, his laws are to be in unison with those of God. From God laws derive their authority, including those which royalty has over against the clergy. If one of the clergy neglects his office, he is a traitor to the king who calls him to answer for it. It follows from this that the king has an "evangelical" control. Every one in the service of the Church must have regard to the laws of the State. In confirmation of this fundamental principle the archbishops in England make sworn submission to the king and in view of that revoke their temporalities. This is a relation based upon the law. The king is, moreover, to protect his poor vassals against every damage which might happen to their possessions; in case the clergy through their misuse of the temporalities in this respect cause injury, the king must afford protection. When the king turns over temporalities to the clergy, he places them under his jurisdiction from which later pronouncements of the pope can not release them. If the clergy refuse to obey pronouncements, it must be subjected to obedience to the king. It appears that this book, like those that preceded and followed, had to do with the reform of the Church in head and members, in which the temporal arm was to have an influential part. Especially interesting is the teaching which Wyclif addressed to the king on the protection of his theologians, i. e., the theological faculty, whose duty it is to advise king and people in theological concerns. By this was not meant theology in its modern sense, but rather knowledge of the Bible. Since the laws of the land are to be in agreement with Scripture, knowledge of theology is necessary to the strengthening of the kingdom; it is a consequence of this that the king has theologians in his entourage to stand at his side as he exercises power. The position of these is that of the prophets under the old covenant. It is their duty to explain Scripture according to the rule of reason and in conformity with the witness of the saints; also to proclaim the law of the king and to protect his welfare and that of his kingdom. In all the books and tracts of Wyclif's last six years may be discovered an immense and almost unnumberable mass of attacks upon the papacy and the entire hierarchy of his times. Each successive year they focus more and more, and at the last pope and Antichrist seem to him, practically to be found in his writings passages.

entramment from the papacy; and the third shows him in sharp outline. However, Wyclif reached no valuation of the papacy before the outbreak of the schism different from his later appraisal. If in his last years in his keen tracts he identified the papacy with antichristianity, the dispensability of the papacy was strong in his mind before the schism. (1378-1380) his last appears to contradict his former attitude and to demand an explanation. In fact, Wyclif's influence was never greater than at the moment when pope and antipope sent their ambassadors to England in order to gain recognition for themselves. In the presence of the ambassadors he delivered an opinion before parliament that showed, in an important ecclesiastical political question, viz., the matter of the right of asylum in Westminster abbey, a position that was to the liking of the State. How Wyclif came to be active in his interest of Urban is seen in passages in his latest writings, in which he expressed himself in regard to the papacy in a favorable sense. On the other hand he says explicitly that it is not necessary to go either to Rome or to Avignon in order to seek a decision from the pope. Every place is sufficient for the pontiff, since the true God is everywhere. Our pope is Christ. Here Wyclif has broken with the papacy, though only with it as it exists. If one thoroughly examines the situation, it seems clear that he was an opponent of that papacy which had developed since the disunion of Constantine. He taught that the Church can continue to exist even though it have no visible leader; but so on earth there is no order unless there be a higher unity, there can be no damage when the Church possesses a leader of the right kind. But what qualities must such a leader possess? How does he appear with his pretensions to temporal power? In a word—to make firm the distinction between what the pope should be, in case one is necessary, and the pope as he appeared in Wyclif's day was the purpose of his book on the power of the pope. The Church militant, Wyclif taught, needs a head; but such a head is not the one whom the cardinals choose but one whom God gives the Church. Such a one is of the elect. The elector (finalist) can only make sense one as pope if the choice relates to one who is elect of God! But that is not always the case. It may be that the elector is himself not predestinated and chooses one who is in the same case—a veritable Antichrist. One must regard as a true pope one who in teaching and life most nearly follows Christ and Peter, whose rule is not of this world. These are the teachings and fundamentals of Wyclif before the outbreak of the schism, but they expression became sharper in the later period. The point is that he distinguished the true from the false papacy. Since all signs indicated that Urban VI was a reforming and consequently a "true" pope, the enthusiasm which Wyclif manifested for him is easily understood as it comes to expression in his work on the Church. These views concerning the Church and church government are those which are brought forward also in the last books of his *Summa*, "*De amonia, de apostasia, de schismate*." To be

sure, the battle which had been begun over the issues was lost to sight in the significance attaching to the more vehement one that he waged against the monastic orders when he saw the hopes quenched which had gathered around the "reform popes" and when he was withdrawn from the scene as an ecclesiastical politician and occupied himself tentatively with the question of the reform of the Church.

His teachings concerning the danger attaching to the more vehement one that he waged against the monastic orders when he saw the hopes quenched which had gathered around the "reform popes" and when he was withdrawn from the scene as an ecclesiastical politician and occupied himself tentatively with the question of the reform of the Church.

13. **Attack since 1377** Minorities were laid-off on Roman-ers. If he took the mendicants at that time to be an order worthy of honor, whose seal for poverty he praised to the skies, then appear in the last chapters of his *De civili dominio* traces of a rift. Upon his making the statement that "the use of the orders which hold property is that of them all," the mendicant orders turned against him; and from that time Wyclif began against them a fight which grew sharper all the time even till his death. This battle against the imperialist papacy and its supporters the "sect," as he denominated the orders, finds a large space not only in such of his large later works as the *Trilogus*, *Dialogus*, *Opus consequens*, and in his sermons, but also in a series of sharp tracts and polemical productions in Latin and English (of which those issued in his later years have been collected as "Polematical Writings"). In these he teaches that the Church needs no pope; sufficient for it now is the religion of Christ which sufficed in the first three centuries of its existence. The monastic orders are bodies which have not the least support in the Bible, which injure in every way both Church and State, and must be abolished together with their laudable possessions. Such teaching, particularly as it was brought forward in sermons, had one immediate effect—in London and other cities there was produced a serious rising of the people. The monks were deprived of their alms and were held in accordance with those doctrines to apply themselves to manual labor. These teachings had more important results upon the orders and their possessions in Bohemia, where the instructions of the "Evangelical preachers" were followed and the letter in such a way that the noble foundations and practically the whole of the property of the Church were sacrificed. But the result was not as Wyclif would have had in England—the property fell not to the State but to the hands of the laity.

It involved no longer the mendicant monks alone but took in the entire hierarchy as it was then constituted, the unflinching zeal of Wyclif carrying it along. An element of the constant appears also in Wyclif's doctrine of the *Lord's Supper* (see below).

To his proposition that the Bible ought to be the common possession of Christians and that the fact that it was not was made available for

14. **Relation to the national honor** In the Bible seemed to require this, since there were members of the nobility who possessed the Bible in French. Wyclif set himself to the task. While it is not possible exactly to define the part

which he had in the translation—which was on the basis of the Vulgate—there can be no doubt that the inception was due to his initiative, and that the successful carrying out of the project was due to his leadership. From him comes the translation of the New Testament, which was smoother, clearer, and more readable than the rendering of the Old Testament, which was done by his friend Nicholas Hereford (q.v.). The whole was revised by Wyclif's younger contemporary John Purvey (q.v.) in 1382.

"Thus the mass of the people came into possession of the Bible, but the cry of his opponents may be heard: 'The jewel of the clergy has become the toy of the laity.' As a matter of fact, not merely those who bore a proud name, but members of the middle class possessed it, and in spite of the zeal with which the hierarchy sought after heretical books and aimed to destroy it utterly, and in reality did, in course of time, do away with very numerous copies, there still exist about 100 manuscripts, complete or partial, which contain the translation in its revised form. From this one may easily infer how widely diffused it was in the fifteenth century. For this reason the Wycliffites in England were often designated by their opponents as 'Bible men.' Just as Luther's version had great influence upon the German language, so Wyclif's, by means of its clarity, beauty, and strength, worked mightily upon the English tongue.

Another task to which Wyclif gave himself was preaching and the care of souls himself toiling as a preacher to the people and as his

15. **Actively teacher** Inasmuch as it was his duty as a site to do away with the existing hierarchy on the ground that it had no warrant in Scripture, he put in the place of its members the "poor priests" who lived in poverty, were bound by no vows and had received no formal consecration, and preached the Gospel to the people. These priests as itinerant preachers spread abroad among the people the teachings of Wyclif. Two by two they went barefoot, clad in long dark-red robes and carrying a staff in the hand, their later having symbolic reference to their pastoral calling, and passed from place to place preaching the sovereignty of God. The hall of Geoffrey XI impressed upon them the name of *Lollards* (q.v.), intended as an opprobrious epithet, but it became later a name of honor. Even in his times the "Lollards" had reached well on in England and preached God's law, without which no one could be justified."

In the summer of 1381 Wyclif formulated his doctrine of the *Lord's Supper* in twelve short sermons, and made it duty to advocate it everywhere. Then the English hierarchy proceeded

16. **Anti- against him** The chancellor of the University of Oxford had certain of the *debarment* pronounced heretical. In the auditorium this fact was announced to him, whereupon he declared that neither the chancellor nor any other could change his convictions. He then appeared—not to the pope nor to the ecclesiastical authorities of the land, but—to the king. He published his great confession upon the subject and also a second writing in English in

tended for the common people. His performance grew in keeness, his following ever became greater. His pronouncements were no longer bridled in by the bounds of the classroom, they spread to the masses. "Every second man that you meet," writes a contemporary, "is a Lollard." In the midst of this commotion, which moved onward in victorious fashion, fell the most powerful uprising (1381), called forth by the misery of the suffering masses under episcopal, failure of harvest, and mistakes of government. Although Wyclif disapproved of the revolt, it was laid to his charge. And yet his friend and protector Lancaster was, among the revolutionaries, the most hated of all, and where Wyclif's influence was the greatest, the uprising found the least semblance of support. While in general the aim of the revolt was against the episcopal nobility, this same about because they were of the nobles, not because they were of the Church. No prosecution was directed against Wyclif. His old enemy Courtenay, now archbishop of Canterbury, called (1382) an ecclesiastical assembly of notables at London. During the consultations an earthquake occurred (May 21); the participants were terrified and wished to break up the assembly, but Courtenay declared the earthquake a favorable sign which meant the purification of the earth from erroneous doctrine. Of the twenty-four propositions attributed to Wyclif without mentioning his name, ten were declared heretical and fourteen erroneous. The former had reference to the transformation in the sacrament, the latter to matters of church order and institutions. It was forbidden from that time to hold these opinions or to advance them in sermons or in academic discussions. All persons disseminating this order were to be subject to prosecution. To accomplish this latter end the help of the State was necessary; the upper house, enlightened by the spring, was won over, but the commons rejected the bill. The king, however, had a error. The titulus of the reformatory movement was Oxford, where Wyclif's most active helpers; those were laid under the ban and summoned to meet, and one of them, Nicholas of Hereford, went to Rome to appeal. In similar fashion the poor priests were hindered in their work. Finally the chief blow fell upon himself. On Nov. 18, 1382, a council was opened at Oxford, before which he was summoned; he appeared, though apparently broken in body in consequence of a stroke of paralysis, but nevertheless strong in conviction and unshaken in will. That he remained a a basileus testimony. He still commanded the favor of the court and of the king, to which he addressed a memorial. He was neither excommunicated then, nor deprived of his living.

He returned to Lutterworth, and thence sent out tracts—exceedingly pungent—against the monks and Urban VI, since the latter, on

17. **Last tray to the hopes of Wyclif** had not Dawn turned out to be a reforming or "true" pope, but had evaded his activities in mischievous conflicts. The monks in Flanders called forth the Reformer's biting scorn, while his sermons became yet fuller-voiced and dealt with the

imperfections of the Church. The literary achievements of his last days, such as the *Trilogus*, stand at the peak of the knowledge of his day. His last work, the *Opus consequens*, the last part of which he named in characteristic fashion "Of Antichrist," remained uncompleted. While he was leaving mass in the parish church on Holy Innocent's Day, Dec. 28, 1384, he was again stricken down with apoplexy and died on the last day of the year. His remains found no quiet in the grave, for in his lifetime the great Hussite movement (see Huss, John, Hussite) arose and set the entire West of Europe. The Council of Constance took cognizance of Wyclif as well as of Huss and declared the former (on May 4, 1418) a self-proclaimed heretic and under the ban of the Church. It was decreed that his books be burned and his remains be exhumed. This did not happen till twelve years afterward, when at the command of Martin V. they were dug up, burned, and the ashes cast into the Swift which flows through Lutterworth.

Significant though the work of this man was in the last decade of his life, none of his contemporaries has a complete picture of his person, his

18. **Portrait** His life and his activities. It is most difficult to get to certain of his external appearance. While pictures representing him are of the fourteenth century are strongly typical, and yet it can not be said with certainty that they belong to a definite individual. One must therefore be content with certain unaltered expressions found in the history of the trial by William Thorpe (1407). It appears that Wyclif was spare of body, indeed of wasted appearance, and not strong physically. He was of unshakable walk in life, says Thorpe, and was regarded affectionately by people of rank, who often conversed with him, took down his sayings, and clung to him. "I indeed chose to come closer than to him, the wisest and most blessed of all men whom I have ever found. From his one could learn in truth what the Church of Christ is and how it should be ruled and led." If one rejects this testimony as that of a partisan, one may yet address Henry Knighton, who says of him that in philosophy there was no one of his opponents who was his equal, and in Bohemia, according to John Parsonus, "every one chooses to be the declaration of John Wyclif as though he were the fifth Gospel," while with a certain excessive warmth Huss wished that his soul might be wherever that of Wyclif was found.

One may not say that Wyclif was a comfortable opponent to meet. On this account Thomas Netter of Walden highly esteemed the old Carmelite monk John Kyryngham in that he "so bravely offered himself to the biting speech of the heretic and to words that stung as being without the religion of Christ." But this example of Netter is not well chosen, since the tone of Wyclif toward Kyryngham is that of a bitter combatant rather than one who meets in similar fashion he handled also other opponents. But he is turned upon them his opponents, as for example in his sermons or in his polemical writings and tracts, it is not to be denied that the attacks with a tone that could not be styled friendly.

II. Wyclif's Doctrines: It was long ago remarked that the philosophical-theological system of Wyclif would be understood in its fulness only when his chief Latin works were published, but that upon the basis of those already known the view was un- sound which had long been current to the effect that his system was a revival of the Scholasticism of the thirteenth century. His first tract and greater works of ecclesiastical-political content defended the privilege of the State, and from these sources there developed a strife out of which the next phases, his alone the ultimate purposes, could hardly be determined. One who studies these books in the order of their production with reference to their inner content finds therein a direct development with a strong reformatory ten- dency. This was not originally doctrinal but had to do with the newness of the hierarchical sys- tem; and when it later took up matters of dogma, as in the teaching concerning transubstantiation, the purpose in mind was the disintegration of the powers of the hierarchy and return to the original simplicity of the government of the Church. To the question whether there were in Wyclif's academic writings and disputations (none of them are extant) erro- neous declarations, one may rather answer with a negative than an affirmative, in spite of the state- ment of Netter (*His English Heresy*, 2). For it would have been against the diplomatic practice of the time to have sent to the papal curia at Bruges, in which the Curia had an embassy, a list of particu- lars who had become known as heretics by heretical teaching. One may quite safely assume that the most intimately acquainted with Wyclif's works, Waddington Shirley.

As it is in the light of subsequent events that we see the greatest growth of the language that we have known in the English tongue, than the great scholars that inspired the spirit of the contemporary, next to the deep influence of human nature and the attractive elements of his own character, it was in his vigorous and un- tending address "On his st. of the Franciscan monaster- y."

Wyclif must have earned his great reputation as a philosopher even at an early date, since he was willingly or unwillingly conceded by his scholastic opponents. A contemporary historian—for Henry Knighton may be designated as such—says of him that in philosophy he was reputed second to none, and in scholastic discipline incomparable. If this pronouncement seems hardly justified now that Wyclif's writings are in print, it must be borne in mind that not all his philosophical works are extant, and that Knighton had not so much these in thought as the learned disputations. If Wyclif was in phil- osophy the superior of his contemporaries and if he had not equal in scholastic discipline, he belongs with the series of great scholastic philosophers and theologians in which England in the Middle Ages was so rich—with Alexander of Hales, Roger Bacon, Duns Scotus, William Occam, and Bradwardine.

(qu.v.). There was a period in his life when he de- voted himself exclusively to scholastic philosophy; "when I was still a logician," he used later to say as he looked back upon that period. The first "heresy" which "he cast forth into the world" rests as much upon philosophical as upon theolog- ical grounds. But there will be considered here only how he was related to the study philosophy.

In Paris, the knowledge of whom seems to him through Augustine, he thought he saw traces of a knowledge of the Trinity, and he distinguished the doctrine of ideas as against Aristotle. The latter Wyclif did not highly esteem, and he said once that Democritus, Plato, Aristotle, and

a. Bandi Grosseteste far outstripped Aristotle. Positions in Aristotle he raised the provision for Philosophy, the immortality of the soul, and in his critics the tendency toward the eternal. He was himself a close follower of Augustine, so much so that, as Netter reports, he was called "John of Augustine" by his pupils. In some of his teach- ings, as in De meditatione, the influence of Thomas Aquinas is to be detected. So far as his relations to the philosophers of the Middle Ages are concerned, he held to realism as opposed to the nominalism which was newly advanced by Occam, although in ques- tions that had to do with ecclesiastical politics he stood related to Occam and indeed went beyond him. His views therefore are based upon the con- ception of the reality of the universal, and he em- phasized realism in order to avoid dogmatic difficul- ties. The uni-divine existence in the Trinity is the real universal of the three Persons, and in the Eucha- rist the ever-real presence of Christ justifies the de- termination that the elements are consubstantial with the spatial divinity of the existence. The center of Wyclif's philosophical system is formed by the doc- trine of the prior existence in the thought of God of all things and events. This involves the definition of things and especially their number, so that neither their infinity, infinite extension, nor infinite divis- ibility can be assumed. Space consists of a number of points of space determined from eternity, and time exactly such a number of moments, and the num- ber of these is known only to the divine spirit. Geo- metrical figures consist of arranged series of points, and enlargement or diminution of these figures rests upon the addition or subtraction of points. Because the existence of these points of space as such, that is, as truly indivisible entities, has to be in the fact that the points are one with the bodies that fill them; because, therefore, all possible space is coincident with the physical world (as in Wyclif's system, in general, reality and possibility correspond), there can be no such a vacuum as bounding surface that of such nature impinge, according to Wyclif, upon the contradictory principle as does the concep- tion of a truly continuous transition of one condition into another. Wyclif's doctrine of atoms connects with the denial of intempus as assumed in other systems. From the identity of space and the physical world on the one side, and the circular motion of the heavens on the other, Wyclif deduces the spherical

form of the universe. If the world-structure had edges, the circular movement would be impossible, since the edges could not pass through space which was unobstructed.

It immediately follows that Wyclif's fundamental principle of the preexistence in thought of all real- ity involves the most serious obstacle to freedom of the will; the philosopher could assist himself only by the formula that the free will of Attitude man was something predestinated of toward God. In particular he demanded a Speculation-*gratia* dialectical training as the means of distinguishing the true from the false, and he asserted that light (or the intellect) furnished the knowledge of catholic verities; ignorance of logic was the reason why men misinter- preted Scripture, since men overlooked the distinc- tion—the distinction between idea and appearance. In general, it may be said that Wyclif was not neces- sarily conscious of the distinction between theology and philosophy, but that his sense of reality led him to pass by scholastic questions as if they were empty shells. He left aside philosophical discussions which seemed to him to have no significance for the religious consciousness and those which pertained purely to scholasticism, and found no enjoyment in the hair- splitting of a dogmatic scholastic and in its last re- sults. He held that we ought not to roam around in the realm of mere possibilities: "we concern our- selves with the verities that are, and leave aside the errors which arise from speculation on matters which are not." It is more scholastic to concern oneself with the study of verities than to be busy with fictions which one can prove neither to be pos- sible nor useful to mankind; for vast is the number of solid and useful truths which yet are concealed from man.

Since it was with dealing with ecclesiastical-political questions that Wyclif turned to reformatory activities, naturally the former have a large part in his reformatory writings. It would be a mis- take to suppose, however, that his opposition to the Church was a continuation of that of

4. Doctrine the French under Philip the Fair (1285-89; Scripture, 1314) or of that of the German under Louis the Bavarian (1314-46). While in England legislation which was passed in the time of Edward I., he declared the connection into which his contemporaries brought it under the lead of Occam. Indeed, he distinctly disavows taking his conclusions from Occam, and avers that he draws them from Scripture, and that they were supported by the Doctors of the Church. So that dependence upon earlier scholastic parties in the Church, which he never mentions in his writings (as though he had never derived anything from them), is counterin- dicated, and attention is directed to the true sources in Scripture, to which he added the collection of canons of the Church. [Wyclif would have had nothing to gain and everything to lose by professing indebtedness to "heretical" parties or to opponents of the papacy whose efforts had come to naught. His reference to Scripture and orthodox Fathers as authorities is what might in any case have been expected. So far as his positions are concerned

with those of earlier antagonists of the papacy, it is fair to assume that he was not ignorant of them and was more or less influenced by them. A. H. J. To these last, although in his later years he rejected them especially as being the law of men, he frequently had recourse. But in those last years fully authoritative was the Bible alone, which, according to his own conviction and that of his disciples, was fully sufficient for the government of the world (De sufficientia legis Christi). Out of it he drew his comprehensive avowments in support of his reformatory views—and without in- termitting study and many spiritual conflicts. He tells that when he was yet a beginner he was much con- cerned to comprehend the passage which treated of the activities of the divine Word, until by the grace of God he was enabled to gather the right sense of Scripture, which he then understood. But that was not a light task, for the Word is not to be opened by means of the grammar used by boys; Scripture has its own rules, it contains all verity and has the highest authority; for it is the law of Christ who can not be, and is, therefore, to be placed above all human writings. The law of Christ is that which all men ought to learn, for the faith rests in it alone. Without knowledge of the Bible there can be peace neither in the life of the Church nor in that of society, and outside of it there is no real and abiding good; it contains all that is necessary for the salvation of men, it alone is infallible, infallible above error and falling, and consequently the one authority for the faith. He then is known as a true Christian who as a priest feeds his flock on the Word of God.

These teachings Wyclif promulgated not only in his great work on the truth of Scripture, but also in numerous other greater and lesser writings. For him the Bible was the fundamental source of Chris- tianity which is binding on all men, who are there- fore obligated to know it. From this one may only see how the next step came about, viz., the furnishing of the Bible to the people in their mother tongue. Also not difficult to understand is the honor title of "Doctor evangelicus," which English and Bohemian Wyclifites gave to their master. Of all the reformers who preceded Luther, Wyclif most emphasized the importance of Scripture: "Even though there were a hundred popes and though every mendicant monk were a cardinal," he taught, "they would be entitled to confidence only in so far as they accorded with the Bible." Therefore in this early period it was Wyclif who recognized and formulated the formal principle of the Reformation—the unique au- thority of the Bible for the belief and life of the Christian.

Upon this Biblical foundation was reared the structure of Wyclif's doctrinal teachings. But he did not shake himself clear of scholastic methods.

5. Theol.—the stamp of speculative realism. He says and rejects the view of the idea of the Christology-Godhead as a more general concep- tion, as well as the conception that a personal God is an individual, since both these rest upon a nominalistic basis. The om- nipotence of God is for him not at all unlimited

capacity, so that, e.g. God could lie; it is rather a power that is morally regulated, self-determined, and ordered by its own laws. The realism of Wyclif comes to light with special clarity in his doctrine of God the Son as the Logos, who as the essential Word is the summation of all ideas, that is, of all intelligible realities. Such pronouncements as the following result: "Every creature (thing created) that can know is the word of God in relation to its intelligible being and therefore in relation to its essential being; every being is in fact God himself." Although these and other declarations aim at a monistic doctrine, Wyclif declined to accept pantheism. In this respect he was a follower of Augustine, who in his philosophical discussions was not always able to avoid a pantheistic tinge.

The same tendency is discernible in his anthropology and his doctrine of the freedom of the human will and of sin. He regarded as especially important the affirmation of the freedom of the will, being conscious that the ethical worth of an action is conditioned by this.

6. Will. The complete guarding of the holiness of Duty is an essential aim, and he would not admit at all the imputation of responsibility in God for the existence of evil. He held fast to the conception that in the innermost region of the heart and of the will there is at least a relative autonomy elevated above all compulsion. He also affirmed the view that will is not a positive existence, but rather a non-existence, not an activity but a defect. These views were inspired by Augustine. He did not hesitate to state these ideas in his sermons, but he carefully guarded against the thought that it was permissible to do evil that good might result. In his doctrine of the person of Christ he held to the ecclesiastical view as it was speculatively constructed by Augustine, Anselm of Canterbury, and others. Above all was emphasized the incomparable exaltation of Jesus Christ as the one mediator between God and man, the living medium between man and man's one Ruler; and that he expressed in manifold methods and with many illustrations, as: "Christ is the Father of all saints, the one Fountain of salvation." The saints, he taught, attained their dignity through the imitation of Christ. With respect to the friends of the saints and their cult the "Evangelical Doctor" affirmed that they could be of service only so far as the soul could be through them indelivered with the love of Christ. In that Wyclif clearly and consistently established the truth that salvation was through Christ alone, and with this as a fundamental, he showed himself a real precursor of the Reformation. How far he dealt with the other side of the doctrine of the human-scholastic doctrine of the merits of the saints may on the other side be recognized from the statement on the subject of the merit of works and his declaration for the truth of the free grace of God in Christ. He stressed the fact that the merit of faith is a gift of God which comes by grace to man. And with this corresponded his ethics, in which he placed himself as the root of all virtues, while the germ of Christian virtue is love to God and one's neighbor. Yet he did not possess the Biblical and

really Evangelical idea of faith; he still adhered to the scholastic conception according to which faith becomes what it should be only through love, i.e., he ascribed justification in the presence of God to justification and good works, and did not deny all merit to the latter. Justification through faith alone was not within his view.

His conception of the Church, as shown above, was different from that usual in his day; it was not the congregation of the bishops of Rome of the God that formed the Church. Not Church, prelates and priests as such, but all those members of Christ belong to that Church. Like Augustine, he made a distinction between the "true" and the "pretended" or "mixed" body of Christ—unconverted hypocritical brethren in it but not of the Church, i.e., they do not belong to it. Of no man, not even the pope, can one be sure that he is a member of the Church, one can not recognize him as such, except by his ethical fruits. So he applied the ethical measure, and by this he reached his conclusion with respect to the claims of Urban VI and Gregory XI, to be true pope. His entire teaching respecting a true and a false pope, a true and a false priesthood, rests upon this principle. Just as the powers of the apostles were equal, so many in the present no pope struggle to himself the rule of the Church; if Peter possessed any prerogative above the others, it did not relate to jurisdictional powers but to his greater humility. The Church of his own day, he thought, needed no other ministry or priesthood than that of the primitive Church. He would, therefore, make no distinction between priest and bishop; every "diacon" may assume the office of priest, even though he have no episcopal ordination—he is a real priest made of God. His most serviceable work is the preaching of the Gospel, more precious than the distribution of the sacrament, and among all works charity is the noblest, best, and most desired. With this all the blessings and consecrations of man and beast, of palm and mantle, of salt and of other things, which have no relation to faith and are to be rejected, annul the working of relics, the cult of the dead, pilgrimages, and worship of images do not compare. For the preacher nothing is more worth while than preaching; the only question is, what shall he preach to the people? Certainly not those consolatory and tragical, those apocryphal events and trifles, with which the preachers tickle the ears of their congregations in order that their sermons may be made to ring with money after the sermon; but rather preach the Gospel truth. And this is to be done in a way that fits the capacity of the hearer. The object of the sermon is to induce the salvation of Christ: "because to-day the Word of God is not heard, spiritual death becometh of all." Consequently this is to be brought to renewed life, and in his two languages—Latin for the learned and the common speech for the rest of the people. Hence in his Latin sermons Wyclif addressed himself to the learned priest, and those who were candidates for priesthood. His earlier sermons which he preached while he was teaching, those out of his ear-

the Oxford period, into the reformatory note which rings out in the others; these latter found an echo louder in Bohemia than in England, because in many circles they were regarded as the product of Huss. Simpler in form and content are his English sermons, but they do not lack the pointed turn of address and the warm feeling which stimulates the hearer. Many of his single teachings, such as that on purgatory, did not reach so adequate formulation.

His teaching on the sacraments occupies much space in his writings. If the sacrament is simply the symbol of a holy object, an invisible grace, then even an insufficient number to express the sacraments, since of such Eucharistic signs there are many. For example, preaching God's Word is as much a sacrament as any one of the seven which bear that name. While according to this text the number seven is too small, it is too large if the Biblical basis of their collation be the norm. For the Lord's Supper the Scripture testimony is the strongest; for Extreme Unction (v.i.) the weakest. Among the sacraments the former, rightly administered, has saving power; but there is a further condition for the operation of grace in the sacrament which lies in the recipient's attitude and the posture of the soul of the recipient. The operation of salvation does not depend upon the ethical condition of the priest who administers the sacrament—teaching contrary to this is not to be discovered in the writings of Wyclif. Upon the Lord's Supper Wyclif spent much thought as the one which was of all the holiest and most worthy. But he fought his hardest against the Roman-scholastic doctrine of its transformation. The usual opinion has been that Wyclif made his first attack upon transubstantiation in 1381, but the date must be carried back to 1279, while the basis of his teaching is to be found in his earlier writings and formulations. It was, however, in 1381 that he first cast aside in sermons and, in polemical tracts and philosophical treatises, and finally in a comprehensive work, the ecclesiastical teaching that after the consecration the bread and the wine are changed into Christ's body and blood in such a way that only the appearance (the accidents but not the content) of bread and wine remained. The sacrament of the altar is rather natural bread and wine, but sacramentally it is body and blood. After the consecration the host remains bread and substantial bread, but consecratorily in a figurative and sacramental sense it is the body of Christ which believers receive spiritually. Wyclif attempted to make this clear by the use of illustrations. Just as there is a double vision, the physical and the spiritual, so there is a double eating. Hence in the sacrament we do not see with the physical eye the body of the Lord, but by faith as in a mirror and by parallelism; similarly, as an image is completely every point of a mirror, so is it with the body of the Lord in the consecrated host—we do not touch or grasp it, we do not manipulate it, we, in general, do we take it corporally, but spiritually and completely intact. When Wyclif entered upon his campaign against what he called the "novel" doctrine of transubstantiation, it was his express por-

pose to oppose those "heathenish" views according to which every priest was in a position to "create" the body of Christ, a thought which seemed to him heinous in that there was sacrificed to the priest the transcendent power by which a creature gave existence to his creature. Moreover, God was humiliated when man asserted that the Eternal would daily be created, while that holy thing the sacrament itself, was by this means desecrated. After Wyclif had once broken away from the doctrine of the Church on transubstantiation, he handled the subject with unwavering soul in his philosophical and popular works, in his greater predilection, his small tracts, and especially in his sermons.

Similarly in the case of other sacraments, so far as he did not reject them outright, he did not cease to oppose the arrogant power of the priesthood in whose hands the administration of those sacraments lay. He

8. The Sacraments hold that distinction must be made in baptism among the external symbols—there is a baptism with water and one with the power of God; or he distinguished a threshold baptism—by water, by blood (that of the holy martyrs), and by the Spirit, the last alone is unconditionally necessary to salvation, the first are to repeat the precedent signs, the necessary antecedents. Baptism by water is not to be suspended, however, for children who receive it are also baptized with the Spirit, since they receive the baptism of grace. Confirmation, according to Wyclif, has no foundation in the Bible; it is an arrogation of the bishops to assume that they have the gift of imparting the Holy Ghost. In it they seek an unwarranted increase of their power, without which they cannot be Church can not exist. Similarly, consecration of the priests had as little basis in Scripture. He rejected the teaching that the priests received authority from the laying on of hands by the bishop appropriately to perform the offices of the Church, and that the bishop imparted to the priest the Holy Ghost and impressed upon his soul an indelible quality, as well as the assertion that "as by baptism the believer is distinguished from the unbeliever, so by ordination the priest is distinguished from the layman." The apostolic Church had only two grades of clergy, priests and deacons; bishops and priests were the same. There is no priesthood mediating between God and man, no qualification for office dependent upon ordination by a bishop, and no indelible characteristic imparted by priestly ordination. Since Wyclif recognized only a simple priesthood, all episcopal privileges went by the board; the entire hierarchical gradation into orders from pope down to the lowest grades of the first tonsure he called the invention of an imperial papacy. Once more, for extreme unction no Scriptural basis could be found. The sacrament of confession, too, was one introduced since the time of Innocent III (1198-1216), for the sake of gain, supplanting confession to God and that of the apostolic Church in the presence of the congregation. The pronouncement of absolution is an sacramentum upon the divine power; and there is a little justification for the imposition of penance, since the priest can not

know its relation to sin, and for sacramentalism. Marriage Wyclif regarded as a sacrament, for it is a divine institution and demands divine sanction. Every hindrance to it is not prescribed by Scripture but would permit divorce when urgent reasons demanded it. He did not favor ostentatious nuptial ceremonies, but rather those that belittled the character of the institution.

The basis of the reforms of the Church advocated by Wyclif rested upon the fact that he designated the Bible as the one authority for believers, and so teaching, traditions, bulls, symbols, and censures go by the board so far as they do not rest on Scripture. He mercifully distinguished Church and State, and relegated the former to control purely in the spiritual realm; upon that principle he abolished the rights of inflicting penalties and granting immunities, temporal offices and positions, temporal power and possessions, as held by the Church. Inasmuch as he would go back to the apostolic Church for church polity, the fall of the hierarchy and abolition of innovations were involved. In worship the chief element was the preaching of the Gospel.

The reformer lived and died in the hope that church reform was something that was soon to be realized, "for the truth of the Gospel is not hidden, but manifest, and the light of the truth is not extinguished, but obscured in silence, Wyclif, but can not be entirely done away."

In fact, in the period immediately succeeding the death of the reformer, Wyclifism made significant progress in England; under the leadership of such men as Nicholas of Hereford, John Aston, and John Purvey it penetrated all ranks of society, and eleven years after Wyclif's death claimed the cooperation of parliament (1380) in its reforms. But after Thomas Arundel (1374) became archbishop of Canterbury, and particularly after the change in dynasty and the House of Lancaster occupied the throne (1399), Church and State united to extirpate Wyclifism. In the earliest years of the new dynasty there issued the notorious statute, *De heretico comburendo*, which made it a duty to surrender heretical writings and sacrificed public heresy to the flames. This was the first English statute that made heresy a capital offense. In spite of the union of the forces of Church and State, it was a difficult task to reestablish the unity of the faith against the Lollards in England. The adoption of severe measures in England was doubtless stimulated by the transformation of state affairs in Bohemia within the short space of two decades. The measures which were especially pressed were those against the itinerant preachers, then against the University of Oxford, where the Wyclifite traditions remained in strength; in 1408 there issued the "constitution," the severest articles of which forbade the translation of Biblical texts and books into English; finally, the attack was directed against the advocates of Wyclifism among the nobility, whose most prominent representative was Sir John Oldcastle (q.v.), martyred by burning in 1417. Some of the English followers of Wyclif sought a new home in Bohemia, the most prominent of whom was Peter Payne (q.v.). In general, Wyclifism survived the period of persecution, and in the sixteenth century

put forth new branches which finally met and coalesced with the reform movement which originated in Germany (see Lollards).

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In English Bible, the name of the first of the English Bibles, 1534. ... WYLLIE, JAMES ALLEN: Free Church of Scotland, b. at Kirkcaldy (15 m. n. of Dundee), Scot- land, Aug. 9, 1838; d. at Edinburgh May 1, 1909. ... WYTTENBACH, vitz-en-bach, TIOHAK: For- merly and teacher of Zwilling; b. at Biel (90 m. n.w. of Zurich), Switzerland, 1872; d. there 1928. ... XAVIERIAN BROTHERS: A Roman Catholic teaching congregation, established at Bruges, Bel- gium, in 1839 by Theodor Jakob Ryken (1797-1871), who was at first interested in the conversion of the American Indians, and visited America for that purpose, but who later turned his attention to the religious education of youth. In 1838, be- lieving that Europe already had an excess of teaching orders, he went to St. Louis and laid his plans before the bishop of Missouri. ...

(1881); and *Disruption Writings, a Memorial of 1842: With an Historical Sketch of the Free Church of Scotland from 1842*. . . (New ed., Edinburgh, 1881). WYTTENBACH, vitz-en-bach, TIOHAK: For- merly and teacher of Zwilling; b. at Biel (90 m. n.w. of Zurich), Switzerland, 1872; d. there 1928. He studied at Tübingen, 1896-1904, earned Summa cum Laude and Christian Science (1903) being among his teachers; went to Basel in 1905, where he lectured on the "Sentences" and also on the Bible, being heard by Zwingli and Leo Jod (op.v.), both of whom were influenced by him and acknowledged their indebtedness. The former says that Wytten- bach won him to the Church, the latter that Wytten- bach was him for theology and the Bible. In 1907 Wyttenbach was called to the pastorate at Biel, but his office there did not prevent him from ob- taining his baccalaureate and doctor's degree at Basel in 1910 and 1911 respectively. In 1915 he was called by the council to Bern, but in 1919 laid down his position of pastor and in 1920 his casuality at Bern and devoted himself to his duties as Biel in several cases defending successfully the rights of his church against assault. His penmanship against the abuse of indulgences and the mass, and married in 1924; this was the beginning of the information in Biel. His step caused a division of sentiment, especially as seven other priests followed his exam- ple. He was deprived of his charge, but continued to preach, in spite of the fact that the council re- moved him and that the decision was made in favor of the unimpaired teaching of the Word. The coun- cil attempted in vain to secure his restoration to his benefice, but finally obtained for him in 1929 the payment of his life of twelve gulden yearly, and if he should die before the end of twelve years, the pay- ment of his sum to his heirs during that period. During the course of that year he died. The only writings left by him were some letters, preserved for the most part in the archives of Biel, and these prove him to have been an intrepid man of strong convictions, a sturdy champion of truth and right. ...

XAVIERIAN BROTHERS: A Roman Catholic teaching congregation, established at Bruges, Bel- gium, in 1839 by Theodor Jakob Ryken (1797-1871), who was at first interested in the conversion of the American Indians, and visited America for that purpose, but who later turned his attention to the religious education of youth. In 1838, be- lieving that Europe already had an excess of teaching orders, he went to St. Louis and laid his plans before the bishop of Missouri. These plans were approved, and the favor of the bishop of Bruges, in whose diocese the mother house of the congregation was to be established, was also re- ceived, while the benediction of the pope quickly followed. The constitution and rules were now drawn up, and on the feast of St. Francis Xavier (Dec. 3), 1843, Ryken was invested with the reli- gious habit under the name of the fathers of the new congregation, the final vows of poverty, celibacy, and obedience being taken by the founder and his associates in 1846. This was immedi- ately established in Bruges, which has since devel- oped into St. Xavier's College, and in 1848 the congregation was planted in England. ...

XAVIER, FRANCIS. See FRANCIS XAVIER, SAINT. XERXIA, See PALLADIUS. XEROPOLIA. See MONTANA, MONTANISM, 1. XIMENES, of "new" (JIMENEZ), DE CISNE- ROS, FRAZCO (GONZALEZ): Spanish medi- cal and inquisitor; b. at Tudriguana (28 m. n. of Madrid) in 1468; d. at Bos (30 m. n. of Madrid) Nov. 8, 1517. His life fell in a period of supreme importance for Spain. The little kingdom was united; the Moors were finally over- come or driven out; America was dis- covered, and the royal power received great strength. The Roman Catholic Church, which was in closest union with Spanish nationality, shared in these advantages to an ex- traordinary degree. In the history of this period Ximenes had great part, and helped to create the new Spain which was distinguished by ecclesiastical and po- litical absolutism; and this he did in no spirit of self-seeking, but as a patriot and loyal son of the Church, doing his duty as he saw it. His family was not the famous Cisneros, but of lower, though noble dignity, receiving its name from the city where its members had earlier lived. His father was a royal collector of contributions for the war against the Moors. He himself, known as Gonxalve before he took the doctor name of Francisco, received his schooling at Alcala and Salamanca, taking the bachelor degree in both branches of law in 1508. During the next six years he was in Rome engaged in law; the death of his father caused his return to Spain. There he was soon called by Mendoza, bishop of Sigüenza, to act as vicar of the diocese, where his administration was a shining success. Against the wishes of his friends he determined to enter as a novice the Franciscan order in the monas- tery of the Observantists at Toledo. Here, too, his

fame grew as preacher and confessor. Again he left was promised to be new fame, and retired as a solit- ary to a hut which he built, remaining there three years in prayer and leading the life of an anchorite. His superior directed him to enter a cloister in Sal- pedia, where in short time he was made guardian. A new direction was given to the life of Ximenes in 1497, when he was chosen confessor to the queen. This carried with it a large influence, since Isabella was wont to consult her confessor on matters both of Church and State. Mendoza, who had become cardinal and archbishop of Toledo, persuaded Ximenes to accept, but the former, Archbishop imposed the condition that he be bishop. He should remain in his order and in the former, and monastery when actual duty did not prevent him; and he was actually chosen provincial for Castile two years later. This gave him opportunity to correct the lax prac- tices which prevailed in the institutions, and through the queen he obtained a bull which gave him un- limited power for effecting reform. In 1495 the death of Mendoza left the archbishopric vacant, and the appointment was in the hands of Isabella. The king desired the position for his natural son, but the queen appointed Ximenes. The place was the highest, ecclesiastically, in Spain, with an in- come income. But Ximenes was loath to accept, and did so only under express command of the pope. No change was made in his manner of living, while the income was applied to deeds of public and private philanthropy; it required a brief from the pope to have him conduct his household more in ac- cordance with his position. His first move was to reform the secular clergy, and in so doing he aroused in- tense opposition, which with the queen's help he broke down. Canon Albornoz, whom his colleagues had sent to Rome to lodge complaints against Ximenes before the pope, was seized as he departed at Oria and brought back to Spain to suffer im- prisonment for twenty-two months. In the reform of the orders, especially his own, he met opposition and caused the withdrawal of over 1,000 monks, who left in order to avoid the new rules. The pope withdrew a hostile bull, and had his munio work with Ximenes. The archbishop was equally bent on the conversion of the Moors. This, too, was the purpose of Fray Fernando de Talavera, who had be- come archbishop of Granada. But the stipulation of 1401 contained a stipulation for freedom in religion; hence Talavera had worked for the conversion of the Moors in friendly methods, instead of the usual forcible methods, and had his clergy do the same. He issued an Arabic lesson, instruction book, catechism, and selections from the Gospel; and these measures were effectual in bringing many over. But there were fanatics who thought these measures too mild, and among them was Ximenes, who assembled the Arabic scholars and set before them Christian doctrine in impressive form. He also flattered the Arabic love of dress, and presented the people with sherry, almond, and many were thus won, so that he is said to have baptiz- ed 3,000 in one day. But the opposition of the Moors was aroused, upon which Ximenes used new measures. The learned Zepi he so tortured that

XAVIER, FRANCIS. THE NEW SCHAFF-HERZOG 468

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the latter pretended to accept Christianity at the direction of Allan, and a mass of new conversions resulted. He collected large numbers of Arabic works and had them burned in a city square. Finally, choice was offered the Moors either to accept Christianity or to submit to banishment. In sheer love of home many accepted baptism.

As chancellor of Castile, his activity was characterized by philanthropy. Oppression of the poor and malfeasance in office he attempted to eradicate, and created a new era in that province. Through the death of the queen in 1504 he lost his supreme protector, yet the veneration in which he was held by the people held him bolded him to call and limit the power to laws which resulted in his four: indeed, he was able to create in Ferdinand a new protector.

After Isabella's death Ferdinand sought to have his daughter Johanna recognized as queen of Castile. Political complications arose, and in these Ximenes stood as mediator, winning Ferdinand's favor so that the latter secured for the archbishop the cardinal's hat and made him Inquisitor-general of Spain. The next project which occupied Ximenes was the new University of Alcala de Henares (the old Complutum). He had already chosen the site and laid the foundation stone (1498, 1500), and by 1498 the structures, including a hospital, were completed. There were forty-two chairs: six for theology proper, six for ecclesiastical law, four for medicine, one for anatomy, one for surgery, eight for philosophy, one for moral philosophy, one for mathematics, four for Greek and Hebrew, four for rhetoric, and six for "grammar." Rich scholarships were provided, especially in theology. Soon there were 7,000 students. Related to this was Ximenes' plan for the Complutensian Polyglot (see BARRAS, FUGAZO, 1), and he paroled the week among scholars, including a Greek and a Jew among the workers. The work was completed in 1517. [It was not published till 1823.] The greater praise is due the cardinal for this accomplishment as he was himself not distinguished for scholarship, yet saw the worth of such a piece of work.

Among the projects which Ximenes had at heart was the removal of the crusades in service for the Church and the kingdom. But he turned this desire in a practical direction, against the Moors of Africa who by piratical raids on the southern coast of Spain were making reprisals for their As Soldier experiences in Spain. Since Ferdinand had not funds available, Ximenes

As Soldier experiences in Spain. Since Ferdinand had not funds available, Ximenes Inquisitor, equipped from his own income a force and personally led it to the conquest of Oran, thus breaking up the rest of pirates. Another of the noted activities of this prelate-statesman was as grand inquisitor of Castile. But he is not to be held responsible for the introduction of the office into Spain, since he came to court twelve years after this took place. When he assumed the office, he provided for instruction of the converts, Jews and Moors, so that they might avoid falling under suspicion of apostasy; he also limited the powers of the lower officials of the inquisition in order to prevent promotion, and diminished unworthy occupants of office. He took under his pro-

tection some who under the rules of the inquisition would have been prosecuted, though unjustly, as in the case of Elia Antonio de Nierola (cf. H. C. Lea, *Inquisition of Spain*, iv: 429, New York, 1907). On the other hand, he strenuously opposed the publication of names of informers and betrayers of the apostates, even in writing, when to Charles, during his minority, there was offered an immense sum provided the names and names of witnesses were made known. Ximenes showed that the lives of the informers could not, under such conditions, be made safe, and that information would consequently cease. While deliberate efforts have been made to minimize the effects, in actual slaughter, of the workings of the inquisition, the number of victims was undoubtedly great, and under Ximenes it was introduced into Oran, the Canary Isles, and America. Throughout all this, the aim of Ximenes was to exalt the power of the Church. Although he could not attend the Lateran Council, he supported the pope by his letters and published the results of the deliberations in his diocese even before the conclusion of the council. He changed the conditions of entrance into the priesthood, submitting for five years' training in philosophy a part of the course in theology. He supported Leo's plan to improve the Julian calendar; but when the indulgence was offered by the pope for the purpose of obtaining funds for building St. Peter's, and was published in Spain, Ximenes spoke openly against it.

The highest pinnacle of Ximenes' greatness came through his appointment by Ferdinand as regent for Castile during the minority and absence of Charles after Ferdinand's death. Though eighty years of age, he took up his task with Last Years, youthful energy and great wisdom.

With foresight he had Charles' younger brother Ferdinand kept under his eye so that the latter might not be led by a court party to make pretensions upon the regency. Diet Herten of Utrecht claimed to have a document of Ferdinand's appointing him regent, and when this was submitted to Charles, the latter supported Ximenes against the court party. Yet Charles proved ungrateful to Ximenes for the many ways in which the latter had paved the way to his accession, sought to limit the powers of Ximenes, and finally wrote an unworthy letter, though it is asserted that it was kept from him by those who knew how dependent he had already become. His last years were not saved from sadness by the conduct of those whom he had most benefited.

(S. BROWN.)

Biography.—The chief source for the life of Ximenes is the work of Alvaro Gomez de Castro, professor of classical literature in Salamanca, Toledo, and Alcalá. The chief source is *Historia de Ximenes*, Alcalá, 1698; translated in *Forum Hispanicum scriptores selecti*, Frankfurt, 1811, and in A. Schott, *Historia Christiana*, vol. 1, Frankfurt, 1820. As source references may be made to Gomez de Castro, Madrid, 1874, and Castro, *Historia de Ximenes*, 2 vols., 2d. ed., 1874-75. The best life for general purposes is C. J. Hefele, *Die Geschichte des Papsttums*, vol. 1, Freiburg, 1895. See also *Historia de Ximenes*, 1848, Eng. transl., *Life of Cardinal Ximenes*, London, 1905. See also *Historia de Ximenes*, Paris, 1861; H. B. Smith, *Life of Cardinal Ximenes*, London, 1913; R. A. Dabham, *Life*

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YORKER BRETHER. See RIVERA BRETHER.

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...the first of Tishri. Whether a New Year beginning on that date first began to be observed by the Jews in Persian times or originated under Seleucid is not determined, though the later date is the more probable. The seasons among the Jews were two, summer and winter, the dry, hot season and the cool and wet one. A hard and fast division is not made, since sometimes the late rains of spring were reckoned to the summer. (W. Lorré.)

BRACONNOR. See the work of John and William Bracconor, *besides the work of John and William Bracconor, the Indian's Companion*, 1835. A. Bracconor, *the Indian's Companion*, 1837. H. G. G. *History of the Jews*, 114, London, 1831; *Dillmann in the Monist*, 1831, p. 145; *Bracconor, Geschichte*, I. 745-76; *Die Juden*, I. 2, 26-28; also see these cited. *See* 745-76; 2, 26-28.

YEATMAN-BIGGS, HUYSEE WOLCOTT: Church of England, bishop of Worcester, b. at Stanton House (18 m. n.e. of Dorchester), Dorset, Feb. 2, 1845. He was educated at Emmanuel College, Cambridge (B. A., 1863), and was ordered deacon in 1869 and ordained priest in 1870; vicar of Neberbury, Dorset (1877-79), and of St. Bartholomew's, Weymouth (1879-81); chaplain to the bishop of Salisbury (1875-85), examining chaplain to the bishop of Winchester (1890-91); prior at the consecration for the diocese of Rochester (1891-1905); honorary canon of Rochester (1894-1905); warden of St. Saviour's, Southwark (1894-1905), and vicar in 1898 and as vicar at Cambridge in 1905. In 1891 he was consecrated bishop suffragan of Southwark (diocese of Rochester), and in 1904 was translated to his present see of Worcester. In theology he holds the English Catholic Church as defined by the Book of Common Prayer to be the Apostolic Church in this land.

YEOMAS, EDWARD DORR: American Presbyterian; b. at North Adams, Mass., Sept. 27, 1829; d. at Orangeton, N. J., Aug. 29, 1868. He studied at Andover College, Pa.; continued academic and theological studies under his father's direction until his entrance in 1847; was stated supply at New Columbia, Pa., 1848-54; pastor at Waterloo, Pa., 1854-58; at Trenton, N. J., until 1863; at Trenton, N. J., until 1867 when he was installed over the Central Church, Orangeton, N. J., and was pastor there at his death. He was the author of the translation of Dr. Richard's *History of the Apostolic Church* (New York, 1852) and the first two volumes of his *History of the Christian Church* (1851-67), all written originally in German. He also prepared a book of worship and a collection of hymns.

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in 1778 became chaplain to the king; and rector of Welwyn, Hertfordshire, 1780. He was the author of the once widely read *Night Thoughts*, and his name often compared favorably with those of Pope. His Works appeared 6 vols., London, 1745.

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YOUNG PEOPLE'S SOCIETIES.

I. Baptist Young People's Union of America. II. Methodist of Andrew and Philip. III. Methodist of St. Andrew. IV. Daughters of the King. V. Episcopal Young People's Society. VI. Episcopal Young People's Society. VII. Episcopal Young People's Society. VIII. Episcopal Young People's Society. IX. Young Men's Christian Association. X. Young Men's Christian Association. XI. Young Men's Christian Association. XII. Young Men's Christian Association. XIII. Young Men's Christian Association. XIV. Young Men's Christian Association. XV. Young Men's Christian Association. XVI. Young Men's Christian Association. XVII. Young Men's Christian Association. XVIII. Young Men's Christian Association. XIX. Young Men's Christian Association. XX. Young Men's Christian Association. XXI. Young Men's Christian Association. XXII. Young Men's Christian Association. XXIII. Young Men's Christian Association. XXIV. Young Men's Christian Association. XXV. Young Men's Christian Association. XXVI. Young Men's Christian Association. XXVII. Young Men's Christian Association. XXVIII. Young Men's Christian Association. XXIX. Young Men's Christian Association. XXX. Young Men's Christian Association.

I. Baptist Young People's Union of America: A fraternal organization of young people's societies in Baptist churches, which does not insist upon any one particular constitution or uniformity of name in the local organizations. It was organized in Chicago, Ill., in July, 1891, and was incorporated under the laws of Illinois in September of the same

Baptist churches where no young people's society exists. The union maintains international headquarters in Chicago, Ill., and holds its meetings annually, in such places as may be decided upon from year to year. In what is known as the International Convention of the Baptist Young People's Union of America. The object of the union is declared to be: "The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their cultivation in Scriptural knowledge; their instruction in Baptist doctrine and history; and their enlightenment in missionary activity through existing denominational organizations." For the accomplishment of these ends the union, immediately after its organization, inaugurated a scheme of studies which are known as the Christian Culture Courses. These are three in number and are as follows: the Bible Readers' Course, a system of daily devotional Bible readings which goes through the Bible every four years; the Sacred Literature Course, a four-year course of study in church history and Christian doctrine; and the Conquest Missionary Course, a comprehensive and correlated system of missionary study, including all departments of missionary activity in which the denomination is engaged. To meet the increasing needs of the union these courses have been extended into the Junior and Advanced Departments, so that now the Baptist Young People's Union of America is carrying forward nine courses of study in all.

The Junior Union, with the same object as the senior society, was called into existence to serve those of younger age, and it is supposed to include of those between twelve and sixteen years old. The Advanced Department is for those who, having completed the regular course, wish to pursue further study in any of the same lines. The courses of study in the Junior and Senior Departments are followed by annual examinations, and diplomas are issued to successful students. While only a small proportion of those taking the studies undergo examination, it is conservatively estimated that not less than 1,000,000 young people have taken one or more of these courses during the past sixteen years.

In the first years of the movement the enthusiasm was phenomenal and though the interest is not now so vigorous, it is far more satisfactory and significant. The most recent statistics would indicate that there are 600,000 persons connected with the societies of the Union in the United States and Canada.

The organs of the movement are two, *Service*, a monthly illustrated magazine which is the successor of *The Baptist Union*, the original organ; and *Our Juniors*, a monthly sixteen-page paper devoted to the interests of the Junior work. These organs carry the rest of the study work and general information of the movement, and are now published by the American Baptist Publication Society in Philadelphia, the denominational publishing-house.

The Rev. E. T. Mullins (q.v.), of Louisville, Ky., is president of the union, and the Rev. George T. Webb is the general secretary.

OSCAR T. WARR

III. Brotherhood of St. Andrew. See PROTESTANT EPISCOPALIAN, II, § 6.

IV. Daughters of the King. An order of women in the Protestant Episcopal Church, having as its object the spread of Christ's kingdom among women and the strengthening of parish life. It had its origin in the senior Bible class for women in the Church of the Holy Sepulcher, New York City, which had chosen as its class name "Daughters of the King." The teacher of the class, Mrs. M. J. Franklin, who also became the founder of the order, called a meeting on Easter Eve, 1883, and the pastor's consent for the formation of an association being obtained, a committee was appointed to select a badge and a motto for the order. The badge chosen was a Greek cross fleury of silver, charged on the horizontal with the words *Magnanimus crucis animo*, which became the motto of the order, and at the base of the perpendicular were the initials of the watchword, P. H. S. ("For His Sake"). It was neither intended nor expected that the order would in any way supersede the old-established aid societies, women's aids, or other parochial activities, since it was organized as a semi-religious order, standing for the radicalization of the confirmation vow. Only communicants of the Episcopal Church are eligible to membership. They are admitted with a solemn service before the altar, invested with the cross—the emblem of their faith—and pledged by a vow to pray and serve.

The order works through parochial chapters, and has a central council, composed of fifteen members elected at the triennial convention; these members themselves meeting twice annually. Local societies have been formed in nearly every diocese in the United States, and the order is also well established in Canada, England, China, Haiti, the Danish West Indies, Honolulu, and Australia. The order is distinctly churchly in character, loyal to the pastor of the parish, and intended to give the best expression to the Christian life. Its aim is quality rather than quantity. There are at present nearly 800 chapters and about 15,000 members on the roll of the order. It respects a Daughter in the foreign field, and its office is in the Church Mission House, New York City. The official organ of the order, *The Royal Cross*, has been issued since 1891, and serves as a medium for the free exchange of views and as a record of chapter work for the spread of Christ's kingdom among women.

ROSA D. BURTON

V. Epworth League. The name given to the independent, though closely allied, official organizations for young people in the leading Methodist denominations of America. The Epworth League in the Methodist Episcopal Church is the outgrowth of organized work for young people within the denomination, and as far as can now be determined, the movement began in Philadelphia prior to 1872 in the Fifty-first Street Methodist Episcopal Church, of which the Rev. T. B. Neely was a layman, was then pastor. It spread among the churches of the city, and a union was organized. The general conference at Brooklyn in 1872 was memorialized but took no action; the general conference of 1876 gave official recognition. As the new movement did not

fully meet the demand, other organizations sprang up, and some of them became bodies of importance.

Because of the manifest advantages of a. **Organ.** ecclesiastical, representatives of the and five principal organizations met at

at Cleveland, O., May 15, 1889, and merged them into a single society to be called the Epworth League, which received official standing in the church from the general conference of 1892. An official organ, *The Epworth Herald*, was founded, and soon attained the largest circulation of any denominational religious paper for young people.

In the Methodist Episcopal Church, South, unassociated local societies existed for years until a commission appointed by the general conference, in 1880, organized a connectional society for young people similar in plan to that recently formed in the Methodist Episcopal Church, and to this new organization they also gave the name of Epworth League.

In the same year the Methodist Church of Canada provided a similar organization with the same name, and these two denominations gave their organization an official paper called, in both instances, *The Epworth Era*. The movement that rapidly established in the three great

Organ. Methodist denominations of the continent, instant grew amazingly in numbers and enthusiasm, spreading throughout the Methodist churches and into the mission fields, and became the leading denominational young people's society.

In such denomination the Epworth League is under the oversight of a board, with a general secretary. A representative international committee manages all interdenominational interests, and eight great international conventions have been held. The local chapters are grouped for administration chiefly by districts and conferences following the denominational organization; and the local chapters of the league are, according to the age of the membership, organized as junior, intermediate, and senior, with adaptations to the needs of those served. The distinctive work is done under four departments, among which are distributed the oversight and promotion of the devotional and evangelistic activities; study and training in the Bible, the missionary and cognate movements, Christian citizenship, temperance and other reforms, social service and Christian philanthropy, and the general literary and social activities required by young life. The avowed purpose of the Epworth League is to win, to save, and to train the young people for Jesus Christ, and thereby to create a work-cooperating Church. For this purpose it is marshaling the Christian young people and adding their united capabilities to the resources of the Church in the winning, saving, and training of their associates. The heart of the work is in its weekly devotional meetings, and it is developing a mighty leavening power through study classes in the Bible, missions, evangelism, Christian citizenship, and Christian experience.

The enthusiasm of the early days of the Epworth League has been succeeded by a policy of practical and systematic achievement, and the organization

is now accomplishing a service of greater value than ever before, while its future is believed to contain possibilities yet unmeasured. Of late years the incursive form of work have rapidly increased, and this fact has radically changed the character of the conventions, and has given rise to

a. **Results.** summer institutes for instruction and training in the Christian life and in Statistics, practical service. Out of these have come hundreds of volunteers for the ministry, the mission field, and other forms of service. The Epworth League has profoundly influenced the life of the Methodist churches through the effect of these methods upon the younger ministry, the labor missionary societies, and the young laymen promoted from chapter cabinets to official boards. It is developing a spirit of liberality that promises well for the future Church. From small incomes the young people contribute hundreds of thousands of dollars annually to the official benevolences, in addition to their contributions for local support. In the Methodist Episcopal Church there are now Epworth League secretaries under appointment for India and Mexico, and money has been provided for the publication in the native language of literature for the systematic religious culture of the young people. The practical ideal of a world-encompassing army of trained Christian young people of all nations, united to win the world, is rapidly coming into view. The Epworth League is still increasing in numbers, though approaching the limit fixed by the denominational strength. The statistics given by the Methodist Episcopal Church, South, are: chapters 4,087; members 145,001; by the Methodist Episcopal Church, senior chapters 11,447; members 573,217; junior chapters 4,127; members 235,646—a total of 19,554 chapters and 898,863 members. These numbers are, however, inadequate, for official statistics have been reported but recently, and these figures do not include about thirty unreported conferences and missions. Statistics for the Methodist Church of Canada are not at command. The general secretaries and headquarters of the Epworth League for the three leading denominations given above are as follows: for the Methodist Episcopal Church, South, the Rev. F. S. Parker, Nashville, Tenn.; for the Methodist Church of Canada, the Rev. S. T. Bartlett, Toronto, Ont.; and for the Methodist Episcopal Church, the Rev. Edwin M. Rosdahl, Chicago, Ill.

VI. International Order of the King's Daughters and Sons: An interdenominational young people's society, founded Jan. 13, 1886, by Mrs. Margaret Bottoms (q.v.). Its real origin was in a New York circle of the type of the Lead-Hand Club (see VII.), which took the name of "The King's Daughters," and after its reorganization as a club of ten members, adopted the four mottoes of the older society, with the watchword, "In His Name," and the badge of a silver Maltese cross bearing the initials "I. H. S." and the date "1886." This circle soon formed the model for others, the distinction between the King's Daughters and the Lead-Hand Club lying in the former's firm Trinitarianism and its declaration that "ours is distinctly a spiritual organization, based on strictly

evangelical principles. Our foundation is Jesus Christ, our Lord, in whose atonement alone we rely for salvation, and by whose power, and in whose name and to whose glory all our work is done." On the other hand, it neither sought to make minute inquiry into the theological views of its members nor did it endeavor to found a new sect, but advocated close allegiance to the denomination with which its members were already affiliated. In 1887 the society was opened to men and boys, and within a decade it numbered some 400,000 members, its present membership being over 500,000. It is to be found in North and South America, Great Britain, Germany, France, Italy, Greece, Switzerland, Denmark, Turkey, India, China, Japan, Australia, New Zealand, Hawaii, and the West Indies, and it has extended its work to the sick and the prisoner, to the victim of insanity, and to the mission field, as well as to educational institutions of all sorts.

The purpose of the society is to influence "first, the heart, next the home, then the Church, and after that the great outside." The constitution provides for circles and chapters of circles with state secretaries, a general supervision being exercised by a central council, though the greatest latitude is allowed individual circles in aims and methods. The official organ is the weekly *Yolker Cross*, published in New York City.

VII. Look-up-and-not-down. An interdenominational society for the promotion of the Christian life of its members and the extension of the kingdom of God. Since the last quarter of the nineteenth century a large number of young people's societies have grown up in clusters of different communions, with a desire, on the part of those who formed them, to enter into the missionary and philanthropic work of the world. In many instances these societies are affiliated with one another so that they keep up a mutual acquaintance by correspondence and by meetings through local organizations and at national congresses. As early as the year 1874 Miss Mary A. Leathby, then director of the children's department of *The Christian Advocate*, founded the Look-up-and-not-down, based upon what are generally known among the societies as the "four motions."

"Look up and not down, look out and not inward, look on and not in, look on and not at." Such societies were formed generally among the older children of Sunday-schools, each with its own officers, under the direction, however, of some older person. The Look-up Legion spread so far that it was divided into several groups, and its membership extended to perhaps 100,000 persons. Each of the members wore a Maltese cross with a ring and behind it.

The earliest society formed under the "four motions" was established by Miss Ella Russell in the city of New York in the year 1871. The boys who formed it were members of a mission-school in which she was a teacher. They took the name of the "Harry Wadsworth Elders" from the hero of E. E. Hale's (q.v.) story of *Ten Times One is Ten* (Boston, 1870), in which the "four motions" first

appeared. Various other Harry Wadsworth Clubs, Ten-Times-One Clubs, Look-a-Head Clubs, Look-out Clubs, etc., exist in various parts of the world. The United Society of these clubs, at Boston, receives communications from Japan, from China, from the countries on the east of the Mediterranean, from various island groups of the Pacific, from South America, and from every part of the United States. All these societies, while they attempt to maintain mutual good-fellowship, and while members are pledged to help each other in sympathy and Christian union, have at the same time some duty each in bringing in the kingdom of God. It is understood in their organization that the members must not live for themselves alone, but must bear each other's burdens. The greater part of the clubs are formed among young people, although some clubs are in existence which were formed in 1871, in which the adult members are still personally interested. *The Look-a-Head Record* is a monthly journal, published in Boston, and forming the medium of communication between the members of the different societies.

VIII. Luther League of America: The young people's society of the Lutheran Church in America, organized at Pitsburg, Pa., Oct. 30-31, 1885. It unites, in a common cause and for a common purpose, the Lutheran young people's societies in the Lutheran Church, regardless of synodical affiliation or linguistic differences. They acknowledge, as the head of their union, the Word of God as the only infallible rule of faith and practice, and the unaltered Augsburg Confession as the correct exponent of that Word. The foundation is founded upon which this organization is based and built is that of the church itself, and its connection with a Lutheran congregation or institution of learning, is entitled to membership by conforming to and subscribing the constitution of the Luther League of America. It insists that each society cooperating with the League should be connected with either a Lutheran church or Lutheran institution of learning, and that its active members should be composed of communicants of the Lutheran Church, so that it embraces to-day, upon constant grounds, Young People's Association, Luther Alliance, Christian Endeavor Societies, King's Sons and King's Daughters, Young Men's and Young Women's Societies, girls and kindred organizations. Wherever these societies exist in Lutheran churches, it is presumed, and rightly so, that they are established in the interest and for the upbuilding of the Lutheran Church. The purpose of these leagues is to encourage the formation of young people's societies in the Lutheran congregations, to stimulate the various young people's societies to greater Christian activity, and to foster the spirit of loyalty to the church. It develops clear Christian faith by encouraging Bible study and imparting a knowledge of the Lutheran church, its history and doctrine, and of its usage. It trains the church's youth for active service; and it insists that care be exercised in the assignment of work. To the individual member of the league it proposes to quicken a clearer comprehension of

Christian faith, and it seeks to produce in each member fidelity to his own church by promoting his usefulness as one of its workers, and to help each member to be a true witness for Christ and an efficient teacher of the Gospel.

Four classes of members are recognized, active members, associate members, cooperating members, that is those who for any reason can not attend the duties of full membership, but who are willing to render either financial or other valuable services to the league, and finally, in view of

2. **Organ:** the relation of the league to the church, its officers and members of the church.

Principles: council, who are ex-officio honorary members of the league. The principles of the league are federation, which is the economic principle, seeking to avoid waste in the development and utilization of the energies of the young people of the church. The league presents to the young people of the Lutheran Church the opportunity for self-culture. As an organization it means to aid young people in the Christian life, and it proposes doctrinal intelligence as the highest form of self-culture for the Lutheran youth. The Lutheran Church follows up baptism by catechization and confirmation, and the preparation of Lutheran Christians for the work of Christ and his Church is to know their own work and way of working best of all. The league does not offer the Lutheran young people a system of study entirely outside of doctrine, but it proposes to give the great truths of the Gospel to its members, as received by the Lutheran Church, by a systematic Bible study.

The Luther League has an organization in almost every state of the union since a Lutheran congregation is to be found. Since its organization as a national body in 1885, its work has extended around the world. At the national convention in Chicago in 1888, the Luther League of Porto Rico and the Luther League of Canada were received into membership. Immediately following the Chicago convention, Rev. Luther M. Kuhn, the general secretary of the Luther League of America, by action of the convention, visited the

1. **Extent:** Lutheran missions throughout the six continents. Stages were taken for the organization of the Luther League in the Far East, Latin American missions in Japan, China, Federated Malay States, and India; and the character of the work of the organization has been brought to the attention of the pastors and Christian workers in Germany. The official organ of the society is *The Luther League Review*, founded and edited by E. F. Elliott, of New York City, and it also publishes *The Luther League Topics* and *Junior Topics*. The organization of the Berlin League consists of the National as the thinking, suggesting, directing head, and the local societies as the active, executing factor. The books comprise the district, and the district organizations of the state, local, district, and state societies are represented in the National conventions by duly elected and accredited delegates. Since the Cincinnati convention of 1900 the President of the Luther League has been Wm. C. Steever, a Philadelphia layman, and the

other officers are as follows: general secretary, Rev. Luther M. Kuhn, Omaha, Neb.; assistant general secretary, Harry Hodges, Philadelphia, Pa.; treasurer, C. T. A. Anderson, Chicago, Ill.; statistical secretary, Rev. C. K. Hinton, Salem, Va.; literature secretary, Rev. H. H. Roth, Bedford, Wis.; topic secretary, Rev. George H. Schanz, St. Paul, Minn. Besides these, an executive committee of ten members has entire charge of the work of the league. **Lernens M. Erbes.**

IX. Young Men's, Apprentices', and Working Men's Associations in Germany: The young men's associations in Germany had their origin in the desire of young men to associate with persons of equal position and age, as well as in the anxiety of parents and pastors to protect young men, living away from home, against temptation, an additional factor being the desire of those interested in the welfare of society to keep them from the danger

1. **Origin:** germ of the spirit of the time in its progress toward the dawn of a new era, the dawn of the eighteenth century, and though there and some sporadic germs, the second stage of their development clearly showed the beginning of systematic activity and of federation, as well as a realization of the importance of such societies for larger classes, while in the third stage the work has advanced so far, through the enlargements of its unions and their international connections, that it has become an important factor in Christian social life.

The first small associations had an essentially Pietistic character, and the one founded at Basel by Pastor Meyerbeck in 1726 is usually considered the earliest. Among the rules of this society we find the injunction to remain faithful to the word of God and to the Apostles' Creed, and to consider it one's right and even duty, to admonish one's neighbor.

About fifty years later this society was

2. **History:** dissolved, although it was soon revived, and shortly afterwards, in 1817, a similar association grew up in Stuttgart under the leadership of an official named Euphrasius, who established it chiefly as a gathering for prayer. Another society, established at Elberfeld in 1816 by Pastor K. A. Döring (1783-1844) for the purpose of fostering and for missions, was even more successful. An association very similar to that of Basel was founded in 1824 by F. L. Müller (q.v.) in Bremen, the rules of which became the basis of the West German associations. From Bremen the cause of these societies received a vigorous impulse and spread larger circles, owing chiefly to the services of a merchant, C. F. Klein, while J. H. Wiskers (q.v.) and his activity in the field of home missions also contributed to the general spread of publicity. Thus far the work had been carried on chiefly by laymen, but now theological and other trained workers were employed. About this same time, moreover, federations were formed, as, for example, the Rhinish-Westphalian federation of young men (1848), the East German federation (1850), the

South German (1869), the Rhenish (1878), the North German (1880), the federation of Alsace-Lorraine (1884), the Silesian (1887), and the Thuringian (1890). At the head of all was placed, in 1896, a general federation representing all smaller unions under the leadership of Superintendent K. Krummacker in Elberfeld. Since 1895 international conferences have been held triennially, and in 1878 an international committee with two agents was instituted at Geneva. In this way the German associations have been influenced by foreign ones, especially by English and American societies of the same kind.

The principal difference between the Anglo-American and German unions consists in the fact that the former by the chief stress upon the missionary activity of their members in regard to outsiders, while the latter do not. Another difference is the equal recognition of all denominations on the part of Anglo-American societies, while the German and Scandinavian societies consider themselves as belonging to their respective state churches. Of about 1,200 German young men's associations some 1,400 belong to the federations already mentioned, which have 14 newspapers, 40 buildings of their own, and 25 secretaries and agents. The life of the societies in their lowest aspect is as follows:

Methods, volved by devotional exercises, in Alma and recreation and entertainment. **Accord-Results**. In their motto, *Ps. cxi. 9*, God's will is their center, and rule of the associations. In their headquarters special Bible hours are held, and discussion of the Bible takes place even on evenings which are devoted to other purposes. Yet religion is only one phase of the life of these societies, although it is their all-permeating spirit. Education is also a very important factor; there are libraries in the different houses of the societies; courses are given in the branches of the public schools, as well as in book-keeping, drawing, French, and English; exercises in debate and recitation take place; and popular lectures are delivered on history and natural science. Instruction in the sciences, however, is the weakest point in these associations, since the available funds very rarely enable them to secure teaching forces which can compete with those of better-endowed institutions. The social side shows more satisfactory results; vocal and instrumental music are especially fostered, as are gymnastics, games, and theatricals. It is inevitable that such strenuous activity within the associations must have some influence upon the outside world. Although proselytism is prohibited, sermons and tracts are distributed, and is given to the teaching force of Sunday-schools, and destitute young men are cared for even though they may not belong to the association, special assistance being given young men coming to Berlin and other large cities. Since 1891 there has also been a mission for soldiers, and similar missions have been formed for waiters, laborers, and other working men who can not attend church on Sunday. The associations have likewise been active in charitable work by creating employment bureaus, provisions for lodgings, saving-banks, sick funds, and burial funds.

From these young men's associations have been developed the so-called *Jugendvereine*, or apprentice associations, the Christian associations for young business people, the young men's Christian associations (formed in strict accordance with the American Y. M. C. A.), and the Christian Endeavor societies. The *Jugendvereine* naturally branched off from the young men's associations in the wider sense, and since young men under seventeen did not harmonize in all respects with their

4. Pre-older companions on account of the fact that differences in age, and since the journey-shoots from men (*Reisen*) cling strictly to their young men, higher rank over against the apprentice associations, special associations for younger societies, people were formed. The founding of this special branch of young men found its characteristic expression in Stuttgart, where a building was erected in 1887 with dormitories, dining-rooms, and assembly halls. The Christian associations for young business people owe their existence to the desire of these young men to maintain their interests as a separate class of people. They were founded in 1848, and consist of ten societies, which form a confederation. The young men's Christian associations, modeled on the American institution, were founded in Berlin in 1883 by the German-American Fritz Schlimbach. Here the distinction between the different Protestant denominations is wiped out, and efforts are made to attract members to the association. These societies have enjoyed aristocratic patronage and are provided with large sums of money, and they have been introduced in a number of German cities, where their steadily building have gained them many members. Their work is divided among different committees according to the different talents of the individuals, and is directed specially to bakers, soldiers, waiters, gardeners, and street-railway men. The endeavor societies do not differ from the American societies of the same character. Their purpose is to further the religious life of their members by Christian fellowship.

The Roman Catholic associations of working men (*Arbeitervereine*) form the counterpart of the Protestant young men's associations, and were founded by A. Kolping (1813-60), who had himself been an artisan until he succeeded, after great toil and labor, in entering the priesthood. He knew his former associates and their wants, and possessed the necessary Roman talent for organization. The beginnings of these societies date back to 1845. Their president must be always **Men's As-** a priest, who is proposed to the bishop societies of the diocese in agreement with the general committee of the local union. These associations have been successfully incorporated within the Roman Church, the whole matter being treated from the very first as a diocesan affair. The chief purpose of these associations is the awakening and fostering of the religious life of their members. Colleges in their central seat, and their hospices for working men correspond to the Protestant homes of a similar character. On the evenings of Sundays and holidays there are lectures of an instructive and entertaining nature; in summer outings take

place; and on Christmas a dramatic production of a religious character is presented. The associations by great stress upon the industrial education of their members, and for this purpose special departments have been instituted for bakers, tailors, carpenters, etc. There is an employment bureau, a sick fund, and a saving-bank, and two dwelling-houses with twenty-chamber houses for working men. (Theodore Schickel.)

Y. Young Men's Christian Associations: These are interdenominational societies of young men, organized on an evangelical basis to promote the mental, moral, social, and physical welfare of young men. Active, voting membership is confined to church-members, but larger numbers unconnected with churches become associate members for the sake of physical, social, and educational privileges. The work is carried on by the Christian young men themselves, laboring individually in the sphere of their daily calling, and collectively on the part of general committees having charge of reading, character rooms, libraries, gymnasia, athletic and field, educational classes, lectures.

Origin. courses, religious meetings, and Bible-classes for young men exclusively. boarding-houses, dormitories, with which most modern city association buildings are equipped, employment bureaus, visitation of sick young men, etc. The associations also, as an opportunity offers, hold interdenominational religious services in shops, in neglected neighborhoods, public institutions, theaters, halls, etc. The parent English-speaking association was organized at London by George Williams (d. v.) June 6, 1844. Societies earlier formed in Germany (see above, IX) came into affiliation with the English-speaking associations and those of other lands in 1855. By suggestion from London, associations were formed in Montreal Nov. 25, 1851; in Boston Dec. 20, 1851; and in New York June 30, 1852. The first international convention of the associations of the United States and British Provinces met in Buffalo, N. Y., June 7, 1854, and the first world's conference convened in Paris Aug. 10, 1855. Here the following text of membership, since known as the "Paris Basis," was adopted:

"The Young Men's Christian Association seek to unite those young men who, regarding Jesus Christ as their God and their savior, are desirous of promoting the welfare of their fellow-men in their own and in their life, and to assist their efforts for the extension of the Christian message among men."

In Apr. 1860, the 293 associations of North America had about 25,000 members. At the outbreak of the Civil War, many members entered the army on both sides, and the associations

working program has since been continued) and has become known and incorporated as the "International Committee." The convention which met in Detroit June 24, 1868, adopted the following text of active membership, since known as the "Evangelical Test":

"I declare that as these organizations bear the name of Christian, and profess to support directly the cause of Christ, so it is clearly their duty to maintain the sound and management of all their affairs in accordance with the principles of the Bible, and to be subject to the discipline of the Bible, as divine and of which they have the highest regard; and that such persons, and none others, should be allowed to vote, or hold office."

At the Portland convention, July 14, 1860, the word "Evangelical" was thus defined: "We hold these churches to be evangelical, which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ the only-begotten Son of the Father, His divinity, and Lord of lords, in whom dwelleth all the fulness of the Godhead bodily, and who was slain for us, though knowing no sin, and who rose again in His own body on the third day, and who now sitteth at the right hand of His Father, and who shall come again to judge the living and the dead."

All associations organized in North America since the passage of this resolution, in order to be entitled to representation in the international convention, must limit their active, voting membership to members of Evangelical churches. The formal adoption of this test by the American associations has secured for them the active sympathy of churches and Christian communities. It is only since this time that the associations have received the real estate and 713 buildings which are valued at over \$50,000,000, and which give the societies a permanent foothold in the communities where they are located.

While the associations originated in Europe, their expansion has been most marked in North America. The American association agency of supervision, The International Committee, with the state and provincial committees which it has organized, has greatly contributed to this. It was not until 1878 that the World's Committee, Reason with its headquarters at Geneva, Switzerland, created a similar committee.

Growth. Four features of the work of the organization beyond the commercial class of city young men, among whom it originated on both sides of the Atlantic, to students in colleges and schools, railroad employees, miners, lumbermen, factory operatives, mill hands, quarrymen, and other industrial classes, soldiers and sailors, immigrants, young men in country neighborhoods, and with an increasing emphasis to boys, or "the young men of to-morrow," in all these groups; (2) the collection and training of employed officers with varied qualifications for the leadership of this varied work; and (3) the creation of association buildings specially adapted to the accommodation of the work. Super-emphasis upon the development of work. Super-emphasis upon the development of all these lines has given such prominence to the North American associations that they contain

one-half the total membership of the world brotherhood, two-thirds of the employed officers, and three-fourths of the property in buildings. When, in 1899, missionaries from all the Christian nations in the foreign mission field desired the establishment of associations on their fields, they sought and obtained from the International Committee American secretaries to plant associations of the American type. There are 8,472 associations in ten countries of America, twenty-two countries of Europe, nine of Asia, and five of Africa and Oceania, with 954,034 members, 1,697 employed general secretaries, and 1,325 buildings worth \$68,699,150.

The affiliated associations of North America have organized, through their international committee, thirty-eight state and provincial conventions. Each of these appoints an executive committee on the plan of the international committee, and a so-called "County work" is promoting through county organizations a systematic and logical work in rural districts. The state and provincial 4. General committees now employ 127 visiting

4. General committees now employ 127 visiting **Dignities:** secretaries, whose efforts are essential in the development of their work. The yearly expenditures of the international committee is \$201,637 on its home field in North America and \$253,910 on its foreign field. The state and provincial committees expend annually over \$300,000, and 1,297 associations reported their annual current expenses as \$9,351,115, while 1,794 associations reported an aggregate membership of 539,037. 713 reported the ownership of buildings and other real estate valued at \$11,554,110; and 3,361 persons were employed as general secretaries or as agents of the local associations and of the international and state committees. The chief aim of the general secretary is to enlist and train volunteer workers, using his tact to discover the best of duty for which each member is specially fitted to serve on the various working committees, and over 79,398 members were, in 1911, enrolled as volunteers on such committees. Appropriate methods have been sought out to meet with timely aid the traveler, the unemployed, the destitute, the sick, and the intemperate. The social, literary, and physical department agencies have been made more effective for good, and the various religious meetings have been largely increased in number and usefulness.

The international committee has over 100 employed secretaries on its home field in North America and the Philippines, some of these being occupied with the work of supervision at the office, and others with work on the field. Twelve secretaries supervise hundred associations organized at 253 railroad-terminus points with 90,000 members, 5. Sub-

5. Sub-supported by the railroad companies, divisions of which contribute \$600,000 annually, activity, and by the members, who give \$600,000 yearly. Twelve secretaries labor among college students and 600 student associations have been organized with a membership of 58,696 students, of whom 20,000 are members of Bible classes. An outgrowth of this American student work is the World's Student Christian Federation, organized in 1895, and now having a membership of 150,000

students in 290 universities or colleges in thirty-one countries. The student general secretary of the international committee is also the federation's general secretary. Another outgrowth is "the Student Volunteer Movement for Foreign Missions," beginning in 1887, which has enrolled many thousand students as volunteers for the foreign-mission field. Of these over 4,700 have already been sent out as foreign missionaries by the foreign-mission boards of the various churches, the average number sent out being 250. Twenty-five secretaries supervise and extend association work among soldiers and sailors at United States military posts and naval stations in America, the Philippines, and China, and \$2,000,000 have already been invested in the buildings which accommodate the work at some of these posts and stations. Five colored secretaries supervise and extend the work of 122 colored associations with 12,000 members. Three secretaries supervise and extend the physical, educational, and religious work of the associations, and twelve are at work among employees in the Panama Canal zone. In their physical department the associations own and administer 648 gymnasia with 172 athletic fields, manned by 284,842 gymnasium and athletic members under the training of 418 expert physical directors, assisted by a corps of 5,029 gymnasium-class leaders. The educational department of the association contains 61,004 pupils, paying \$27,246 in tuition fees. In the religious work the aggregate annual attendance of the associations moving in 1,500 associations numbers 6,400,000. Sixteen secretaries give attention to the work in small towns and country neighborhoods among miners, mill operatives, and various industrial classes, and among boys, and they are also specially occupied with the problems of city, state, and provincial organizations, and of the training, transfer, and locating of employed officers, who number 5,064, including physical, educational, religious, social, membership, employment, boys, railroad, and industrial secretaries. Thirteen secretaries, including the general secretary and his two associates, administer the work as a whole, caring for the office and publication and business departments. Training-schools for secretaries, physical directors, and other employed officers have been established in Springfield, Mass., and in Chicago.

The international committee opens its foreign field—in China, Japan, Korea, India, Ceylon, Syria, and South America, where 365 associations have already been organized—employing 100 secretaries and expends on this field \$225,910. The World's Committee, with headquarters at Geneva, Switzerland, has given its principal attention to the associations of continental Europe. It employs eight secretaries with an annual expenditure of \$15,000, cooperating

6. Work in supervision and extension of association work, and keeping in correspondence, and communication with other members of the world's brotherhood. The strongest association groups in Europe are those of Great Britain and Germany, the former with 1,841 associations, 146,271 members, and 119

secretaries, and the latter with 2,210 associations, 127,833 members, and over 169 secretaries. In Great Britain there are 191 association buildings valued at \$5,577,000, and in Germany, 154 buildings worth \$2,380,000. The general statistics of the remaining three fields for 1911 may be summarized as follows:

	Assoc.	Mem.	Secs.	Build.	Value.
10. France	120	5,700	11	17	\$250,000
11. Denmark	410	12,450	14	16	492,500
12. Norway	101	10,000	10	12	100,000
13. Russia	118	10,000	11	11	110,000
14. Sweden	110	5,000	10	10	100,000
15. India-Ceylon	114	11,400	11	23	174,000
16. China	—	—	—	—	—
17. Hongkong	28	8,000	7	4	282,200
18. Java, Japan, and Australia, New Zealand, and South America	19	9,907	10	19	324,900
— Foreign	—	—	—	—	—
— Total	—	—	—	—	—

XI. Young People's Christian Endeavor Union of the Church of the United Brethren in Christ: A young people's society of the Church of the United Brethren in Christ, organized by a called convention of 200 pastors and young people's society workers at Dayton, O., June 4-8, 1890. The organization then effected was called the Young People's Christian Union, and included all young people's societies of whatever name, connected with United Brethren churches. Previous to the organization a number of Young People's Christian Endeavor Societies, Young People's Christian Associations, and local societies of other names existed, and the Young People's Christian Union included all these. Constitutions for local Christian Union Societies and Christian Endeavor Societies were provided, leaving to each congregation the choice as to form and name. In addition to the general union, each annual conference is organized as a branch union, there being forty of these. General conventions are held biennially, and branch conventions are held annually. The conventions are more gatherings, but executive business is transacted by delegates properly constituted by the branch unions and by the local societies. For twenty years the direction of the organization was in the hands of an executive council of seven members, including the president and secretary, three of whom were elected by the General Conference, to which the union reported annually. In 1899 the General Conference placed the management of the Christian Endeavor under a board which has oversight of the Sunday-school, household, and Young People's work. Each local society pays annual dues of one dollar, half of which goes to the treasury of the general union and half to the branch union treasury. The first Sunday in May is observed as "anniversary day," when offerings are made to missionary enterprises at home and in foreign fields. These offerings have aided in establishing churches in Los Angeles, Chicago, Porto Rico, and Japan, and schools in Freeport and Sheng, Africa, and mission work among foreigners in America. They are now used in promoting Christian Endeavor work.

At the biennial convention held in June, 1909, the name of the general union was changed to Young People's Christian Endeavor Union, and all branch unions and local societies were recommended to adopt the Christian Endeavor name, which was done. In 1910 the general conference of the United Brethren Church formally constituted the Young People's Christian Union as a department of the denomination, and established *The Watchtower* as the organ of the department, editing Rev. H. P. Slupe as editor. This paper is a sixteen-page illustrated weekly, with a circulation of 42,000, published by the United Brethren Publishing House, at Dayton, O. The first president was Prof. J. F. Landis, who served twelve years, when Rev. J. O. Hiler was elected to succeed him. The organization numbers: Young People's Societies, 1,574, with 63,338 members; Junior Societies, 563, with 22,155 members; total, 2,137 societies, with 85,493 members. These societies pay annually to special missionary objects about \$10,000. H. F. Slupe.

XII. Young People's Christian Union of the Universalist Church: A denominational young people's society organized at Lynn, Mass., Oct. 22, 1899, and incorporated under Massachusetts laws on Mar. 10, 1903, its object being to promote the religious and spiritual life of its members, to train the young people of the church in missionary work, and to prepare them for efficient service in the larger work of the church. Since its organization the union has held twenty-three annual conventions, the last one being held at Portland, Me., in July, 1911. The union has built four churches in various parts of the country, and in addition to paying for the buildings it has assisted materially in paying the salaries of pastors of several churches, reducing the contribution from year to year as the members of the individual organizations have been able to increase their income. In its post-office mission department thousands of pieces of Universalist literature bearing upon all phases of Universalism have been distributed through the agency of the United States mail to people in isolated places throughout the country. In its Christian citizenship work the union has endeavored to train its members to grow up as Christian men and women, loyal to the highest ideals of their country, and examples of the best type of manhood and womanhood. The national union comprises sixteen state unions and 225 local unions, while its total membership is about 7,000. The officers consist of a president, secretary, treasurer, and four others who, with the officers, comprise the executive board, which governs the union between conventions. The state unions hold annual conventions, composed of delegates from the local unions. Financially, the union is in a very good condition, its annual report for the past year showing a satisfactory surplus in every department. Its running expenses, including salaried, supplies, etc., are met by an annual percentage laid upon the state unions on the basis of their membership. The expense of the mission department are met by receipts from convention pledges, which annually amount into the thousands, and from the two-cents-a-week system, in which every member who is able contributes two cents a week to the

work of the union. The income from this latter source has shown a remarkable increase in the last few years. The department of social service is commanding much interest among the young people. This includes social addresses, summer camps, anti-tuberculosis campaigns, visiting nurse associations, and other forms of applied Christianity, through individuals and unions.

One of the most important departments of the union is that of the Junior Union, in which all children of the Universalist Church too young to take up the work of the union itself are enrolled. These local unions meet weekly under the care of a superintendent appointed by the senior union, and the meetings are along similar lines to those of their elders, though much more simple in form. State and national superintendents supervise the work of these local organizations and direct their energies. The official organ of the union is *Forward*, a bi-weekly paper of twelve pages, published by the Universalist Publishing House at Boston, and edited by Roger F. Dix, of Boston, and the main mission permanent headquarters at 339 Boylston Street, Boston, Mass.

XIII. Young People's Society of Christian Endeavor. The Young People's Society of Christian Endeavor is an interdenominational organization founded by Rev. Francis E. Clark (q.v.) on Feb. 2, 1851, in the William Congregational Church, Portland, Me., of which he was then pastor. This church was well fitted for the birthplace of such a society, for it was a young church, filled with young people, and presided over by a young pastor, not out of his twenties, and neither pastor nor people were in any way backward. In fact, they had made a number of experiments before the method was proved successful, and adopted, these running largely to de-

1. **Origin** being, mutual, or amuse-ment club, which, though very well in their primary way, had not enough of the strenuous character, only religious element to attract and inspire, permanently hold the enthusiasm of the best young people. This new society, however, was distinctly a religious organization. It did not despise other attractions, but it did recognize the fact that religion is the most interesting thing in the world to old and young, and it put the emphasis upon the word "Christian" in its title. Another thing which was un-derstood in practice was the word "Endeavor." It did not count on a society of Christian Endeavor, but more modestly it claimed to be a company of tries, who were willing to make an attempt, even though it might fail. This character of the new society was made evident by the constitution which was adopted at the pastor's house on the evening of organization. By signing their names to that constitution the members promised to try to attend and to take some little part in each weekly meeting, and also to try to do their duty on whatever committee they might be placed. None of them were superstitious, and none of them were expert in Christian work, but they could try to do their best, and as they became the first society of Christian Endeavor. This pledge to try to do these

things proved to be the strength of the society, as well as of all the tens of thousands formed upon this model in subsequent years, for the constitution thus adopted in the same one, in its essential features, as that which now, for three decades, has been adopted in all parts of the world. It has been translated into at least a hundred languages, and has been subscribed by at least 10,000,000 of young people, many of whom are no longer young, and who have gone on to other forms of Christian work. Most of the failures that have occurred may be ascribed to a lack of adherence to these simple principles of putting religion first, and of making an attempt to speak some word and do some service, however small, in the Master's name and in his strength. In a word, outspoken devotion to Christ, constant service for him, and loyalty to his Church were the characteristics of this first society and of those that succeeded it. As the movement developed in all denominations and in all lands, universal fellowship with all Christians became a prominent and ever-enlarging feature of the organization.

The second society was formed eight months after the first in the North Congregational Church of Newburyport, Mass., under the leadership of the pastor, Rev. Charles Perry Mills, who, until the time of his death, was a warm advocate of this form of young people. Then the

Growth. The rapid growth of the Young People's Society of Christian Endeavor is shown in the following table:

Table with 2 columns: Year and Number of Societies. Data points include 1851 (1), 1852 (2), 1853 (3), 1854 (4), 1855 (5), 1856 (6), 1857 (7), 1858 (8), 1859 (9), 1860 (10), 1861 (11), 1862 (12), 1863 (13), 1864 (14), 1865 (15), 1866 (16), 1867 (17), 1868 (18), 1869 (19), 1870 (20), 1871 (21), 1872 (22), 1873 (23), 1874 (24), 1875 (25), 1876 (26), 1877 (27), 1878 (28), 1879 (29), 1880 (30), 1881 (31), 1882 (32), 1883 (33), 1884 (34), 1885 (35), 1886 (36), 1887 (37), 1888 (38), 1889 (39), 1890 (40), 1891 (41), 1892 (42), 1893 (43), 1894 (44), 1895 (45), 1896 (46), 1897 (47), 1898 (48), 1899 (49), 1900 (50).

every city and almost every hamlet of the island continent. Into Japan it found its way, into Hawaii, Samoa, and the other islands of the South Seas. Then to Germany (where a strong contingent of 400 societies is now found), and in like manner to Spain, France, Switzerland, Scandinavia, Russia, Bulgaria, Hungary, Turkey, Persia, Egypt, and South Africa, and in all lands the characteristics are very much the same.

But the society was not destined to make progress unchallenged or unopposed, for many opposed it and predicted its early demise. After a few years, its rapid growth alarmed the stricter sectarians, who feared some weakening of denominational loyalty on the part of the young people if they were allowed to mingle too freely with other

3. **Unusual**—young people at conventions and union meetings, though loyal to their own denomination was one of the cardinal points of Christian Endeavor. The best way, they thought, to head off the new movement was to start another society with substantially the same principles and methods, but purely denominational in name and affiliation. This was done in several instances, the first of these societies being started some eight years after the beginning of the Christian Endeavor movement, but several of these organizations, feeling the impulse of those later days toward a larger fellowship, have come into the ranks of Christian Endeavor. This larger fellowship of Christians has been greatly promoted by the different unions which began to spring up very early in the history of the Christian Endeavor movement. The United Society for national union of the United States and Canada) was organized in 1858, and now numbers more than 50,000 societies. Local unions and state unions soon followed, and now every state and territory and province, and every city and nearly every considerable town in the United States, has its Christian Endeavor union, which holds yearly, semiannual, or quarterly conventions or conferences, which are great sources of interdenominational Christian fellowship.

When the societies began to grow numerous in other lands, similar unions sprang up there, until now there is scarcely a Christian country in the world that does not have its National Christian Endeavor Union, while in India, China, and Japan these unions are equally flourishing and influential.

4. **Christian** national unions have been interesting, Endeavor and in some respects phenomenal. Features of the religious life of the last quarter of a century. In numbers, they are said by well-informed church historians to have surpassed any religious gatherings in the history of the Church. The national convention held in Boston in 1893 brought together 56,425 registered delegates, and several others have approached that number in attendance. Notable conversions of this sort that have attracted the attention of the nation have been held in New York, Washington, San Francisco, Baltimore, Seattle, and other cities. For these conventions, cities make elaborate preparations; parks and railway stations, public buildings, stores, and private residences are

elaborately decorated; great tents, holding 10,000 people each, are called into service when more substantial meeting-places are inadequate, and the spiritual life of the community is often profoundly stirred. In Melbourne, Sydney, Adelaide, London, Glasgow, Belfast, and Berlin, in Peking and Nanking in China, and in Osaka and Kobe in Japan similar national conventions, great in numbers and religious power, have been held, while thousands of smaller conventions, but of a like character, are held every year in different parts of the world. The World's Union of Christian Endeavor was organized in Boston in 1888, and since then has held three great conventions, one in London in 1900, which was attended, it is estimated, by 50,000 delegates; the second in Geneva, Switzerland, in 1906, attended by people speaking thirty different languages and representing forty countries and more than fifty different denominations; and the third in Agra, India, in 1909. These Christian Endeavor unions of all kind—world's, national, state, district, county, and local—exercise no authority over any local society, but exist simply for fellowship and inspiration. The only authority for any Christian Endeavor society is its own church and pastor.

In many unusual and unexpected places the society has found a place for itself, as on the ships of the United States Navy and on ships of the merchant marine, where many "floating societies" exist. In many prisons societies have been established among the converted prisoners after special evangelistic meetings, and, so far as is known, those

Endeavor prisoners, when once reformed, have never gone back again.

5. **Wide** based, have never gone back again. Range of in soldiers' barracks, policemen's quarters, fire-engine stations, coal-camp bars, factories, department stores, and large hotels (among the employment societies have been formed that have done great good. A very interesting development of the Boer War was the formation of societies in the prison camps of St. Helena, Ceylon, and the Bermuda, which resulted in the conversion of hundreds of young Boers, and in sending more than 200 of them into the mission fields of Africa on their release. The society has always striven to nurture the missionary spirit among its members, and it has contributed thousands of its members and millions of dollars to the mission fields. Good citizenship has for many years been a leading plank in the platform of the society, and temperance, civic purity, national patriotism, and international peace have a large place in its literature and on its program.

The scope and principles of the society have never been stated more succinctly than in the world's convention at Geneva, when the following

6. **Scope** platform of principles was adopted by Principles, the representatives of all the great and national Protestant denominations. Statistics. Christian Endeavor is a providential movement which is promoted by the universal fellowship of young people of both sexes found in every land and in every section of the Christian church. The sacred mission of Christ, service for Christ, and loyalty to Christ's Church.

The activities are as wide as the needs of mankind, are directed by the churches of which the societies are an integral



part, and are carried on by carefully organized committees, and such as the following:

In strength lies in the voluntary obligation of its members; and in its adaptability to all classes and conditions of life.

Its leaders are spiritually, socially, and practically self-reliant, through organized and organized devotion.

Christian Endeavor stands for spiritual growth and Catholicity.

In spiritual course is maintained by the fact that through other classes of members, and through various activities, all young persons may be brought under its influence and share in its benefits.

Christian Endeavor stands for Loyalty and Fellowship.

In loyalty to the Lord and to His church is expressed by its members, which includes the motto, "For Christ and the Church." Its influence is maintained by its support only in fundamental Christian principles, which has enabled it already to find a home in every Christian land and denomination.

Christian Endeavor stands for Christian Mission and all the departments which the society has created.

Christian Endeavor stands for Good Citizenship in the present sense of the term, and is admirably adapted to private and corporate good, to improvement, integrity, and everything that tends to the standard of mankind and woman-kind.

Christian Endeavor stands for Peace and Good Will among nations, and is especially so in regard to the present industrial strife, and in conformity to the principles of the Peace Convention, 1891, and the Convention of the Peace of the twentieth century, and as "International Christian Brotherhood" and a national language for internationalism.

Christian Endeavor stands for Brotherhood and general benevolence, and is especially so in regard to the "Trunk League" and the "Missionary Prizes." Christian Endeavor stands for High Intellectual Attainment, which are promoted by its literature, its exercises, its facilities, summer assemblies, schools of methods, reading, and correspondence, and by the study of the Bible, maintained by its weekly meetings for the most part.

Christian Endeavor stands for High Devotional Attainment and for corporate work in the "Crests of the Quest Home," whose methods have brought help and comfort to many thousands.

Christian Endeavor stands for the following: First, *Life, Health, Business Life, Local Church Life, Pastoral National Life, Young Social Life, and Brotherhood* with all mentioned.

The following are the latest statistics at the last enumeration, July 1, 1911:

Territory	No. of Young People	Total membership
Alabama	1,211	1,411
Arkansas	2,287	2,487
California	1,812	1,912
Colorado	82	82
Illinois	1,102	1,202
Indiana	1,021	1,121
Iowa	1,112	1,212
Missouri	1,111	1,211
Ohio	1,111	1,211
Wisconsin	1,111	1,211
Michigan	1,111	1,211
Minnesota	1,111	1,211
North Dakota	1,111	1,211
South Dakota	1,111	1,211
Nebraska	1,111	1,211
North Carolina	1,111	1,211
Virginia	1,111	1,211
Texas	1,111	1,211
Washington	1,111	1,211
Oregon	1,111	1,211
Idaho	1,111	1,211
Montana	1,111	1,211
Wyoming	1,111	1,211
Utah	1,111	1,211
Arizona	1,111	1,211
Florida	1,111	1,211
Georgia	1,111	1,211
South Carolina	1,111	1,211
Mississippi	1,111	1,211
Louisiana	1,111	1,211
Delaware	1,111	1,211
West Virginia	1,111	1,211
Pennsylvania	1,111	1,211
Ohio	1,111	1,211
Indiana	1,111	1,211
Michigan	1,111	1,211
Illinois	1,111	1,211
Ohio	1,111	1,211
West Virginia	1,111	1,211
Pennsylvania	1,111	1,211
Ohio	1,111	1,211
West Virginia	1,111	1,211
Pennsylvania	1,111	1,211

Foreign.

Young People	1,111
Members	1,111
Total	2,222
Total membership	1,111

Some of the chief journals of the society are *The Christian Endeavor World*, *The Junior Christian Endeavor World*, published in Boston; *The Christian Endeavor Pioneer*, published in London; *The Trunk Endeavorer*, of Portland; *The India Christian Endeavorer*, of Allahabad; *The South African Endeavorer*, of Cape Town; *Die Jugendhilfe*, of Berlin; *Zukunft*, of London; *The Australian Christian Endeavorer*, of Melbourne; *The East End*, of Sydney; and fifty or more other papers are published by national, state, or local unions.

The president of the United Society is Rev. Francis E. Clark, the general secretary is William Shaw, the treasurer is Hiram N. Lathrop, and the editorial secretary is Anne R. Wells; while the officers of the World Union are Rev. Francis E. Clark (president), John Willis Burt (secretary), W. Shaw (treasurer and office secretary), and George W. Colman (auditor).

LITERATURE. By F. E. Clark, *Young People's Prayer Book*, 1891; *The Christian Endeavorer*, 1891; *The Christian Endeavorer's Handbook*, 1891; *The Christian Endeavorer's Manual*, 1891; *The Christian Endeavorer's Prayer Book*, 1891; *The Christian Endeavorer's Bible*, 1891; *The Christian Endeavorer's Catechism*, 1891; *The Christian Endeavorer's Devotional*, 1891; *The Christian Endeavorer's Hymns*, 1891; *The Christian Endeavorer's Songs*, 1891; *The Christian Endeavorer's Stories*, 1891; *The Christian Endeavorer's Tracts*, 1891; *The Christian Endeavorer's Visitation*, 1891; *The Christian Endeavorer's Work*, 1891; *The Christian Endeavorer's Yearbook*, 1891.

XIV. Young Women's Christian Association of the United States of America. The organization known as the Young Women's Christian Association of the United States of America, with thousands of members and over 675 local associations, had its beginning in 1858, in a small society formed in New York by Mrs. Marshall O. Roberts, and called at first a Union Prayer Circle. Later in the same year the name was changed to Ladies' Christian Association, its object being "to originate labor for the temporal, moral, and religious welfare of young self-supporting women," and two years later this society opened a boarding-house for such young women. In 1866 the name of the organization was changed to Ladies' Christian Union, and the charter was secured, and in the same year the Young Women's Christian Association of Boston was organized, modeled more or less after the Young Men's Christian Association (Y.M.C.A.). In 1872-73 a prayer group in Normal University, Normal, Ill., was formed and organized into a Young Ladies' Christian Association, which later took the name Young Women's Christian Association, and these organizations were duplicated in other city and student centers until the present stage organization has been developed. The purpose of the association

in every case has been to develop a well-rounded Christian womanhood in the community where the organization exists. To build up a strong body, to increase healthy, social instincts, to train the mind, and to strengthen the spiritual and moral forces, nothing less than this has been the aim. To accomplish this purpose, methods are employed which differ from each other as widely as do the local surroundings of the various associations, but whatever the methods, the underlying principles are the same in all. These fundamentals are that the individual improves for men when she herself desires it; that cooperation will accomplish much more than isolated effort; and that cooperation is easier to obtain when it is possible to have the working like. Any young woman of good moral character may become a member of the association by the payment of an annual fee (generally \$1), through voting and office-holding are in most cases confined to those who are members of Protestant Evangelical churches.

Four general departments exist in a city association: physical, social, educational, and religious work. The physical department requires a gymnasium, where a girl may gain strength and vigor through useful drill exercises, watched over by a competent and trained director. A girl who has stood at a loom or who has been handling over a needle all day needs a general limbering up in the gymnasium before she is ready to go into a study class or a religious meeting and get the best out of it. Swimming-pool and bowling-alleys are provided in many associations. The social department makes provision for a young woman in a strange city, or even for one who in her own city is busy in an office all day long, and has no time to attend to a natural and healthy way. A city and opportunity to make friends. For Student classes and women, and have a good time in a natural and healthy way. There is also a lunch and rest room where a young woman may buy her whole luncheon, or may bring her sandwiches and buy only a bowl of soup or a cup of tea, and sit at a pleasant table to eat it. In many of these lunch rooms the "cafeteria" system is used—where from a side table the young women gather on a tray the dishes of food they wish and carry it themselves to their table. As this does away with most of the expense of service, lower prices can be charged, and a good luncheon can be supplied at an average cost of seven or twelve cents. In a room nearly will be found coaches where girls may rest after luncheon before returning to work. Under the educational department is grouped the work for the mental or manual training of the young women, and classes as widely differing as Latin, stenography, or domestic science are provided at low rates. It is the aim of this department to provide any class for which there may be a real demand in the community, and some associations recently have been holding a summer school to coach girls who have fallen behind in their high-school work. Although there is an individual department for the religious work of the association, this work is real-

ly threaded in and out of all departments, and binds them together, so that no one can come into any part of the association without coming also under its religious influence. A great deal of this is necessarily an invisible and unspoken influence, but it is present even the less. Under the organizing and religious work come the Bible-study classes, the devotional meetings, the personal service groups, and the missionary and evangelistic meetings. Through these the effort is made to ground a girl in the Christian faith, so that she will have a reason for what she believes, and will have a spiritual strength that will not only enable her to fulfill her duties, but will cause her to be a source of strength and helpfulness to others. The association does not draw the Church in any way, but endeavor to develop a trained and useful membership for the Church. These four departments constituted for many years a city association, but gradually the members began to realize that many young women lived at too great a distance from the association to come to it. Therefore an extension department was formed to carry the benefits of the association into the factories and shops at the noon hour. From this small beginning a large industrial work has grown, with clubs in many factories, while in some cities and mill villages there may be found a full-fledged industrial association managed by the workers themselves. In such associations a large subscription is paid by the factory or mill owners to the association, but the control of the association work and the employment of the secretary are left to the young women employees. In the student centers for women the need was felt of a vitalizing Christian organization that should be under the auspices of the students themselves. From small prayer groups developed the Young Women's Christian Associations which provide for Bible- and mission-study classes and devotional meetings among the students, and which also have charge of such philanthropic enterprises as the young women have time for. From the one prayer group in Normal University in 1873 have grown 667 student associations now affiliated with the national movement.

The work of all associations is directed in general by a board of managers or a cabinet, which is elected from the membership, while standing committees have charge of the different departments. The general secretary and the chief department secretaries are the executives of the board of directors. It is the duty of the general secretary to be in touch with all the departments, to make plans for the strengthening and enlarging of the association, to have knowledge of the latest methods employed elsewhere, and himself to originate and to help to carry out the work. The officers of the association are: President, true executive of the association, elected from among those employed by them. One of her chief duties is to harmonize conflicting personalities, so that she must be a woman of tact and resource; she must have great executive ability, and must have, first of all, a deep spiritual nature, for the success of all departments hangs on the religious



strength of the association. More and more the secretaryship is being recognized as a legitimate and satisfactory profession for college women, who would make their lives tell in the spiritual uplift of the world. There were for some time in the United States two national organizations of the Young Women's Christian Association, but in Dec., 1900, 382 delegates from the local associations, formally affiliated with the International Board of Women's and Young Women's Christian Associations and with the American Committee, met in New York and formed The Young Women's Christian Association of the United States of America. A national board of thirty representative women was elected with Miss Grace H. Dodge as president. The national board has eight departments, viz., field work, secretarial, finance, publication, office, foreign, conventions and conferences, and method. A training-school for secretaries was opened in New York City in Oct., 1906, and the national headquarters are at 125 East Twenty-seventh Street, New York City. Under this national board are formed territorial committees who come in close touch with the local associations and have traveling secretaries, experts in the various departments, to give advice and help wherever it shall be necessary. The relation between the territorial and local associations is purely advisory. To give additional strength to the association, ten conferences are held in different sections of the country. These are arranged by the national board, and to them come members of the local associations for Bible and mission study, for open conferences on plans and methods of work, and for inspirational meetings. Each conference lasts ten days, the smallest numbering some 200 delegates, the largest 800. The headquarters of the association are national board and territorial secretaries and committee members, and among the speakers are some of the best-known clergymen and social-betterment workers of the country.

Certain phases of work promoted by the specialists of the national board in suitable communities or in a general way are as follows: the provision for club houses for professional women students; the organization of associations for Indian students and for those in colored schools; the linking-up of recent college graduates to volunteer work along such religious and philanthropic lines as they may indicate preference for; recognition of the recent "racial awakening" by the formation of county associations; and a system of meeting and assisting young immigrant women and equipping them, by instruction in English and other languages, for life in a new country.

Besides the work in the United States the Young Women's Christian Association is strengthened by its international bond. It is affiliated with the World's Young Women's Christian Association, which has branches on every continent and in almost every country, and with the World's Student Christian Federation. These world's associations have their own conferences, the last being the World's Young Women's Christian Association Conference in Berlin in 1910; and the World's Student Christian Federation Convention in Constantinople, in 1911.

The following statistics for 1910-11 show something of the growth of this organization in the course of a little over fifty years. Now that a total A.B.S. still greater increase may be expected, it is interesting to note the following statistics and City associations (with 27 branches), 1910; extension associations, 17; total membership, 228,737; 147 associations report an average weekly attendance of 6,719 at the religious meetings; 131 report 22,192 enrolled in Bible classes; 37 report 1,434 enrolled in mission-study classes; 109 report equipped in gymnasiums, and 132 report 25,133 enrolled in physical training classes; 158 report 25,153 enrolled in educational classes and clubs; 131 report libraries with 109,261 volumes, and 144 report reading-rooms with 2,289 periodicals; 57 report 7,696 enrolled in domestic-science classes, and 134 report 14,079 enrolled in domestic-art classes; 126 report lunch departments serving 5,032,145 meals during the year; 104 report boarding departments with capacity for 4,531; 94 report 27,169 positions secured through the employment bureau; 44 report travelers' aid departments; 80 report buildings owned, and 22 report summer homes; the secretaries, directors, leaders, etc., number 1,106.

The student associations number 667, with an active membership of 24,269 out of 115,703 young women students in the institutions; the general secretaries number 47; the mission-study classes number 1,267, with 14,196 students (reported by 342 associations); the Bible-study classes number 1,488, with 18,867 students (reported by 345 associations); 16 associations have buildings, and 201 have libraries; 203 associations held special evangelistic meetings.

Y. W. C. A. Young Women's Christian Association of Great Britain and Ireland. An organization formed in 1852 in two sections by Lady Kinaird (then Mrs. Mrs. Arthur Kinaird) in London, with the idea of establishing suitable Christian homes and institutes for young women; and by Miss Roberts in the country, who, believing in the "blessed and powerful influence of women, banded together a union of women whose work should be centered by prayer," which was called the Prayer Union. These two sections, the one with its purely spiritual aims, and the other combining to meet both the spiritual and practical needs of young women at that time, grew side by side, until in 1877 both were united under the presidency of Mrs. Pennington (of the Prayer Union) and Lady Kinaird, and called the Young Women's Christian Association; the work had already extended to Scotland and Ireland, thus making the association to consist of four divisions—London, provincial, Scotland, and Ireland. By 1884 it had become evident that the time was ripe for a more united constitution and regular organization in the work, and after much prayer and consultation a united basis and constitution were agreed upon, still adhering strictly to the lines upon which the London and country branches had worked, and in harmony with the motto of the association, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. iv. 6). A united central com-

mittee under the presidency of the earl of Shaftesbury was formed, the first meeting being held in London Jan. 22, 1885. At this meeting the affiliation of the Young Women's Christian Association with the kindred work carried on by the "Union des amies de la jeune fille" for the benefit of foreign girls in England was agreed to, and the consent of the council was gained for an office to be secured for this purpose. In the same year branches of the association had been formed in America, India, and the continent of Europe, and in Apr., 1892, the first gathering of an international character was held in London, after careful consultation and with the cooperation of leaders of the American, Young Women's Christian Association, representatives from India, America, France, Norway, and other countries were present, and the result of this meeting was the formation of the World's Young Women's Christian Association in 1894, as a center for all national associations, the first president being Mrs. J. H. Tritton. A general committee was formed, consisting of representatives of every country included in the union, and a constitution was drawn up. International conferences are held quadrennially, these having met in London in 1898, in Geneva in 1902, in Paris in 1906, and in Berlin in 1910. There are now nineteen national associations affiliated with the World's Young Women's Christian Association, with a membership of 312,000.

Corresponding to the united central council, which was formed to unify the British work of the Young Women's Christian Association, there now exists the British National Young Women's Christian Association, representing the five divisions of London, south of England, north of England, Scotland, and Ireland, and united under the name of British National Council. Nine representatives from each division, together with other

2. General members representing various departments of work, form this council, which is the responsible and legislative body of the whole association in Great Britain and Ireland. It appoints standing committees for special duties, e.g., general executive (in which are the representatives of the five divisions), finance, selection, and allocation of workers, editorial, and foreign, while there are also various departmental committees for nurses, teachers, etc. The five divisions are autonomous in their working, though all are linked together under the national council, which formulates the general policy of the association. The local associations work with local committees, and are in direct communication with the office of the division in which they are situated. The work of each division is carried on through its divisional council, to which all questions relating to the general work of the local associations are carried.

The membership in the local associations may be either general or special. General membership is divided into prayer union (active) and associate, the former class including those who wish to devote themselves to the service of Christ in daily life, and to work and pray for others; while associate members are all those who wish simply to enjoy the benefits of a Christian association. Special members consist of junior girls under fourteen years of age),

teachers, nurses, the girl of helpers (girls of letters), and the blind, the latter division having a Bible library and a monthly letter to members.

3. The Local Assn. local association may consist of a home, club, and institute combined, or variety of club-rooms opened in the evenings. The home, holiday and residential, meet a great need, especially the latter, for there are thirty-five in London alone, accommodating students in business, teachers, students, etc., while by means of its holiday homes (country and seaside) many thousands of association members are yearly enabled to enjoy restful and inexpensive holidays, reduced fares being often allowed by the railway companies to Young Women's Christian Association members visiting homes. In several large towns, such as London, Edinburgh, Liverpool, etc., restaurants, noon rest-rooms, and lunch clubs have been opened for the benefit of girls in business, which provide good food at as cheap a rate as possible. In the institutes, besides the advantages to lonely girls of intercourse with others, and of the help and counsel to be had from the association secretary, educational classes are held and lectures on various subjects are given.

The home organization may be divided into religious, educational, and social service. The religious work is carried on by meetings, Bible study, evangelistic services, etc., and the educational by classes in institutes, provision being also made for home study and book libraries. The department of social service is more complex, and includes

4. Home, clubs subdivisions for employment Social (with registries in different parts of the country, as well as a registry for immigrants and grant girls), emigration (advising emigrants), local abolition, factory work (with a central office), and the convalescent and holiday department. The Social Service Council has recently been formed, and may be applied to for advice and information on the subject of factory laws, etc., should members be in difficulty and need help in this way. The foreign department of the association enters not only the foreign missionary work, which is largely supported by the local associations, but also Young Women's Christian Association work in other lands. Besides the large sums of money which are contributed annually by Young Women's Christian Association members to foreign missions, twenty-eight workers are supported by this department, who carry on chiefly Young Women's Christian Association work among English-speaking girls in foreign lands. The number of branches in Great Britain and Ireland is 1,250, and the membership, 102,719. The president is Mrs. J. H. Tritton (previous presidents being Lady Kinaird and Overton), and the general secretary is Miss Thord.

REMARKS: The most recent literature is contained in the manuals of the various organizations, which usually affect not only statistics, but the history of the respective societies. Consult British Y. W. C. A., *Journal of the Y. W. C. A. of Great Britain*, Y. W. C. A., *Proceedings of the Christian Endeavor Movement*, St. Louis, 1891; *Young Women's Christian Association*,

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Handbook of the Hist., Organization, and Methods of Work. New York, 1891. L. L. Duggar, *How to Study the Bible*, p. 10. W. C. C. A., 1901. W. H. Murray, *Principles and Organization of the Y. M. C. A.*, p. 197. G. A. C. A., 1916. *Y. M. C. A. How to Study the Bible*, p. 10. W. C. C. A., 1916. *Y. M. C. A. How to Study the Bible*, p. 10. W. C. C. A., 1916.

YOUNG, ROBERT: Lay theologian and orientalist; b. at Edinburgh Sept. 10, 1822; d. there Oct. 14, 1888. He received his education at private schools, 1827-35, served an apprenticeship to the printing business, 1835-45, using his spare time to study the oriental languages, became a communicant in 1842; joined the Free Church, and became a Sabbath-school teacher in 1843. In 1847 he took up printing and bookbinding on his own account, proceeding to publish books that tended to further the study of the Old Testament and its ancient version; his first publication was an edition with translation of Malmsuden's 613 precepts. He went to India as a literary missionary and superintendent of the mission press at Surat, in 1850, returning in 1861; pronounced the "Missionary Institute," 1864-1874; and visited America in 1867. He was a moderate Calvinist, a simple Presbyterian, and a strict textual critic and theologian. His important work was the *Ancient Concordance to the Bible* . . . containing every *Hebrew* in alphabetical order, arranged under its *Hebrew* or *Greek* Original (Edinburgh, 1879); one may cite also his *Concordance* on the *Hebrew Bible*, being a *Companion to the new Translation of the Old and New Testaments* . . . 2 pt. (1865); *Contributions to a New Revision*; or, a critical *Companion to the New Testament* . . . 2 pt. (1865); *Chronology of the Prophecy, or the Doctrine of the Messiah*, on its fulfilment in ancient Jewish Prophecy, or *Chaldean Prophecy of the Holy Scriptures*. Young was celebrated as an editor and translator of Jewish and Biblical writings in various languages, especially in Hebrew, Samaritan, Aramaic, Syriac, Arabic, and Gujarati, and in other ways contributing to the apparatus for textual criticism. He was also active in the region of comparative linguistics and in Semitic philology. *Bibliography: Jones of Oxon*, Dec. 18, 1884, 628, 629, 630, 631, 632.

YOUTZ, HERBERT ALDEN: Presbyterian; b. at Deer Motion, Ia., Apr. 28, 1867. He was graduated from Simpson College, Indianola, Ia. (B.A., 1890), and Boston University, where he took a degree in 1903 (Ph.D., 1905), also studying at Berlin and Marburg in 1901-03. He held Congregational pastorate at Quincy, Mass. (1894-95), Middlefield, Mass. (1896-98), and Plymouth Congregational Church, Providence, R. I. (1898-1901); was acting professor of theology in the Chicago Theological Seminary (1903-05); professor of the same subject in the Congregational College of Montreal (1905-08); and was in 1908 appointed to his present position of professor of systematic theology in Auburn Theological Seminary, Auburn, N. Y.

YULETIDE: A popular, somewhat poetic designation of the Christmas-tide. The name of the central festival in Greek is *kalenda genethlika*, in possible Latin *kalenda* (*kalendae*) ("the birthday of Jesus Christ (or, of the Saviour)"), through Gregory Nazianzen (*Oratio xxviii* [MPV, xxvii, 312-313]) unaccountably sought to introduce the name Theophany to distinguish this festival from that of the Epiphany (v.), celebrated separately on Jan. 6. In Latin, the name is *Nativitas (dies)*, *Nativitas Domini (Jesus Christ)*, whence the Italian *Natale* and the Spanish *Nadaie*, *Natale*. The French *Noel* may be derived from *noelle*, or *noel*.

The Name, possibly from *noel*, a cry of rejoicing on the occasion of the birth of a prince. The Anglo-Saxon *gylde*, *gylde* is thought to signify the sacrifice. In Scandinavian, the period from Christmas to Epiphany is called *Julefesten*, *Juletid*. *Fad* and *Tindale* are still used in Scotland, while in England this older designation has been replaced by Christmas ("Christ man"), which appears in Dutch as *Kerstmas*, *Kerstmas*. The German *Weihnachten* represents the Middle High German *Wihen* (*Wihen* ("Holy Night"). The festival either include the whole period from Dec. 25 to Jan. 6 (the twelve nights, since the ancient Germans reckoned by nights and not by days), the Christmas week up to Dec. 31, the four days Dec. 25-28 (the feast of the Nativity, St. Stephen, St. John the Evangelist ("Holy Innocent"), or finally, the Christ day alone. For Jan. 6 as the feast of the birth and of the baptism of Christ see *Terrentium*, *Passer* or *rus*.

The choice of Dec. 25 as the birthday of Christ must be clearly distinguished from the celebration of the Christmas festival. Long before there was any question of a festival of Christ's birth, the date of his birth had been sought and determined. The Church of the first two centuries had no thought of celebrating it as a festival. Origin (*In Jen. xvi. 2*; *In Matt. xiv. 1* [MPV, vii, 651, 652-654]) followed by Jerome (*In Matt. xiv. 1* [MPV, xvi, 97]), pronounced decisively against the celebration of birthdays of saints and martyrs, for relation to the days of their death should rather than of their birth. The festival is a *diebus*, *Equinox* of Alexandria (*Brown*, l. 21 [MPV, vii, 882-884]) says that from the birth of the Lord to the death of Commodus (Dec. 31, 167, 184 years, 1 month, and 13 days had passed,

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so that Nov. 18, 751 A.D., was the birthday of Christ. Probably we should read 23 instead of 13 days, so that the date become Nov. 8. In the *De pasche computo*, incorrectly ascribed to Cyprian (dated by Ussener as 243 A.D.), the day of the spring equinox (Mar. 25) is reckoned as the first day of creation, and Mar. 28, the day on which the sun and the moon were made, is the birthday of Jesus. In the year 1549 after the Eochar, while the Clementine Homilies set this day on the vernal equinox itself. In his chronography *Julian Africanus*, in 221, choosing the same day as that of the conception of Jesus, is the first to give Dec. 25, exactly nine months later, as the date of his birth; Hippolytus, in the fourth book of his commentary on Daniel, gives Dec. 25, a. r., as the day of Christ's birth, and Mar. 25, 28 A.D., as the day of his death. In all these computations the spring equinox plays a part, as the time both of the creation of the world and of the incarnation or conception of Jesus; in the latter case the birthday follows nine months later. Duchesne assumes that Dec. 25 was chosen in the West and Jan. 6 in the East as the day of Christ's birth through a reckoning which gave Mar. 25 (Tertullian, *Adv. Judaeos*, vii; Hippolytus, *Adv. Judaeos*, vi, or Apr. 6 as the day of his death, and also as the day of his conception, so that nine months later—in one case Dec. 25, in the other, Jan. 6—because the date of his birth, although Duchesne himself admits that a celebration of Apr. 6 as the day of Christ's death appears only in a Montanist text (*Schroeder*, *Hist. ecc.*, vi, 15).

It has also been conjectured that the day was selected because of its significance in the Roman calendar, where it bore the name of *die solis nata* ("the day of the unconquered sun"), since on this day the sun began to regain its power and overcome the night. This view is supported by Polydore Vergil (*De rerum inventoribus*, v. Relation to Jaldonadi, E. F. Wernsdorff, J. A. W. Sun-cell and Netherby, K. A. Haas, and others, and *Saturalia*. It is true that, after the introduction of the Christmas festival, the coming of Christ as the Light of the world was often compared with the *die solis nata* of the Romans, as by Augustine (*Sermo in nativitate Domini*, vi, and to *nativitate Johannis Baptistae* [MPV, xxviii, 1007, 1022], Gregory of Nyssa, *Misticae of Turis* [Sermo, iii, and iv. *De nativitate Domini*, MPV, lvi, 535, 537], etc. It is, however, unlikely that the birthday of Jesus was first determined by this heathen festival. Nor can Christmas be assumed to owe its origin to the Roman *Saturalia*, since they lasted from Dec. 17 to Dec. 19, and even with the later prolongation to seven days, ended on Dec. 23. But even can the origin be sought in the Germanic solar festival, since the Christmas festival arose long before the Christianizing of the Germans, although some popular usages connected with Christmas may have a Roman or Teutonic source.

The chief question in relation to Christmas is when the birthday festival, originally combined with the baptismal festival on Jan. 6, was first celebrated separately on Dec. 25. Ussener has made an ex-

haustive investigation of this matter, starting with the chronography of Philochorus (354 A.D.), which contains a list of memorial days of the Church (depositio martirum), the first explicit entry being: "vill. of the Calendar of Roman January Christ born in Bethlehem of Colobis. Judas." Ussener then adds an address in Rome delivered by Pope Liberius (consecrated May 22, 352) when on Marcellinus, the sister of Ambrose, took the vow of virginity (*Ambrose, De virginibus*, iii, 1, [MPV, xvi, 219-220]). Liberius begins by alluding to the day as the birthday of the Lord, and then proceeds to treat of the miracle at the marriage of Cana and of that of the loaves and fishes. Ussener insists that the words must have been spoken on Jan. 6 and not on Dec. 25, because the marriage at Cana and the miracle of the loaves and fishes were always connected with the festival of the Epiphany. Besides, according to an ancient usage of the Church, a vow of virginity could be pronounced only on either Epiphany or Easter, as the two baptismal days, so that the earliest date for this event must have been Jan. 6, 352; and since in the chronography of 354, Dec. 25 is chosen as the day of Christ's birth, that day must have been observed for the first time in Rome in 354. This theory of Ussener has gained much approval, and P. Leprieux and A. Harnack took upon the proceeds as himself. Duchesne, however (*Bulletin critique*, xi, 41 seq.), regards Ussener's argumentation as "more ingenious than correct." No proof is given that Marcellinus took the vows before the exile of Liberius (355-358); the report of the discourse was not written down by Ambrose until twenty-four years after its delivery; even if the report is absolutely correct, Ambrose himself declares that Liberius spoke on the "birthday of the Saviour," and in 377, when he wrote, this could only be understood as Dec. 25.

The most important point, however, is that, in the chronography preceding the *depositio martirum*, there is a *depositio episcoporum*, i. e., of the last twelve bishops of Rome. The names are not given in chronological order, but according to the days of the calendar year. The last two bishops, however, Marcellus (d. Oct. 7, 296) and Julius (d. Apr. 12, 302), are entered after Eusebius, who died in Dec. 283, and this shows that the chronography was already completed before Oct. 286, the last names being added in 304. Hence the date of Dec. 25, given in the *depositio martirum*, proves that the Christmas festival must have been observed in Rome at the latest in 355.

Thus all that can be stated positively is that the festival was first celebrated in Rome in the fourth century, and not later than 354. For a long time it yielded to other festivals in importance, and even in 388 Valentinian did not include it among the church days upon which legal proceedings were interdicted. How tenuously many still cling to Jan. 6 as the birthday of Jesus, even after Dec. 25 had become usual in the West, is shown by Maximus of Turin (first half of the fifth century), who says in a sermon on the Epiphany: "On this day the Lord Jesus was either born or baptized; different opinions are held in the world" (*Sermo*, 47, MPV,

at 722. Homburg, 1807-08; E. Baum, *Bibliotheca Nova*...

ZACHARIAS SCHOLASTICUS (RHETOR)

Bishop of Mytilene and ecclesiastical writer; b. at Mytilene, the port of Gusa, d. probably before 525. The assumption of this article is that Zacharias Scholasticus, Zacharias Rhator, and Zacharias, brother of Procopius, are one and the same person...

ZACHARIAS

Imperial exclusiveness of the Alexandrians. Of his later years nothing is known, not even the date of his death. At the fifth oecumenical council of 529 Mytilene was represented by the Metropolitan Paphlagon.

REMARKS: W. Gass, *Historia litteraria*, I, 402, 579, Bonn, 1741; S. Bode, *Stichate von Gusa*, Halle, 1802; M. A. Kugener, in *Revue de l'orient chrétien*, v, 1909, 252-54, etc.; G. K. Kufner, in *Zeitschrift für die Kunde des Mittelalters*, I, 67, 102, London, 1911.

ZACH, late JOSEF; Roman Catholic; b. at Straßgipfel (near Aachenburg), 23 in. n. n. of Frankfurt) June 20, 1802. He studied at the universities of Würzburg and Vienna, 1820-25; became chaplain of the priest's seminary at Würz-

burg, 1829; in 1833 professor of pastoral theology and homiletics at the University of Strasbourg; in 1839 moved to Würzburg, and professor of dogmatic...

ZACH, THEODORE

German Protestant; b. at Mors (17 m. w. of Essen) Oct. 10, 1838. He was educated at the universities of Bonn, Erlangen, and Berlin (1854-58); was teacher in the gymnasium at Neustadt (1861-65); became a lecturer at the University of Göttingen (1865); privat-docent...

regular canon, and completed his linguistic, philological, and scholastic studies; he then went with his friend, Count Carlo Mariniello of Brescia, to become canon of the Lateran congregation at Rome, where they met Pietro Martin Vermigli (q.v.) and read the Church Fathers, and then the writings of the Reformers, including Luther, Bucer, Melancthon, Musculus, Bullinger, and Calvin, by which they were convinced of the truth of Reformation doctrine...

visions skillfully combined. The date at the beginning, the twenty-fourth of the eleventh month of the year in question (Zch. 1:1), refers undoubtedly to all the visions. The theme is the approaching deliverance from the oppression under which Israel suffers. Israel's oppressor, the world-power Babylon, is to feel the divine punishment, Israel is to be delivered, Yahweh's temple is to be rebuilt, and Zerubbabel will be installed as a secular and Joshua as a religious ruler, and everything that delays the period of salvation, above all, the people's sin, shall be removed. The visions are in the main easily understood, but there are some obscurities in the details, resulting doubtless from corruption of the text. For instance, in the first vision (1:8-17), Zerubbabel and Joshua are riding upon a wall, and adds a horse of a fourth color to the three mentioned later on. Part of the fourth vision is also somewhat obscure. It is stated that Joshua and his companions (the other priests) are signs that God's promise will be fulfilled. This promise runs: "I will bring forth my servant the Branch" (cf. Isa. xlii. 3). As elsewhere in Zechariah and in Haggai, the messianic hope centers about Zerubbabel; hardly any other person can be meant by "the Branch." However, in this case the words "I will bring forth" are rather strange, since Zerubbabel was then in Jerusalem. Previous attempts to solve this problem were not satisfactory and the supposition is derived that the original text, which alluded to Zerubbabel, was later revised in a messianic sense. In the seventh vision v. 6 should read "their sin" instead of "their remembrance"; this sin is represented as a woman, who is borne in a closed chariot-cumbers by two angels to Babylon. The idea is, therefore, that Israel is to be purified from sin, while the guilt and its consequent punishment shall fall upon Babylon.

What was the connection between these visions and the contemporary political situation in western Asia? Did historical events induce the prophet to expect the fall of Babylon; or was the prophet to Palestine influenced by the general trend of prophetic "messianic" thought? In the first years of the reign of Darius, there were several revolts threatening the domination of the Persian empire. In Babylon, Nebuchadnezzar assumed the name of Nebuchadnezzar and sought to reestablish the Babylonian empire. Darius, indeed, succeeded in crushing the usurper (Babylon was taken between Oct. 521, and Feb. 520), but during this campaign most of the other provinces rebelled, especially Media and Persia. While Darius marched against these provinces, Babylon revolted anew, under another Nebuchadnezzar, but in 519 the city was again taken, and by the spring of that year the other revolts had been suppressed. Syria was never involved in these troubles. It might be conjectured that in the book of Zechariah the prophet foresaw the Persian empire as late to the Babylonian, but when there are taken into account the part played by Cyrus in Darius' empire, as the conqueror of Babylon and the dependence of Zechariah and Haggai upon Darius' dominion, it appears that the prophet of the time still saw in Babylon the great enemy and found in the new hostilities against that city a fulfillment of the older

prophecies. Hence they did not see in Darius an enemy of Israel, but rather an instrument of divine retribution who would bring the heathen world into subjection to Israel's God and to his viceroy Zerubbabel.

The recital of a symbolical action of the prophet (vi. 9) is appended to the visions. Here also the text appears corrupt. The original probably stated that the prophet was commanded to receive from four Jews, Sattai, who had come from Babylon to Jerusalem, gold and silver, and to make thereof a crown for Zerubbabel; for the latter was to complete the Temple and rule as king in perfect concord with the high-priest Joshua. The fact that this promise was not fulfilled led to the change in the text, so that now Joshua takes the place of Zerubbabel and the crown is to be prepared in the Temple for a future time. The first division of the book closes with a prophetic diatribe (vii-viii), dated on the fifth day of the sixth month of the fourth year of Darius (i. e., Dec. 518). The Temple was nearly completed (Ezra vi. 15) and the question arose whether the facts in memory of the downfall of the nation should be continually so, however, the messianic promise of the previous chapter had not been fulfilled, the people hesitated to abandon their mourning. Zechariah declares that God does not require fasting, but justice and neighborly love, and that precisely the neglect of this command brought destruction upon Israel. He then proceeds to encourage the people in their messianic faith by the assurance of Yahweh's love and of the coming messianic salvation. The present time is the appointed point; a great change will take place; fasting will no longer be necessary, and all their sorrow will be turned to joy.

In these chapters there is a clear picture of Zechariah. He did not express any new prophetic ideas, but only repeated those of the great predecessors; nevertheless, he grasped those ideas in all their purity, and the diatribe in chap. vii-viii will be regarded as a typical specimen of prophetic preaching. Although both Haggai and Zechariah were disappointed in the hopes they associated with Zerubbabel, their impression for the possible period can not be overestimated, since they reawakened the faith of the people at a time when they were discouraged and on the verge of abandoning the messianic hope. A new element in angelology appears in this book, namely, the interpreting angel, who explains the visions to the prophet; there is also a tendency to personify the active forces as is shown in the representation of one side of the concept of justice by Satan.

2. Chapters ix-xiv: In the second division the reader enters an entirely new world. The name of the prophet and exact dates are lacking. Instead there are only the titles ix. 1 and xiv. 1 with the peculiar formula: "The burden of the Lord." The burden of the Lord, which appears elsewhere only in the book of Malachi (ii. 1-2), is not a direct reference to the events of the years 520-518 and the whole train of thought is dissimilar. Syria, Phoenicia, and Philistia are denounced, ix. 1-8; Zion is to rejoice over its mes-

sianic king, who comes as a pious and humble visitor to govern the old enemies of the land of Israel in undisturbed peace (9-10); the exiled Israelites are to return to their homes (11-12); God sees Judah and Ephraim and allows them to measure "the soul of Yaweh" (the Greek; 12-13), and the Israelites then enjoy the messianic glory in their land (13-17). God's wrath is directed against the wicked shepherds of Judah to whom he will give leaders "out of him" remaining from Judah; with God's help Judah and Joseph (Ephraim) will conquer their enemies and return to their homes (5, 6) while Egypt and Assyria will be humbled. In xi. 4-17 there is a peculiar narrative wherein the prophet himself is made to impersonate the fortunes of his people. He is to become the shepherd of the sacred flock, the buyers and sellers of which think only of their own enrichment while the shepherds neglect their charge. As shepherd he takes two staves, "wisdom" and "union" (A. V., "wisdom" and "bands") to protect the people. In the course of a month he removes the three shepherds, but the flock becomes unfriendly and he decides to resign his office. He breaks his staff "wisdom," whereby the alliance between the people and the other nations is dissolved. The owners of the flock show their contempt by paying him thirty shekels, the wages of a slave; at God's command he casts this sum into the temple treasury (according to the Aramaic version; A. V., "to the potter in the house of the Lord"). This clearly shows that the insult was noted and that it was to be reckoned against the owners of the flock. Thereupon the prophet breaks his staff "union" so that the brotherhood of Judah and Israel is destroyed; only a third of the flock is spared, but the remnant will be recognized by God as his people (xiii. 7-9).

In xiv. 1-6 it appears that Jerusalem is now attacked by the whole heathen world, but the heathen nations themselves are destroyed and Jerusalem is not captured. xiv. 7-9: Chap. xiv. describes some of the last battles for Jerusalem, with the singular discrepancy, however, that the city is first taken and plundered before the judgment of God overtakes the heathen. God, surrounded by his angels, appears on the Mount of Olives, which is rent by an earthquake. Now begins the messianic age, which is like a perpetual day without cold or burning heat. The outlines of the land are changed; it becomes an immense plain above which rise Jerusalem alone, ever-flowing streams issue from the city and run toward the east and the west. Those heathen who have survived the fearful defeat recognize Yahweh's rule and come yearly to Jerusalem for the feast of tabernacles.

For a long time these chapters were believed to be the same hand as chapters ix-xiv; it was only in 1870, however, that it was clearly seen that they run to a different view. Joseph Mede, in *Diatribe contra ecclesiasticorum rigorem* (London, 1625), conjectured that chap. ix-xiv were by Jeremiah. This hypothesis, although valuable, led to a closer study of the book and at the present time but few critics attribute chap. ix-xiv to Zechariah. Indeed, it seems almost impossible that the

same author could have written I-viii, and ix-xiv. The marked characteristics of the earlier chapters are lacking in the later, and the political situation, as well as the prophetic quality, is totally unlike. Of these chapters, xii-xiv, (excepting xii. 7-9) appear to constitute a typical specimen of the deuteroprophetic literature. A conclusive proof of the late composition of this section is the announcement of the cessation of prophecy (xiii. 2-3), since this indicates a period when the prophets who appeared in public (not purely literary prophets like the authors) were degenerate and deceivers; that is a period when literary study had taken the place of immediate prophetic inspiration. It is, however, unlikely that xii. 1-xiii. 6 is by the same hand as xiv, especially since Jerusalem is said to have been taken in xiv, while the contrary is stated in xii. Strange to say, the portions ix. 1-ix. 17 and xiv. 7-9 are thought by some critics to constitute one of the earlier prophetic writings (from the period before 522 B.C.), while others place this section in the second century B.C. In x. 6-9 the deuteroprophetic character of Ephraim and Judah, and the second century B.C. In x. 6-9 the deuteroprophetic character of Ephraim and Judah, is assumed as having already taken place. A still more important point is that in ix. 13, "the soul of Yaweh," that is the Greek, appear as names whose destruction marks the beginning of the messianic era. This can signify only that the Greeks were then a world-power and that this verse was written after the appearance of Alexander the Great. It is true that the mention of Egypt and Assyria as the two great world-powers recalls Hosea (cf. viii. 13, ix. 2-6); but this name may just as well signify the Phoenician and the Seleucid (cf. also ix. xviii. 13), since in later prophetic writings designations from the older prophets are freely adapted to contemporary conditions. The repeated mention of Ephraim alongside of Judah is more significant, but not decisive; for in x. 6 it appears that Ephraim must first return from captivity. The conclusion therefore follows that some passages in chap. ix-xiv belong to the Greek period, while nothing certainly proves that the remainder is of earlier date. Chap. xi, with its continuation xii. 7-9, offers much greater difficulties. Keunen and others have rightly asserted that the words "to break the brotherhood between Judah and Israel" are incompatible with a postexilic origin. It can not be denied that the condition of the Ephraimite kingdom under Pekah, when the Ephraimite alliance with the Arameans attacked Judah, suits this perfectly. The shepherds killed within a month (verse 9) might then be explained by the murders of Zechariah and Shaltam (II Kings vi. 9, 13). However, the designation of an Ephraimite king as "the man that is my fellow" (xii. 7) would be strange. Two Septuagint manuscripts read Israel instead of Jerusalem in verse 14, and in this case the text would refer to conflicts between the capital and the rest of the country; while these can not be proved, they are quite possible in the Greek period (cf. also xii. 7), so that this chapter might also be referred to that epoch. Any satisfactory result as to chapter xi is therefore impossible, but this has nothing to do with the date of the other chapters, since it can not

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best in the methods then available; *Gesichte Aenderungen und merkwürdige Fragen* (Basel, 1840); *Ueber Knechtlinger's (1840) Lehre Gedächtnis, sprengel des Scharif und Byschaw* (Cisle, 1846). All of these passed through numerous editions. Zeller was also a contributor of worthy hymns to the hymnals, some of them among the best level of the Church; worthy of mention are: "Gott bei mir an jedem Ort," Eng. trans. by Mrs. Fiedler, "My God with me in every place"; and "Trenner Heiligt, wir sind hier," Eng. trans., "I have come to You we come." Among the poems which his personality merited was that given to his simplicity, it being said of him that he "always remained a little one," with the humility of a child.

(C. von PALMER.)

BIOGRAPHY: Lives by H. Thirack, 1 vol., Basel, 1875; E. Geller, Basel, 1890, and Berlin, 1900; and T. Scholly, Basel, 1901. Consult also *Zeller, Hymnologer*, p. 195.

ZEND-AVESTA. See ZOROASTER, ZOROASTRIANISM.

ZEND FOLK.

SUPPLEMENT AND REFERENCE: *Encyclopædia Britannica* (12).
Establishment in America (12).
Attitude toward Science (4).
Library and Cosmology (4).

The Zend Folk form a sect, termed by its adherents Madschians, which purports to be founded on the teachings of Zoroastrianism (see ZOROASTER, ZOROASTRIANISM). They explain their name Madschian from the [alleged] Avestan Madscha-wan, (Mad being held to mean "great, master," da "to think, knowledge," and wan, or pawan, as "to be thought to be worshiped," the consequent meaning of the compound being "divine thought," or "thought that masters." Madschianism is maintained by its followers to have been in vogue in Europe and America after the return of Anupati da Ferozi, in 1765, from Shiraz, India, where he had

apron, the cock, the ear of corn, the annual feast, the sacred number three, five, and nine, the right hand, the thirty-third degree, the white color, and the six periods.

During the first part of the nineteenth century attempts were made in Germany, France, Russia, and America to introduce Zoroastrianism teachings from England under various names, and even without special names, the result being the establishment of manifold occult schools and new-thought cults. In 1839 Dr. Osman Zar-Adshah finally formed the first Madschian Peace Center in America, owing due credit to the source of his teachings. In 1869 he organized his movement for the more effectual spread of the "message of peace," and established headquarters in Chicago, where there is a magnificent temple of the cult. The Madschian people throughout the country style themselves "association of God," having formed a "society of collective thought." In Jan., 1900, their first monthly appeared under the title of *Samovarshapur* (now Madschian), and at Christmas, 1905, a provisional national was organized for a term of four years. At Christmas, 1909, the movement was reorganized with a Tribunal of Three, a Colonial Twelve, and a Territorial Twelve, which constitute the Supreme Court of the Madschian Association. They consider themselves merely non-sectarian of peace, and their organization simply as a nation of peace to give to every soul, in accordance with the demands of the times, its full due and rightful portion of gratitude. The institution they are termed purely educational, and without obligations. All applications for membership must be voluntary, and free from suggestion or influence. The membership is divided into three classes: associates, friends, and followers.

Madschian recognizes the Bible as all that is inspired, and regards Avesta as the key for all final interpretations. The teaching is nontheistic in principle and pantheistic in application. All great men and women, irrespective of nationality and creed, are regarded as incarnations of the "will of the Lord" and of the "law of holiness," and respect and homage are paid to one and all of them.

The sect holds that man takes up where *his* spirit leaves off, and is insensible to the will of retain the earth, to turn the deserts of Madschian into a paradise, a paradise most suitable to God, and his associates to dwell therein." It considers the body of man to be the temple of the living God, and, by breathing the formula of "a prayer on the breath," man awakens to his higher consciousness of a living God, endowed with the attributes of Mada. Through a systematic method of religious health exercises, fasting, chastisement, and diet, Madschian proposes to eradicate all prenatal influences and error of ancestral relations. Three methods of healing are recognized: the bath, medicine, and prayer, but for their followers they stress "prayer on the breath" (*Yemadshah*, vi, 44, xx, 11-12; *Confession*, xv; *Declaration*, xli; James v, 17-18).

The followers of this cult are considered to be admirable cultivators and distillers, while they also

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Zoroaster
Zend Folk

ZEND FOLK

Sect of Persia

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admitted great endurance, many of their leading adherents having lived without food for fifty-four days. They observe the commandments of the Old and of Genesis, and consequently hold strictly to vegetarianism (*Confession*, v, 19-20); *Outward Gen*, 1, 26-28. In their public life they are very plain, unceremonial, and un-Secret pretensions. They accept the leading thought of society as the love of their common peace, relying on the voice of *debas* ("religion") within, and holding to the "light of illumination" or "the sun of the soul." To be ever mindful of the existing relationship of intelligence to substance and vice versa, they recite scriptures daily (*Confession*, xix, 2, 22; *Declaration*, xix; *Confession*, viii, 10-12). They observe holidays very religiously, the chief ones being the Christmas (Calabas), which generally lasts ten days, and the Midsummer Peace Conference, for five days. They celebrate Easter, or the Birth of Zarathushtra (Anushah), and Autumn, or the Birth of Zarathushtra.

The greetings of the followers of Madschian to each other are characteristically oriental, and each season and holiday has its particular greetings and blessings. Besides the scriptures they receive, as pathfinders setting forth most clearly their scientific, philosophic, and religious views. *The Doctrine of Anupati, Messages of Hwasah, Hwasah, Hwasah, Prophecy-Songs, Madschian's Declaration, Confession, Statement, and Affirmation.* Among their many religious views are the following two affirmations: "I am a Madschian, and I recognize the eternal design in human (good thought), Anushah (good word), Huswarsah (beneficial good deed)," and "The will of the Lord is the law of holiness, holiness is the best of all good," or *Fakhsh* and *Asken* rules. Among themselves the followers of Madschian are divided into four different classes: associates, companions, ministers, and maintainers.

Their belief is karma, reincarnation, and transmigration differs materially from that of the other oriental religions, and they claim absolute scientific and evolutionary substantiation. **Attitude** Salvation and redemption are, to them, natural consequences in the evolution-Science, any process of racial ties, while reincarnation is a natural process, and immortality is universal to substance and intelligence. However complex the hypothesis of the speculative side of their philosophy may be, they claim to have ample proofs from the living word of God or nature to bear out their statements. At their services they burn incense, candles, and sacrifices; and wear costly robes, largely of oriental design, while their religious solemnities are celebrated with the greatest pomp. The order of services, as well as their decorations, change with the seasons and occasions. They hold firmly to inspiration and revelation, and they consider **Unity** the body to be the manifestation of **Organic God** and all the physical attributes to **ration.** He the temple of the living God. They do not believe in erecting special edifices for worship, and their temples serve merely for initiation and the imparting of inner teaching to

the advanced. The sect has two magnificent temples in America, one in Chicago and the other in Lowell, Mass., fitted with all the splendor of oriental and occidental brilliancy. With Osman Zar-Adshah Hanin as Elector, a Grand Visitor, and a Khalif, constituting a triumvirate, assisted by the Colonial Twelve and the Territorial Twelve with their different duties, they conduct the Madschian commonwealth, each official being unsalaried, since all obligations are considered to be those of honor and duty.

The sect carries on a mission in Germany under Ambassador David Ammann, and also conducts missions in Canada, England, Switzerland, Holland, Africa, and South America. Their active membership in the United States is estimated by them at about 100,000, while they maintain that their following is much more numerous. Because of their belief in the universality of their teaching, they forbid proselytizing. OTTO THORSEN, SENIOR.

ZENO, 7th, THE HADRIAN: Byzantine emperor 474-475 and 476-491. An Isaurian force was long a part of the garrison of Constantinople, and there Zeno rose to power. Aspar, an Ostrogoth, had under Leo I. reached a high degree of power, and his son Patrius had been betrothed to a daughter of the emperor and been named Cæsar. But Leo became estranged from Aspar and his Germanic staff in his opposition to them leaned upon the Isaurians and Zeno. Zeno married Arina, a daughter of Leo, and the betrothal and appointment of Patrius were recalled, while Zeno became cæsar. Zeno, however, seemed unswayed for the succession because of doubts concerning his orthodoxy, so his son and Aspar's, Leo's grandson, was named cæsar and became emperor under Zeno's regency on the death of Leo in 474, but he died in the same year, and under the influence of the dowager empress Verina and of his wife Zeno was named emperor; a disagreement with the dowager empress, however, in connection with an uprising of the Thracian Goths at the capital, compelled Zeno to flee to Asia, 475, and Basiliscus, brother of Verina, assumed the crown. The new emperor favored the Monophysites (q.v.) and issued an encyclical to that effect, while Anemas, patriarch of Constantinople, upheld the orthodoxy of Chalcedon. The encyclical called forth two letters from Pope Sixtus III. to Anemas and Basiliscus. Zeno with his Isaurians was enabled to return to Constantinople, captured Basiliscus, and in 476 resumed the reins of empire. The pope hailed the return of Zeno as a triumph of orthodoxy. The power of the Monophysites compelled Zeno, however, to seek a modulating compromise, and he issued his *Hecrotum* (q.v.), which attempted a compromise, in which Anemas and Petrus Monges (q.v.) had part. The attempt was failure, not instead of prolix peace named new struggles, and one result was a breach with Rome, begun with the excommunication of Anemas and continued thirty-five years. Zeno started the East Goths on their way to Italy, while Theodote as a German king and an imperial officer held Italy as a part of the empire. Justinian's policy was to restore the direct imperial control in

Italy, and so leaned toward a settlement of the schism, which in 519 came to an end. (E. J. NEWMAN.)

REMARKS. The source as discussed by Herz in his ed. of *Opera Zeno* and *Acta*, cf. the *Monasterium* in *Opera* (ibidem) than, says: *Oratio*: the monument on Zeno in the Basilica of Verona, 1841, the name is E. Klotz and E. Herzog in *Acta* (Civitas Veronensis) of *Verona* (Verona, 1891) (Schub. *Chronica* Church, 1, 76), and the *Monasterium* under the same name in the text, especially under *Monasterium*.

ZENO OF VERONA: Bishop and patron saint of that city. As early as 1092 *Anna Madalen* (*Tristis de studio monasterio*, pp. 561, 554, Brussels, 1922) raised the question whether there was toward the end of the third century a bishop of that name and title, and whether the works attributed to him were his. The repeated his Beatty asking of this question since has gone over and over, and the establishment of the identity attributed to Zeno as both genuine and wonderful. Visited to that city will read the memorial to him in the shape of church, square, and portal (cf. E. Baedeker, *Northern Italy*, p. 235, Leipzig, 1906); the earliest part of the church was built in the sixth century, and from an early date Verona has honored this saint in these and other places. The oldest testimony to this fact is an address delivered at the invitation of the clergy of the city on the occasion of the celebration of a festival to him, which is to be dated about the year 417; it may have been by Bishop Patroclus of Bologna (d. between 425 and 450). This address calls Zeno a martyr but "most holy confessor." A second testimony to the existence of Zeno is the saint's miracle said to have occurred at the time of a flooding of the city about year 508 in which the saint saved his basilica (cf. Paul the Deacon, *Historia Longobardorum*, III, xxiii, Eng. transl., Philadelphia, 1907). Moreover, practically all the churches of Verona profess to possess relics of the patron saint of the city. His celebrity traveled over the Alps to Germany, to Ulm, Reichenhall, and even into Belgium through Bishop Radbertus of Veron (9. v.). The bishop cited frequently the tractates of Zeno, and brought a manuscript to Leoben containing a rhythmic description of Verona (*De laudibus Veronae*, dated about 790, which deals with the first eight bishops, of whom the eighth was Zeno. Older than this manuscript, however, is the chief codex of the tractates (*Codex Romanus*), which Honorius of Autun (9. vi) presented to the Benedictine library at Reims. It contains the ninety-three tractates (or fragments of them), and is especially interesting because of the marginal glosses which relate to the use of collections of sermons in divine worship, and show further that this manuscript had been used in worship at Verona. To the short tract concerning the three men in the fiery furnace the remark is annexed that it was to be used at the festival of Thomas and Martin (who were honored at Verona about 785). The same tractates are preserved in numerous other manuscripts under the name of Zeno.

The question arises whether these tractates are a unity, or whether, as Tillemont said of the 110 first printed under the name of Zeno, they are a collection from various authors. In the older edition they were given which are to the unity of the text credited to Constantius of Arles, the Tractates, letter of Hilary Vigilius of Trent to Chrysostom, three tracts by Bishop Patroclus of Clermont (MPL, viii, 1411 sqq.), five expositions of psalms by Hilary of Poitiers, and four sermons of Basil of Caesarea in the Latin translation of Rufinus. Five of the ninety-three tractates there are considerable parts which go back to Lactantius and Hilary of Poitiers, the appearance is presented of a collection; and this is enhanced by the fact that Zeno has been supposed to belong to the third century, not to the fourth. In spite of this, there are very decided indications of the unity of the collection. As in the works of Tertullian, Cyprian, and others, many citations are taken verbatim from Seneca, apocryphal writings, and even from Apollonius, but these are worked into the texture. Hilary was very popular (Jerome, *Epist.* xxvii, of *Moraliu*, MPL, xlii, 488); but the style of Zeno betrays a far stronger influence of the Asian school and is richer in use of figures and in rhythm. The proof of unity has been well worked out by Weyman, Gulliar, and Highmair (see bibliography). Especially indicative of this is the employment of a pre-Hieronymian Bible-text, in which the agreement with the text of Cyprian is particularly noticeable. Even though the unity of the tractates be conceded it still does not follow that Zeno is the author, for it is a possible supposition that they had been attributed to the patron saint of the place through veneration of him. This hypothesis is hardly tenable, however, if it be granted that Zeno lived in the time of the Emperor Gallienus (260-268); for in a desperate rather than sane co-ordination the tractates were used by Lactantius and Hilary rather than the reverse. Equally beside the mark is the hypothesis of Baerz that Zeno was in Verona two Zeno, one living in the third and another in the fourth century. And it is not good enough to explain polemics against Photianism, Arianism, and Arianism by a polemic against Origen and Origonism.

Reasons for putting the work back into the third century are: that Christian women appear frequently as martyrs (e.g., *De laudibus Veronae*); that, according to the heathen deities are yet in evidence, which were forbidden after Constantine and Constantine; that, as is mentioned in the tractates, that cities are mentioned as being the heads of the emperor and Constantine; that the cities, that the Christian churches are small and simple in construction, in comparison with the heathen temples; and that the influence of the Jews is one of the objects of attack. In addition to this it is to be remarked that the dogmatic conceptions are those of the third century. It has been brought to notice that in Zeno neither the Greek nor the Latin *consuetudinis* is found, and in these places are older formulae that have their origin in Tertullianian expressions. This distinguishes the tractates from Hilary (9. v.), who, though as a dogmatist he was inclined to archaism, yet wrote of the "divinity and consubstantiality of the Son."

Evidence bearing the heads of the emperor and Constantine is not the case; that the Christian churches are small and simple in construction, in comparison with the heathen temples; and that the influence of the Jews is one of the objects of attack. In addition to this it is to be remarked that the dogmatic conceptions are those of the third century. It has been brought to notice that in Zeno neither the Greek nor the Latin *consuetudinis* is found, and in these places are older formulae that have their origin in Tertullianian expressions. This distinguishes the tractates from Hilary (9. v.), who, though as a dogmatist he was inclined to archaism, yet wrote of the "divinity and consubstantiality of the Son."

It is natural to refer to Hilary and other conservative writers; but it does not appear from the tractates of Zeno that he was without dogmatic controversies felt itself to be in possession of Catholic verity. In fact Zeno appears to be even more marked than Hilary himself before his contact with the East. The expression "Catholic verity" is not found, and the word "Catholic" seldom appears in Zeno. The tractates know nothing of a hierarchically governed Church guaranteeing the truth. The highly interesting first tractate does not contain the suggestion that the faith has come under submission to a legal formulary; it indeed says that we are not under the law but under grace. The faith is the form of religious possession and is under private control ("the law is something in common, faith is a private matter"). The teaching concerning the Church is not of the other apostles, but appears as the representative of the rest though in a sense the first of them. There is no discussion as to the position of Rome. While it is noticeable how considerable is the dependence upon Cyprian, it is curious that the bishops receive little attention. If, as the common idea has it, Zeno was African in origin, it is very remarkable that there is not a trace in the tractates of the violent Donatist controversy. The great question which troubled him there was concerned with the consecration of bishops, but in the tractates the matter of ordination is dealt with entirely without passion. Similarly in the doctrine of the Trinity, as in the doctrine of the Church, the tractates might have been written not only before there was an Arian, but before there was a Donatist strife, while Novatian ideas seem to be in the air.

These suggestions are so indicative that the disposition is to attribute the unity to a single editor who is responsible for the contact with Hilary by way of interpolations and a working over or the middle of the fourth century the candidates for bishops were never called *electi*, competitors, but in tractate ii, 27, 46, 50 the expression is found. There are indications of change from the original text. In this category there come up for consideration the suggestions involved in the marginal glosses, which show that in the eighth century the tractates were employed liturgically. But liturgical use involves considerable change. Tractate ii, 50 sqq. was used later in the monastery at Verona, "being recited in the presence of the priest before the station," and this suggests a procession. Still stranger is the marginal note on the Roman codes at ii, 62, which directs the tractate to be read by the deacon at the chief monastery when on Easter Sunday the bishop takes his place there and at the same time "according to custom" distributes apples to the brethren. The original Easter sermon on the four seasons is aptly chosen for this use, but the usage can hardly have been original. Whoever reads the later, formal, and repetitions tractates (cf. i, 29-31 with 41 and ii, 41 with the preceding) receives the impression of a liturgical piece which has been copied

out of sermons, probably Zeno's. Again, Tractate I, v, 4 gives the time of the landing of the Pauline epistles as "nearly 400 years ago or a little more." The number 200 which appears in the second edition of Verona in 1581 has no support in any of the manuscripts, where the number 400 is written out. The Balleini have taken much pains to prove that the Church Fathers reckon at times very loosely. But Bigelman shows that 400 is used as a round number, and seen in the expression the head of a retractor who was active about 400. That would explain how Jerome in his *De vita illustri* passes by Zeno; for at that time no publications of Zeno were in circulation. Bigelman concludes that Zeno was dead in 370, the year in which the commentary of Hilary on the Pauline was issued. Hilary is used often in the tractates. Bigelman supposes that the commentary as a whole was issued then, though in its parts it had earlier seen the light; but this is merely a possibility. So that a working in of the Hilary passages is within the bounds of possibility.

But all these difficulties come seriously into consideration if Zeno, to whom were attributed according to a very early tradition the tractates which are essentially unitary in composition and were used at a very early date at Verona, lived in the third and not in the fourth century. The church of Zeno's Verona had a double interest in early Period. The earliest bishops had Greek names, and tradition made the first bishop one of the seventy disciples. If Zeno was the eighth in sequence, he could not have lived in the fourth century. Gregory the Great (*Dialogus*, iii, 19) avers that since Zeno a martyr, to be sure it was Bishop Hippolytus in the sixth century who first changed the form of veneration offered from that of a confessor to that of a martyr, which then became popular. That Zeno suffered martyrdom in the fourth century through the Emperor Julian or the Arian is improbable; the report of martyrdom would fit better in the third century. The Roman codes contain a life of Zeno by the saintly Constantine, which must have been written before 807 (when the relics of Zeno were transferred). This tells how the bishop led Galla the daughter of Emperor Gallienus (260-268) and with the help of the priestly father Christianus Verona. While the fact of such a daughter is not ascertainable, the "Life" abounds so in improbabilities that it has been pronounced unhistorical; yet to the martyrdom it gives no support, indeed (chap. viii) it reports: "not much later he passed away in peace." The miracle of healing passed into the later reports, as in the poem *De laudibus Veronae*, where it takes the form of saving from an evil spirit. In spite of the improbabilities this account of the life has been influential, and has made its mark on hymns, ritual, and legends. It is strange that Gallienus is brought into connection with the legend when it is remembered that the city was a colony under Romulus, endowed with citizenship rights by Caesar, was the birthplace of Gallienus, and finally was re-founded by Gallienus and called *laus Gallienus* after him (P. Ugolini, *Italia sacra*, v, 605, 10 vols., Venice, 1717-22). Bigelman derives

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chetics. In 1837 he became a teacher in the university, and published *Petit essai sur la foi chrétienne de sa nature ontologique* (Leipzig, 1837), also *Professorschaft und lutherische Zurschaubarkeit* (1839). His later essays, he died with excellent health, his work as preacher was acceptable, and he issued two volumes of sermons (1839, 1844). By 1832 he had finished the first volume of his *System der christlich-katholischen Katechetik*, completed in 1844. Beginning in 1822 he issued a series of smaller works on catechetical which was not completed till the issue of his *Christentum und Zurschaubarkeit* (1833). During 1833-65 he delivered lectures at Frankfurt, Darmstadt, and Basel, afterwards published as *Verneinung, Föhrerziehung und Prophetentum* (Frankfurt, 1844), and *Apologie des Christentums nach Geschichte und Lehre* (Leipzig, 1856). In 1845 he received a call as professor to Göttingen, and the next year to Erlangen to teach practical theology; in 1857 the position of university preacher came to him. In 1838 he founded the *Studienhaus*, which became fundamental in the university, in which he exercised a useful leadership. In 1853 he laid down his position of university preacher, but devoted himself the more earnestly to his work of teaching. Although his works on catechetical stand his chief work, *Das System der praktischen Theologie* (Leipzig, 1873), which found a wide and welcome field of usefulness. Other works are: *Vom römischen Katholicismus deutscher Nation* (1837); *Das christliche Christentum von Paulus des römischen Kaisers (1874)*; and *Einleitung in die praktische Theologie* (Nürnberg, 1882). In his ecumenical relations Ziesewitz was a faithful Lutheran, opposing Romanism and also the "Unitarian". In his culture he was wide and catholic, and his influence was ministry. (F. FROESCH).

ZIDON (SIDON). See PHENICIA, PHENICIA. I. F. S.

ZIEGENBALG, BARTHOLOMEUS: The first German Protestant missionary to India; b. at Fulda (Ill. in of Dresden), Saxony, June 11, 1831; d. at Tranquebar (140 m. s. by w. of Madras), India, Feb. 25, 1716. He was educated at Halle, and in 1703 was one of two missionaries selected by the king of Denmark to spread the Gospel in the Danish possessions in India. Landing in Tranquebar in July, 1706, Ziegenbalg and his companion began their labors under the most adverse conditions, being forced to encounter not only the antipathy of the Hindu ruler but also the ill-willed hostility of the Danish governor and of the other European residents. Nevertheless Ziegenbalg contrived to learn Tamil within a year, although when he arrived in India he was utterly unacquainted with the language, and he was soon able to prepare for him the first German grammar of the language. In 1710 he made an extensive preaching-tour, and in the following year was enabled by the Dutch magistratus at Tranquebar to hold there a friendly conference on religious matters with the Brahmins. Ziegenbalg remained at Tranquebar until 1715, busily engaged in preaching to Hindu, half-breed Portuguese, and slaves, as well as holding a weekly German service, besides his necessary labor of translating the New Testament and a considerable portion of the Old

into Tamil, and writing much in his adopted language. In 1715 ill-health forced him to return to Europe, and he was received with high honors both in Germany and in England. Early in 1719 he went once more to India, but died within a short time. The Tamil translation of the Bible, in which Ziegenbalg was assisted by B. Seltman and J. E. Grütler, commenced to appear at Tranquebar in 1714, though the work was not finished until 1729; it is especially noteworthy as being the first translation of the Scriptures into any of the languages of India. Ziegenbalg was likewise the author, among other works (many of them in Tamil), of *Grammatica Tamilica* (Halle, 1710), the earliest portions of *Der königlichen dänischen Missionen aus Ost-Indien* (Copenhagen, 1715), and *Die christliche Religion* (1716-1846), which had been preceded by his *Mehrfachige Mährheit aus Ost-Indien* (3d ed., Leipzig, 1709; Eng. transl., *Proposition of the Gospel in the East*, 3 parts, London, 1709-11) and his *Anfangsgründe der christlichen Religion* (1711); partial Eng. transl., *Answer of the . . . Madrasians, London, 1717*; *Arvensi delimitata missionis operis*, proof of propositions Christ opinions . . . their passages *Oratioles et precibus inter Damala . . . Tranquebari gratia* (in collaboration with J. E. Grütler, Tranquebar, 1717); and *Gesellschaft der siebenbürgischen Güter* (ed. W. Germann, Madras, 1867).

ZIEGLER, J. H. BRUNN, Bartholomaeus Ziegenbalg and Peter Münster in Tranquebar, Altona, 1857; W. Germann, *Ziegenbalg und Münster*, Leipzig, 1901; W. Germann, *Bartholomaeus Ziegenbalg*, Berlin, 1902; A. Gehring, *Bartholomaeus Ziegenbalg*, 2d ed., Leipzig, 1912.

ZIEGLER, WILHELM JAKOB: Humanist and theologian; b. at Altenburg, Saxony, 1549. He became known in 1569 as coming from Landsberg to the University of Ingolstadt, where he received his master's degree; in 1594 he dedicated an unpublished dissertation of an astronomical instrument at Cologne to the Abbot Trithemius; soon after he was in Vienna, where he met the emperor Rudolf II. He lived in Moravia, where he wrote a work against the Bohemian Heretics (Leipzig, 1612). A friendship with Carlo Calaneo and with Bishop Ludovico Balzano of Valenza led to an introduction to Cardinal Hippolytus de' Esté, through whom he received in 1621 an invitation to Rome from Pope Leo X. to complete their mathematics and geographical works. Papal protection ceased on the death of Leo, but Ziegler remained there till 1622 working on a harmony of the Gospels. In 1623 he issued a defense of Erasmus against the Spanish Sincera, *Liberus adversus Jacobum Sincera maledictum* (Basel, 1623). In 1625-26 he was with Count Caspary at Ferrara, where he gave expression to his opinions of the worldliness of the papal court and the tyrannical of the pope in his *Vita Clementis* (1711, 1712). Most noteworthy in his program for a new constitution of Christendom in Christiane *reformatione*. In this he proposed a peace union of German cities and prince-bishoprics, a modification of ecclesiastical possessions, establishment of a role of peace after a campaign against the Turks and their Christian allies (Yanica and Zapolya), election of two consuls to rule Italy and Rome and two consuls for the control of France

THE NEW SCHAFF-HERZOG

Ziegler

with the Lutheran had been much less. In 1632 Luther directed his celebrated letter to Martin Lotzinger in Göttingen, in 1649 a Salzburg Roman Catholic reformer urged to suppress Lutheranism, and in 1663 a petition for freedom of religious belief presented from Bishops of the Holy See, St. Johann, and Groenow. Complaints had just been made (1662) about the progress of Lutheranism on the left bank of the Zell; in 1658 in Hirschfeld in the bishopric of Hildesheim Lutheran books were confiscated, and in 1657 the same had taken place in other towns; in 1672, 1674, and 1682 great unrest was manifested in several places in the vicinity. The migration of 800 Protestants of Bedburg (then settled likely to disturb Zellthal; and in 1689 two brothers named Stainer of Mariford preached the Evangelical doctrine. Yet when the great movements which convulsed Europe began in 1711 Zellthal remained quiet, though it was generally known that Roman Catholicism had no hold upon the population. One reason for this was the complicated governmental conditions in Zellthal; for the valley was cut by enclaves which belonged to the Tyrol, three being six different jurisdictions. Moreover, both the government of the Tyrol and that of Bavaria were averse to oppressive measures. While the "Emigration matter" was published in Zellthal, it remained a dead letter there. Its repudiation in 1742 was only an alarm shot to further the surrender of Lutheran books. The time was not ripe for extreme measures, for Charles VII. was just seated on the imperial throne, and the archbishopric was alarmed by a mooted secularization. Later Maria Theresa showed a milder faith in the Catholicizing of this region, going to the extent of using imprisonment in 1758 at St. Jakob. Measures began to be taken in the inhabitants, the toleration edict of 1781 brought no relief for this district, and the inhabitants were dealt with as scholars and makers of converts. The Lutherans continued to read their concealed books, including the annotated Luther Bible and Johann Arnolt's Psalms, and hung the regulations given to their children about the rocks of sheep and goats. Their Protestant tendencies were accentuated by visiting North Germans and by commercial travel to foreign parts, especially to Hamburg. But politics played no part in the development.

This since the Reformation the religious current made itself continually stronger in Zellthal. Neither reactionary burlesque opposition, nationalist and foreign democracy, nor foreign propaganda affected the Zellthal movement. In 1814, when the region passed into Austrian control, the inhabitants of the valley begged in vain for the cessation of a meeting-place for worship and for recognition as an Evangelical congregation. The (Roman Catholic) pastor sought in vain by means of Roman Catholic "house-teachers" to win over the "In-dians" (as these were called who were of Protestant inclination). In 1829 a strike was created by the application of six pupils of Malsfeld for the six weeks of religious instruction that since 1783 had been prescribed for those who would go over to a tolerated non-Roman Catholic confession in Austria. Such a demand was unmet in the

ZIEGLER, KARL: See ZIEGLER, KARL. ZIEGLER, KARL: See ZIEGLER, KARL.

ZIEGLER, KARL: See ZIEGLER, KARL.

ZIELERTHAL, 181° 45' E. EVANGELICALS OF: A body of Protestants whose home was on the Zell, a river of the Tyrol, which discharges into the Inn about twenty miles southeast of Innsbruck. About a century after the great emigration of the Salzburgers (see SALZBURG, EVANGELICALS OF), there took place an immigration of the Protestant Zellertalers into the Roseneggengege. Both movements arose from the same causes and had analogous courses. By gift of King Arminius in 1680, the Zellertal (valley of the Zell) belonged to the archbishopric of Salzburg. It was first joined to the Tyrol in 1618, after various changes of fortune, coming finally into the possession of Austria in that year. It was a long time before the inhabitants felt themselves to be Tyrolites. While in the Tyrol between 1556 and 1619 the non-Roman Catholic (largely Baptist) element was completely rooted out, the success of the Salzburg archbishop

tyrol, and it caused debate whether the laws for toleration were applicable there. Especial opposition was manifested in the entrance of an Evangelical pastor in the "land of religious unity." Official pressure against Evangelicals followed. In May, 1854, from the emperor came a refusal of the petition sent up two years earlier for relief from oppression of conscience and for permission to receive non-Roman Catholic communities were allowed to exist. Permission to send a delegation, with Johann Fiehl at its head, to the emperor to plead eleven points was refused. The Grand Duke Johann, uncle of the emperor, announced that Evangelical worship could not be permitted in the Tyrol, though emigration was conceded. The "Institution" remained and increased in numbers, and this caused perturbation; attempts followed with increasing stress to drive the Evangelicals from the district. Yet this official action was more humane in its purpose than the fanatical attacks of the Salzburg clergy. On Jan. 12, 1857, an imperial edict required declaration within fourteen days of intention to leave the Roman Catholic Church, after that time all not so indicating intention would be treated as Roman Catholics. Those who declared themselves Protestants were to leave the Tyrol within four months. In spite of the stress on leaving their native place, 385 persons, later increased to 437, declared their intention to emigrate. Fiehl went to Berlin, and was kindly received by Frederick William III.; the Prussian Upper Consistory sent Court Doctor Strauss to investigate, and he received a very favorable impression; finally July 13, 1857, permission was given to receive the exiles into Prussia. Only a few betook themselves into the Austrian provinces open to them. The list of those who remained in the valley became constantly more unwholesome, pressure being brought by restrictions concerning marriage, burial, and meeting together. Finally in six weeks the emigrants set forth, most of them going into Silesia, and Oct. 17, 1757, they arrived in Schmalzungen. The colony has since that time developed normally and successfully.

BIOSKOPEN: K. Hübner, in *Matheseos* of the Society for Knowledge in the Philosophy, 97, 1875, 41-79; H. Hübner, *Die Lebensgeschichte 1817-1794*, in *Zeitschr. f. d. Gesch. d. Wissensch. u. d. Medizin*, 1869, vol. 16-19; H. Hübner, *Die Lebensgeschichte des Philosophen, 1817-1794*, in *Zeitschr. f. d. Gesch. d. Wissensch. u. d. Medizin*, 1869, vol. 16-19; H. Hübner, *Die Lebensgeschichte des Philosophen, 1817-1794*, in *Zeitschr. f. d. Gesch. d. Wissensch. u. d. Medizin*, 1869, vol. 16-19; H. Hübner, *Die Lebensgeschichte des Philosophen, 1817-1794*, in *Zeitschr. f. d. Gesch. d. Wissensch. u. d. Medizin*, 1869, vol. 16-19.

ZIMMER, KARL FRIEDRICH: German Protestant; b. at Gerdlingen (37 m. w. of Berlin) Sept. 29, 1832. He was educated at the universities of Tübingen and Berlin, and in 1860 became private-docent in the theological faculty at the University of Bonn; three years later he accepted a call to the pastorate of Mülheim (1863), and became associate professor at Königsberg (1864); was director of the seminary for preachers at Herborn (1869-94), and since 1904 has been con-

ducted with the Diakonissenvereine of Berlin, of which he has been successively assistant director (1864-1866) and director-director (since 1866). Besides editing, among other works, *Bibelbibelische menspelische Theologie* (Götting, 1868); *Handbuch der praktischen Theologie* (7 vols., 1860-64); *Parasitologie für evangelische Theologen* (Götting, 1860); *Parasitologie für evangelische Theologen* (Götting, 1860); and the periodical *Heiligtum* (1860-63); *Blätter aus dem evangelischen Diakonissenverein* (since 1867); and *Frauenblatt* (since 1902), he has written *J. G. Fichte Religionsphilosophie* (Berlin, 1873); *Der Spruch von Jovianischen (Hildburghausen, 1881)*; *commentaries on Galatians and Acts* (1882); *Evangelische Probleme des Hebräer- und Galaterbriefs* (1882); *Commentaries evangelischer evangelischer neuen Testaments* (Götting, 1882); *Die deutschen evangelischen Kirchen-gemeinschaften der Gegenwart* (Quedlinburg, 1882); *Der Verfall des Konvents- und Gymnasialwesens in der evangelischen Landeskirche Preussens* (1883); *Königsberger Kirchenhistoriker und Kirchenkompendium* (Quedlinburg, 1883); *commentary on Romans* (Quedlinburg, 1887); *Der Galaterbrief, ein alttestamentlicher Text* (Königsberg, 1887); *Das Gebet nach dem apostolischen Gebetbuch* (1887); *Kirchenhistorische, für Aachen (Prussen- oder Münster) Chor* (2 parts, Quedlinburg, 1888-89); *commentary on the epistles to the Thimotheus* (Herborn, 1891); *Stände der praktischen Theologie* (Berlin, 1894); *Der evangelische Diakonissenverein* (Herborn, 1895); *Das erste Jahrbuch des evangelischen Diakonissenvereins* (Berlin, 1904, 24 et al.); *Lebenserinnerung* (2 parts, 1907); *Soziale Arbeit der Hausväter* (1910); *Die Hausväter* (1910); and *Bräutigam und noch Todestagesspenden* (1910).

ZIMMERMANN, PAUL AUGUST BERNHARD VON: Austrian Protestant; b. at Droschen, Sept. 5, 1843. He was educated at the universities of Leipzig (1864-67, Ph.D., 1869) and Berlin (1867-68), after which he was a student and pastor of St. Thomas's, Leipzig, until 1874. Since 1875 he has been pastor of the Evangelical Lutheran church in Vienna, and since 1888 has also been private-docent for the philosophy of religion in the Evangelical theological faculty in the same city. He is a member of the governing board of the Vienna Protestant church and the founder and president of the Verein für evangelische Theologie. In theology his position is positive. He has been editor of *Der evangelische Freund*, and has written, *Platon über die Unsterblichkeit der Seele* (Leipzig, 1869); *Geistige und Natur und Menschlichkeit* (1872); *Tragödie des Meeres* (Leipzig, 1872); *Lebens und die Bedeutung des Metaphysischen* (1877); *Polen und die Bedeutung des Bismarckismus in Österreich* (1881); *Lebe und Leide* (collected address, 1883); *Das Evangelium in Österreich und Preussens* (1885); *Der Erste des Heiligtums* (1887); *Faust* (Vienna, 1894); *Für alle Stunden* (institutions, 1898); *Das Evangelium in Wien* (Leipzig, 1903); and *Was ist der Evangelium zu verstanden haben, und Hauptzüge des evangelischen Glaubensbekenntnisses* (7th ed., Hoffmann, 1907).

ZIMMERMANN, PAUL AUGUST BERNHARD VON: German Protestant; b. at Gerdlingen (37 m. w. of Berlin) Sept. 29, 1832. He was educated at the universities of Tübingen and Berlin, and in 1860 became private-docent in the theological faculty at the University of Bonn; three years later he accepted a call to the pastorate of Mülheim (1863), and became associate professor at Königsberg (1864); was director of the seminary for preachers at Herborn (1869-94), and since 1904 has been con-

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ZIMMERT, FRIEDRICH: King of Israel, usurper and successor of Elah, when he died. The source, 1 Kings xv, 9-20, states that he was captain of half the chariots of Elah, that he killed his master while the latter was drinking and afterward exterminated the family; that he reigned only seven days, since the rest of the army, engaged in a campaign against the Philistines, chose Omri, the other army commander, for king and then besieged Tirzah, at that time the capital. When Zimri saw that the position was untenable, he fled the palace and perished in the flames. His deeds seem to have been regarded as unusually heinous even in a kingdom where change of dynasty by assassination was frequent (cf. 1 Kings ix, 33).

The name appears also as the name of several Israelites: (1) son of Israel (1 Chron. ii, 6); according to Job, vi, 1, the name was Zabdi; (2) Benjamin, descendant of Saul (1 Chron. viii, 36, 47). In Jer. xiv, 5 Zimri appears as the name of a region in connection with Elam and Media, but the locality and name have not been satisfactorily identified. (E. KIRTEL.)

ZIMMERT, GUNTER: See the book *Zimmermann, Gunter*, in the period cited under *ANAL.* and *INDEX.*

ZIMMENDORF, LUDWIG, NICOLAUS LUDWIG, COUNT.

Early life and education (1).

Education with the influence of the Evangelical movement (2).

Activities with the influence of the Evangelical movement (3).

Activities as leader of the movement (4).

1. Early life and education (1).

Count Nicolaus Ludwig Zimmendorf, founder of the family of the Brethren (q. v.), was born at Dresden May 26, 1700; d. at Herford May 9, 1765. His ancestry on both sides was noble; his father, a high Saxon official, died while his son was a child; his mother, a noble, died while his son was a child; his only boyhood friend and was passed under the care of his maternal grandfather, who was a distinguished representative of Pietism. The influence became dominant in the formation of the boy's character, since before his ninth year the aim of his life was the attainment of a living communion with Christ. Further education was gained at the Pädagogium at Halle (1716-16), where toward the end of his course he came into closer relations with Francke; the influence of this

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practically extinct. The Polish branch with a Reformed liturgy had maintained itself as a separate organization with the old episcopal... Develop - some Moravian communities still exist... Zinnendorf was born on June 17, 1717, in a village near Tschuhen...

in connection with this appeared the necessity for ecclesiastical authority based upon ordination... Zinnendorf went to the Wetterau, a strip of land between the Taunus and the Vogeburg, rented the marsh known as the Reinberg, as a residence, and...

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as they were in his possession, and the organization of the Lutheran was taken up by Henry Melchior Müllersberg (n.v.) Even among the Brethren dis-

expressions which in their concrete illustration were paradoxical and strange. The purpose to which this whole work was to lead was not only the... Zinnendorf was born in 1717 in a village near Tschuhen...

ZIONISM.
Theodor Herzl and his Predecessors (1).
Importance of the Movement and its Character (2).
Enforced Change of Original Purpose (3).
Jewish Colonies: Their origin and activities (4).
Agricultural Colonies and Educational Work in Palestine (5).
The Territorial Question (6).

Zionism, the modern movement which has for its object the segregation of the Jews in a home of their own, took its rise when Dr. Theodor Herzl, a Viennese journalist, published *Der Judenstaat* (Vienna, 1896). In seeking for the cause of anti-Semitism, which had raged in various portions of continental Europe for some fifteen years previous, Herzl found it to be the impossibility of the Jews to be accepted as citizens of the countries in which they lived. Herzl and of the people among whom they now live, to enter completely into the social life of the countries in which they live, and to effect this purpose, a "Society of Jews" and a "Jewish Company," similar to the English charter companies, were to be formed. It was immaterial to Herzl, at this time, when this home was to be; he suggested either Argentina or Palestine. He attacked the problem purely from an economic and political point of view; the religious sanctions, so dear to many of his fellow Jews, had not appealed to him at all. This idea of segregating the Jews was not entirely new. Judaism had, at all times, retained the hope of a restoration to the land of promise as a part of its creed; and the home figures prominently in the prayers recited in all orthodox and conservative synagogues. It had, however, been mentioned in the prayers recited in all orthodox and conservative synagogues, but only rarely had attempts been made to realize these longings in deed. Prophecies of various kinds had been put forward in the sixteenth century, and they were renewed in the eighteenth and in the first half of the nineteenth centuries; notably in America by Wanderer, a convert to Judaism, and by Major Medford M. Noah. But these plans found no echo in the Jewish masses until the increasing pressure of anti-Semitism in eastern Europe produced a Jewish national sentiment in which they took deep root. In the latter part of the nineteenth century this sentiment had been expressed by such men as David Gordon in Lemberg, Hirsch, Rabinowitch in Thorn, and Moses Haim, the associate of Marx and Engels. They gave the impulse to the founding of the *Chovevei Zion* ("Lovers of Zion") in Russia, the chief object of which was the colonization of Palestine by Jews. Jewish national sentiment was also strengthened by the rise of nationalism all over Europe. The Germans had achieved racial solidarity by the Franco-Prussian war of 1870-71, and they were followed by Rumanians, Serbs, and Bulgarians, while the Jews alone found themselves excluded from the face of the globe without a racial or ideal center. The riots of 1880 and 1881 in Russia warned them that, though they had achieved emancipation in most of the other nations, their position was still precarious, and that they were largely a mere paper one. Not only in Russia, but also in Germany, France, England, and America, the colonization of Palestine was founded.

The first of these colonies was started in 1878, and they saw their greatest extension in the eighties and nineties of the nineteenth century. The Jewish national movement had spread also into Austria, especially among the students at the University of Vienna. Immediately upon the publication of Herzl's pamphlet, the *Zion Society* of that city promised its adhesion, and Herzl was enabled to send out an invitation for the first international Jewish congress to be held in a. Inaugural Meeting. It was this call that gave rise to the Jews in all parts of the world would. Herzl had supposed that the Jews in all parts of the world would Congresses rally to his assistance, and it is true that large numbers did, especially among the intellectuals. But the opposition to any attempt to put his theories into practice revealed great strength. Many of the orthodox-minded thought that this was an attempt to "force the hand of Providence," that the religious sanctions were wanting, and that salvation for the Jew—in other words, the final ingathering—could come only with direct divine help. Others, again, feared that they might endanger their recently acquired emancipation; and it was openly said that Zionism would give a fillip to anti-Semitism. The project to hold the first congress in Munich was dropped out of deference to the opposition manifested by the Jews of that city, and the place of meeting was changed to Basel in Switzerland. There, on Aug. 29-31, 1897, 204 delegates assembled and drew up what is known as the "Basel Program," stating that the object of Zionism was "to establish for the Jewish people a public and legally assured home in Palestine." Thus, the new movement attached itself to the old hope of a restoration. Since 1897, ten congresses have been held, those of 1898, 1899, 1901, 1903, 1905, and 1911 in Basel. The congress of 1900 met in London, that of 1907 in The Hague, that of 1909 in Hamburg. The Zionist organization is thoroughly democratic, the supreme power residing in the congress, which is made up of representatives chosen by the various groupings of societies. As long as Herzl lived, the general direction rested in his hands, supported by a smaller "Action-Committee," having its seat in Vienna and being elected by the congress. In addition, there is a larger "Action-Committee," organized in each country in which the Zionist societies in that country are grouped. This larger committee meets regularly in the year in which no congress is held, or at the call of the smaller committee. Federations of Zionist societies exist in Russia, Germany, England, the United States, Canada, Austria, Galicia, Hungary, Switzerland, the South Slav lands, Rumania, Belgium, Holland, and North Africa. In addition, societies are to be found in France, Turkey, Bulgaria, Serbia, Italy, Scandinavia, Morocco, Egypt, the Argentine Republic, Australia, and China (Shanghai). In 1905 the seat of the smaller "Action-Committee" was transferred to Cologne, with David Wolffsohn of that city as presiding officer, and the number of members

reduced to three. In 1908 a branch of the central office was opened in Berlin. In 1911 David Wolffsohn resigned, as new president was elected, the smaller "Action-Committee" being empowered to choose its own presiding officer. The seat of the "Action-Committee" was removed to Berlin. Comprising, as it does, Jews living in such various lands, it is naturally that differences of views on economic and religious questions have found their expression in peculiar groupings. The ultra-orthodox Zionists are represented by the "Mizrachi," who in 1909 formed a federation of their own, the statutes of the organization having been changed so as to permit all who pay \$1000 tribute to band themselves together. On the other hand, the labor members have formed a group of their own, and are known as the "Poale-Zion" or "Democratic Fraction." It was Herzl's idea to obtain from the late Sultan Abdul Hamid a charter which would grant certain rights and privileges to the Jews settled in Palestine, in return for a definite sum and an annual payment. With this end in view, Herzl had several interviews with the sultan, which, however, resulted in no definite proposals. Changes of being made. Two events have retarded the progress of the movement. First, the death of Herzl (July 3, 1904) and the changed régime in Turkey (1908). The first deprived the movement of a trained diplomat who could lead it through the tortuous ways of political negotiations; the second made impossible the granting of a charter with any extended rights. In view of this, Zionist work has been directed toward developing the natural resources of Palestine, and toward securing for the Jews there a preponderating influence, so as to make of it a real home which the Jews shall seek as an abiding place, and to which they may look as a spiritual center. It had been Herzl's idea that no practical work should be attempted in Palestine before the necessary legal guarantees had been secured, but even Herzl was carried off his feet by the natural impulse of Jewish sentiment; and under the present changed circumstances, every effort is being bent to this practical work, and various institutions have been established to further it. The practical organization through which the Zionists have worked, and which has taken official part in all the more important negotiations, is the "Jewish Colonial Trust," established in London in 1909. In 1910 this institution had a capital of £445,000. Since 1909 the trust has devoted most of its capital and of its energy toward assisting active work in Palestine. In that year it founded in Jaffa, the "Anglo-Palestine Company" as a Jewish banking-house. Branch offices have since then been opened in Jerusalem, Haifa, Beirut, and Jeddah. The company has received special service in connection with the loan-associations (affiliations) formed to assist colonists and workmen. In 1909 the "Anglo-Levantine Banking Company" was formed in Constantinople. The shares of both these daughter banks are held by the Jewish Colonial Trust. In 1904 the "Jen-

ish National Fund" was definitely organized; its seat is also in London, and its purpose is to acquire land in Palestine which shall remain the inalienable possession of the Jewish people. The collection, which comes from the use of "National Fund Stamps," from free-will offerings, and from payments made to insert names or societies in the "Golden Book," reached in 1910 the sum of \$100,000. Nearly \$100,000 is added each year to this fund. It is represented in Palestine by the "Palestine administration," with its seat in Jaffa, which attends to the various undertakings in which the fund is interested and acts as a bureau of information in regard to economic questions connected with Palestine. It is also charged with the supervision of the work being done by various Zionist societies, e.g., the Society for Planting Olive-trees, the Palestine Land-Development Company (with its model farm at Kinnereth), and the Palestine Industrial Syndicate. The official organ of the Zionist movement is *Die Welt*, published in Cologne 1897-1911, since then in Berlin. In addition, there are some fifty other newspapers and magazines published by Zionists in various languages and in different parts of the Jewish world. The Jewish agricultural colonies in Palestine, which were founded officially by the Zionist body, are due largely to the efforts of individual Zionists. Financial aid to found them and see them through the first years of their existence was furnished by Baron Edmond de Rothschild of Paris. In 1899 the Rothschild colonies came under the management of the Jewish Colonization Society of London, but since then they have emancipated themselves from its control, and have become self-supporting and financially self-governing. In 1911 there were 6. April—some 39 Jewish colonies in Palestine, cultural without counting a number of smaller colonies settlements which do not deserve the name of colonies. Of these 17 are in central Judea, 11 in Galilee, 8 in Samaria, and 7 in the Negev. These colonies contain about 10,000 inhabitants. Great attention has been paid by the Zionists to the intellectual development of the Jews in Palestine, especially to education. Many of the existing schools are due, it is true, to the initiative of non-Zionist Jewish societies, e.g., the Alliance Israélite Universelle in Paris, the Hiltferever der deutschen Juden in Berlin, the Chovevei Zion in Odessa, and the Jewish Colonization Society in London. But under the influence of Zionist pressure, a national Jewish character is being given to these schools, especially to those in the colonies, and Hebrew is quickly becoming the common language of instruction, as it is becoming that of intercourse among all the Jews in Palestine. Specific Zionist foundations are the Hebrew high school for boys and the Hebrew high school for girls in Jaffa, the Hebrew high school in Jerusalem, and the Hebrew technical school now in process of building at Haifa. The Israel School at Jerusalem deserves special mention—a technical school for the industrial arts, founded in 1905 by Boris Schatz, in which 400 persons are taught carpet-weaving, filigree work in silver, basket-making, and woodwork,

They are regarded by ethnologists as forming with the Aryans who entered India from the northwest a section of the family named above, and the language of the Avesta is close in structure and formation to the Sanskrit. The native literature classifies people with reference to their attitude toward the Zoroastrian or "Maddayastan" faith. Yet, as was the case with Mohammedanism (see Mohammedanism, *Mohammedanism*), the religious differences were the result, though great grudge was always manifested in the common origin of the people. The hostility born of differences of race appears often in the scriptures, especially that toward the nomadic Turanians (Ferdosid, II, 11; Yast, VIII, x.). Prayers for protection from these are frequent. But opponents in faith were fair subjects of raids, whatever their race, and the believer asked in his prayers for permission to snatch away from the enemy fields and herds. The foe, however, were not all of alien race; some Iranians rejected the truth and were reckoned among the adversaries. The sacred writings bear witness to their origin in a period of stress, caused in no little degree by the nomadic Turanians. True believers lived a life of peace, and the faith was in its way through persecution and conflict, based upon religious, racial, and economic grounds. The Avesta praises the agriculturist and the herdman, for both reclaim the wastelands, forward productivity, and advance civilization (Ferdosid, III.). In the people physical perfection was a keen sought of deity, health and bodily vigor were highly prized. This lay in the very roots of the religion, since evil of all kinds, including physical defect and disease, were of Asura. Many of the Avesta's words, such as *Spanta Mainya*, *Spanta Mainya*, *Spanta Mainya*, and *Spanta Mainya*, are clear evidence of a good physique. Many clear eyes were marks of a good physique. Many clear eyes were marks of a good physique. Many clear eyes were marks of a good physique.

III. Sources: The principal sources for a knowledge of the religion of Zoroastrianism are (1) the literature emanating from the Zoroastrian community, (2) the so-called Zend-Avesta; (3) the Old-Persean inscriptions in Behistun, Naqsh-e Rostam, and Persepolis; (4) a large number of writings in what is known as Pahlavi (see below, IV, 119-20); (5) translations and fragments in Sanskrit, Persian, and Arabic; and (2) reports of classical writers such as the "History" of Herodotus, citations from the "Philippica" of Theopompus (Strabon, I, 340), and in Plutarch's "Life of Demetrius," etc. These from Herodotus in the writings of the younger Pliny the loss of the work of Herodotus is irreparable, since there is considerable reason to think that it was an account of Zoroastrianism from the early sources in the times of the sacred books; and mention in Diodorus Siculus, Strabo, the Chryseian, Pausanias, and other classical writers (these are mentioned successively and with practical accuracy in A. V. W. Jackson's *Zoroastrianism*, New York, 1897); (3) a number of Persian writings, such as Firdausi's *Shah-Nama*.

IV. The Literature: Under the Sassanians the literature was very much more extensive than at

present. Evidence of the loss of much of the literature consists (1) in the tradition of the Paros, who assert, e.g., that there were originally i. Outline thirty Yasts, one for each day in the History month; (2) in the Pahlavi translations of the there are references to and citations literature from many lost books; (3) classic Persian and Arabic literature furnishes additional citations and references, as when Firdausi speaks of 2,000,000 verses by Zoroaster (*Fitte*, vol. xxx, 1-2), or when Pahlavi books speak of 1,200 chapters or Masudi tells of a copy of sacred writings on 12,000 cowhides; (4) an analysis of Zoroastrian sacred literature in Pahlavi made in the sixth century shows as other extant or at least then within knowledge a very much larger body than has remained to the present. The tradition of twenty-one Yasts is fairly constant (as against the conceptually complete thirty), and the amount of this has been estimated as consisting of 245,700 words, while of the Pahlavi translations and commentaries the estimated extent was 2,094,200 words. The twenty-one Yasts asserted as extant under the Sassanians were divided into three groups: the Gathas ("song" or "theological") group, the legal group, and the ritual group. The names of these Yasts are known (for a list, cf. *OZIR*, vol. iv, pp. xxxiv-xxxv). Of the twenty-one only two remain entire, there are also the most important part of another, considerable sections from four others, and selections or fragments from eight besides. That the remains of a literature so vast are now comparatively meagre (though yet equaling in bulk the *Iliad* and the *Odyssey*) is attributed by the Panos to Alexander's destruction of one of the complete copies, and by losses under the Mohammedan conquest and during the subsequent removal to the Paros. In spite of these losses, however, it may be remarked that the general outlines of the lost writings are given in the Pahlavi literature, notably in the *Dinkard* (ninth century A.D.).

The accounts are mixed up with theories that revive once again claim to an origin for the sacred books of Zoroastrianism similar to that made for the Hebrew Bible by the devotees of another faith. A. Matter Thus, much as the Koran existed in a number of recensions, the Zoroastrian literature was also heavily reworked, particularly in the case of the Gathas, by the twenty-one Yasts of the Sassanians. The Yasts were created by Ahura Mazda, the twenty-one Yasts of the most sacred part of the faith. The *Dinkard* affirms that the Yasts were brought by Zoroaster to Vaitastan, the king who was the first royal convert, who had two copies made, each on 12,000 oxhides, one of which copies was placed in the treasury and the other in the record office. Zoroaster is credited with mental possession of the scriptures, so that a third copy is not in question. Alexander's invasion is the cause of the burning of one of those in the treasury, which is asserted that other was carried off by the Greeks and translated into their language. The most that can be said for this tradition is that there is likely a historical basis, and that sacred writings were lost at the time mentioned; but the Naak remaining (Ferdosid) bears marks of a much later origin.

though embodying unquestionably early material. According to the account which is being cited, a Parthian king Vakhshah (Volokospe I., a contemporary of Herodotus) ordered the collection of manuscripts still remaining in various quarters. This in the Sassanian dynasty, so the story runs, Artabanus (226-241 A.D.) commissioned the high-priest, Tansar, to collect the fragments and complete an edition of the Avesta, and by a decree made the resulting work canonical. This includes the redaction or establishment of a certain type of Zoroastrianism as the state religion, with a definite reduction of the scriptures as sacred, possibly in opposition to some other religion. Artabanus's son and successor, Shapur I. (241-272 A.D.), is said to have ordered the collection of scattered documents on the sciences and their incorporation in the Avesta. And under Shapur II. (309-379), after a final revision, the official five (modern) books established the true religion as dominant and inclusive (c. 330 A.D.).

This account, when one reads between the lines with the aid of the Tansar letter and other late-antiquity literature, is fiction. It indicates the Gathas as the kernel of Zoroastrian literature and the rest of the Avesta as a later accretion.

3. Significance: It also suggested a considerable antiquity for parts of the extant books. Account: with a series of misfortune to the religion and its literature which the history of Persia bears out (see in part *Mesopotamia*; *Sassanians*). The area of this religion was full of unrest for a millennium, continuing till the Tatar and Arab invasions, and there was security for neither religion nor people, for sacred writings nor contrasted rule. Accordingly the literature suffered, and even in the religion itself there were sects and divisions, as is common in the history of every great faith. Then came the attempts to save the rest and to stamp it as authoritative. Zoroastrian canons are indicated, with accretions from foreign sources. After that came the use of a new language (the Pahlavi), in which were written translations of the sacred books, and also studies and commentaries (see below), and these came also to have high value among Zoroastrians. How close a parallel to this history is furnished by the Hebrew religion with its threshold canon (see *Canon* or *Scriptures*) and its Talmud (q.v.) is apparent at once. It will be recalled that a Jewish saying regards Yabneh himself as engaging on the Sabbath in the study of the Torah.

Interest in this literature was for modern times first aroused by Thomas Hyde, author of *Historia religionis veteris Persarum eorumque imperium* (London, 1724), who, in a chapter of voluminous notes, first introduced the name of Zoroaster. . . . (Oxford, 1700, 2d ed., 1760, with somewhat changed title), in which he appealed to travelers in the East to procure the sacred books of the Persians. In 1723 a manuscript copy (made 1650-81) of the *Yendish-Sade* (the *Yendish* without commentary) was brought by Richard Cobbe. *A letter from the *Zend*, interpreted but early part by a native scholar, is extant and is given in *J.A.*, 1814, I, 162-165, 165-166. This is the earliest extant document throwing native light on the history of Zoroastrianism.

to England and deposited in the Bodleian Library, but was of course entirely useless in the state of knowledge then existing. In 1754 the

4. Discovery: The discovery of the manuscript copy and first the imagination of Anquetin-Duperron study period, a young French student in the *École des langues orientales* at Paris, France, and he determined to search for the Avesta, and the languages of the Avesta and the Zoroastrian books and the honor attaching to the first translation of them. To achieve this end he sailed in 1755 with the French East India Company's forces, and finally in 1758 reached Surat and the Persians. It took him several years to win the confidence of the community, and to obtain their books and such knowledge of them as was then possible to gain, so that not until 1764 could he return to Paris. In 1771 he published *Zend-Avesta, ou le Zend-Avesta, contenant les livres des Zoroastriens, physiques et morales, et le Zend-Avesta, traduit par Anquetin-Duperron* (3 vols., Paris). A violent controversy at once broke out; the book was pronounced a modern production, and the contents were denounced as impossible from the standpoint of what was known of the religion. William Jones, afterward Sir William, the noted orientalist and pioneer in Sanskrit, led the attack, which continued till the end of the century. Yet it was due to this scholar that the relations of the language of the Avesta to the Sanskrit were first seen. A step forward was taken by Sylvain de Sacy in 1783 through the decipherment of Sassanian Pahlavi inscriptions, using Duperron's Pahlavi dictionary. Eugene Burnouf made the next advance about 1825-30 by the use of a Sanskrit translation of the Yasts and established thoroughly the relationship of the Old Persian and Sanskrit tongues and even began a comparative mythology. While Duperron's translation was found defective and misleading, the decipherment of the Pansopolis and Behistun inscriptions made clear the fact of a language closely related to that of the Avesta in the understanding of the Avesta, and still many problems remain unsolved. And in connection with this literature it may still be said that few fields offer so alluring opportunities for original and profitable research as the Zoroastrian sacred books. Especial need exists for the thoroughgoing application of textual and historical criticism.

The name *Zend-Avesta*, by which the principal work is generally known in the West, is a mistake in terminology bestowed upon it by the Hyde and Duperron. Passes uncorrected by European influence call their "Zend" sacred books "Avesta and Zend," the "Avesta" equivalent of which is very nearly "Avesta with Pahlavi translation and commentary." These two words, "Avesta" and "Zend," though coming from different roots, are each almost equivalent to "knowledge." Avesta signifying perhaps knowledge that is revealed (or divine law) and Zend that which is acquired by study of the books and is written in Pahlavi. The combination is due to the fact that in very many cases the Avesta and the commentary accompany each

other. Of the character of the Avesta it has been well said (B. Rindorf, *Die Religion des Zoroastrianismus*, p. 4. Wiesner, 1877) that one would gain a good idea of it had he a collection culled from the Hebrew literature containing some Psalms, old songs like that of Deborah, laws from the Pentateuch, selections from the prophets, and pieces from Mishnah and Gemara, all welded into one piece.

The Avesta exists in two principal parts: A. The Avesta Proper, which divides into (1) the Vendidad, "anti-demon law," a blend of mythology and religious legislation; the "priest-code" of Zoroastrianism. It is divided into twenty-two chapters or "Fargards." The first two Avesta, of those are mythological, of which the first enumerates sixteen lands which were created by Ahura Mazda and were thereafter perfect, constituting (human creatures) Iran; the second is a remote parallel to the flood account of Babylonian and Hebrew, though the catastrophe comes not by water but by cold. The remainder of life is preserved by Yima, under the direction of Ahura, in a sort of paradise (see below, VI, 1-3). Fargard III deals with the earth as a sentient thing, and forbids its desecration by burial of the dead in it. Subsequent Fargards treat of contracts, ostrages formulae used at purification, of the dog (an important feature), of various impositions and sins, of hair and nails, of the cock, and of invocations, with mythological materials interspersed. (2) The Yasna, "book of the offering," the chief liturgy of the religion, is in seventy-two chapters, and is purely ritualistic, a collection of incantations, prayers, exhortations, and praises, for the use of the priests at the "sacrifice" or adoration of all the principal beings connected with the faith. These are usually arranged according to the sections in which they are used. The book is made up of several parts: (a) chaps. 1-57, usually explained as invocations—terms which, in its largest sense, is not exact; (b) chaps. 58-64, 65-67, which constitute the Gathas, "songs," and are received as addresses, sermons, and invocations; Ahura Mazda and his immediate disciples, arranged according to order in five subdivisions and seven sections. These are the kernel of the Avesta and, for students, the most important part, as well as the earliest. The consensus of scholarship is that the Gathas comprise the work of the prophet. The style is manifestly different, the matter more original and decidedly prophetic in tone, and they remind one of the earlier Sankha of the Koran; (c) chaps. 68-42, 43-47, constitute the later Yasna, and the word invocation, as used above, applies. (3) The "Yigved," "all the chiefs" (i.e., the spiritual heads of the religion), is a liturgical work in twenty-three (twenty-five or twenty-seven) chapters. It is an appendix to the Yasna, and the approximate that of Hinduism. (4) The Yashts, "sacred psalms" or "songs" (the literal meaning is given as "act of worship") are twenty-one in number, besides some fragments, and are devoted to the praise of certain spiritual beings. They vary greatly in age and in length, some of them are doubtless composite, and they were composed in honor of the Yasnas (see below, VI,

4-4). B. The Khorda Avesta, "Little Avesta," consists of short prayers, and is meant for the people as well as the priests as opposed to the Avesta proper, which is for the latter alone. It includes five Gahs (invocations for the five divisions of the day); two Siroshas, invocations to the Indra who are over the days of the month; four Afringans, or blessings at a meal to which angels or spirits are invited at stated seasons; and five Nyayis (Nyayashas), or prayers to the sun, Mitra, the moon, the waters, and to fire, recited at set times.

The language in which the Avesta is written belongs to one of the seven original branches of the Indo-European family. Its closest affiliation is with the Sanskrit, which it resembles more than any other. The language in which the Avesta is written belongs to one of the seven original branches of the Indo-European family. Its closest affiliation is with the Sanskrit, which it resembles more than any other. The language in which the Avesta is written belongs to one of the seven original branches of the Indo-European family. Its closest affiliation is with the Sanskrit, which it resembles more than any other.

bol may represent as many as seventeen sounds. This at once shows the enormous difficulty and possible ambiguity of the script, paralleled only perhaps by the Babylonian-Assyrian cuneiform writing in its several stages. Yet the importance of the Pahlavi for knowledge of the religion can not be overestimated. The earliest manuscripts, apart from a few papyrus fragments of the eighth century, and contain the Yasna and the Vendidad, with the corresponding Zend or commentary.

The principal Pahlavi texts are: (1) The Bundahish (Bundahish) "original creation," a fragmentary work dealing with cosmogony, mythology, and legend, therefore sometimes compared with the Genesis of the Hebrew Scriptures. It is the oldest Pahlavi text which is evidently assumed literature. In the Avesta, the original condition of the universe, the condition of the constituent spirit, Ahura Mazda (Ormuzd) dwelling in light, and the evil spirit, Angra Mainyu (Ahriman), dwelling in darkness and with limited knowledge. The course of creation is described, and there is then given a legendary or mythical geography and history of the earth with all its affluents, coming down to the legendary history of Persia and continuing till the Mohammedan conquest, including genealogies of kings, of Zoroaster, and of other priests, as also the Zoroastrian philosophy of creation. The conclusion of Zoroaster is that the book is an extract from or an epitome of one of the twenty-one Nasks. Its date is subsequent to the Mohammedan conquest of 650, more closely about 850. There exists a paraphrase in the Oriental languages (edited and published, Mumbai, 1877). (2) The Dinkart, "acts of religion," is a collection dealing with the history, customs, doctrines, literature, legends, and myths of the religion. Its compilation was begun near the beginning of the ninth century, and was finished before the end of the same, but by other hands. Its source were the Pahlavi translations of the Nasks, and these are of great importance. (3) Dadistan-i-Din, "religious decisions," written shortly before 881 by Manukihar, probably a supreme high priest of the religion. It is in form a sort of catechism, consisting of ninety-two questions on religious matters addressed to the author and the answers thereto. Usually connected with this writing are three epistles by the author, inspired partly by the desire to combat certain heretical ideas in the doctrine of purification. The questions and answers concern matters religious, historical, philosophical, and practical. They bring up the question of the existence of evil, the creation of man, good works and evil and their rewards and punishments and the fate of the soul, the contents between good spirits and evil, and also matters which would be likely to arise in the ordinary experience of the people. The book is therefore a sort of guide to Zoroastrian life, covering thought, word, and deed. Its value is great as showing what an authority in its own day declared to be the duty of the faithful. So far as essential doctrine is concerned, there seems little change as compared with the prescriptions of the Avesta. The ultimate monotheistic issue is as clear

as the dualistic origin. (4) The *Din-e-Mahabud* Khirad, "opinions of the spirit of wisdom," consists of an introduction followed by a series of questions assumed to be asked by an anonymous magus or wise man and answered by the spirit of wisdom. The author seems to have been a devoted Zoroastrian, whose purpose was to summarize the essentials of belief and practice. His interest was not ritualistic, and the work is therefore in some sense distinctive. The date is uncertain, but some time soon after the Arab conquest is possible (c. 650). (5) The *Sihand-Gumastk* Yig, "double-depending explanation," is controversial, philosophical, and apologetic, and is particularly concerned with the proof that evil has an independent origin. At some length it shows the fundamental agreement with Zoroastrianism in the particular of other religions, such as Mohammedanism, Manichaeism, and Christianity, even while they assert a unitary creation. The doctrine of the Trinity is assailed. The author acknowledges his indebtedness to earlier writings, and is diplomatic and courteous in his references to other faiths, particularly to Mohammedanism. The date is to be placed near the end of the ninth century. (6) The *Shayst* is-Shayst, "those shall, those shall not," prescribes what may and what may not be done by the true believer, and deals with trespasses, impurities, and ceremonies. It is composite, in two parts which are somewhat repetitions, by at least two authors, who discuss means against various sources of ceremonial pollution, correct methods of dress, good works, conduct toward the sun and fire, and minutiae of correct procedure in a large variety of circumstances. Its age must be high, as it quotes no less than twelve of the Nasks, and it may have been compiled in the seventh century from much older material. Its value is great as presenting the great body of ceremonial customs and prescriptions current in Persia twelve centuries ago. It has been likened to the Leviticus of the Hebrew Bible. (7) The *Arta-Vinai* Namak and the *Bahman Yasht* are eschatological, and the former is historically useful as giving the Persian view of the deviation caused by the conquest of Alexander and of the revival of the religion under the Sassanids. Mention may be made here of some Persian literature, such as the *Zarath* Nama, "book of Zoroaster," of the thirteenth century; the *Sad Dar*, "100 chapters," an epitome of Zoroastrian doctrines in three recensions, one prose and two poetical; *Ritayats*, which give traditions; and *Ensa-i-Shajan*, professing to give an account of the migration of the Zoroastrians to India, as well as the Shah Namah already named.

V. The Prophet. The name Zoroaster, by which the prophet of Iran is known in the West, comes from the common Latin form (and the Greek) *Zoroaster*, though other forms are known in Greek, the most observable being *Zerdastros*, which is the form which approximates closely to the Avestan *Nama* form. The common Pahlavi form is *Zroastak*, to which the modern Persian form is very close (see extracts from catolicon at the close of this article). The Avestan names are *Zarathushtra*, *Zarathushtra Spitama*, *Spitama Zarathushtra*, or *Spitama*. The last is a family name



and probably means "descendant of white" (cf. the English "Whiting"; Jackson, *ut sup.*, p. 13). The derivation of Zoroaster from the Sogdian *zōr* means "cave" but no agreement has been reached upon the first element in the name.

The question whether Zoroaster is a historical personage may now be regarded as settled in the affirmative. But that doubt should be raised has been raised in quite explainable. Historical. As M. Haug well puts it (*Essays on the Sacred Language, Writings, and Religions of the Parsis*, ed. Dr. E. West, pp. 202-206, London, 1878):

"The events of his life are almost as unobscured as death, to depict which will be for ever impossible, about as scientific interest needs to be discerned in them. His name is... as an epithet of the soul of the hero in the Vendidad and the Yasna is represented... as not a historical, but as a dramatic personality, script of every sort, that is, for human names, and used with a metaphorical and idealized power, making him not too limited and thus elevated above the actual world... He was the concentration of all wisdom and truth, and source and end of the whole creation. The only scene where he may serve some very nearly historical facts in the life of the Parsis. In this part of his life, only he appears to the eye as a real man, with a great and powerful soul, in the hands of his countrymen, and even in his history as a great man for a people."

The counts against a historical Zoroaster are three: (1) his figure is so large and in later development so developed in legend; (2) details of his life historically verifiable are so few that doubt of its existence was almost a matter of course. These counts seem now of less value since it has become known that the accumulation of legend about the figure of a religious genius is customary, as witness Lao Tze and Gautama, and no longer furnish presentation against the historicity of a personality. As to the classical references the following may be cited: Flavius the Elder (*Nat. hist.*, XXX, ii. 1) cites Zoroaster; Dio Cassius (c. 202 a.d.), in the article on Zoroaster and Hermippus (c. 220 a.d.) for a date 6000 years before the death of Plato; Plutarch (*De Stoicorum philosophis*, vii. 1), and Dio Cassius (*De Stoicorum philosophis*, vii. 2), and the inscription of the Phrygian and Suidas agree upon two Zoroasters, one (significantly) in the seventh to the sixth century still further, a set of references connect the prophet with the legendary Ninus and Semiramis, evidently intending a reference to a date about 900 a.c. (Dionysius of Halicarnassus, c. 400 a.d., *Cyprus*, 120 a.d., preserved in Eusebius, *Chronicon*, i. 47; Theophrastus, *Metaphysics*, ii. 10; Aristotle, *Metaphysics*, 200 a.d.). The explanation of this early date is a misunderstanding by these writers of the Zoroastrian apocalyptic, which dates with equity date a millennium in advance in Jackson, *ut sup.*, where the passages are collected.

The basis for a historical account of the prophet's life may be gathered from the Zoroastrian texts, 1-4 and the *Avesta* (I, 2-4). These support the native tradition, though of course other literature reflects it. The Zoroastrian, in the chronol-

ogy of the world period, makes the era of Zoroaster fall at the close of the third tri-millennium, and his ministry (beginning at the age of thirty) at the beginning of the final tri-millennium. Historically this is placed 272 years before the

Early Life. Occupied by Alexander in 331, which would make Zoroaster's ministry begin in 600 and 620 a.c. as the latter year. This Iranian tradition is practically reproduced in the Arab historians and geographers (Al-Biruni 972-1048 a.d.), by Masudi (d. 957), who says that the Magians reckon 250 years between Zoroaster and Alexander (cited in Jackson, *ut sup.*, p. 162); by Tabari (also an Arab; d. 920); and in a series of allusions in Pahlavi and other Persian writings. Very little can with certainty be said of Zoroaster's origin and the course of his life. Legend was very busy surrounding him with glory. Thus the soul of the primal light had a vision of his fravashi (divine image, spiritual counterpart) 2,000 years before the revelation of his religion (Zundshidh, iv. 4-5), and as an exiled youth 200 years before his birth predicted his advent. The question of Zoroaster's native place is one of the varied questions. Classical allusions (cf. Jackson, *ut sup.*, pp. 160-161) locate it in Media (Eastern Iran), in Persia, or in Media; the Persian and Sasanian (ancient) writers (Zachzewski, *ut sup.*, pp. 191-200) are quite generally in favor of Adabastan, the modern Ardabilian, west of the Caspian and including Urumiah. Especially does the native tradition connect the prophet with the River Euxine, one of the tributaries of the Araxes taking its rise in Mt. Sarrabus and flowing north. This tradition regards Zoroaster's youth as spent in the same region, and his visits as seen there or to the south of the Caspian. His mother was Dughdaha, a virgin, and he was of triple nature, including the "divine" glory (fravashi), and material body; his mother, after conceiving him, became so reverent that she was thought bewitched and sent away from home, where she married. Nature participated in the rejoicing at his birth, the demons fled in terror, and the child at once burst into childish laughter.

The contact with evil was at once precipitated by the evil spirits and their servants among men; attempts to kill him failed and because he became his protector. His education began before the age of seven, and his majority came at fifteen; at twenty he gave up the world and began the life of a devotee seeking religious truth. What little is said of his life from twenty to thirty years of age (cf. Jackson, *ut sup.*, pp. 24, 251 seq.) leads to the conclusion that something like the life of an Indian ascetic was not unknown in Iran. The tradition includes retirement to a mountain cave (Zundshidh, viii. 19) in a manner which recalls Mohammed's experience; at the age of thirty he received his first revelations by others for ten years at intervals until he had seven, out of which he constructed his religion. The facts of religious psychology and the part which Zoroaster (y.) played support a construction of his religious development as follows: He early displayed a vigorous mentality, to which his mother and her husband made response in protection for his



education. The period between his fifteenth and his twentieth year he passed in ordinary vocations, and this appears to have ended in his dissatisfaction. Thus came the period of wandering, meditation, retirement, and the beginning of his visions, those last psychologically the result of his experiences. Evidence of this is found not merely in the visions themselves, but in the series of distinctions which seem to have been taught from the very beginning, including the very remarkable one of "the soul of the king" (*Yasna*, xviii. 1), where this personifies the people, or the brave creature, which later, especially the domestic animals, has so large a part in the religion.

The seven visions of Zoroaster began when he was thirty and covered a period of ten years. During this time he was engaged in preaching, but without success. When he was forty, his instruction being complete, tradition affirms that he sustained his final temptation. As Gaustama, after founding the Mazdayana, was assaulted by the Maya, so Zoroaster was assaulted by Religion.

After Maityana and his demon, whom he repelled by the words of the holy benediction (*Zundshidh*, viii. 1-10). His preaching had carried him not only to his own people but also to India and China, but he met only rebuffs. It is thought that some of the demonstrative passages of the sacred books had their origin in these failures. During those years he made but one convert, his own cousin (Gatapatra, xviii. 1). It was two years more before victory came in the conversion of King Vistaspas, "the Constantine of Zoroastrianism."

This raises the difficult problem of the scene of the prophet's ministry (cf. Jackson, *ut sup.*, pp. 202-225), and the solution in no small part depends upon the identification of Vistaspas. The earlier identification with Hytaspas, father of Darius, has gone by the board. Vistaspas did not bear the title "king of kings" usually borne by the Persian monarchs. The details of the tradition, whether it classed native Persian, or Arabic sources, are not decisive, but rather point to this king as a petty ruler in eastern Iran (Bactria); at any rate, the probability is not great that Zoroaster's mission was won in his own region. Even with the court in his favor, full adoption was not attained, as the native sources speak of a struggle of two years with the "wise men." The narrative has, however, been deflected with the addition of the mission. For instance, the prophet is shown in prison, and escapes and wins victory over the king by leading the latter's favorite steed, and, so the story goes, because wise, hence his progress became after a little time quite rapid. The Gathas most plausibly attributed to the prophet or his immediate disciples still indicate times of stress and conflict, as they also reflect moods which might well be the effect of varying success or failure, acceptance or rejection of the religion. The indications are clear (*Yasna*, chiv. 17) that among the converts Turanians were numbered, while Hindus, Greeks, and Babylonians are also alluded to as believers. The religion was strongly and militantly missionary, and the propaganda seems to have been insistent and diffused.

The organization was in this period the case of the founder, especially the establishment of the sacred fire—taken up into the cult—in new places.

g. Final phase to the *Avesta*, or fire of Work and the priests, probably to the east of the Death of Caspian; then came the *Avesta* Zoroaster; then came the *Avesta* Zoroaster, near Lake Urumiah; and the *Avesta* Zoroaster, near Lake Urumiah; and the *Avesta* Zoroaster, near Lake Urumiah. These points to a system of society like that in the early Indian system of caste, and suggest a common Indo-Iranian institution which agrees with other indications of racial and social relationships. Apparently the first stage in the life of Zoroaster was that of the "holy war." Many indications exist in the *Avesta* not only of fighting for the religion, but also of a persistent animosity between Turanians and Turanians (cf. *Yasna*, v. 100, 112-117, ix. 20-23, xiv. 87). The religion from its very foundation was not one of fraternization with other beliefs; its pronouncements were those of exclusive claim, and the foe marked for special dislike was the Turanian, whose blood and hands were singled out in the sacred books as legitimate booty, while the faithful prayed for protection against this enemy (*Zundshidh*, iii. 11; *Yasna*, vii. 3, 37, 86). Vistaspas and Araspas (Araspa) are the respective champions in the war of the religion which is most noted, approximately dated 601 a.c. Political causes (reformation of Vistaspas longer to pay tribute; Dindart, vii. 4, 77) were evidently involved, though later writings (*Yasna*, vii. 3; J. Mohl, iv. 289, 294, 7 vols., Paris, 1876-78) emphasize the religious motive. Araspas refused the faith, and demanded that Vistaspas renounce it; and in two great battles the latter was victorious. The traditions indicate a militant spirit for Zoroastrianism; not unlike that of Mohammedanism, and crusade with the sword as well as by propaganda was essential. A sword was between the same feet as those named followed after the interval, and the foe gained a temporary success, captured the royal city of Bahli, and slaughtered the priests at worship, when Zoroaster fell at the age of seventy-seven. In a second battle Vistaspas was defeated, but in a third was finally victorious. The death of the prophet became the center of hostile and favoring legend, even entering into Christian writings (*"Clementine Recollections"*, ix. 27-29; Eng. transl., in *ANP*, vii. 140-141; *"Clementine Homilies"*, ix. 4-6; Eng. transl., *ANP*, vii. 278; other documents cited in Jackson, *ut sup.*, pp. 152-157).

II. History of the Religion after Zoroaster: The death of the founder did not mean the extinction of the religion. Early narrative now left except for abstract or summary, as well as later tradition, imply the continuation of crusades for the faith and the conquest by it of the Sassanian Persian kingdom, Artaxerxes Longimanus (465-424) is credited with the effecting of this last. The religion spread into Armenia, India-Syria, and into Asia Minor. Yet its history under the Achaemenides (550-331 a.c.) hardly anything is known, and some doubt the fidelity of Persians to this religion in that age. The question is really legitimate—were the

Achaemenides confirmed Zoroastrianism? Native tradition emphatically asserts it. The first great disaster to the religion, assuming that under the Achaemenides this faith had become national, was that which befell it under Alexander the Great, and stress is laid particularly upon the loss of the great body of scriptures, when he conquered Darius III. Codomanus in 331 B.C. While the great body of the *Frashdars* bears marks of a considerably later age, and many modern scholars dispute the credibility of the Persian tradition as to the loss of the literature, there are facts which indicate that at the time given some disaster was received which included in its scope that literature. Few would now hold, however, that the twenty-one Nasks were in existence and were so nearly completely lost. The period which set in with the break-up of the Alexandrian empire, especially the times of the Seleucids (333-63), who at times controlled considerable portions of Persia, was rarely not favorable to the religion, and its continuance, or at least its dominion, was confined to the eastern portion of the region. Independent kingdoms arose in Bactria and Parthia, and there the seeds of the later rejuvenement were preserved. But Greek times and colonization had their effect and seriously threatened the existence of Zoroastrianism. A period of revival came under the Arsacids (248 B.C.-229 A.D.), through the adherence of this line to Zoroastrianism seems to have been rather formal than deep-seated. Among the royal advisers were the "Magians," whose sounder existed alongside that of the nobles and had weight in political affairs. But the forces of Hellenism were probably felt in the innermost seat of the dynasty for the Mazdaean faith, and it had made broad inroads into custom and religious belief. Yet the native religion seems to have gathered strength and to have taken on some of the features of a national faith. The Iranian element of the population appears to have gained in importance, rising toward dominance in the region and preparing for the Sassanian fuller revival. To a king Vahshadr of the Sassanians (224-261 A.D.) is ascribed (*Dinavar*, iii, iv) the collection of the Avesta fragments, which is itself a suggestive fact. This king may have been the Vahogey I who was contemporary with Nim.

With the establishment of the Sassanian empire began a new period of splendor and dominion for the Mazdaean religion. The founder of this empire, Artabanus (Artaxerxes) I, began his reign in 224-231 A.D., and by 239 A.D. had

3. To the overthrow of the Parthian rule, while Mithras his son and successor, Shapur (Shapur) medius, I, continued the extension of the kingdom, and meeting the Roman Emperor Valerian (q.v.) defeated him and took him prisoner. But his features met Shapur in Asia Minor and never home, so that the Sassanian power was restricted to western Mesopotamia and Iran proper. This had much to do with the area over which Zoroastrianism spread. The new dynasty managed to combine in its ideals national and religious elements. Artabanus seems to have been a devoted Zoroastrian, and again under him the priesthood ranked with the nobility. He is recognized in Persian tradition as the second fatherly

the Avesta, who assigned the task of collecting the fragments to the high-priest Faozes (Aana), and the *Frashdars* by a number of scholars assigned to this period. After Shapur I, Greek influence died out in that region and the Parthian came into its own as the vehicle of thought. The detail of cultic ceremonial was worked out—not, of course, that this was a creation of the period, but rather the codification of traditions and customs that in many cases reached far back and bear the stamp of primitive belief. Under Shapur I, Mani (see MANI, MANICHAISM) arose and began his propaganda, and found some favor even at court. Zoroastrian tradition tells of a great debate in which the old religion conquered; it yet had to combat the persistence of Manichaeism, which continued to spread, and under Bahram I, successor to Shapur, Mani was executed. In this period also the Iranian faith came into conflict with Christianity, each firmly insistent upon its own exclusive claims. Each therefore became a bulwark against the diffusion of the other; where Christianity penetrated the Persian empire, it was only to become the object of persecution, as under Shapur II (310-379). Then, some hold, the Avesta was completed, hereby against Zoroastrianism was proscribed, and defection from the faith made a capital offense (Schall, in the *Mitteilungen der Seminar für Orientalische Sprachen in Berlin*, X, 2, 1907). Still, under later rulers, attacks upon the true faith of Mazdaism were made by new sects like the Manichaeism under Kavadh I. (488-531), whose successor Chosroes I. (531-579) restored the old religion to what was supposed to be its early purity. The beginning of the end of Zoroastrianism in this region is seen in the coming of the Turks c. 560. Romans and Parthians had nearly won each other out in their wars, and the conflict continued in the seventh century. Then a new foe arose in the north, whose attack ranged eastward, and in 641 the Persian kingdom fell to the Arabs in the battle of Nahāvand. Zoroastrianism soon was almost extinct in Iran, and the Parsians (see below, VII) emigrated to India.

VII. THE ZOROASTRIAN SYSTEM: A history of Mazdaism in detail would involve discussion of three stages: the pre-Zoroastrian, the Zoroastrian, and the post-Zoroastrian. In this article

1. Mani, the last two will be treated together, *deism* and *monoism* is not possible to separate them with entire certainty in tracing the several doctrines, although it is clear that the principal doctrines and beliefs of the later form are present implicitly in the earlier Zoroastrian teaching. The first of the three stages is revealed in the effects it had upon the notions concerning the spiritual being, worship, and ideals of the Zoroastrian system, in the features common to it and the Vedio-Brahmanic beliefs. For although there are Zoroastrian conceptions which are common to the Indo-European peoples, the connections with the Aryans of India are particularly intimate. Thus the supreme deity occupied by fire is but an exaltation of the function of fire in the Indian religion (*Agni*); the Sons of India has its counterpart in the Haoma of Iran; the investiture with the sacred thread is common to both, though differently

explained; the great place held by the cow or bull in both is indicative of relationship; Mithra is possessed by both; Ahura Mazda resides both of the Avesta and of the Vedas, and may be composite; the sevenfold Adityas of Vedism are reproduced in the (dual) sevenfold hierarchy of Frenia; the Indian Yama, with changed functions and conceptions, shares in the Mazdaean Yima; the theme of a noble sacrifice appears in both; and in Vedism, as always in Zoroastrianism, priestly functions were not originally those of a caste. Both possessed, however, the high consideration given to men, moon, stars, Sirius, water, the earth and its vegetable products, are noticeable, and the irrepressible conflict between good and evil appears in both, though in very different ways. These are but salient examples of common features which lead to the conclusion that the pre-Zoroastrian and Vedio systems were twin sisters. Yet it is important to note that the Iranian religion followed a course which seems to largely outgrow the course of the world's) by which it explained terrestrial phenomena. This dualistic

2. One tendency was intensified by the cosmology: first, already noted, between pastoral or agricultural people and nomadic riders. To his people he introduced as their one god Ahura Mazda—probably in essence not a new deity, but rather with glorified attributes. He taught that the gods of the nomads and riders were demons headed to destroy the good Ahura's works and those of his followers. Man had been blind and deluded by the Indian gods, "delusion" (i.e., Ahura sent his people to teach them the right way and to choose the right side in the great battle between good and evil. It is this last which sharply characterizes Zoroastrianism, leading to the ethical dualism which explains it. This comes out in the cosmology and apologetics of Mazdaism. The idea of duration and space is fundamental, though its philosophic form may be quite late. Duration takes the form of two periods of infinite time, separated by a world age of 12,000 years locked out into four sub-periods of 3,000 years each. The first time is infinite in a receding past and comes down to the beginning of the world age. The second infinity of time begins with the complete triumph of good at the end of the world age, and extends into a never-ending future. With this set of time-thoughts correspond the two spatial infinities, that of light (the

dwelling of Ahura) and that of darkness (the home of Angra Mainyu), separated by the visible world which is the arena of human and animal activities and of the conflict between good and evil. According to the *Bundahish*, after Ahura made the creatures which were to minister to his mastery of evil, they remained passive, inactive, and intangible for 3,000 years. Ahura Mainyu then announced the proposal that the conflict should continue for 9,000 years, not knowing that for the first tri-millennium Ahura's will would control, for the second the two wills would intermingle, and that in the final period Angra Mainyu's would be subdued. Being thus shown the issue, he was so confounded that he remained passive for the second period, when Ahura created the six archangels (see below, § 3), to which his opponent assented by creating the six archdemons. Ahura created successively the sky and luminaria, water, earth, animals, and mankind. The *Frashdars* (see below, VI, § 4) of men had already been created, and to them was promised ultimate perfection and immortality if they should choose Ahura's side. In the struggle beginning with the seventh millennium the primal man and primal evil fell; for the next the primal man's seed produced a plant that after forty years brought forth or became the first pair. This third millennium is accounted for by a mythical chronology. The period of humanity covers 6,000 years, the prophet beginning his ministry at the middle of this period with his thirtieth year. At the end of the first thousand years of this period the first fore-runner of Shodhrant (see below, § 4) appears with the name *Vahakapatonta*, "who makes sixty grove." In the middle of the second millennium of this period was the season of cold caused by a winter's salvation for a remnant of man and animals being secured by Yima (see below, § 5). At the beginning a second fore-runner of the Shodhrant appears, and at the end the Shodhrant chooses the work age. This final conflict breaks out, man makes progress to pure spirituality, finally needing food; and after the resurrection and judgment begins again infinite time, human history and the victory having been consummated.

Corresponding to the two infinities in space and time were the two existences, independent, contrary in nature, both of infinite extent, though only one is to continue his eternity of being. Ahura Mazda, "Lord of All-Knowing," "obedient to

3. The Ormazd is described in the *Ormuzd Bihash*, *Yasht* (Yasht, in *BEH*, xvii, 21-31) as the creator, omniscient, holy, beneficent, eternal in the full sense, bestower of health, happiness, and possession, essential light. He was apparently unoriginated in the religion, represented by no statue or form. Essentially opposed to him was Angra Mainyu (or Ahriman), "Hostile Spirit," coeval in origin with Ahura, but not eternal in the full sense, since he is to cease to be. He is essentially evil, unconscious, limited in knowledge (he did not even know of the existence of Ahura), grows darkness. He could not foresee the future, could not guard against its issues. Ahura, to avert him in the fore-ordained conflict, and in the guidance of the world, created the six *Amshas Spentas* (*Amshaspentas*), "Immortal Beneficents," with whom

he formed the holy septad, his servants with the attributes of immortality, invulnerability, beneficence. These are the personifications of virtues or abstract qualities and are perhaps the most remarkable evidence of the founder's thought. Their names are: Vohu Manah, "Good Thought"; Asha Vahishta, "Best Righteousness"; Kshathra Vairya, "Desired Kingdom"; Spenta Armaiti, "Holy Harmony"; Havrasta, "Healing Health"; Amaretat, "Immortality." The first three are male, the others female. They are assigned to the protection of specific departments or elements in the world: thus the first cares for domestic animals, Kshathra for metals, Asha Vahishta for fire, Armaiti for the earth, Havrasta for water, Amaretat for vegetation. To each a month was dedicated in special honor, also a holy day and a special flower. Their place in the heavenly hierarchy corresponds in some degree to the Jewish and Christian archangels. Yet the name "Amahabakpaspa" later took in other beings than the six named, such as Sroshna, Atar, Gushrasv (see below, § 4). To effect these Angra Mainyu created six archdemons, Aka Manah, "Evil Mind"; Indra, Saena, Mraohakshtra, Tarru, and Zaidi (Ferdosi, x, 9-10; Yasht, six, 16). Then as he had introduced into the good world of animals created by Ahura evil creations such as serpents and vermin, so he created hordes of lesser demons and "spirits," as well as the evils of disease and deformity and death and all sorts of inhumanities among men. Indeed, during his day, while not omnipotent (even Ahura had not that attribute), he had ability to work all the evils which Zoroaster found in this world. It is to be remarked here, as illustrating one of the limitations of thought in the potent in common with like ethical religions, the powers of evil have far less sharpness of definition than the things which work for good. This speaks for the minds that created and developed the system.

Besides the Ameha Spentias there were in the religion a number of beings named in the Avesta (and of course in the later writings) as receiving special honor. Theoretically these were not divinities to whom worship was paid, but were beneficent spirits active under the direction of the Ameha Spentias. Notable are the Yama Celestials, natural elements, bodies, or qualities of whom Mithra, celebrated in Yasht, x (see Mithra, natural elements, bodies, or qualities), was of Indo-Iranian derivation, originally a solar deity, holder of keys of truth and a witness to it, guardian of oaths, and a judge of the dead. Atar, or fire, the parent of the demons, was next in importance, if he were second even to Mithra. He was the messenger of Ahura, the holiest spirit against whose evilness in his material form most stringent regulations were drawn. As with Agni in India, the conception varies from material to spiritual, from personal to impersonal. The cult associated with this element gave one of the names to the Zoroastrians by which they were long and still are erroneously known, "Fire Worshipers." Anshah, celebrated in Yasht, vi, was the spirit of the waters. His votants are the Durv Anshah, "high, powerful, immaculate being." She

was the heavenly spring and source of all terrestrial waters, located on the summit of a mythical mountain in the region of the stars. She was the assistant of many holy beings before and after the prophet, as well as of himself. Having power to fertilize the earth, she used this power beneficently for the good of animals and mankind, and was the good genius of marriageable girls and parturient women. Her cult came to have a great independent vogue. Like that of Mithra, spread widely in Armenia (Pley v, 33) and through Asia Minor (Strabo ii, 212), where she became fused with the "Great Mother Goddess." Greeks identified her with both Athena and Aphrodite. The "Star Yasnas" were also of high importance, these being the fixed stars, not the planets, which were regarded as emanations of Angra Mainyu. Tishtar, Sirius, celebrated in Yasht, vii, was the leader of the stars, who seems to have been the counterpart of Indra, fighting the dragon of drought and precipitating the rains. In later writings (e.g., Bundahish, viii.) transfer is made to the cosmology, and this being forms lakes and seas. Other figures not Yasnas are Sroshna, "doctress," angel of worship (Yasht, xi; Yasna, viii), the heavenly word, protector of the poor, mediator between heaven and earth, and a judge and conductor of the dead. Rashnu Rashnu, "genius of truth" (Yasht, xii), was especially concerned with the dead, holding the balance in which their deeds are weighed, and with Mithra and Sroshna forming the trial of judges. Gushrasv (Gus, Ervrasp) is the soul of the cow or bull, the abstract representative of the animal kingdom, an important figure in the mythology, celebrated in Yasht, ix; Kavram Ervrasv, "kingly majesty" or "royal glory" was perhaps the abstraction of the principle of divine right of kings; possibly because of the title of deity appears among the titles of the Sasanians. Ashi Vangahi was the personification of piety, the genius of fortune and wealth, health, and intellectual vigor. Other figures celebrated are Armat or truthfulness (Yasht, xvii); Vredhragan (Yasht, xix), genius of victory, who appeared to Zoroaster in ten incarnations and bestowed on him various gifts; Dama Ervrasv (Yasht, xvi), Dama or Dya (Yasht, xvi), the personification of law in relation to the Fravashis (Yasht, xiii), corresponding in some degree to the Musee of the Romans, though spiritual and philosophical after the peculiar Zoroastrian fashion. The notion was extended in the later thinking and not only spirits and men have fravashis, but the sky, the earth, and other things. The notion seems to be in part an abstraction including the vigor by which the object it possesses grows and develops. Especially significant is the doctrine of the Sashayant, usually rendered "savior," who is to come, having been foretold by prophets in the line of Zoroaster who were virgin-born. He is to end the battle with evil, provide for the resurrection, and accomplish the rejuvenation of the world. The correlation with resurrection is at once discernible. Thus the analogies of the system is seen to be highly developed. Especially noticeable is the ethical foundation of the entire hierarchy on which the structure is built. The demology is less definite, and the evil spirits are far less individualized.

According to Yasht, xiii, 149, man is in constitution divided: spirit or intellectuality, the knowing power; conscience, a sort of personality, which warns of possible wrong, but deters the intellect; the body; soul, perhaps moral choice; and the fravashi, which seems to assume the post-mortem personality. The essential idea of man is that of being having to choose between Ahura and Angra Mainyu, between good and evil, and this choice determines his future lot. His period of existence is divided into two parts by death, and his place after death is determined by inflexible justice upon the basis of his deeds in the body. Of anthropology, in the Christian sense, there is none in the system; there is no portion for sin apart from the fact that a convert to the religion is by confessing the faith relieved from the consequences of prior sins of ignorance when he knew not the religion. Yet man is not left, in the developed form of the religion at least, to his own efforts, since guardian angels assist in overcoming temptation and evading the pitfalls set by the demons. An important part in the Zoroastrian anthropology is that embodied in the Yima story. Ahura proposed to make Yima the founder of the new religion, but he declined; so Ahura made him guardian of the world and the creature of Ahura (Ferdosi, i.). This duty he performed, so that the floods and herds and mankind increased, and twice the area of the inhabited earth had to be enlarged. He was then warned of the approach of a series of cold winters which should wipe out life, and was commanded to create a sort of paradise, two miles square, and bring thither specimens of the different species, eliminating from the human thus saved the deformed, impotent, lunatic, mad, evil-minded, ignorant, and wicked. This was done, and the 1,000 men and women there lived a life of perfect happiness and respected the earth after the manner who had brought the cold had ceased his work. This story is not to be taken as a direct parallel of the "flood legend," but is a combination of the "golden-age" legend and recollection of the migration.

The soul after death remains near the body for three days, in pain or joy, according to its deeds. On the fourth day it takes up its journey to its final home. Its experiences correspond to the individual's actions during life. Have

6. **Beasts**—they being righteous, the soul is observed tology; by delinquent actions on its way, and is met by a beautiful maiden, the incarnation of its good deeds, who guides it to the Chinvat bridge, where Mithra, Sroshna, and Rashnu pass judgment (on the basis of the daily record kept by Vohu Manah and the trying in Rashnu's scales of its good deeds and bad). Then it passes across the Chinvat bridge (Yasna, six, 6, sivi, 11) to the bridge of the ascetic finally, received by Vohu Manah, the soul passes before Ahura and the Ameha Spentias to take up its abode permanently with the righteous (Ferdosi, xii, 28-31; of Yasht, xxi., sivi, 23-24; Yasna, xxi, 14). The way of the wicked is the reverse of this, the soul being met by an evil-wizard and dragged by him to the judgment of the depths of darkness. There is, however,

a place called *Hemostagan*, the abiding-place of souls where good and evil deeds exactly balance. These and the evil dead abide in their places all the day, when the human inmates of hell are purified and join with those of Hemostagan, the blessed in the new heaven and new earth. So that universalism is in the final creed, and all is not an eternal torture or retribution (*Zendfesh-Din*, vi, x, xxxi, 10-15; *Bundahish*, xxi, 1-2; of D. C. O. Hase, in *Spielmann Memorial Volume*, Bombay, 1908). On the day of judgment the Sashayant completes the victory over evil in a final battle (Yasht, xii, 28-29), and is to reign for 817-seven years. By that time man will have become spiritualized, needing neither food nor drink (*Bundahish*, xxx, 3; *Dinshir*, vii., xi, 4). A star is to fall and its heat will melt the terrestrial metals, this molten mass covering over the earth and becoming the purification of man and making the earth a mountainous plain. The resurrection takes place all souls gather, and the wicked suffer three days' torture in hell. All souls pass through the molten flood, which to the good is pleasant and to the bad is tormentous pain. Then all are united in heaven (*Zendfesh-Din*, lvi, 4), and the new earth is established, itself immortal, it and its inhabitants radiant with light, yet possessing sun, moon, and stars.

The universally present ideal inculcated by the Mazdaean religion is summed up in activity very represented in the triple phrase, "good thoughts, good words, good deeds." By the first is meant the mental attitude, the second, the outward behavior, and the third, the practical and ritual, abstention from presumption, covetousness, anger, lust, envy, anxiety, and dissimulation to superiors. "Good words" involves the eschewing of slander and of dispute even with the evil-minded and malicious. The ideal of good works is based upon the pastoral and agricultural foundations of Avestan society. Perjury, impurity of body or mind, violence, and untruthfulness are especially denounced, charity and generosity are forcefully enjoined. *Yendish* iii, promounces the best situations on earth those where a Zoroastrian is worshipping, and the household of a believer with wife, children, flocks, and herds all in good condition, where the fields are under irrigation and the flocks yield most wool (for purification). The fight against demons is in part carried on by agriculture—"Who sows corn sows holiness." Procrastination of labor is forbidden (*Sad Dar*, lxxv, 10). Assisting is frowned on especially is calumny opposed; the possession of wife and children is commended, the latter being among the chief blessings of mankind, and children came a curse (Yasna, xi, 3; *SBE*, xxx, 244-245; *Herodotus*, ii, 111), while a sacred virginity was considered irreligious. To foster fertility, the sacred fire was maintained in the house (*Chapay*, iii, 3) and the period of gestation was marked at intervals by joyous celebrations. The child at an early age learns prayers, and some little time after that is involved with the sacred thread. Since there is a prime duty, fasting is prohibited, because it deprives of power strength for the active duties of life (*Yendish*, iii, 33, iv, 48-49). Self-mortification is dis-



ful, and later writings seem to have a polemic directed against Christian and Manichaean asceticism. Penalties enjoined for breaches of the law are often... The cult of the sacred fire... The Zoroastrian religion... The Zoroastrian religion...

flowers and fruits, are used. Recollections from primitive times appear in the best of charms used... VIII. The Parsas: Modern Zoroastrians are known as Parsas (Parisi), and are found principally in India... In the sixteenth century the Portuguese attempted to force their conversion to Christianity...

self singly such a glory that no one can praise or describe him, nor our mind comprehend him. There are such things that God can and cannot do... What is the matter of all things? Is he who created another like himself, he who made the earth, he who made another like himself...

hager, 1881, and a series of Yasa texts by L. H. Mills in the Journal of the Royal Asiatic Society, 1902-03; as well as the Zendas with French and German, Leipzig, 1862... The Zoroastrian religion... The Zoroastrian religion...



BIography: For a survey of the literature see E. W. Wiedemann, Catalogue of Books on Zoroastrianism, Bombay, 1891... The Zoroastrian religion... The Zoroastrian religion...

istic confession, pp. 191-217, Leiden, 1881; and E. F. Miller, *Reformationen der reformierten Kirche*, in 1891, Gießen, 1891, pp. 171-174; A. Diefenbach, *Die Reformation in Baden*, in 1891, Gießen, 1891, pp. 172-241; E. H. Buehler, *Confession des Reformierten*, in 1891, Gießen, 1891, pp. 172-187; H. W. Fischer, *John Calvin*, pp. 399-397, New York, 1901, see in general, works on the lives of Diefenbach, Oetli, and Farel.

ZWEMER, SAMUEL, MARINUS, Reformed; b. at Vriesland, Oversee Co., Mich., Apr. 17, 1867. He was educated at Hope College, Holland, Mich. (A.B., 1887), and New Brunswick Theological Seminary (1890). From 1891 to 1895 he was a missionary at Bana, Bahian, and elsewhere in Arabia, and during this time traveled extensively through the peninsula. He was organizer and chairman of the Mohammedan Missionary Conference at Cairo in 1900, but resided chiefly in the United States, 1900-10, and did much missionary work in the churches of his denomination. In 1910 he returned to his missionary field on the Arabian Gulf. He has written *Arabia, the Cradle of Islam*, with an account of *Islam and Mission-Work* (New York, 1900); *Reformed Life, First Missionary to the Moslems* (1902); *Poppy-Tony Land: Arabes Pilgrims for Children* (in collaboration with his wife; 1902); *Islam: a Challenge to Faith* (1905); *Women and Father East: Studies of Modern Lands and Islam, Bana, and Kawa* (in collaboration with A. J. Brown; 1908); *The Unconquered Mission Fields of Africa and Asia* (1911); *Daylight in the Dawn* (1911); in collaboration with Annie Van Sommer; and (in part) *Islam and Mission* (1911). In 1911 he began the publication of the quarterly *The Modern World*, issued in London, and he has collaborated with Annie Van Sommer in editing *Our Modern World* (New York, 1907), and with E. M. Wherry and J. L. Barton in editing *Mohammedan World of To-Day* (1907).

ZWICK, SWISS, JOHANNES, Reformer in Constantine and Schaffhausen; b. at Constantine, c. 1496; d. at Biedersheim, 3 m. n. w. of St. Gall, Switzerland, Oct. 23, 1542. He received his early education in Constantine and Basel, entered the lower ranks of the clergy, went in 1520 to Freiburg to study law under his fellow countryman Zesler; with his younger brother Konrad he journeyed to Bologna in 1518, and in 1520 took his doctorate in both kinds of law at Siena. Both brothers came under the influence of Luther, and while Konrad went to Wittenberg, Johannes went to Basel as teacher of law, though soon regretting that for the sake of law he had neglected theology. In 1522 he sought out Zwingle at Zurich, and then went to Constantine to prepare for taking up his ministry, having been made priest in 1518. Though warned by his bishop not to teach anything new, on taking his first charge at Biedersheim he preached Evangelical doctrine. He worked for the general betterment of life, and amid conditions which were especially difficult. He also married. He was present at the great disputation at Zurich Oct. 28-29, 1523. On his return to Biedersheim the attempt was made to arrest him, but people prevented this. In the spring of 1524 he visited Basel and Strasbourg, and on his return the chapter began persecutions

again. When he married a divorced pair who had not the money to secure a papal dispensation and a tractate upon other points in his name course, the storm broke. For a time he went to Constantine, where he was brought to accept a preaching office; meanwhile he was cited to Rome, which mandate he disregarded, and in 1526 by imperial receipt his office was taken from him, and he was declared a heretic. The same year he wrote a tract of exhortation to his old parishioners which had its recognized effect in confirming them in the Gospel. In 1527 Zwick assumed the preaching office in his native city, where with Ambrosius and Thomas Blaser and his brother Konrad he worked in advancing the Reformation, which was firmly established by May 8 of that year and was practically completed when, in 1531, an order of discipline was introduced. In the work of building up the church Zwick was indefatigable, especially in his labors for youth, issuing writings and catechetical works for their instruction. Not less important were his labors in the cause of hymnology, issuing as early as 1528 a hymn-book for church use, to which he contributed seventeen hymns, among them the well-known "Auf Gottes Tag bedenklich wir." In collaboration with Pullman in 1535 he issued at Zurich a New Testament in Latin and German. He also edited numerous smaller books of educational, confessional, or historical value. Meanwhile he was an earnest and effective pastor, looking after the schools, the poor, the sick, and the refugees.

His labor was not confined to his native city, but in the neighboring region of Switzerland and in South Germany he did pioneer and yeoman work. Although he came into close and friendly connection with Luther and Melancthon, he did not favor the Wittenberg Concord (q. v.), and his influence in 1540 prevented Constantine from entering the Swiss Union, there being no apparent reason for withdrawing from the Schmalkalden League. In his large-hearted geniality he subjected himself to suspension by entertaining those who as fugitives sought to his city, even though they were opposed by his officers. Under his constant labors his health broke down; in 1541 he was near to death, but recovered. In 1542 he went to render service in the plague-stricken Biedersheim, was himself seized by the disease, and died in baptism. After his death Blaser resumed to edit Zwick's works, and began with the sermon preached just before Zwick left for Biedersheim, prefacing a noble preface and the first short sketch of Zwick's life. Subsequent events prevented the carrying out of the plan. Zwick's *Globe and Leader für die Jugend* were edited by Spitta (Göttingen, 1901).

ZWINGLI, HULDRICH, Reformer; b. at Kohlen, in Zollikofen, near St. Gall, Switzerland, Oct. 1, 1484; d. at Kappel, Switzerland, Sept. 10, 1531. He was educated at the University of Basel, where he took his doctorate in 1506. He was ordained in 1519, and in 1518 he was appointed pastor of the church at Kappel. He was a man of great energy and ability, and his influence was felt in the Swiss cantons. He was a strong supporter of the Reformation, and his influence was felt in the Swiss cantons. He was a strong supporter of the Reformation, and his influence was felt in the Swiss cantons. He was a strong supporter of the Reformation, and his influence was felt in the Swiss cantons.

their doctrine from Nikolaus Storch, a weaver (d. 1527), and Markus Sittler, who enjoyed the favor and support of Thomas Münzer (q. v.), with whose views, indeed, their own seem to have been practically identical. Storch, the real founder of the sect, apparently derived his tenets from the Bohemian Brethren (q. v.), with a strong coloring from the claims of the Taborites (see Hron, Jan, Husar, III, 1, 4), while the great inspiration of the whole was the young Protestant principle of conforming rigidly to the explicit commands of the Bible. He also claimed to possess prophetic power, and among the elements of his attempted "return to the Bible" were apparently the separation of a believing husband or wife from the unbelieving partner, rejection of oaths, civil power, and military service, and communism—in other words, the entire movement was a phase of Antinomianism (q. v.). It is further declared that Zwingle secured the appointment of twelve "apostles" and seventy-two "deacons" in imitation of New Testament records, and that, as a result of a vision in which Gabriel appeared to him, he believed himself divinely empowered to set up the leader in the establishment of the millennial kingdom upon earth. While Münzer was in Zurich, all went well with the "prophets," but his successor, Nikolaus Haumann (q. v.), was less amenable, and on Dec. 16, 1521, Storch and his followers were accused of repudiating infant baptism. He and one other alone remained obstinate and, ignoring a summons to appear later for a second examination, he went, together with Sittler and a certain Markus Thom, to Wittenberg to secure university support. Here he succeeded in half winning Andreas Rudolf Dödenhausen von Calsedady (q. v.), convinced Martin Borthan (q. v.), and for an instant swayed even Melancthon. He set out, indeed, because the situation that Luther, then in hiding in the Wartburg, was forced to have his neural and return to Wittenberg, when he arrived Mar. 7, 1522. (Before he left the Wartburg, in answer to Melancthon's difficulties about infant baptism, Luther wrote a letter justifying the practice on the ground of unconscious or subconscious faith exercised by the infant, and defying his opponents to prove that the infant does not exercise saving faith, i. e., v. 1.) He sternly repressed the radicals, though he was unable to supply their demand for Scripture passages explicitly commanding infant baptism, his conclusion being that "what is not against Scripture is in favor of Scripture, and Scripture in favor of it"—an argument ill calculated to satisfy his opponents. Nevertheless, his success in Wittenberg made it impossible for the Zurich prophets to remain, and both Calsedady and Borthan, continuing in their radicalism, ultimately found a more congenial home amid Zwinglean surroundings. With the exit of Storch and Münzer from Zurich, their activities soon subsided, and in Apr., 1522, Luther visited the city and delivered four sermons to enormous audiences estimated by one contemporary at 14,000 and by another at 20,000 on the evils of religious radicalism and fanaticism.

The story of the wild career of Thomas Münzer is well known. Of Sittler nothing is recorded ex-

cept that, after leaving Wittenberg, he went to Kemberg, a town of Prussian Pomerania, where he disappeared from history. Concerning the fortunes of Storch there is more information. After the Wittenberg episode he apparently remained for some time in Thuringia, for Luther seems to have had another interview with him shortly before Sept., 1522. He would also appear to have remained with Calsedady in Orlamünde, but in 1524 he was in Hof, where he renewed his agitation until he was driven from the place, only to repeat his madness at Glogau in Silesia. Early in 1525 he was apparently cooperating with Münzer in stirring up the Peasants' War, and in the course of this occupation he seems to have come to Munich, where he is said to have died in a hospital. During the closing years of his life it would seem that his radicalism increased, for he is reported to have taught rejection not only of marriage and of infant baptism, and the renunciation of all worldly goods, but also to have incited full independence of the flesh and the right of deposing and even of killing civil authorities.

- ZWINGLI, HULDRICH**, Reformer; b. at Kohlen, in Zollikofen, near St. Gall, Switzerland, Oct. 1, 1484; d. at Kappel, Switzerland, Sept. 10, 1531.
- I. Life and Labors:** Huldreich Zwingli, the Reformer of Zurich, was born at Widdikon (2 1/2 m. e. by S. of Zurich), in the valley of the Tössberg (Zürchersee), Jan. 1, 1484, and died at Kappel (10 m. s. of Zurich) Oct. 11, 1531. His first name shows the variantia Ulrich, Ulrich, Uldrich, and Huldreich, while his last name, which appears in Latin as Zwinglianus and in English as Zwingli, was originally Zwingli ("Twin"). His father, Ulrich Zwingli, was the chief magistrate of the village; his father's brother, Bartholomäus, was the village priest.
- 1. Early Life and Education (1).** Early life and education (1). His mother's maiden name was Mar- garetta Meier, and her brother, Jost, was a schoolmaster at Kappel. Education. Hans (d. 1524), was about of the age of Zwingli when he was born, probably an uncle, was about of Old St. John's, near Widdikon. Zwingli was the third of his parents' eight sons. In 1487 his uncle Bartholomäus moved

to Wesslen (some 10 m. s. of Wildhaus) on the Walsen, where he was pastor and dean, and then, or a little later, he took his nephew into his house and sent him to the village school. Being a friend of the New Learning, and noticing the promise of the child, he determined to educate him for the Church, but in agreement with the new ideas; accordingly he sent him to the school of Gregory Bursini in Kleinbasel, in 1498, and in 1500 to that of Heinrich Wodli (Lupulus) in Bern. There the lad particularly distinguished himself, and made many friends, as he, like Luther, was a born musician and fond of company. These qualities induced the Dominicans to invite him to live in their monastery, but when his father and uncle heard of this, they took him out of the city, lest he should become a monk, and sent him to Vienna. For the next two years he studied there (1500-02), and in 1502 he married.

Being a scholar, Zwingli applied himself to his books and laid deep and wide foundations. He also exercised his capacity as a preacher, and with burning zeal denounced the evils of the time, the chief of these, in his patriotic mind, being the living out of the Swiss to any one else than the pope to fight as mercenaries, an occupation which, in numerous cases, resulted in their mortal ruin. Because some of the leading persons in his congregation were carrying on this traffic, his denunciations aroused their animosity and Einsiedeln made his position so uncomfortable of Roman that he was glad to accept a call to be Catholicism, preacher at Einsiedeln, only a few miles from Glarus, and the chief place of pilgrimage for Swiss and Scotch Germany and Alsace. There he met with great numbers of people, including many prominent men, and thus he clarified his thinking on the burning questions of the day. He had a continuously growing faith in traditional orthodox had already received several shocks. Thomas Vyttembach (q. v.) was the first to question in his hearing the traditional base of the Church's teaching, in 1505-06, and a little later he came upon a service book containing the liturgy as used in Molin, near Glarus, two hundred years before, and found that it expressly enjoined that the cup was to be administered to a babe after his baptism. Again, when on a excursion in Italy as chaplain of the Glarus contingent in the papal army, he discovered that the Milan liturgy differed in many points from that used elsewhere. Meditations on these points showed him that the Church had really not taught absolutely the same truths from the beginning, nor had observed everywhere the same practices. Like all other Humanists, he read Erasmus, and from him learned that the source of doctrine was the Bible and not the Church. When, therefore, he could read the New Testament in the original in 1516, thanks to Erasmus, he drank truth from the fountain rather than through the more or less troubled stream of tradition. Then, when he met leading men at Einsiedeln, and found

that the corruption of the Church in clergy and theology was a common theme, he ventured to discuss these matters in the pulpit. He also enabled the Bible above the Church as the guide into truth, and Jesus Christ above the Virgin Mary as the intercessor with the Father, and in so doing he acted independently of Luther, for, as a matter of fact, he had not heard of him. Zwingli always pretended to be ignorant of what Luther wrote, and it is his constant boast that he had started the Reformation in Switzerland independently of Luther. It was a drawback to the general cause of the Reformation that these two Reformers did not fraternize. Because Zwingli would not accept Luther's doctrine of the Lord's Supper, Luther declared him to be of a different spirit; and Zwingli found much in Luther's teachings and proceedings that he strongly disapproved.

It is not likely that Zwingli was brought into any trouble by his doctrine at Einsiedeln, rather it was welcome and increased his reputation. So, when the position of *Leopold* (preacher and pastor) in the Great Minister in Zurich fell vacant in the latter part of 1518, it was suggested for the place. There was brought to light a fact which has ever since been a humiliation to his friends and a source of triumph to his foes. Like the clergy about him, he believed himself absolved from the obligation of chastity because bound by the vow of a *Leopold*. Lapses from sexual purity (particularly at were too common to be considered odd) and juries in a priest, but the charge *Marriage*, against him was made that he had seduced a girl of good family, and this was considered a valid reason for rejecting his nomination. He was written to on the subject and his reply is extant. He denied the charge of seduction, but frankly admitted the charge of habitual incontinence, and he does it in a pious tone which shows that he had no conception that his offense was any other than a trifling one. The chapter of the Great Minister agreed to this view and elected him, and it was, therefore, as a notoriously blithesome man that he came to Zurich, but only the pure in heart can see God; the Gospel had not yet entered his heart. It so happened that in his parish was a beautiful widow, Anna Reinhold (b. 1484), a Zurich *inkeeper's* daughter, who had married (1504) Hans Meyer von Knonau, son of a Zurich patrician family, who had died in 1517. Her son, Gerold, was in the Great Minister Latin school when Zwingli came to Zurich and made the acquaintance of the teacher. When their intimacy passed the bounds of propriety in Zurich, but certain it is that from the spring of 1522 Zwingli and Anna Reinhold were living together in what was euphemistically called a "domestic marriage." Such concubines, while not put on a level with marriage, were entered into without stigma, as it was assumed that without extraordinary supply of divine grace it was not possible for a priest to live in purity; and since, in fact, very few did, hence it was better for the morals of the community that they should have nominal wives. They were expected to, and probably did, live faithful to these women, and the women to them. When, however, the relations between Zwingli and Anna Rein-

hard were formed, many Protestant priests had married their mistresses or other women, and it was expected that Zwingli, who was the head of the reforming movement in Zurich, would show equal courage and set a good example. Why he did not has been explained on the ground of his reluctance to face the married and social complications involved in a hasty marrying a patrician's widow; but at last he married her, on Apr. 2, 1524. Between 1520 and 1520 four children were born to him, but there are no direct descendants of his now living.

Zwingli held the *Leopold* from 1519 to 1522, and till the end of his life retained the *Leopold* in the Great Minister. His fame spread through all German Switzerland and northern 4. *Increase*—Germany. His sermons as printed are long, plain, discursive, and did not though clear but from simple in style, but, in the process of the Roman of the expansion they have undergone, all their liveliness has probably been removed. Having uncommon Biblical and patristic scholarship, a frank, candid, independent, and progressive nature, and a great desire to advance the interests of his country in religious, political, and social matters, he won general approval from the start, not only as a preacher but as a man. When a preacher of intolerance named Bernhardinus Simonis appeared in the canton (1519), Zwingli successfully opposed him—a course which received the approval of the hierarchy, for the fathers of Trent recognized that there was close connected with the production of intolerance (of the decree concerning intolerance passed by the Council of Trent Dec. 4, 1562) given in Schaff, *Cred.*, ii, 205-206). When the plague broke out in Zurich in 1520, Zwingli labored so assiduously among his people that, worn out, he fell sick himself and looked into the eyes of death. He used the position won by his devotion and independence to advance reform, but very cautiously and by attacking external first. Thus he showed that fasting in Lent had no Scriptural support, which teaching was eagerly taken up by those who wanted to have good meals all the year round; next, that tithes had only state and church laws to rest upon, but no Scripture, this teaching being heartily welcomed by those who paid taxes and grounded under them. He had his say in regard to the proper way to treat beggars, who were considered by the good people about him as aids in devotion and pathways to heaven, but when he denounced as nuisances and would have changed into self-supporting members of the community, and he showed how this might be done. Next came simplification of the levity and plans for a liturgy in the vernacular and a much-altered service for the administration of the Lord's Supper. Proceeding step by step, with the assent of the Zurich magistracy, he set abashed the local hierarchy, who appealed to Constantine, where their fallacy lived, and the bishop sent to Zurich an investigation committee which met Apr. 7-9, 1522, but availed nothing against the maximum satisfaction of the citizens with the positions Zwingli had taken. It was evident that the wave of reform had passed from Germany into Switzerland.

After three years of preaching, Zwingli judged that the time was ripe for a bolder step. Consequently he prepared sixty-five theses, not at all like the ninety-three theses of Luther, which were on the single topic of indulgences and were intended primarily for a university audience, while Zwingli's theses were for a popular audience and covered all the points of the "Gospel," as he called it. In accordance with the Swiss plan that before radical measures were taken in a matter there was to be a public debate as to their expediency, presided over by the burgomaster, a meeting was held in the town hall of Zurich on Jan. 29, 1523. All the clergy were invited, and the freest expression of opinion was counsel. As a matter of fact, there was little real debate, but only a dialogue between Zwingli and the *Leopold*. The doctrine of the magistracy was that the doctrine Zwingli had preached was explained on all points in the canon. This was satisfactory so far, but only as an entering wedge, Zwingli kept on applying the "Gospel" to practical matters and began preparations for a second discussion, which was held Oct. 26-28, 1523, this being still less a debate between the Old and the Reform Church parties, since it was almost entirely in the hands of the latter. Of special interest is the part which the radicals among the followers of Zwingli played. They accepted his whole program, but they were for immediate application of its practical teaching, and wished Zwingli to accept some of its logical consequences—both of which courses were hostile to his cautious nature. The doctrine of the magistracy after this discussion were, however, mild enough to suit any but a radical, for they removed the images and pictures out of the churches, made the vernacular the language of the religious service, and still more strikingly, stripped the mass of all its incrustations through the cantons and brought it back, as far as possible, to the fact institution. A third disputation was held Jan. 19-20, 1524, but this was a last desperate attempt of the Old Church party to stem the tide of change which Zwingli had set in motion. By the end of 1523 church life in Zurich was quite different in many of its outward manifestations from that in any other Swiss city. The convents for men and women had been abolished, and the monks had been allowed in the churches, a strange proceeding for one so fond of music as Zwingli and desirous only on his church that the Reformed Church should have no practice which recalled the Old Church as music did. The mass alone stood, and that was so wrapped up with the life of the people that he hesitated to destroy it before the people were fully prepared to accept a substitute. At last the decree went forth that on Thursday of Holy Week, Apr. 13, 1525, in the Great Minister the Lord's Supper would be for the first time observed according to the liturgy Zwingli had composed. On that eventful day men and women sat on opposite sides of the table which extended down the middle aisle, and were served with bread upon wooden platters and wine out of wooden beakers. The contrast to the former custom was shocking to many, yet the new way was accepted. With the radical break with

the past the Reformation in Zurich may be said to have been completed. No sooner had the Reformation been established than internal troubles nearly disrupted the State. First came the peasants with their undisciplined grievances, although they did not give the trouble they made in Germany, both because their demands were less radical, and because the authorities, on the advice of Zwingli, were more conciliatory. But the other disturbing element, the de-
6. Peasant tention, the demand, the immemorial and unperceived Anabaptist, and Anabaptist, were the real trial. They did not originate in Zurich, but the earliest members of the party in Zurich were members of Zwingli's congregation. He had taught them to ask Scripture proof for doctrines and practices seeking church acceptance, and they accordingly asked him to give such proof for infant baptism. Because he could not, he was at first inclined to grant that logically the practice had no Scriptural support; but when they pressed him to declare himself plainly they only stirred his anger by so doing. He fell back upon the assumption of the Old Church, and for a man so radical on all other points he showed a singular reluctance to accept the constant teaching of his Anabaptist friends. It was only when it became manifest to him that rejection of infant baptism involved an effort to establish churches of the regenerate, and to effect the subordination of all who could not make a public confession of an experience of grace and the abolition of secular authority in religious matters, that Zwingli felt compelled to oppose it with all his might. (A. S. 1.) He sought to silence them by letters and treatises, and because they would not keep silence he became their persecutor. Their attitude can be explained only by his acceptance of the propriety of suppressing what is deemed to be erroneous even at the expense of life, on the claim that it is better that a few should die for their erroneous faith than that they should be allowed to live and propagate their errors. This doctrine was accepted by Protestants and by Roman and Greek Catholics in the sixteenth century, and the first alone have repudiated it. (For the experience of the Swiss Anabaptists see ANABAPTISM.)
 The years of Zwingli's life from 1524 to 1528 were extremely busy, and were passed almost entirely in Zurich. (The occasion for a visit outside of it was very pressing. At Baden, a famous watering-place, only twelve miles north of Zurich, there was a disputation between the Old Church representatives and the Zwingli party from May 21 to June 8, 1526 (see BADEN (at Aarau)).) Commencement of it was thought to be dangerous for Zwingli to go thither because the Old Church party
7. The meditated his death. But though not Conference present in person, Zwingli had at Baden almost closest connection with those from Zurich who spoke for him, and gave them daily instruction. The debates were probably as far as such debates can be, but things were exactly reversed from what they were in the Zurich debate, for the speakers and the audience were overwhelmingly Roman Catholic. Of course each

side claimed the victory. In 1528 Zwingli was in Bern and played the most prominent part in the formal introduction, through magistrister action, of the Reformation into that city.
 To this period of Zwingli's life also belongs the debate with Luther over the Lord's Supper, one of the great misfortunes the consequence of which are felt to-day. As Luther said at Marburg, he and Zwingli were not of the same spirit. Zwingli taught that the sacraments were signs and symbols of holy things, but in themselves had no power to cleanse, so that in the Lord's Supper there is a bringing back to memory of the work of grace done by Jesus Christ, who lives before the believer, though there is no participation of grace through the sacrament itself. He had a clear mind upon this point, and the mystical
8. Eucharistic view in any of its phases had no attraction for him. Consequently, the fierce with interchanges of reading, material, and only against Luther at between himself and Luther accompanied Marburg failed reading, and only against Luther. Thus baptism and the Eucharist, which were intended by Christ to be unifying bonds between the Old Church and Protestants and between parties among the Protestants. Among the leaders of the Protestants was Philip the Magnanimous, husband of Hesse (see PRINCE OF HESSE), who desired to see unity among Protestants upon the Eucharist, and to this end arranged a meeting in his castle at Marburg between Zwingli and Luther (see MARBURG COVENANTS etc.), which had one good result. Luther discovered that he and Zwingli had much in common. Although the territory through which Zwingli had to pass on his way to Marburg was with the exception of a few miles, friendly to Protestants, yet so partialism were Zwingli and all his friends at the possibility of encountering members of the Old Church on their own ground that the Reformer ordered himself to be doing a bad thing in obeying the summons of the landscape. He left Zurich by stealth, without permission of the government and with a false statement to his wife as to his destination, but nothing happened to him as he was thought unwise to pit him directly against Luther, who he introduced to Melancthon, but nevertheless the debate was between the German and the Swiss chief reformers. Each side boasted of victory, and the usual interchange of diabolical epithets followed the debate which the landscape hoped would seal their union.
 After his return to Zurich Zwingli presented more vigorously those political schemes which were intended to result in a union of all Protestants, and also of states which were not Protestant, against the house of Hapsburg and the pope, in the interest of religious liberty. The first Zwingli gave to these negotiations must have been considerable, for he sought to unite in this "Christian Brotherly League," as he called his league, bodies as widely scattered as Prussia and the Republic of Venice. What might have come of this scheme if his life had been longer continued it is, of course, impossible to say, but in 1530 he saw the making of the Schmalkald League,

the crowded days, and there came from his pen a stream of treatises, in Latin when he sought the wisest public, or in German when he had his own nation more in view. These treatises were sometimes hastily written and are often of little present interest, but most of them are often worthy of reading. They are polemical, as those on participation with Luther on the Eucharist; repository of his position on theology in general or upon particular points; practical giving guidance to the preachers about him how to preach the Gospel; or patriotic, noble utterances against war and the necessary service. These writings show the broad-mindedness of Zwingli, and give ground for the claim that if he were living to-day he would be in all respects a modern man.
 But this life of strenuous endeavor in so many directions was drawing to its close, not through the weakening of his body given, but because the fratricidal strife which had been temporarily avoided broke out again. On May 15, 1531, the death of that of the Forest Cantons, which were strongly Roman Catholic, had daily refused to keep the treaty which they had signed through their representatives the year before, resolved to bring them to terms by preventing them from crossing their borders, as they would have to do if they would purchase wheat, salt, iron, steel, and other necessary things. It was a cruel measure, as already said, and Zurich remained it, but was outwitted. As soon as this effort came to execution, it brought the Forest Cantons to wretched preparation, and since Zurich by directly in their path as they descended from the mountains, they attacked it first. On Oct. 9, 1531, their troops crossed the Zurich border, which was only twelve miles from the city, and the news reached there that evening. Strategically enough, there seems to have been no apprehension that war was so near, and consequently, there was no adequate preparation for it. It was not a mob rather than a little army of the famous Swiss soldiers which rushed out of the city. Their objective was Kappel, and there they were joined the next day, Wednesday, Oct. 11, 1531, by the main army. With it was Zwingli, dressed in armor, it is true, though he was a non-combatant, but he stood in the rear of the battle, and was there because he was the chief pastor of Zurich. It was a foregone conclusion that Zurich would be overthrown. She had only 2,700 men against 8,000 and they were very badly led. Overwhelmed, and the battle of Kappel was a repetition of Flodden Field (Sept. 9, 1513). Five hundred Zurichers were slain, among them representatives of every prominent family in the city. But the greatest of them was Zwingli. Wounded first by a spear, and then struck on the head by a stone, he was put out of his misery by a second thrust. He lay unrecognized for awhile, but when it became known that the corpse was that of Zwingli, it was treated with every indignity because he was held to be the author of the regulations which had brought on the war, which

which shut off Lutheran membership in the Christian Brotherly League, and the final refusal of France and Venice to enter. Inside of Zwingli's scheme for religious liberty were equally unsuccessful.
9. Unsuccessful since the Five Forest Cantons, i. e., against the cantons of Uri, Schwyz, Unterwalden, Lucerne, and Zug, all adhering to the joining Zurich, refused to allow the preaching of the Reformed faith within their borders. War actually broke out; but at Kappel, ten miles south of Zurich, when the opposing armies were about to come to blows, a hasty and ill-considered peace was patched up. The Forest Cantons refused to ratify the action of their representatives, and in the bill for the war was left unratified by them, and the gospel preachers were still excluded from their territories. Zwingli saw clearly that such a peace was temporary, but though he wished that the cantons might be forced to keep the promises they had made, he did not desire to have them forced by the cruel measure which the Protestant cantons adopted, namely, by preventing the Forest Cantons from buying necessary things, especially salt, by blocking their entrance into the lower levels where alone these things could be obtained.
 On June 20, 1530, the famous Diet of Augsburg convened. To it Zwingli sent a brief confession of faith and tried, probably unsuccessfully, to get it into the emperor's hands. It was a personal confession, but so one of the most interesting documents of the Reformation. In it he thus expresses himself respecting the Eucharist: "I believe that in the body Eucharist—i. e., the supper of thanksgiving—the true body of Christ is present by so. Diet of the contemplation of faith; i. e., that Augsburg, who thank the Lord for the kind- and Work now conferred on us in his Son acknowledge that he assumed true flesh, in it truly suffered, truly washed away our sins in his own blood; and thus everything done by Christ becomes present to them by the contemplation of faith. But that the body of Christ in essence and really—i. e., the natural body itself—in either present in the supper or maintained with our mouth or teeth, as the papists and some who long for the flesh-pots of Egypt assure, we not only deny, but firmly maintain as an error opposed to God's Word." Zwingli played a prominent part in Protestantism and made Zurich a prominent place. His educational work was important. He was a born teacher, and when at Glarus had pupils, some of whose letters have been preserved and show how well he had taught them. His little book which was his present to his steps reveals the wise pedagogue, and so, as soon as his other occupations permitted, he accepted the post of rector of the Carolinum, the school of the Great Minster in Zurich (1525), and did much to improve the curriculum, besides teaching there in the religious department. But not education and instruction alone claimed his attention. He was the great man of Zurich, and was consulted on every topic by everybody from the chief magistrate to the lowliest citizen. His correspondence often compelled him to tell late into the night after

the crowded days, and there came from his pen a stream of treatises, in Latin when he sought the wisest public, or in German when he had his own nation more in view. These treatises were sometimes hastily written and are often of little present interest, but most of them are often worthy of reading. They are polemical, as those on participation with Luther on the Eucharist; repository of his position on theology in general or upon particular points; practical giving guidance to the preachers about him how to preach the Gospel; or patriotic, noble utterances against war and the necessary service. These writings show the broad-mindedness of Zwingli, and give ground for the claim that if he were living to-day he would be in all respects a modern man.
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was not true, and also as the leader of the Reforma- tion, which was true. The body was given over to the hangman, who quartered it as if it had been that of a traitor, and then burned it, as if that of a heretic. The war ended in a treaty which was, of course, favorable to the Forest Cantons, though not so harsh as might have been expected. But all Zwingli's plans for a league of princes, cantons, and cities against pope and emperor, and all his hopes of providing the Old Church cantons with Reformed Church ministers were forever ended. Much that he stood for in church practice and in theology did not long outlive him. Music was restored to the churches (1560) and his eschatological views were as- pected among the Reformed by those of Calvin. Yet, as he becomes better known, his clear-headed- ness, his independence, and his progressiveness will gain him increasing fame, and men will put him beside Luther as a leader of the Protestant host.

II. Theological System.—It has been the sub- ject of some controversy what is to be considered the determinative element of Zwingli's theological system. It is the religious interest of the Christian life, which constitutes the central point in his religious life, as E. Zeller supposed. And, in this case, is it the doctrine of election, not as a theoretical proposition, but as a consequence of the conscious- ness of election, which forms the ultimate back- ground of his religious convictions, the

1. Theories foundation and the center of his doc- trine? Or, on the other hand, would not Zwingli lay stress on the determinative element of his religious convictions, as C. Sigwart maintains? In this case the idea of the absolute, all- embracing activity of God, the absolute Being, and Essence and Life of all things? In this case is the determinative element of the system a theological (i. e., philosophical), an objective one, in short, a principle which could be "man- ifested even without the Scriptures," as C. Sigwart declares? Both of these main suppositions place an undue emphasis upon single elements of the case, although they are characteristic elements, and both theories are, therefore, to be decidedly rejected.

To Sigwart's conception it may be objected that the idea of God, however great the consistency with which it is employed in Zwingli's doctrinal struc- ture, is nevertheless, and is determinative element at all—least not after such a manner as to fur- nish the explanation of every individual element, or of the whole tenor of the system, of its radical and thoroughly practical tendency. Certainly it is not correct to estimate Zwingli's a. Criticism ideas of God as a speculative and of a Sigwart's prior idea, and to designate *Pro deo* theory. *Minerals* (q. v.) as the source of the name of *Unerre*, 1738, 1838, iv. 463 eqs. For, however surprising an influence *Pro deo* has exercised upon many of Zwingli's theoretical explications, there is to be found in that writer not

*This section on Zwingli's theology is translated by Frank Hugh French from his article in *Franklin's Review*, LXX, 171-173. The references are necessarily to the Schuler and Schuler edition.

only no doctrine of faith, but, in the definiteness which is so characteristic of Zwingli, not even a doctrine of providence and election. Zwingli himself also explicitly testifies that he was led to the quite peculiar doctrine of election which he teaches by the Scriptures (*Pro deo*, ed. Schuler and Schuler, iv. 123, 3 vols., Zurich, 1838-43), that it is there- fore, not the consequence of speculative premises. Besides, it is a frequently recurring proposition of Zwingli's that we are concerned in religious knowl- edge not with the productions of the natural, blind reason, but with facts of experience wrought by God, with immediate illumination by the Spirit of God (ii. 139, 152, 157, 72; i. 206, 212 and 70, often).

Again, Zeller's development of the doctrinal sys- tem of Zwingli from the consciousness of election does not touch its real center. We are rather, if we are seeking the decisive source, to select in a more general way faith and the doctrine of faith. Faith, which is the direct operation of the Spirit of God in man, is itself the real life in God, the real unity with him, the "conclusion of all religion" (ii. 546); it renews the entire religious relation.

3. Criticism of the man, the definite attitude of Zeller's wrought in him by God himself. With Theory, this, consequently, is immediately given the unconditional certainty of election; it is salvation made objectively real and "conscious" (ii. 1, pp. 359, 263; i. 209, 277; iii. 202, and often). Accordingly, the conclusion which Zeller draws can not be that: "I am elect, therefore I must be saved; and without this elec- tion, resting upon the eternal purpose of God, my consciousness of salvation would lack its indubitable certainty"; but, on the contrary: "I know that I am in possession of a God-wrought faith and of the salvation which is involved in this; consequently I must be saved." It is noteworthy that Zwingli testifies that he is elected of God "by the very basis and firmness of his faith" (ii. 122). It is an immediate consequence of this that the consciousness of election, which is, in any case, a derived and never an independent consciousness, is by its very origin, not so much the chief object of faith as it is the most important (though not, of course, exclusive) contents of faith; and, consequently, it follows that the doctrine of election can not properly serve as the fundamental doctrine in which the original form of the religious consciousness expresses itself. It is only afterward, when the reflexive faculty makes the relation an object of consideration (i. e., in the system of doc- trine), that election comes to stand above and before faith; or, as Zeller himself says, the doctrine of providence and election is the product of the unconditional certainty of faith. "It is evident that those who believe know that they have been elected; for those who believe have been elected." Election, therefore, precedes faith" (ii. 152-157, iii. 426). Faith is "the fruit and present pledge of election, so that he who has faith already knows that he has been elected, which beforehand he did not have when he had not yet come to the fulness of faith, even though he was no less elect in the sight

of God before faith was given him as after" (iii. 372).

When Zwingli began the Reformation, his religious consciousness had essentially come to definite results in every direction. He rejected the many forms of intervention between the soul and God with which Roman Catholicism abounded, these broken elements in which he found no water, this suspension of the immediate relation of the soul to God, arising from the observation of the Christian consciousness of God, and pressed his way on through all obstacles to God, to God himself. In God he at peace and rest, God is the Sabbath of his soul, God his One and his All, God the incom- parable and highest God, the only exclusive origi- nator and bestower of salvation; his hold on God is impossible for him to let go, to God, whose in- strument he is, he expresses himself

4. Direct without condition. God is, therefore, the object of most truly the object of faith, for to the Human nature is nothing else than to trust in God alone, to have God; and all the rest that belongs to the Christian faith

—even Christ and redemption through him, even the word of God and the means of grace in the Christian Church not excepted—stands in an auxiliary capacity to the immediate and exclusive relation in which the Christian stands to God. The entire safety of the soul is in intimately trusting in God, and this is the faith that everything has its existence only through God. Salvation can be founded upon God alone, upon the grace of God, the Mediator and Surety of which is Christ, upon the operations of divine grace in man and for man, that is, upon nothing which is human, nothing external, nothing finite. All trust whose center is not God, rests upon unfaith and is idolatry, while the greater the faith in God who controls all things, the greater is God in man, the eternal unchangeable power of all good. So Zwingli expresses himself from the beginning in innumerable passages, whether he is carrying on a polemic against the features of Roman Catholicism by which it made religion an external thing, or is quietly developing the essence of piety. The Christian, reconciled and united with God through Christ, had held of and directed by his Spirit, is perfectly conscious of his personal salvation; and, if we ask how he has ac- quired at this peace in God, which is one almost mys- tical, and yet one full of impelling power, and if we inquire how he has reached this fundamental trait of his religious life, which also controls his theology, there is no other answer than this: it was the study of the holy Scriptures, especially of the epistles of Paul and of the Gospel of John, or, rather, it was the drawing of God through his Spirit, which, by means of the study of the Scriptures, led him to it.

Zwingli had accepted, in part before and in part in connection with the study of the Scriptures, a number of other elements of culture which belonged both to classic humanism and to the later science developed in the Christian church. He had trained himself to a considerable degree with the *Rhetorica*, with the deterministic and anti-Paganus Augustinus, and especially with the modern Platonist, Pro. Under their influence, as well as under that

of the widely accepted views which accompanied humanism, he had formed a general theory of the universe which it is impossible to ab- scribe in detail. The general views and points of depar- ture from which he had gained from God of Zwingli's writers may have already exercised Theory, more or less influence upon his concep- tion of his religious life. When, then, practical needs gradually led to the demand that he should summarize Christian doctrine in a connected system, as an organic whole, he employed for the dogmatic development and proof of the truths of the Scriptures the scientific principles which had become familiar to him from other sources, com- bining their various elements after a fashion of his own, as is, of course, always the case in the forma- tion and development of a system. His philoso- phical conceptions and speculative ideas, so far as they appeared to be applicable, gave the form in which he set forth the substance of his religious conscious- ness, which had been developed, so far as the specific contents were concerned, under the influence of the Scriptures. If one should object that, according to this, the dogmatic formulation would come to es- tablish a rather mechanical relation to its religious contents, we should maintain in reply that every- where in Zwingli the impelling religious interest and the theological exposition are carefully separated, as will be seen as soon as one compares his reforma- tory and practical writings with his system. Cer- tainly, among the methods of viewing such subjects and the definitions which were familiar to him, he has incorporated in his system precisely those which corresponded most to his religious convictions. And although he has produced no detailed development of the whole system, and has written no "Institutes of the Christian Religion," he has, nevertheless, set forth the body of Christian doctrine from premises of his own with a logical sequence which is worthy of all recognition. Though he is sometimes indolent and often incomplete, he has succeeded in sketching the firm outline of the great principles of theology within which the diverging tendencies of the Reformed Church and its doctrinal development have moved in subsequent times. At the same time, it is not to be doubted that he would have given a very different aspect to the dogmatic formulation of his doctrinal conceptions if he had had, for in- stance, the more advanced scientific ideas of the present at his disposal. While the religious sub- stance of his doctrine would have essentially varied from that to be found in his present writings in scarcely a single important point, we should have certainly found a more carefully formulated con- cept of God, an anthropology quite different from that of a less individual Christianity and one determined by the doctrine of God and of the essence of man, and, in general, a more satisfactory adjust- ment of the antithesis between the absolute and the finite causality, between determinism and freedom, between spirit and body.

Zwingli takes his theological standpoint essen- tially in the concrete reality of Christian experience



APPENDIX



APPENDIX

AMERICAN WALDENSIAN AID SOCIETY: This organization, having its headquarters at 213 West Seventy-ninth Street, New York City, was incorporated under the laws of the State of New York May, 1906. Its object is to raise and apply the same to the aid of the Waldensian Church in Italy and elsewhere, in its evangelistic, institutional, and educational work, . . . and to arouse and maintain interest throughout the United States in the work of said Church and otherwise to aid the said Waldensian Church. It is governed by a board of twenty-four directors, twelve of whom are chosen from New York City and vicinity and twelve from the various sections where branches are located.

The organization has now twenty-five branch societies in the various cities of the United States and Canada, affiliated with it, and twenty-two circles throughout the country, which are aiding in the work and will become legalized branches of the national organization.

The funds raised by the society pay the salaries of many of the Protestant pastors in Italy and aid in the construction of churches and schoolhouses.

The primary training of the Italian in the ways and customs of this country has a very beneficial influence on the Italian immigrants coming to our shores. Through the Waldenses about 100 Protestant Italian churches have been founded in America. The American Waldensian Aid Society is helping to support this noble mission, and a bureau to care for the religious welfare of the incoming and outgoing Italian Protestants is now in contemplation as a department of this organization.

In Great Britain there is a similar organization with like purpose, which publishes as its organ *A Year from Italy*, a periodical under the editorship of Rev. James Gibson.

BARRETT, HERMAN NORBON: Congregationalist; b. at Auburn, N. Y., Dec. 5, 1839; d. at Haverhill, 90 m. n. w. of Haverhill, Turkish Armenia, May 20, 1910. He was educated at Amherst (B. A., 1862) and Andover Theological Seminary (1865), and after being missionary-scholar in Vermont in 1865-66 and traveling for a year (1867-68) became connected with the American Board of Commissioners for Foreign Missions, with which he remained until his death. His main activity, apart from his general missionary duties, was teaching in Harvard Theological Seminary and in Rochester College, in the same city, and it was due in great measure to his firm attitude during the Civil War, Turkish massacres of Nov., 1895, that no actual harm came to the Armenians of Haverhill.

BECKWITH, JOHN CHARLES: English scholar and missionary to the Waldenses (s. v.); b. at Halifax, Nova Scotia, Oct. 2, 1789; d. at his villa,

La Torre, in the Piedmont valley, July 19, 1862. He served in Denmark, Portugal, Spain, France, and the Netherlands, but at Waterloo he lost a leg, and, although promoted lieutenant-colonel, was discharged from active service, retiring in 1820 on half pay. In 1827 he chanced to look into a book on the Waldenses, and became so interested in them that he returned to Italy and took the villa in which he resided for the remainder of his life. His two endeavors were to raise the educational standard of the Waldenses and to revive their uncompromising Protestantism, and to him is due the foundation of no less than 150 schools throughout the valley of the Piedmont. In recognition of his services Charles Albert of Savoy created him a knight of St. Maurice and St. Lazarus in 1848; two years after he had been promoted major-general in the English service. His memory is still held in deep respect by the people whose condition he so successfully sought to elevate.

BERGSON, HENRI-LOUIS: French philosopher; b. in Paris, Oct. 18, 1859. He was educated at the Lycée Condorcet and the École normale supérieure (L. D., 1880), and was professor of philosophy at the Lycées of Angers (1881-85) and of Clermont (1885-86), also conferring courses in the university of the latter city. He was then a professor at the Collège Rollin (1889-90) and the Lycée Henri IV. (1890-97), and a lecturer at the École normale supérieure (1897-1900). Since 1900 he has been professor of modern philosophy at the Collège de France. In 1901 being elected a member of the Académie des sciences morales et politiques. In his teaching he belongs to the idealistic school, and he maintains that life can be accounted for only on the hypothesis of a mysterious superconsciousness. He has shown in consciousness able to overcome the limitations imposed by matter, and this fact not only explains the essential freedom of the human mind, but also gives ground for a scientific basis of belief in immortality. He thus opposes strongly the materialistic philosophy and the crasser forms of the theory of evolution, at the same time avoiding the vagueness of extreme idealism of the older type.

The principal writings of Bergson are *Le Matin de Lucrèce* (Paris, 1884); *Essai sur les données immédiates de la conscience* (1889, 2d ed. 1900; Eng. transl. by F. L. Pogson, *Time and Free Will*, London, 1910); *Quid Aristoteles de loco amaret* (1890); *Matière et mémoire* (1896); Eng. transl. by N. M. Paul and W. S. Palmer, *Matter and Memory*, New York, 1911); *Le Rire: Essai sur la signification de l'émotion* (1900; Eng. transl., *Laughter: An Essay on the Meaning of the Comic*, New York, 1911); and

L'Évolution créatrice (1907; Eng. transl. by A. Mitchell, *Creative Evolution*, New York, 1911).

BROUSSARD, J. ROMAN: Roman Catholic; b. at Marcellin, France, Dec. 11, 1855. He received his education at the Institut Belge, petit séminaire, and grand séminaire, all at Marcellin, and at the abbey of Solennes (1878); was professor of ecclesiastical history in the theological school at Solennes, 1879-90; of ecclesiastical literature at the Catholic University of Angers, 1892-95, being also prior during 1890-95; prior of Farnborough, Hampshire, England, 1895-1900; and abbot of Farnborough since 1900. He has been vice-president of the Planning and Medical Mission Society since 1901, and in 1908 was president of the French section of the Ecumenical Congress. He is the author of *Épigraphie des Hauts-Alpes de la compagnie de France* (Solennes, 1897); *Histoire de Cordoba* (Paris, 1903); *Étude sur la Préhistoire Silésie: les témoins de Jérusalem*; *la discipline de la liturgie en ce siècle* (1903); *Le Livre de la prière antique: étude de liturgie* (1900); 4th ed., 1910); *Le Question liturgique à la Conférence de Vienne* (1905); *Les Origines liturgiques* (1906); and is editing with H. Leclercq *Mémoires ecclésiastiques liturgiques* (1900 sq.) and the important *Dictionnaire érudite de liturgie* (1903 sq.). Not the least important of his work is contained in such journals as *La Science catholique*, *Revue des sciences françaises*, *Revue des questions liturgiques*, *Revue d'archéologie chrétienne et de liturgie*, and *Revue des facultés catholiques*, to which he has made valuable contributions in his chosen line of Christian antiquities and liturgics.

DAVIS, BENJAMIN: Welsh Baptist and Hebrew scholar; b. at Llanbello, 12 m. n. w. of Carmarthen, Carmarthenshire, Feb. 26, 1814; d. at Frons (a suburb of London) July 15, 1878. He was educated at the Bristol Baptist College, and the universities of Dublin, Glasgow, Halle, and Leipzig (Ph. D., 1838). From 1838 to 1844 he was president of the Baptist College, Montreal, Canada, resigning on account of his open-communication views,

which brought him into conflict with the governors of the college. He was then president of the Baptist College, Regent's Park, London, for two years, but in 1846 he returned to the Baptist College at Montreal as professor of Hebrew, a position which he exchanged in 1852 for the professorship of classical in McGill University, Montreal. During this period he continued his Hebrew studies, winning the reputation of being, with one possible exception, the best Hebraist of his time on the American continent. In 1857 Davis returned to Regent's Park as professor of classic Hebrew and Old Testament literature, retaining this post until his death. In his early years he was a popular preacher in Welsh and English, but later he lost this popularity; though slow of speech, his knowledge was encyclopedic, and he had to a very rare degree the teacher's instinct and the power of winning the esteem and affection of his pupils.

Much of Davis' literary work was done in collaboration with others and published anonymously. It is known, however, that he wrote the introductions and notes for most of the Old Testament books in the *Annotated Pictorial Bible* (London, 1850-57), and he edited and greatly improved E. Robinson's *Harmony of the Gospels* (1878), besides editing Vergil, Homer, and other classic authors. But his chief work was in the domain of Hebrew. He translated, edited, corrected, and annotated several editions of F. W. H. Gozzolini's *Hebrae Grammatica* (1846-50), and in 1871 published at London his *Compendium and Complete Hebrew and Chaldee Lessons to the Old Testament with an English-Hebrew Index*, chiefly founded on the works of Gesenius and Farsi, with improvements from Dietrich and other sources, which, until the publication of the *Oxford Hebrew Lessons* in 1906, was the most accurate, up-to-date, and valuable in the English language. Though so profound a scholar, Davis was a very simple, devout Christian, and had it not been for his excessive modesty, which led him to prefer to produce anonymously, much other literary work would have been known as his.

DAVIS, T. W. DAVIES: Welsh Baptist and Christian Science (see Science, Christianity); b. at Bove, N. H., July 16, 1821; d. at Newton, Mass., Dec. 3, 1910. Her parents were Mark and Abigail Ambrose Baker, and she numbered among her ancestors a member of the Provincial Congress and soldiers in the War of the Revolution. She was educated at an academy at Tilton, N. H., and by private tutors, among whom was her brother, Albert Baker, a graduate of Dartmouth and a member of the New Hampshire legislature. As a young woman, Mrs. Eddy was delicate and markedly individual. During her middle life she was a confirmed invalid, until the healing incident occurred which ushered her to the threshold of Christian Science. In 1843 she married, Major

* Statement from the Christian Science Committee on Publication of the First Church, Boston.

THE NEW SCHAFF-HERZOG

BOSSERT, GUSTAV: German Lutheran; b. at Tübingen (a village near Stuttgart, 30 m. n. w. of Tübingen) Oct. 21, 1841. After being vicar in Darmstadt, M. Hübner (1864-67), during which time he made a tour of western Germany, Holland, and Belgium, he taught Hebrew at the gymnasium of Heilbronn and religion in the Old-Heilbronn in the same town until 1869. From that year until 1888 he was pastor in Bielefeld, near Langenscheidt, being also editor of the *Zeitschrift des historischen Vereins für Westfalen* (Franken) in 1876-88 and assistant editor of the *Westfälischer Volkskalender* in 1879-1888. From 1888 until his retirement from active life in 1907 he was pastor in Bielefeld, and in 1904 he was a delegate to the district synod. Among his writings special mention may be made of his *Wörterbuch und Jansen* (2 parts, Halle, 1882-85), *Rheberl in der* (Stuttgart, 1884), and *Der Felsen in Wittenberg* (Halle, 1895).

CABROL, FERNAND MICHAEL: Roman Catholic historian and archaeologist; b. at Marcellin, France, Dec. 11, 1855. He received his education at the Institut Belge, petit séminaire, and grand séminaire, all at Marcellin, and at the abbey of Solennes (1878); was professor of ecclesiastical history in the theological school at Solennes, 1879-90; of ecclesiastical literature at the Catholic University of Angers, 1892-95, being also prior during 1890-95; prior of Farnborough, Hampshire, England, 1895-1900; and abbot of Farnborough since 1900. He has been vice-president of the Planning and Medical Mission Society since 1901, and in 1908 was president of the French section of the Ecumenical Congress. He is the author of *Épigraphie des Hauts-Alpes de la compagnie de France* (Solennes, 1897); *Histoire de Cordoba* (Paris, 1903); *Étude sur la Préhistoire Silésie: les témoins de Jérusalem*; *la discipline de la liturgie en ce siècle* (1903); *Le Livre de la prière antique: étude de liturgie* (1900); 4th ed., 1910); *Le Question liturgique à la Conférence de Vienne* (1905); *Les Origines liturgiques* (1906); and is editing with H. Leclercq *Mémoires ecclésiastiques liturgiques* (1900 sq.) and the important *Dictionnaire érudite de liturgie* (1903 sq.). Not the least important of his work is contained in such journals as *La Science catholique*, *Revue des sciences françaises*, *Revue des questions liturgiques*, *Revue d'archéologie chrétienne et de liturgie*, and *Revue des facultés catholiques*, to which he has made valuable contributions in his chosen line of Christian antiquities and liturgics.

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GRAF, KARL HEINRICH: German Protestant Old-Testament critic; b. at Mühlhausen (29 m. n.w. of Erfurt), Hessen, Feb. 28, 1815; d. at Mühlhausen (18 m. n.w. of Dresden), Saxony, July 16, 1869. In 1833 he entered the University of Strasbourg, where he came under the influence of E. G. E. Reuss (q.v.), in whose classes he received the first suggestions of the theory of the post-biblical origin of much of the legislation commonly ascribed to Moses, so that the fundamental position of the views associated with the name of A. Kuenen and J. Wellhausen (q.v.) go back through Graf to Reuss. In 1838 Graf received the degree of candidate of theology, but at the close of his student life at Strasbourg he accepted a post as private tutor in a family residing at Paris. In 1844 he became a teacher in a gymnasium at Leipzig, and also studied Arabic and Persian under H. L. Frischler at the university of that city. From 1847 until his enforced retirement, on account of ill-health, in 1868 he was teacher of French and Hebrew in the gymnasium at Mühlhausen, and after 1852 titular professor.

Besides translations of Sa'di's *Gulistan* and *Bostan* (Leipzig, 1846; Jena, 1850) as editor of the latter work (Vienna, 1858), and *Aprika* (under the pseudonym "Karl Ebnassir," 2 vols., Zwickau, 1855-56), Graf wrote *Der sogenannte Moses*, *Das AT* (Leipzig, 1857) and *Der Prophet Jeremia* (Leipzig, 1862), the first great commentary on this book. His chief fame, however, is due to his *Die geschichtlichen Bücher des Alten Testaments* (1866), although as a matter of fact it did little more than reproduce with added proofs and illustrations, what Graf had learned from Reuss. Since this work contains the fundamental position of Old-Testament criticism, it would be fairer and more accurate to link these modern views on the Old Testament with the name of Reuss and Graf, though Wellhausen and especially Kuenen did much to correct, amplify, confirm, and illustrate what the older scholars taught. The work has two principal parts, the first of which is an examination of the historical books of the Old Testament from Genesis to II Kings. The conclusion reached is that the laws in Leviticus and the allied parts of Exodus and Numbers (or the legal section of the Pentateuch) constitute the latest parts of the Pentateuch and belong mostly to a time later than that of Ezra, though portions are ascribed to Ezra himself, and the remainder are but little older. The book of Deuteronomy is made the basis of the investigation, and the kernel of the Deuteronomist legislation is held to have come into being, as W. M. L. de Wette (q.v.) had taught, in the twenty-first year of the reign of Josiah. Graf then endeavours to distinguish (1) parts of the Pentateuch implied by D (e.g., the laws in Ex. xxviii., xxxii., 10-17, etc.) and (2) parts of the Pentateuch which imply D and which are, therefore, later. He maintained the older view, correct till the time of H. Hupfeld (q.v.), that what is now known as P was included in E and ascribed to a period long before the exile. He acknowledged that the narrative and legal portions of what was known as the *Grundschrift* agreed in general style and matter, but that was attributed to limitations, not to identity of date and origin. Kuenen and Well-

hausen soon showed that Graf's own investigation proved the whole of what is now known as P to be post-Deuteronomist, and, in its present form, post-exilic.

GRATZ, CARL: b. at Pöchlarn, Austria, 1810; d. at Hingham Aug. 9, 1881. He was apprenticed to a miller in Stettin, but was enabled by the king of Prussia to receive training for a missionary career at the Halle Pedagogium and at Johannes Jahnke's missionary institute in Berlin. He then made a visit to England, where Robert Morrison (q.v.) directed his interest especially to Chinese missions, and accordingly he went, under the auspices of the Dutch missionary society, in 1820 to Batavia, where in two years he became proficient in Chinese. He then severed his connection with the Dutch society, and in 1828 went first to Bangkok and thence to Macao, and there collaborated with W. H. Medhurst (q.v.) in translating the Bible into the Wen-li dialect of Chinese (Hongkong [?], 1824-55), besides editing a Chinese monthly. Between 1831 and 1834 he made three voyages along the coast of China, Siam, Korea, and the Loochee Islands, and in 1834 he was appointed interpreter (later secretary) to the British embassy in China, in which capacity his knowledge of Chinese and Chinese enabled him to render great services to England in the option year of 1840-42; while later he was made superintendent of trade, an office which he retained until his death. In 1848 he was one of the founders of an association for the purpose to train converted Chinese to become missionaries to their own people, but the time had not yet come for such an institution to be successful. In 1849-51 Graf made a tour of England and Germany in behalf of his mission, but died almost immediately on his return to China.

The principal writings of Grätzoff, besides a Japanese translation of the Gospel of John (Singapore 1839?), were *Journal of Three Voyages along the Coast of China, to Fook, Szech, and Szech* (London, 1834); *Sketch of Chinese History, Ancient and Modern* (2 vols., 1834); *China Observed; or, A Display of the Topography, History, etc. of the Chinese Empire* (2 vols., 1835); *Verlag von ein christlich-weltlichem Siam von dem ersten Anfang bis auf den jetzigen Stand* (Halle, 1838); *Geometrie der christlichen Religion von dem ältesten Zeitalter bis auf den Frieden von Nanjing* (ed. R. F. Neumann, Stuttgart, 1847); *Die Mission in China* (lecture delivered in Berlin; Berlin, 1850); *Bericht seiner Reise von China nach England und durch die westindischen Inseln* (Breslau, 1854); *Skizze der christlichen Mission* (Gießen, 1854); and *Life of Tsou-Koung*, late Emperor of China, with *Memoirs of the Court of Peking* (ed. Sir G. T. Staunton, London, 1857); in addition to the Chinese *siehe Herrliche von der Mitte Jahres 1844 bis zum Schluss des Jahres 1857* (Gießen, 1859), which he published under the pseudonym "Gaihan."

HAMPDEN-COOK
HAMPDEN-COOK, ERNEST: English Congregationalist; b. in London Mar. 11, 1850. He was educated at University College, London (B.A., 1871), Queen's College, and Lancaster Independent College, Manchester, and St. John's College, Cambridge (B.A., 1881), and, besides being resident secretary of Mill Hill School, London (1871-80), has held Congregational pastorates at Crickhowell, London (1880-87), Thames Goldfield, New Zealand (1887-89), Broken Hill Silver Mines, New South Wales (1889-90), Doolittle, Wales (1897-1900), and Sandbach, Cheshire (since 1900). Theologically he is a broad Evangelical and believes in three personal advents of Christ, holding that the second took place in 70 A.D., and that there is a third yet to come, death being meanwhile to the individual the coming of the Lord. Besides editing and partly revising *The New Testament in Modern Speech* (London, 1904; 3d ed., 1907) of R. F. Weymouth (q.v.) and being one of the translators of the Pauline epistles in *The Twentieth Century New Testament* (1900), he has compiled *Epistles of Mill Hill School, London, from 1877-1894* and written *The Church has Come: The Second Advent as Foretold in the Past* (1894; 3d ed., 1904).

HEINZE, FRANZ FRIEDRICH MAURILIUS: German Lutheran philosopher; b. at Pommern in village near Borna, 16 m. s.e. of Leipzig) Dec. 15, 1835; d. at Leipzig Sept. 17, 1906. He was educated at the universities of Leipzig, Tübingen, Erlangen, Halle, and Berlin (1854-60). Ph.D., Berlin, 1860, and after teaching in Schulforta (1860-1865) and being the instructor of the present grand duke of Oldenburg and his brother, became, in 1872, privat-docent in Leipzig. In 1874 he was called to Basel as professor, but the next year, after a few months at Königsberg, was transferred to a similar position at Leipzig, where he passed the remainder of his life. He was professor of the university in 1877-88, dean of the philosophical faculty in 1880-81, and rector of the university in 1893-94. He was one of the contributors to the *Heusch-Heusch* *RB*, and also wrote *Die Lehre vom Logos in der griechischen Philosophie* (Oldenburg, 1872), *Der Dualismus in der griechischen Philosophie*, I. (Leipzig, 1883), and *Vorträge von Ernst über Metaphysik aus drei Semestern* (1894), besides editing the 5th to the tenth editions of F. Ueberweg's *Grundriss der Geschichte der Philosophie* (Berlin, 1878-1897) and being one of the editors of the *Veröffentlichung für wissenschaftliche Philosophie*.

HODGES, GEORGE: Protestant Episcopalian; b. at Ames, N. Y., Oct. 6, 1856. He was educated at Hamilton College (B.A., 1877) and was ordained to the priesthood in 1882. After being successively curate (1881-89) and rector (1889-94) of Calvary Church, Troy, N. Y., he became, in 1894, dean of the Episcopal Theological School at Cambridge, Mass., the position which he still holds. He has written *The Episcopal Church* (New York, 1898), *Christianity between Sundays* (1897); *The Heresy of Gnost* (1894); *The Present Wave*

(1896); *Faith and Social Service* (1896); *The Battle of Pease* (1897); *The Path of Life* (1899); *William Penn* (Boston, 1900); *Foundations of Liberty* (Boston, 1904); *The Human Nature of Sin* (New York, 1904); *The Love and Freedom* (1904); *When the King Came* (Boston, 1904); *Three Hundred Years of the Episcopal Church in America* (Philadelphia, 1906); *The Administration of an Institutional Church* (in collaboration with A. Riechert; New York, 1906); *The Happy Family* (1906); *The Pursuit of Happiness* (1906); *The Year of Grace* (1907); *Holidays: Account of the Episcopate of a New Hampshire Town* (Boston, 1907); *Apostleship of Washington* (New York, 1909); *The Garden of Eden* (Boston, 1909); *The Training of Children in Religion* (New York, 1911); and *Evangelism's Religion* (1911).

HOFFDING, HARALD: Danish philosopher; b. at Copenhagen Mar. 11, 1843. He was educated at the university of his native city (grad. theol., 1865; Ph.D., 1870), and, after teaching in schools for several years, became, in 1880, privat-docent for philosophy at the University of Copenhagen, where he has been full professor of the same subject since 1888. Much influenced in his earlier years by R. A. Kierkegaard (q.v.), holding later turned to Faustianism (q.v.), among his writings the most noteworthy are *Philosophien i Tydskland efter Hegel* (Copenhagen, 1872), *Den ægteste Platon's ver Tid* (1874), *Eth* (1878), *Synonymen Liv og Lære* (1877), *Psychologie i Oversigt* (1882; Eng. transl. by M. E. Lowndes, *Outlines of Psychology*, London, 1891), *Psychologische Untersuchungen* (1888), *Charakter Theoretik* (1889), *Svensk Kierkegaard som Platon* (1892), *Kontinuitetens i Kritis Skole* (1893), *Den ægte Platon's Historie* (1894; Eng. transl. by B. E. Meyer, *History of Modern Philosophy*, 2 vols., London, 1900), *Om Jesuets Bønnens og Jans Platon* (1896), *Det psykologiske Grundlag for lagske Dømmen* (1899), *Mindre Arbejder* (1899), and *Philosophiske Problemer* (Leipzig, 1903; Eng. transl. by G. M. Fisher, *Problems of Philosophy*, London, 1906), and he is likewise the author of *Philosophy of Religion* (1907; Eng. transl. by B. E. Meyer, London, 1906), *Modern Philosophers* (1903), and *Human Thought* (1910).

ELLINGWORTH, JOHN RICHARDSON: Church of England; b. in London June 26, 1848. He was educated at Christ Church, Oxford (B.A., 1871), and was ordained deacon in 1873 and priest in the following year. From 1872 to 1883 he was fellow of Jesus College, Oxford, and tutor of Keble College in the same university, and since the latter year he has been rector of Lengworth, Berkshire, as well as honorary canon of Christ Church, Oxford, since 1905. He was select preacher at Oxford in 1882 and 1883 and at Cambridge in 1884 and 1885, and was Hampton lecturer in 1894. Besides two essays in Charles Gore's *Lectures* (London, 1889), he has written *Sermons Preached in a College Chapel* (London, 1888), *University and Cathedral Sermons* (1888), *Personality, Human and Divine* (Hampton Lectures, 1894), *Divine Immensity* (1898), *Jesus and Bonhoeffer* (1902), *Christian Character* (1904), *The Doctrine of the Trinity* (1907), and *Divine Presence and its Reflection in Religious Authority* (1911).

JACKSON, SAMUEL MACAULEY: Editor-in-chief of this Encyclopedia; b. in New York City June 10, 1851. He was graduated from the College of the City of New York (1870) and Union Theological Seminary (1873). He was Presbyterian pastor at Norwood, N. J., 1870-80; and has since been engaged in literary work. He is honorary fellow of the Huguenot Society of London, president of the board of trustees of the Christian College of Canton, China, and president since 1912 of the American Society of Church History.

KALOPOTHAKIS, MICHAEL DEMETRIUS: Greek Protestant; b. at Anapodis (7 m. e. of Sparta), Laconia, Dec. 20, 1825; d. at Athens June 29, 1911. He came of a family of considerable distinction, and at the age of ten entered a school which had recently been established at Anapodis by two American Presbyterian missionaries, G. W. Layburn and S. Houston, whom he formed the habit of daily reading and study of the Bible. He then spent two years (1841-43) at the gymnasium at Athens, and on graduation was for five years (1843-48) head master of an intermediate and Commercial school at Gythion, in Laconia. After returning to five years of study in the medical school of the University of Athens (1848-53), Kalopothakis entered the army as a surgeon. In 1850 he had become a regular attendant at the services conducted by the American missionary James King (q.v.), and when King was condemned judicially for attacking the Greek Church by publishing extracts from the Greek Church Fathers against the works of the misinspired and the Virgin Mary, he himself made a remarkable contribution which would constitute such a course on the part of the government. He accordingly determined to devote himself to the cause of religious liberty in Greece, and after taking the regular course at Union Theological Seminary, New York City, he was ordained by the East Hanover Presbytery of Virginia in 1857 and returned to Greece to take up his life-work.

Recognizing that the only way of beginning his task would be through the press, to which the Greek constitution allowed wide scope, Kalopothakis determined to found a religious paper which should stand for entire liberty of conscience, and be the means of disseminating Protestant doctrines among a far wider circle than had been reached by private preaching. He accordingly established, in 1858, the weekly (now fortnightly) "Star of the East," which, by reason of its criticisms of the

established church, exposed its efforts of his text for nearly two decades to the most active and virulent attacks from his opponents. From 1859 until his retirement from active life in 1904 Kalopothakis was also Greek agent for the British and Foreign Bible Society, and for a few years he held a similar position under the American Bible Society until it withdrew from Greece in 1886. In this capacity Kalopothakis traveled widely throughout the country, often in considerable personal danger, but he succeeded in

establishing a system of colporteurs, whom he superintended for forty-five years. This circulation of the Scriptures, Kalopothakis regarded as of paramount importance for the regeneration of Greece, yet he also saw the necessity of the dissemination of religious tracts and books to impress upon the people the duty of studying and obeying the Bible. In this work he received invaluable assistance from the Religious Tract Society of London, and besides this phase of his activity he found time to publish not only several volumes of his own sermons and a long series of "Children's Special Service Mission" leaflets, but also translations of such works as Butler's *Analogy*, Bunyan's *Pilgrim's Progress*, and A. A. Hodge's *Outlines of Theology*, while from 1868 to 1891 he was also editor of the illustrated monthly "Child's Paper" of which he had been the founder. Previous to 1864 Kalopothakis did not preach, his time being too fully occupied by his work in publications. In 1860 he opened the first Sunday school in Greece, to which even children of Orthodox parents came until, eight weeks later, the school was abolished, after which only the

His work children of the few Greek Protestants as a pastor, then in Athens were received. During this period a small group of Protestants formed about him, their meetings being held in King's house until King discontinued his preaching in 1864, while from that year until 1871 they met in Kalopothakis' house, where he and George Constantine, the second Greek to enter the Protestant ministry, preached alternately. Kalopothakis had at first conducted his work independently of any missionary society, although small contributions were given him by the American and Foreign Christian Union and by the Virginia Synod of the Presbyterian Church of the United States. From the outbreak of the American Civil War until 1872 the American and Foreign Missionary Union supported his work, the Southern Presbyterian Church carrying it on from that year until 1886.

It was, however, the desire of Kalopothakis that the Greek Protestant churches should be self-sustaining, and in 1886, after four organizations (Athens, Patras, Volo, and Jastina)—had been formed, the Greek Evangelical Synod was constituted, the church at Subassina being added in 1893. Since 1886, therefore, Greek Protestant work has been carried on by this synod, with the aid of friends in England and the United States; and in 1894

Results of that he might be free for the manifold his labors, activities terminated by the synod. Kalopothakis assigned the patronage of the Athens church, which he had established in 1870. This work for the synod, together with his labors for the Bible Society and the publication department, occupied him until his death, and in his closing years he could see Greek Protestants possessed of a constitutional guaranty of freedom of worship and speech, this arousing the Orthodox Church to renewed activity to counteract the influence of Protestantism. Kalopothakis likewise had intense sympathy with the poor and suffering. He was concerned for years with various philanthropic societies, such as the Tarnanese Club for orphans; he was one of the founders of the Greek Society for

the prevention of cruelty to animals he habitually visited prisoners, to whom he was often permitted to preach; and during the Crimean intervention of 1854-56 he not only assisted in relieving the Crimean refugees, but he also established in the suburbs of Athens schools for neglected and orphan children.

ERZBISCHOF, KARL: German scholar of Byzantine and modern Greek literature; b. at Rachen (a hamlet near Würzburg) Sept. 23, 1856; d. at Munich Dec. 12, 1909. He was educated at the universities of Munich and Leipzig, and from 1879 to 1882 was teacher in a gymnasium in Munich, but in the latter year was appointed associate professor of Byzantine and modern Greek at the University of Munich, being promoted to the full professorship five years later. He is especially noted for his great *Geschichte der byzantinischen Literatur* (Munich, 1890, 2d ed., 1897), and for his founding of the *Byzantinische Zeitschrift* in 1892, supplemented by the *Byzantinische Anzeiger* in 1896. He is, indeed, one of the few figures of prominence in the field of Byzantine research that Germany has yet produced. Among his other works the most noteworthy are *Geschichte der Romania* (Berlin, 1886), *Studien zu den Lezenden des heiligen Theoditus* (Munich, 1892), *Mythologische Studien* (1893), *Das Problem der neuplatonischen Götterlehre* (1895), *Mythen zu Romane* (1907), and *Populäre Aesthetik* (Leipzig, 1909).

LAY PREACHING. Conditions in the Primitive Church (1). Duty of lay Preachers until the Middle Ages (12). Medieval and Post-medieval Revival (12). English Intimations and Communion Precedents (14). The Classes (15). John Wesley and the Lay Preachers (16). The Primitive Methodist Movement (17). In the Scotch Presbyterian and Anglican Churches (18). The Intimate Agency (19). In the Primitive Methodists (20). In the Wesleyan Methodists (21). In the Baptist Churches (22). In the Lutheran Churches (23). In the Roman Catholic Church (24).

Lay preaching, commonly described in Great Britain as *low preaching*, is voluntary unpaid public-service, or open-air or cottage evangelism, by men, sometimes women, who are commissioned by their denominations to preach, after undergoing a certain examination test, but without ordination. There is

1. **Condition of receiving ordination.** There is none in the Old Testament justification for lay preaching in the Bible, which sent out such men as Heman, Meshach, and Ananias, though they did not belong to the primary order. The New Testament justification is in the fact that Christ himself received no ecclesiastical commission, neither did any of his disciples, while Paul claimed to have received his commission not from the hands of men, but direct from Christ himself (Gal. 1, 1). Advocates of lay preaching claim that in the apostolic churches there was no distinction between clergy and laity, but that the members of the church were expected to exercise whatever evangelistic or teaching gift they possessed. It must be remembered

that the first Christian churches were largely "churches in the home," nor did the idea of a pastoral church arise until the necessity for pastoral oversight became urgent, as the churches increased in membership and perfected their organization. During that primitive period the churches were dependent on the prophetic gift of such members as possessed it, and the clerical order gradually evolved itself to meet the need of continuous specialized oversight, while the development of dogma and the combat with multiplying heresies strengthened the idea of an ordained clergy commissioned to teach what the Church, as a whole, held to be the fundamental of the faith. The clergy took on increasingly a sacerdotal character, and the dogmatism and the sacerdotalism, together, solid against the continuance of lay evangelism. There was always the possibility that the lay preacher, untrained in theological science and with undisciplined enthusiasm, might commit himself to dangerous positions, playing into the hands of the heretical sects and leading the people astray. The "liberty of prophesying" was checked, and by the middle of the second century it is probable that lay evangelism, except in missionary fields, was almost abandoned.

In the middle of the second century, however, the Montanist movement in Asia Minor led to a revival of enthusiasm by preaching (see MONTANISM, MONTANISTS). The Montanists laid the greatest stress on the inspiration, by the Holy Spirit, of believing men and women 2. **Duty** without distinction, and without regard 4. **Lay** to any authorized clerical channels. Preaching Montanism associated with himself two until the prophetic, and the enthusiasm of Middle the sect generated a host of preachers. Ages—men who gave prominence to the concepts of the dignity of the universal Christian calling and the royal priesthood of all Christians. With many extravagances, Montanism was the precursor of Puritanism and non-conformity, especially in the place which non-conformity has given to lay evangelism. With the downfall of the Roman Empire and the adoption of Latin, fast becoming a dead language, as the language in which the Bible was to be read and liturgies to be performed, lay preaching became more and more impossible. The ministry demanded a scholastic training; liturgical practices usurped the place of preaching; and the layman was reduced to the position of a submissive hearer. Yet throughout the Middle Ages the lay preacher sprang up spontaneously and had a hearing, for he at least could talk to the people in their own tongue, and whenever there was a movement of spiritual revival there was a reappearance of lay preaching.

The leaders of all the medieval revivals recognized the value of the lay preacher. St. Francis of Assisi's Minorites were laymen, and throughout Europe they traveled, attained most of them, who earned their living by working at their trades. Francis founded also his order of Tertiaries, or Brothers and Sisters of Penitence, who made their direct appeal to the working classes whence they sprang, finding their flock in the slums and hovels of over-

crowded cities and neglected suburbs (see FRANCE, SAUVY, or AMENS, AND THE FRANCISCAN ORDER).
 The same revival of lay preaching took a medieval place in Germany for two centuries and Protestantism. The Brothers of the Common Life (see CONGREGATION) were, however, not founded.
 Revival with the double object of a return to simplicity of Christian living and of evangelism of "the common people"; the Brothers united in communities, some worked at their various trades. They were laymen, trained to preach in the vulgar tongue, and the tenets of the Church, when introduced in their preaching, were practically applied, rather than doctrinally expounded, while their discourses were enlivened by examples and confirmed by the statements of wise and experienced teachers. Collections, which were a sort of edifying private addresses, and possessed still more of a popular character, served among the Brethren as a supplement to preaching. They took place first in the community-houses, in each of which, upon the afternoon of Sundays and saints' days, a collation was given and a passage of Scripture, especially from the Gospel, was read, explained, and practically applied, while occasionally, in order to edify and improve the discourses, questions were addressed by the speaker to the audience. The Brethren of the Common Life did very much to prepare the Germans for the Reformation, and it was the Reformation which ended their existence by taking over their work. In England Wyclif did not attempt simple practical Gospel preaching, with Bible-quotations in the vulgar tongue, which reached simple practical Gospel preaching, but by style to homely people. It is probable that some of the "unauthorized" preachers, who were appointed by the bishops, although they lacked the bishop's license to preach; some, however, were laymen pure and simple.

The English Reformation did not, as might have been expected, lead to any immediate revival of lay preaching. This was largely due to the heavy hand of the State on the clergy, whose 4. English preaching was restricted as much as before—possibly less it might prove too exacting and ting, and to the penal laws against Common-law separation from the State Church. But when the conflict came between the State and the Puritan, the lay preacher began to assert himself; and the more the State Church sought to suppress non-conformist ministers, the more willing were non-conformists from the State Church to listen to the lay preacher. In a petition to James I. on his accession, the Independents and others held that laymen, "honest, faithful, and able men, though not in the office of the ministry" might be appointed to preach the Gospel. There was, however, considerable division of opinion in the Puritan ranks on the subject, for the Independents and Presbyterians were engaged in defending the freely chosen minister of a "separated church." It is not surprising, therefore, that the minister episcopally ordained, still it was found that the use of lay preachers might prejudice the controversial chain. Con-

well supported lay preaching and sharply rebuked the Presbyterians who were the chief Puritan object to it. There was a great deficiency of preachers during the time of the Civil War, especially as hostilities had brought university work to a standstill, but the pious soldiers of the Parliamentary armies remedied the deficiency by raising preachers in their own ranks who exercised their gifts in camps and parsons. Parliament took the matter in hand and required intending preachers to submit to a test of their gifts, "by those who shall be appointed thereto by both Houses of Parliament," but the soldiers ignored the direction and were loyal to their favorite preachers.

The rise of the Quakers was the first example of a sect dependent entirely on lay evangelism. George Fox (q.v.), like Montaigne, held as a primary article of faith that the Holy Spirit inspires men and women irrespective of all human conditions, and that the man or woman Quaker, so inspired is bound to exercise the prophetic gift. Fox and his followers traversed the country over, fearlessly preaching their gospel. Under Cromwell the Quakers were allowed the largest liberty, and Fox organized Quaker lay preaching. In 1663 thirty itinerant preachers were with him and the number was doubled in the following year; a woman preacher belonged to his little band as early as 1659, and he had seventy-three women evangelists at his command before his death. All the Friends, to this day, give equal rights to men and women preachers. The Quaker preachers were great missionaries. They established themselves in New England, and it seemed likely that they would become the dominant spiritual power in several States. The audacity of the Quakers is almost incredible. In George Robinson preached in Jerusalem, and Mary Fisher succeeded in delivering a gospel message to Mohammed IV. in full diva, accompanied with his army, girl with glittering, savoring courtesies.

The cold wave of rationalism almost quenched lay preaching in England, while the tolerance of non-conformity with the freedom given for the raising of ministers and the opening of chapels, made it seem unnecessary. The evangelical revival came, however, and established lay preaching. 6. John Wesley on such a footing as he made it Wesley the ministry of Methodist evangelists and laymen ever since. John Wesley himself, as an ordained Anglican clergyman, was at first prejudiced against lay preaching, but in later changed his position and himself undertook the training of lay preachers, for whose instruction many of his books were primarily written. In 1745 he replied to attacks on lay preaching in his *Treatise upon the Men of Reasoned Religion*, reminding critics of the severe examination of lay preachers in practical and experimental theology, calling attention to the fact that the Jewish scribers, who in almost every Reformed time, were laymen, and showing that in Sweden, Germany, Holland, and in almost every Reformed Church of Europe, before any one was ordained he was required to preach publicly for a year or more of probation, definitely. It is noteworthy that he

this day Wesleyan Methodist lay preachers, before being "put on the plan," have to pass an examination in Wesley's *Views on the New Testament* and his *Fifty-Seven Chained Sermons*, in addition to examination on the leading doctrines of Christianity, and giving an account of their conversion, their Christian experience, and their vocation. When the Methodist Quarterly Meeting—the direct governing body, and the unit of the denominational organization—was constituted, the local preachers "on the plan" were made members of it as ex officio.

The Methodist lay preachers were the means by which Methodism spread so rapidly not only over Great Britain, but also over the United States and throughout the English-speaking world. They were the advance guard of Methodism; cottage meetings and open-air meetings, supplied by lay preachers, prepared the way for chapels, which the Methodist preacher might have ten to thirty Connection, chapels and mission-stations under his oversight, and, with thirty to fifty lay preachers "on the plan," he arranged quarterly for all the pulpits to be filled, with "mission bands" of lay preachers carried on aggressive evangelistic campaigns in towns and villages as yet unoccupied. The lay preachers were drawn from all classes—university graduates, country gentlemen, business men, artisans, and agricultural laborers being on the same "plan." His prominent leadership, and saved the Methodist Church from being divided into class cliques to the extent that has happened in some other churches. After the Wesley had passed away, the connection underwent a cooling-period, for its own success tended toward a satisfied settling down. "Field preaching" lost favor, and the lay preachers were subjected to criticisms that became irksome to the more enthusiastic spirits. In many circuits "cold preaching" was chosen among irregular exercises which were better left alone. These criticisms were the cause of the origin (1807-11) of the Primitive Methodist Connection (see METHODISM, I, 4) which went to the mother Church, has made the greatest use of lay preaching. Two lay preachers on the Tunist (Staffordshire) plan, Hugh Bourne and William Clowes, organized an "All Day Prayer," on Moor Cop, a prominent hill. This drew a vast crowd, and there were many conversions, but it had not received official sanction, and Bourne and Clowes were refused their class tickets, which meant exclusion from the "plan." They accordingly formed independent "classes," which united in the Primitive Methodist Connection, which has in 1911 completed its centenary celebration by raising a thanksgiving fund of £200,000. In its early years this church depended almost entirely on lay preachers, men and some-time women, who revived the evangelistic fervor and audacity of the first Methodists, and invaded every part of the country, establishing themselves in special strength in the colliery and rural districts, and in such factory-centers as Hull and Crimney. Scotland, early in the nineteenth century, saw a very remarkable revival movement in which the principal part was played by Presbyterian laymen.

The movement was led by the brothers James and Robert Haldane (q.v.). In 1800 the General Assembly solemnly proclaimed field preaching. 8. In the wilderness there was a succession by Scotch Robert Haldane, who trained 500 young Preachers. These went out carrying up re-tectarian and vital feeling everywhere, and the Anglican Church of Scotland, the United Free Churches, Church, and the United Church alike shared in the raising of the spiritual temperature. Recognizing the value of lay evangelism, the Anglican Church, in the middle of the nineteenth century, instituted lay readers, or laymen who, after examination, receive the bishop's license to preach under strictly prescribed conditions. The examination entitles the holder to conduct, in any parish to which he may be licensed, services in school and other rooms and in the open air, and also such extra services in consecrated buildings as the incumbent may wish and as the bishop may approve; and, further, to perform occasionally similar duties in any other parish in the diocese at the request of the incumbent. There are not between 2,000 and 3,000 Anglican lay readers, among them being poets, judges, knights, members of parliament, and eminent professional men.

The revival of the nineteenth century, so far as lay preaching is concerned, was the founding by General William Booth (q.v.) of the Salvation Army (q.v.). Booth was a United Methodist Free Church minister, but he left that church to start an independent "Christian Mission" in East London. He conceived the idea of an evangelistic movement with a military organization, and his wife, Catherine Booth (q.v.), worked his organizing ability and driving-power. The Salvation Army, now working in nearly every country of the world, has something like 16,000 "officers," all evangelists, men and women, and all lay. They receive training from three to nine months, with an extension in special cases and are then sent out with authority to preach. At first General Booth doubted the idea of women preachers, but his objection was overcome by a friend taking him to hear a woman preacher at a chapel in Fetter Lane, London. The Anglican Church founded the Church Army (q.v.) on the model of the Salvation Army, but it has been chiefly directed, and women preachers are not admitted. The Salvation Army has worked in the lowest stratum of society, the "submerged tenth," and its lay preaching has not suffered from the equality of its training, as it would have done if it had ministered to more critical classes. It has had countless conversions, and its social salvage operations have won for it the support of many governments.

Lay preaching has been a valuable auxiliary to missionary evangelism. The Wesleyan and Primitive Methodist Missionaries have introduced the circuit system, with its "plan" of local preachers, and when active converts have given evidence of Christian character and spiritual experience, with the gift of speaking, and have undergone an examination in Biblical and theological knowledge, they have been sent out to the mission-stations and have largely

increased the area of influence of the mission. In Uganda, the Anglican Church has multiplied lay evangelists, and to that multiplication is due the rapid and complete Christianization of the country. The China Mission Inland Mission, worked mainly by lay field missionaries, has made very large use of native lay evangelists, undeterred by the fear which denominational missions have had of making premature use of converts for such responsible work. Within the last few years, however, the London Missionary Society and other societies working in the more civilized portions of China have begun to make free use of lay preachers, this becoming easier as the Chinese have taken advantage of modern educational facilities.

In Great Britain the by-products of lay preaching have been exceedingly valuable. In lay preaching men have acquired the art of clear and logical thinking and the gift of powerful and logical expression. Such men naturally become the spokesmen of the community; they to whom they belong; they are Other Re- leaders of the local public life, and are elected to town councils, district committees, boards of guardians, and other public bodies, where their lay-preaching experience proves an invaluable advantage. The trade-unions of England are largely led by lay preachers, who, in the service of the churches, have developed their business capacity and their speaking-power, and have trained themselves to become the forcible mouthpieces and the trusted leaders of their fellow craftsmen. There are in Great Britain being officials of great trade-unions, a dozen of whom belong to the Labor Party, and are being officials of great trade-unions. It is certain that it is this leadership by religious men, trained in lay preaching, that has served the British labor movement from the apostolic and materialistic socialism characteristic of the labor movement of the continent of Europe. Lay preaching accounts for the high numerical position taken by the Methodist and Baptist Churches in the Southern States of America. In the Northern States the lay preacher has never taken the position accorded to him in Great Britain, but the feeling is growing that the creation of bodies of lay preachers in the various churches would enable these churches to maintain their position in villages and country towns, where ministerial population has made it difficult to support the parsonage, since with a corps of lay preachers one minister might act as pastoral-chief of a group of churches within a workable district. During the last ten years the principal non-conformist churches of Great Britain have done much to improve the organization and training of their lay preachers, who are trained in "correspondence classes," papers being set monthly in denominational lay preachers' magazines, while names of accredited Baptist lay preachers are included in the denominational Year Book.

In Great Britain the lay preachers are being increasingly used by their denominations and by the Free Church Councils to carry on outdoor

evangelism during the summer months. It is found that their knowledge of the people among whom they live, and with whom they work in similar conditions, enables them to speak very effectively to actual pathos-situations of those to whom they are preaching. The success of the Brotherhood movement and the Adult Sunday Morning School movement, which have a collective membership of three-quarters of a million, is largely owing to the speaking and teaching-power of the lay preachers. While it is recognized that the average lay preacher can not be fairly expected to make himself an expert in Biblical and theological scholarship, he has distinct advantages which ordained ministers frankly recognize. When working in collaboration with and under the direction of a minister, the lay preacher enables a parsonic church to establish mission-halls in poor districts and mission-stations in the villages. In the county of Surrey, for example, the Congregational Church at Guildford has established ten village stations supplied by forty lay preachers, while the church in the neighboring county town of Godalming has established six village stations. It is found that the drawing into actual evangelistic service of members of a church has a most beneficial influence on the church-life, for the minister feels that with so many preachers in his congregation he has an appreciative and critical audience and that he must always preach at his best.

Statistics of Lay Preachers.

Great Britain (1911)	
Wesleyan Methodist	15,373
Primitive Methodist	4,233
United Methodist Church	4,233
Congregationalist	4,233
Church of Christ	100
Wesleyan Reform Union	100
Christian Methodist	100
Disciple of Christ	100
Total	24,662
Other Regions (1908)	
Methodist Episcopal Church	14,857
Albany Methodist Episcopal	12,835
Methodist Episcopal South	4,000
Colonial Methodist Episcopal	2,716
Albany Methodist Episcopal (Africa)	222
Free Methodist	1,235
Methodist Protestant	1,235
Methodist Episcopal (Africa)	100
Other Methodist Churches	665
Total	42,847

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LINDBERG, CONRAD EMMIL: Lutheran, b. at Stockholm 30 m. n. of Gothenburg, Sweden, June 9, 1852. He was educated at the gymnasium of his native city; Augustana College, Rock Island, Ill.; Augustana Theological Seminary (1877); and Philadelphia Lutheran Theological Seminary (1879). He was pastor successively of Zion Church, Philadelphia (1879-79) and Gustava Adolphi Lutheran Church, New York (1879-90), being also president of the New York Conference of the Augustana Synod from 1879 to 1888. Since 1890 he has been professor of systematic theology, liturgy, and church polity

at Augustana Theological Seminary, Rock Island, and has also been vice-president of the Augustana Synod (1899-1907), and vice-president of Augustana College (1900-10), besides being a member of his synodical mission board since 1879 and a member of the committees on the Swedish and English catechisms (1894-1902) and liturgy (1894-99). Theologically he belongs to the conservative wing and he has written, besides many minor contributions, as to the Augustana Theological Quarterly (of which he was chief editor in 1900-02), the following treatises in Swedish: "Discussions on the First Three Chapters of the Book of Revelation" (Chicago, 1885); "On Baptism" (New York, 1890); "Syllabus in Church Polity" (Stockholm, 1897); and "Dogmatics and History of Dogmas" (1908). In 1901 he was decorated by the king of Sweden with the Royal Order of the North Star.

MONOPHYSITISM AND THE ORIENTAL SEPARATED CHURCHES.	
I. The Monophysite Controversy. Early Views on the Two Natures of Christ (17).	II. The Separated Syrian Churches. The Syrian (17).
Controversy between Julianus and Petrus (18-19). Struggle between Antiochians and Alexandrians (17, 18, 19).	III. The Theological Seminary. Seminary for Non-Communion at Antioch (17).
Conflict between Nestorius and Cyril of Alexandria (18).	IV. Theological Seminary at Antioch and Alexandria (17).
Unsettling Compromise between Antioch and Alexandria (17).	

I. The Monophysite Controversy: The incarnation of Christ has given to the historic development of human life an irresistibly transforming impulse, and to human thought an even more irresistibly transforming intuition of the relation of God to man and of man to God. Divinity descends to humanity, that humanity may ascend to divinity. From the beginning of that earthly ministry to man, the first followers saw in the person of Christ the historical ideal of humanity (of the synoptic gospel), a Godlike man. He was so real to their expectant Jewish minds that his perfect humanity seemingly obscured his hidden divinity. I, Barabbas and it was only later, after the resurrection and ascension, when they the Two, saw no longer the once visible presence of the Messiah of Israel, that they he Christ, gain to perceive the reality of his invisible yet truly incarnated divinity (cf. the Johannine gospel), a manlike God, "the Word made flesh." Henceforth the question came continually to the minds of men, was this a man become God, or a God become man, since both conceptions of the relation of divinity and humanity have persisted from the primitive period of human history. The survey of the Evangelical and the Apollinist that Christ the Messiah was truly God and truly man. The Christian Church of that apostolic and apostolic age was a preaching, scientific, and expanding missionary ecclesia. Exact theological definition and dogmatic declaration were alike alien to its primitive principles and antagonistic to that first freedom in the faith. But the speculative tendencies of those transitional times

soon showed that two opposite opinions concerning the person of the Messiah Christ were already active. The one was that of the Jewish Ethnolites (cf. v.), who, conscious of the inherited tradition of those first followers, permitted the historic presence of his visible humanity to obscure or occlude his invisible humanity. This erroneous overemphasis of the visible humanity, which was evoked by a defective perception of his dual nature as true God and true man, was not so evident during the apostolic age as it afterward became, when it persisted in more or less definite denial of his true divinity. The other opinion was that of the Jewish and Gentile Gnostics (see Gnosticism), who, seeking to continue the Christian revelation with various Oriental and Greek systems of speculative cosmology, and equally conscious of acquired dualistic tendencies, permitted their differing theories of the divine Logos to obscure or occlude his visible humanity, and this equally erroneous exaltation of the Logos Christ above the material world in which he had been incarnated led logically to that overemphasis of his invisible divinity, which was likewise evoked by a defective perception of his dual nature as true man and true God, which had been more or less evident from the first in the doubt, or in the docteric denial, of his true humanity (see Doctrines).

The historical, persistent influences of those two speculative schools of opposite opinions, neither perceiving the dual aspect of the traditional apostolic teaching that in Christ the Messiah and the incarnate Logos both divinity and humanity must be united in the one person of the Redeemer of man, was to become more and more evident in the Chris-

ological controversy of the succeeding centuries. Overcoming evidence of the prevailing presence, in the subhellenic theological thought of the Christian Church, of these differentiating special tendencies concerning the person of the Messiah and Logos

emerged toward the end of the second century, during the controversy initiated by the first definite ecumenical council of Christ as God with the indefinite tradition. The Judaising school of Christian thought taught more or less publicly that the Messiah was a man in whom divinity, or the Spirit of God, had dwelt during his earthly existence. Defending their doctrine from texts of the apocryphal Gospels, they tended in their teaching toward the error of Ebionism during their constant Christological controversy with the opposing Hellenizing school of Christians. These latter taught, on the contrary, the preexistence and eternity of the incarnate Logos. Defending their doctrine from texts of the Johannine Gospel, they tended, in their didacticism as their Judaising opponents declared—toward the error of Gnosticism and the doctrine of the real humanity of Christ. Yet the Messianic teaching of the Judaisms themselves, although apparently truly accepting Christ as the Redeemer of men, continued to cling to that indefinite Messianic monotheism from whom persistent presence throughout Asia Minor was developed later not only the definite history of dynamic Monarchianism (q.v.), which denied the essential divinity of Christ, or asserted it to be a power imparted to his humanity, but also the opposite, idealistic, heresy of static Monarchianism, known also as that of Sabellian, and of the Tritheism, which admitted the divinity, but denied the personality, of Christ.

During the continuance of these first Christological controversies in the ante-ecumenical Church, there were slowly and silently established two ecclesiastical schools of Scripturalism and theological teaching, Antioch and Alexandria (see *ASTROCYTUS, SCORUS* or *ALXANDRIA, SCORUS* etc.). The school of Antioch, influenced by the Jewish traditions of Syria, was literal, grammatical, and historic in its exegesis; yet its very literalistic interpretation, applied to the apocryphal Gospels, tended a struggle constantly toward that characteristic between overemphasis of the humanity of Christ and Antiochism which exposed its Christological teaching and also—like to the tedious Ebionistic influence and insistence on the doctrine of the *dy-THEOLOGIC* and the modalistic Monarchianism. The school of Alexandria, influenced by the Greek traditions of that famous center of philosophical speculation, was free, allegorical, and mystical in its exegesis. Thus its free interpretation, the opposite in method of the literal school of Antioch, of the Johannine Gospel tended continually toward that characteristic overemphasis of the divinity of the incarnate Logos which exposed its Christological teaching to the influence of Gnostic doctrine that denied or ignored the real humanity of Christ. Soon after the middle of the third century, the traditionally opposite tendencies of these

two ecclesiastical schools came into conflict during the doctrinal discussions caused by the teaching of Paul of Samosata (see *MONARCHIANISM*, IV, 11-2-3). He, while bishop of Antioch, was impelled to assert again the characteristic Antiochian overemphasis of the human nature of Christ in terms of a modified dynamic Monarchianism, in opposition to the traditional Alexandrian tendency of overemphasizing the divinity of the Logos, already developing in the words of the later Trinitarian teaching of the councils of the Church. The teaching of Paul was condemned as heretical by several successive synods assembled at Antioch to compare his doctrine with that declared from the traditional orthodox teaching of the several apostolic sees. What this traditional apostolic teaching of the Christian Church was during this ante-ecumenical age is shown by the following "Confession of Faith" of the synod convened at Antioch in 261, the heads of which were Dionysius of Rome and Dionysius of Alexandria (q.v.), while Gregory Thaumaturgus (q.v.) was also an important figure:

"We believe that our Lord Jesus Christ, who was of God and the Father, who was together before the worlds of the flesh, but in the end of days was born of a virgin in the flesh, is one compound person of heavenly deity and human flesh, and also in this that he is man, wholly God and wholly man; equally God and with a body, yet not as man, that the flesh is God; not wholly man and with man, not with deity, but not in this, that the deity is not, but in this that the deity is to be worshiped, and with the body, but not in this, that the deity is not to be worshiped apart from the body; wholly separate and with a body, and with the deity; but not in this, that the deity is made wholly separate from the body, and not in this, that the deity is consubstantial with God, as we say in this, that the deity is consubstantial with us. For also when we say that, as being in the spirit, he is a partaker of the nature of man. And again, when we declare him in the flesh a partaker of the nature of God. For as in the flesh, he is not consubstantial with us, because he is an infinite and immortal deity; not in this that he is not consubstantial with God, because he is a partaker of our nature. Now these things are said, not to divide the deity from the flesh, but to show that the deity and the flesh are one person; that the deity and the flesh are one person; that the deity and the flesh are one person." (D. H. C. Greer, *Early Christianity*, p. 49-51, London, 1915.)

This ante-ecumenical Christological confession of faith evidently contains within itself the complete essence of the subsequent Chalcedonian controversy which resulted historically in the century-long charge against the primitive national churches of the East that they teach the *dyophysite* error, or Monophysitism (see *ECCLIANISM*, *MONOPHYSITISM*, and, therefore, are heretical in their Christology. That same tedious Ebionistic influence, whose persistent presence in the differing doctrinal Monarchianism had caused the condemnation of Paul of Samosata, appeared again in the erroneous teaching of Arius (see *ALXANDRIA, SCORUS*), denying the eternal divinity of the Logos, which was condemned as heretical by the first ecumenical council of the Church, convened in 325 at Nicaea. Later in the same century, the Alexandrian Apollinaris of Laodicea (q.v.), one of the chief defenders of the Antiochian Logos doctrine accepted by the Council of Nicaea, began to teach

the error named from himself, that the humanity assumed by Christ in the incarnation was only a human body with its complementing of the divine animal soul, the Logos existing in the void of place of the missing spirit. This novel Fourth teaching was a proof of the transition Century, presence in Alexandrian Christological thought, of that tedious Ebionistic influence from whence had come this definite denial of the real humanity of the Logos, condemned as heretical by the second ecumenical council, convened in 451 at Constantinople. During the controversy caused by the Alexandrian Apollinaris, who overemphasized the divinity of the Logos, the Antiochian Diodorus (q.v.), likewise one of the chief defenders of the orthodox Christology of Nicaea against the Arian schismatics, while opposing, as bishop of Tarnus, Apollinaris' doctrine denial of the complete humanity of Christ, and though remaining faithful to the traditional teaching of his own province school, developed a theory of the relation of the seemingly separate coexistence of the divine and the human nature in the one person of Christ, which, through the teaching of his pupil, Theodorus of Mopsuestia (q.v.), was to reappear in the doctrinal discussions caused by Nestorius (q.v.) in the succeeding century.

A conflict between the traditional Christological teachings of the two rival schools was inevitable when the Antiochian Nestorius, soon after his elevation to the patriarchate at Constantinople, defended his Antiochian presbyter Anastasius in public protest against the use of the Alexandrian term *Theotokos* ("Mother of God") as applied to the incarnation of the Logos in the Virgin Mary. This new imperial see of Constantinople, established by Constantine the Great, was the object of persistent ecclesiastical plotting by the partisans of the apostolic see of Alexandria, the aggressive competitor of the equally apostolic see between of Antioch, and each of these two rival Nestorian schools of doctrine opposed the teaching and Cyril of dogmatic terms used by the other. Thus Alexandria it was that the history of Alexandria entered so eagerly into the strife caused by this Antiochian attack on the use of *Theotokos*. The fanatical Cyril (see *CYRIL* or *ALXANDRIA*) was very willing to become the accuser of the equally fanatical Nestorius, and each charged the other with defending that evident Christological error which the traditional teaching of his own school was suspected of propagating. It is doubtful whether or not Nestorius had really asserted a double personality in Christ, as the doctrine of his proceptor, Theodorus of Mopsuestia (who asserted to his proceptor, Diodorus of Tarnus (see *DIOCYCLES*), denied to teach, when he declared that the Logos was not inseparably incarnated in Christ, but had assumed his divinity with the man, Jesus, "the Son of God dwelling in the Son of David"; and that, therefore, the Logos only cooperated with the human flesh, two persons, a divine and a human, becoming one in will and act. The Antiochians were consistently compelled to emphasize the humanity of Christ, in opposition to the Alexandrian overemphas-

is of the divinity of the Logos, evident in the doctrine of the Apollinarian heresy. Cyril, after formulating twelve axiomatizing statements of the alleged errors of Nestorius, including that Isaacman is not really God, and the Virgin Theotokos, that there was a conjunction (*epiphysis*) of two persons; that Christ is a God with a body (*epiphysis*); that he was a separate individual acted on by the Logos, and called "God with him"; that his flesh was not truly that of the Logos; and that the Logos did not suffer death in the flesh," sought to compel his subscription to them. The answer of Nestorius was a counterstatement of twelve axiomatizing articles of the alleged errors of Cyril. Alexandria, with its traditional emphasis on the divinity of the Logos, denied definitely the orthodoxy of Antioch, with its traditional emphasis on the humanity of Christ.

The third ecumenical council was convened in 451 at Ephesus to declare and define the true teaching of the Church on this contested question of the relation of the divine and the human nature in the incarnate Logos Christ. Neither Christological school seemingly perceived that its doctrine was dogmatically defective in emphasizing a single assertion of one of the quality of the person of 6. *Condemn*-Christ, nor that their differing characterization of certain definitions could be reconciled Nestorius. In one orthodox statement. To the detriment of the definition of this truth by Cyril of Alexandria, who with his partisans controlled the proceedings of the council of Ephesus, can be confidently asserted that those opposing schisms and destructive divisions which were later to divide the Christian Church of the East into two antagonistic communions of confederated national churches, unconquered to this day. The school of Antioch was at this time surprisingly conservative, for the teaching of Theodorus of Mopsuestia, derived from that of his proceptor, Diodorus of Tarnus, and defined apparently by his own pupil, Nestorius, had not affected adversely his general orthodoxy, even in the opinion of its opponents. It depended on Alexandria, whether or not their truly complementary teachings were to be combined in a fuller form of the common Christological creed. But Cyril, defiant in his defense of the twelve axiomatizing articles rejected by the Antiochian Nestorius, and assured that his partisans predominated in the assembled council, continued in his predetermined course of condemning the errors ascribed to Nestorius and of depositing him from his episcopate, without awaiting the delayed arrival of John of Antioch and his Syrian suffragans, who, therefore, justly rejected, as contrary to the canon, all completed acts of the council. The third council of Ephesus having approved and adopted as its own declaration of dogma the twelve axiomatizing articles of Cyril, every attempt thereafter on the part of the Antiochians to emphasize the humanity of Christ against the Alexandrian was condemned by them as Nestorianism; and, on the contrary, every attempt on the part of the Alexandrians to emphasize the divinity of the Logos against the Antiochians was denounced by them as Apollinarism. Since the Antiochian bishops persisted in their

refusal to approve the anathematizing, anti-Neostorian articles of Alexandria Cyril, a compromise between them was eventually effected by his subscription of a formula of faith prepared by them for the consideration of the council. This dogmatic declaration defines the Logos as being of one essence (homousion) with the Father as to divinity, and of one essence with man as to humanity, for there was effected, say the Antiochene bishops, "a union of two natures; whereupon we confess . . . that the Son was incarnate and made man, and also . . . from his very conception united to himself the temple assumed from her" (Hefke, *Conciliengeschichte*, II, 228). If this conciliar Christological creed of 431 be compared with the earlier Antiochene confession of 251, it is evident that, excepting the Alexandrian terms *homousion* and *thei*, the later Alexandrian *Theosis*, the traditional teaching of the former common faith appears unchanged in the latter. In the first formula, the characteristic Christological confession of the incarnation of Christ the Logos as "one compound person of heavenly deity and human flesh"; in the second is seen "a union of two natures . . . without confusion," etc. The concluding declaration of the first formula, "Now those things we correct and approve, not the dividing of one person indivisibly, but the unconfused peculiar confession of the flesh, and of the Deity," has no counterpart in the second, shorter symbol, although its usual connection with the Antiochene *Symbolum* and, through them, of the Armenian, toward the Council of Chalcedon, which was soon to follow, will be shown below. This definite dogmatic declaration of the divine and human natures in Christ the Logos was what the Antiochene bishops required of the Alexandrian Cyril as a test of his orthodoxy. But the compromise confession accepted by both parties neither conciliated nor satisfied the extremists of those two opposite Christological schools. Cyril had, after defining the natural distinction and necessary difference between the nature of God and the nature of man which before the incarnation are manifestly two natures, set out to prove in Christ, asserted that there are two only before the incarnation; in their union in the incarnate Logos they come to be two and become one. Thus Cyril, in defining the nature of the incarnate Logos, seemingly taught, as before, the indefinite nature doctrine of the "one nature of the Word made flesh" of Alexandria (p. v). According to this traditional Alexandrian teaching, the two natures, distinct before, become one after their union in Christ. The one divine person acted in and through both, but it was a single and, therefore, the divine activity, that of the Logos. This was condemned by the Antiochene school as undeniably *dyotetic* in its tendency. The Alexandrian school, in answer to this accusation, charged that the Antiochene taught the Nestorianism condemned by the Council of Ephesus. This constant Christological controversy could not fail to force

another conciliar conflict between the two rival schools. In that same imperial city in which the Antiochene presbyter Anastasius, by denouncing, in 428, the Alexandrine term *Theosis*, had caused the convening of the third oecumenical council in the city of Ephesus, the Alexandrian partisan Eutyches, archimandrite of a monastery near the city, by denouncing, in 448, the alleged Antiochene teaching of Nestorianism, was likewise to become the cause of the convening of the fourth and final council of the united Christian Church in the East. But without warning Eutyches himself was accused of heresy concerning the incarnation of Christ. Cyril before the assembled synod of Constantinople, he was reproached for teaching that the person of Christ consisted of one or out of two natures, though not in two natures; that the two natures, distinct before the incarnation, after their union became one; that the human nature of the incarnate Son was changed, since the body of Christ, by union with divinity, became thereby different from that of other men. This *dyotetic* denial of the true humanity of Christ evidently developed directly from the Alexandrine overemphasis of the divinity of the incarnate Logos, was condemned as heretical by this same synod, and its author was deposed from his dignities. Then Eutyches, who had already accused the Antiochene bishops, sought his support, assuming that Leo, the Nestorian condemned by the Council of Ephesus, sought his support, assuming that Leo, who had already secured the support of Leo, who had already sent him his *Tomos* concerning the Christological controversy between the opposite schools of doctrine. Now Dioscorus, the even more fanatical anti-Nestorian successor of Cyril of Alexandria, allying himself with the powerful political and the numerous monastic defenders of Eutyches against Flavians, and defeated in his attacks on the regularity and canonical course of the synod which had both denounced and degraded that aggressive partisan of his predecessor, secured from the emperor the summoning of a pseudo-council, which, assembled in 449 at Ephesus, was dominated by himself. The acts of the synod of Constantinople having been annulled and the teaching of Eutyches pronounced orthodox by the assembled patriarchs of Dioscorus, the accused archimandrite, Eutyches was restored to his monastery. The profane power of the Alexandrine party seemed secure until the unexpected death of their imperial protector, Theodosius II, occurred. Then the succeeding rulers confirmed anew the original deposition of Eutyches by the first synod of Constantinople, and later by the Council of Chalcedon, which, convened in 451, the fourth oecumenical council at Chalcedon.

After the assembled bishops had deposed and degraded Dioscorus for his part in the regulated proceedings of the Synod of Ephesus, the Christolog-

ical controversy between Antioch and Alexandria was debated. Although both the declarations of the Alexandrian Cyril against the alleged heresy of the Antiochene Nestorianism and the "Tomos" of Leo II (p. v) against that of Nestorius and Eutyches combined had been accepted by the bishops, who at first asserted that the canon of the Church (canon VII of the Council of Ephesus) forbade them to add to the existing conciliar creed, they were eventually convinced by the words of the ruler to declare the decision of the Council of Chalcedon (see *Cambrayzyr*, IV, § 2). The "Tomos" of Leo, whose doctrinal declaration had undeniably been deduced directly from the several opposite statements submitted to him, first by Nestorius and Cyril, and later by Eutyches and Flavians, had consistently condemned both the crypto-Ethiopianism inferred from the alleged Antiochene teaching of Nestorius, and the dyotetic heresy evident in the Alexandrian teaching of Eutyches. The Council of Chalcedon, in formulating its own creedal statement, not only thereby reaffirmed the truth of the traditional apostolic teaching contained in the Antiochene formula of 251, the *NIKAIOTON* (Constantinople Creed of 381) (see *Cosroian* *CONSTITUTION*), and, indirectly, the compromise Antiochene confession asserted by Cyril (431), but developed these comparatively simple doctrinal statements into a complex dogmatic formula of Christological faith, deduced directly from the "Tomos" of Leo, the theological terms of which were clear and comprehensible only to bishops whose language was the Greek of the dominant division of the Church in the East.

II. The Separated Syrian Churches: But there were also the two allied non-Greek divisions, whose participation in the oecumenical councils of the Church was necessarily limited, since their ecclesiastical languages were Syriac and Armenian. The Syrian-speaking bishops throughout the East, because of the diversity of languages, were free from the immediate influence of the oecumenical Christological controversies between the Greek schools of Antioch and of Alexandria. In the discussion evoked by the error of Eutyches, their history tells freely and fully why the Creed of Chalcedon was rejected, and indirectly explains how the signs of defending Eutyches and accepting his heresy was unjustly affixed to them by the Chalcedonian or Greek partisans of the fourth oecumenical council, whose dogmatic declaration . . . Creed of was repeatedly confirmed or ignored, Chalcedon according as the emperor of the East. Rejected and evaded by the political and ecclesiastical defenders or opposers of his in Syria, source and of his canon. After reciting now Flavians and Eusebius had "insisted to the wicked Eutyches that the body of our Lord was a partaker of our nature, he confessed this which before he would not confess. They also urged him to confess that there are two (i. e., separate) natures in Christ. And because he would not confess this, they made this deposition. This came forced Theodosius to assemble the second synod of Ephesus. And when that was read before them which was done in the imperial city, they found that Flavians required Eutyches to confess two (i. e., human) natures; and they made the deposition of Flavians and Eusebius. Eutyches presented a document in which was the creed of Nicaea, and the Godhead fathers anathematized all who had accused him, by which which deceived them so men, the wicked matter of ungodly heresy which was in his soul; for it is written that man sees into the eyes, and the Lord sees into the heart" (Casper, *op. cit.*, pp. 49-51). The constant controversy between the Greek defenders of the Council of Chalcedon and the anti-Chalcedonians was precisely this question: of the two natures in Christ, whether they existed separately after, as Nestorianism seemed to say, or became united in and through his incarnation in the flesh, as taught by the anti-Chalcedonians.

Rejection. Eutyches' error of an absorption of Christ's humanity into his divinity is conclusively proved by the assertion, already cited, that Eutyches' doctrine of faith (like the equivocal creed of Arius) had actually deceived his own defender, Dioscorus and the entire synod of Ephesus. Only because of this were they misled in declaring his orthodox, not heretical. The term "Eutychianism," therefore, must be accepted as synonymous with "Monophysitism," i. e., the dyotetic denial of the reality of the human nature of Christ. It can have, historically, no other or added meaning to deny this to assert that the entire anti-oecumenical Church, which had accepted the Antiochene confession of 251, was then and thereafter also Monophysite, and, therefore, heretical in its traditional Christological teaching. The difference between the anti-Chalcedonians and the Chalcedonians was, as they state themselves, whether the disputed dogmatic declaration of this council, in condemning the evident error of Eutychianism, had not included instead to the alleged opposite teaching ascribed to Nestorius. The traditional Christological terms of the first Antiochene formula is "one compound person of heavenly deity and human flesh"; the definition of the second compromise formula is similar in statement, "a union of two natures, whereupon we confess one Christ." Furthermore, the first formula asserts, finally, "Now those things we correct and approve, not the dividing of one person indivisibly, but the unconfused peculiar confession of the flesh and of the Deity." This, then, was the justification of the anti-Chalcedonians for charging the Chalcedonians with teaching in their dogmatic declaration, a seeming separation of the two natures, in opposition to the confession asserting a union of the two natures in Christ.

To a Greek bishop, the Greek terms of the Creed of Chalcedon were clear and convincing. To a Syrian bishop speaking Syriac, with its own word for the two Greek terms *physis* ("nature") and *prosopon* ("person") or *hypostasis*, those same terms were debatable, unorthodox, and doubtful. Even in orthodox Greek Alexandria, the anti-Chalcedonian partisans of their former patriarch Dio-

curus, charging that he had been deposed by that "Neofortifying council" against the consecration of the prophet Timothy of Ephesus (see Monophysitism, §§ 7-8) as antithetical to his Chalcedonian successor. Throughout Syria, Egypt, and the entire East the charge of Neofortification continued to be asserted and resented against the council of Chalcedon. A schism between the council and the anti-council partisans was inevitably approaching. Likewise in orthodox Greek Antioch, Peter the Fuller, supported by his political and ecclesiastical partisans, eventually displaced the Chalcedonian occupant of that office apostolic see, and succeeded to his patriarchal authority. During the rule of the Chalcedonian Leo, who had succeeded attempts at Chalcedon was opposed generally by Neofortification, the monks and their political partisans throughout the East. After his death, the intruding Isacianus annulled the imperial approval of his two predecessors in confirming the council's acceptance of the "Tome" with the creed, but he was soon displaced by the Chalcedonian Zeno (q.v.) whose unsuccessful efforts to reconcile the opposing ecclesiastical parties resulted in the promulgation of the compromise Henoticon (q.v.) in 482, condemning both Nestorianism and Eutychism, but not imposing on the Church the creed of the fourth Council of Chalcedon. In addition to the dogmatic declarations of the three councils preceding, as before, during the ceaseless controversy after the compromise Anathemas of Chalcedon were accepted by the Alexandrian Cyril, the extremists of both the Chalcedonian and the anti-Chalcedonian parties were not reconciled by this subtletious statement.

What the Christological teaching of the Syrians was during these troubled times is evident from the doctrine of Philomachus (q.v.), the anti-Chalcedonian bishop of Hierapolis (c. 500), and from that of the anti-council Severus (q.v.), his contemporary, and anti-Chalcedonian patriarch of Antioch in Syria in 513. "Disturbances being caused in this line, who, from being one of the extreme of the Monophysite party, had turned Chalcedonian, and, with the assistance of the Patriarch of Jerusalem, was expelled many months from their monasteries, Severus, seeking to counteract the movement, went to Constantinople, where he wrote a treatise against the charge of Eutychianism, the Philadelphians against those who found the Chalcedonian doctrine in Cyril. Here he remained three years until after the restoration of Theodosius the son of Constantinople (511); after which he returned to Majuma and immediately set himself to abolish the Henoticon compromise, whereby all mention of the Council of Chalcedon had been expunged and to procure the deposition of the patriarch Flavian of Antioch and Elijah of Jerusalem" (*Sketch Book of the Sister Letters of Greece*, ed. E. W. Brooks, Introduction, 2 vols., London, 1902-04). "And at the same time Severus of Antioch became known who wrote several books concerning the question of the one nature of divinity and the human, without mixture and without confusion or corruption;

so that they continue each in its own place, as the nature of man consists of a spiritual nature and of the body, and the nature of the body consists of two natures, the one material and the other of form, without the soul being changed into the body, or the material parts into the form, or the contrary" (E. P. K. Fortmann, *The Armenian Church*, p. 281, London, 1877). Herein is again asserted the traditional Antiochian teaching of "one compound person" of the first formula, with the added dogmatic declaration against the error of Eutychism "without mixture, confusion, or corruption," the just view against the "aphthartodoxia" (see *Trizac* or *Ilarcactacra*). The use throughout of the term "nature," where the Greeks would alternate their two corresponding terms *physis* ("nature") and *prosopon* ("person") or *Apollonias*, proves that the Creed of Chalcedon is untenable into Syria, as it also is into Armenia and into Egypt.

This Christological creed is found developed more fully in the doctrinal declaration of Philomachus who, in his treatise on the incarnation, asserts that the nature (i. e., the person) of Christ is composed of divinity and of humanity, without conversion, confusion, or commixture. He teaches that the Son, one of the Trinity, united himself with a human body and a rational soul in the womb of the Virgin. His body had no being before his union. In it he was born, in it he was nourished, in it he suffered and died. Yet the divine nature of the Son did not suffer or die, nor was his human nature mingled with the divine. Further, the *physis* of Christ, or his nature or death merely voluntary, *physis* of the doctrine insisted that the *physis* of the divine nature was not changed or transformed into the human, or confused or commingled with it; neither was the human nature changed or transformed into the divine, or confused or commingled with it; but a peculiar cooperation (i. e., *Commensuratio incommensurati* (q.v.)) of the two natures was effected, similar to that by means of whose nature the body and soul become one human being. For as the soul and body are united in one human nature, so the union of the divinity and the humanity of Jesus Christ has produced a nature (i. e., person) peculiar to himself, not simple but compound; the one compound person "of the first Antiochian formula, also ascribed to Athanasius in his term 'The one nature of God made flesh,' and constantly used by his Alexandrian successor Cyril. The Eutychian or Monophysite view, however, notoriously, even before the Council of Chalcedon, for asserting, in addition to their original heresy of the absorption of the humanity of Christ by his divinity, the error that the human nature of Christ existed before his incarnation in the womb of the Virgin.

During the centuries following the final separation of the anti-Chalcedonian Syrians from the Greeks and the Byzantine partisans, their traditional teaching concerning the several sections of the fundamental apostolic faith of the Christian Church was like that of the Greek, formulated in an authoritative and accepted system of dogma. Therefore, when the patriarch of the Syrian Jacobite Church,

Peter Ignatius III, in the interest of the Syrians of North India under the secular authority of the Emperor, in his government, presented himself to the Synod of 1874 to the archbishop of Canterbury and the bishops of the Anglican Communion Church, the traditional inspiration of Faith, the Syrians of the heresy of Eutychism, or Monophysitism, could not fail to become prominent. This contrary being charge was fully controverted by the following sections of the "Creed of our Holy Fathers, the Pillars of our Eastern Syrian Church, St. James of Nisibis, St. Ephraim, St. James the Divine, and others, recognized as all orthodox," and also of our unorthodox self (the patriarch), as taken from our *Lectioe Holy Apostolic*, and divided into twenty-five chapters or articles:

- I. Whosoever shall say that the Son of God is not very God, even as the Father is very God, and that he is not co-eternal with the Father, co-equal, co-essential, and consubstantial, let him be anathema.
- II. Whosoever shall say that the Son is not begotten of the Father, essentially and eternally, let him be anathema.
- III. Whosoever shall say that the Son of God, who is begotten of the Father, was not in the womb with the Father, let him be anathema.
- IV. Whosoever shall say that in that hour, when he did not sit at the right hand of the Father, and that he shall not come again to sit in judgment with the living and the dead, let him be anathema.
- V. Whosoever shall say that Christ underwent change and that the body did not see corruption as it is written, let him be anathema.
- VI. Whosoever shall say that Christ became perfect man from the divine essence, and did not come into the world as one of our Lord Jesus Christ, that he is not as we are, let him be anathema.
- VII. Whosoever shall say that one nature suffered, and that the other nature was absent at the time of the Passion, and does not believe that God, the impassible, suffered in that he is written, let him be anathema.
- VIII. Whosoever shall say that Christ was human like the Virgin Mary, who was human like the Virgin Mary, a daughter of David, as it is written, let him be anathema.
- IX. Whosoever shall say that the body of Christ is an offspring of the divine essence, and that he was not God before the foundation of the world, who lambent himself and took upon him the form of a servant, as it is written, let him be anathema.
- X. Whosoever shall say that the body of Christ was a substance or substance and does not believe that he was a real body like ours, and that the Virgin Mary brought forth the incarnate Word in a real body, let him be anathema.
- XI. Whosoever shall say that when God the Word became united to the body, the divine nature was commingled with the human nature, or that the two natures became commingled and changed as to give rise to a third nature, and does not believe that the two natures became united in indissoluble union without confusion, mixture, or transmutation, and that they remained two natures in no unchangeable form, let him be anathema.
- XII. Whosoever shall say that the Word of God is created, and not Creator, and does not believe that he is Creator even as is the Father, and that he is consubstantial with the Father, and that he is of the same, eternally, eternally, co-eternal, and that he is consubstantial with the Father, and that he is of the same, eternally, eternally, co-eternal,

co-eternal, and co-eternal, and that he proceeds from the Father and receives from the Son, and that he is with the Father and the Son, equal and co-eternal, let him be anathema.

- XV. Whosoever shall say that the Holy Spirit is not of the Father, and God of God, let him be anathema.
- XVI. Whosoever shall say that the Holy Spirit is not omnipotent, co-eternal, and co-eternal, as the Father, and as the Son, let him be anathema.
- XVII. Whosoever shall say that the Father, Son, and Holy Spirit, are not united in all things, even in the will, let him be anathema.
- XVIII. Whosoever shall say that the Father, Son, and Holy Spirit are not truly and truly united in all things, even in the will, let him be anathema.
- XIX. Whosoever shall say that the persons of the Father, Son, and Holy Spirit are not truly and truly united in all things, even in the will, let him be anathema.
- XX. Whosoever shall say that the Father is alone God, to the exclusion of the Son, and of the Holy Spirit, and shall teach or believe that, whereby believe that the Father alone is true God, and that the Son and the Holy Spirit are not true God, one Father, one Son, one Holy Spirit, let him be anathema.
- XXI. Whosoever shall say that the Trinity which is and in the Trinity is defined in the three blessed persons, and shall say a Father and Son, and Holy Spirit, and shall say a Father and Son, and Holy Spirit, and shall say a Father and Son, and Holy Spirit, and shall say a Father and Son, and Holy Spirit, let him be anathema.
- XXII. Whosoever shall say that the Trinity which is and in the Trinity is defined in the three blessed persons, and shall say a Father and Son, and Holy Spirit, and shall say a Father and Son, and Holy Spirit, and shall say a Father and Son, and Holy Spirit, let him be anathema.
- XXIII. Whosoever shall say that the Trinity which is and in the Trinity is defined in the three blessed persons, and shall say a Father and Son, and Holy Spirit, and shall say a Father and Son, and Holy Spirit, let him be anathema.

III. The Separated Armenian Churches: Since the Armenian Church existed, for the greater part, in the borderland between the Byzantine and the Persian empire, and was actually under the rule of the latter, it was, both for this reason and because of its differing ecclesiastical language, unable to participate freely and fully in the successive ecumenical councils of the Christian Church convened in the East. Although unconvened at the third council, that of Ephesus (431), Cyril of Alexandria addressed to the patriarch of the Armenians a statement of the doctrine discussed and the decision of the council containing an anathema against the alleged errors of Nestorius. This letter was entrusted to certain people

Antiochene formula of faith, above), but one nature made flesh of the Word of God, and adored with his flesh in one and the same worship." And later, his Alexandrian successor, Cyril, asserts anew this declaration of Athanasius against the error ascribed to Nestorius: "We say that the two natures are united, yet so that after the union, the divine exists no longer. We believe the nature of the Son to be one, when made man, and in the flesh" (Epist. ad Euseb.). But since Eusebius had also asserted that the divinity and humanity in Christ resulted only in one nature, the use of these same words, taken from Athanasius and Cyril, although both were orthodox Fathers of the Church, after the discussions evoked by the disputes concerning the Chalcedonian doctrine, compelled the Armenians, like the Syrian opponents of the Creed of Chalcedon, to defend themselves against the Greek Chalcedonians, who charged both Armenians and Syrians with committing their Eutychian monophysite error by adhering to them. Therefore Nemes of Jambon declares definitely (Fortescue, ut sup., p. 277): "We do not say of the Word made flesh that he has one nature, confounding the property of essence, as they (i. e. the Greeks) imagine, but 6. Armenians two natures in one personality and Rejection Godhead (in one divine person)." of Eusebius. This same statement was reaffirmed by him at the Synod of Tarsus, when, as a result of the antagonism between the Greeks and the Armenians arising from their refusal to accept the Creed of Chalcedon, they had been denounced to the Latins of the West as Eutychians. Nemes IV, in his disputation of doctrine delivered to the Greek emperor of the East, states solemnly (Fortescue, ut sup., p. 277): "Neither do we, like Eutychians and his followers, gather two (natures) into one by confusion and alteration"; and later he affirms this again by saying: "That have they refuted and disproved the mode of confusion held by Eutychian and his followers, and all those who, before and after him, said erroneously that in Christ is only one nature, by declaring that each nature, the divine and the human, continues unchanged, undisturbed in the union of the two." And, finally, he concludes his disputation on the doctrine taught by the Armenian Church by declaring (Fortescue, ut sup., p. 277): "Wherefore, in accordance with what has been delivered unto us by the orthodox fathers, we do anathematize all those who say that the nature of the Word made flesh is one, by means of confusion and alteration; and that he did not take his human nature and unite it with his Godhead, but that he created for himself a body in the womb of the Virgin; or that he brought it from heaven; or that he appeared man only to the eyes and not really (or in truth); and all others who may hold one nature in any such sense." The true teaching concerning the person of Christ as expressed in the phrase "the union of two natures," according to these doctrinal declarations of the Armenians, is summed briefly and concisely by the Patriarch Nemes IV. (Fortescue, ut sup., p. 278): "We believe this, that God the Word, who was begotten of the Father before all worlds,

who is invisible and impassible, took our nature perfectly from the Virgin and united it with his divine nature, without confusion in an indivisible union; and he continued invisible in his divinity, but visible through his humanity; impassible and palpable" (See, further, CHURCHLOG, MOSCOW, 1877).

NESTORIUS: J. F. Bethune-Baker's *Nestorius and his Theology: a Fresh Examination of the Evidence, with Special Reference to the Newly Discovered Epology of Nestorius* (The Banner of Heretics, Cambridge, 1908), referred to in the article Nestorius, was not much utilized in the preparation of this article. The importance of the newly discovered Eusebian work, mentioned in the more important parts of which Bethune-Baker has incorporated in his book, seems to the editors to justify a supplementary article. It may be remarked that Bethune-Baker, an English Christian, is deeply interested in the Nestorians of Persia, and is anxious to see every obstacle to the union of the Nestorians with the Anglican church removed. He rejoices in the discovery of Nestorius's account of his own part in the great controversy, written in his Egyptian exile near the close of his life when all hope of personal advantage had vanished, and evidently expressing his honest convictions respecting the relation of the divine and the human in the person of Christ.

The conclusion has long seemed warranted that Nestorius was a victim of malicious partiality in which Cyril of Alexandria was the chief actor; and the hatred of the monks aroused by Nestorius's objections to the expression "Mother of God" applied to Mary. The *Banner of Heretics* makes this conclusion certain. His denunciation of the proceedings of the Council of Ephesus (449), while it manifests a bitter feeling against Cyril, must be regarded as essentially correct. "Was it the episcopate and the emperor who summoned it that hoisted my cause, if he (Cyril) was ranked among the judges? But why should I say 'ranked among the judges'? He was the whole tribunal; for everything that he said was at one said by all of them as well, and they understandingly with him as the personification of the court. Now if all the judges were assembled, and the accused also in like manner, and the accused also in like manner, all should have had equal liberty of speech. But if he (Cyril) was everything—accused and emperor and judge—then he did everything, coming from this authority him who was appointed by the emperor and setting himself in his place, and assembling to himself those whom he wanted, both for and against, and making himself the court. And so I was summoned by Cyril, who assembled the episcopate, and by Cyril who was its head. Who is judge? Cyril. And who the accused? Cyril. Who the accuser? Rome? Cyril. Cyril was everything." After giving still further amplification of the statement that Cyril had managed to equip himself with imperial and episcopal authority, and had placed the episcopate in his hands, he describes the "rabble of illers and country-dicks" assembled by Memnon, bishop of Ephesus, and Cyril, who acted with false parade,

the streets shouting and yelling against Nestorius and his friends, building fires and burning their writings, and throwing their lives. "Who could refuse from weeping when he remembers the wrong done at Ephesus? And would God be were against me and against my life they were done, and not in a wrong cause? For then I should have no seed of these words on behalf of one who was most to be punished; but on behalf of our Saviour Jesus Christ, the just Judge, for whose sake I have undertaken to endure patiently that the whole body of Christ may not be accused."

Nestorius was deeply concerned to maintain the true and complete humanity of Christ even against Arian curtailment to mere body and Apollinarian curtailment to holy and soul, as well as against monophysite absorption of the humanity by the infinite deity. The following clear statement from the *Banner of Heretics* is significant: "We were discussing whether it was right to understand and to say that the proper things of the flesh and of the reasonable (rational) soul, and the proper things of God the Word, both belong to God the Word by nature; or whether we should say of Christ that the two natures were united in him in a union of one person. And I was saying and maintaining that the union was in the one person of Christ. And I was showing that God the Word certainly became man, and that Christ is God the Word and at the same time man, inasmuch as he became man. And for this reason it was that the Fathers (Nemes) when teaching us who Christ is, about whom there was a discussion, first laid down those things of which Christ consists. But those (Cyril) because they valued that the person of the union should be with his Godhead, and do not neglect to make a beginning from them." He thus charges Cyril with contradicting the Nicene teaching in maintaining that after the union the humanity is no longer distinguishable, but that Christ is God the Word in whom there is no distinction between humanity and deity.

In his private discussions at Ephesus with Theodotus and Anathas, Nestorius was reported to have said that "I would not call a two- or three-membered account of the matter in the Syrian version, he did not mean to say that he could not bring himself to call a babe God, but that he objected to calling God a babe (see Bethune-Baker, ut sup., pp. 75-77). In his discussion at Ephesus with Anathas of Melitene Nestorius found that the latter "had fallen into two errors. For first he prematurely asked a question which laid upon those who were to answer it the necessity of either denying altogether that the Godhead of the Only-begotten became man, or confessing—that his impure—that the Godhead of the Father and the Holy Spirit also become incarnate with the Word."

When we consider how completely accented Nestorius's teaching respecting the person of Christ was with that of his predecessors of the Antiochian school and with the Nicene Christology, it seems strange that John of Antioch should have committed

to his anathematization and his banishment. Either John misunderstood Nestorius's teaching, or he was weak enough to sacrifice a great and good man, with whom he was in substantial agreement for the sake of peace. The latter alternative seems the more probable.

When Nestorius learned of the proceedings of the "Robber Synod" of Ephesus in 449, at which Flavian, patriarch of Constantinople, was about to be deposed to death by a hostile mob instigated by Dioscorus, patriarch of Alexandria, he felt that history had repeated itself. Dioscorus having gone beyond Cyril's own principle, but only in the degree of the violence for which he was responsible. He rejoiced accordingly when Leo of Rome, in his letter to Flavian, adopted almost in its entirety the statement of the doctrine of the person of Christ for which he had been anathematized, and for which he was dying in exile. He considered the symbol of Chalcedon and the endorsement by the synod of Leo's letter, the writings of Theodoret, Theodorus of Mopsuestia, and those of all which were in full agreement with his own teaching, as a complete vindication of his orthodoxy, and he was content to die an ecclesiastical heretic now that the truth had prevailed. He naturally viewed with satisfaction the utter discomfiture of Dioscorus. Nothing was done at Chalcedon or in Rome to relieve the need theologian of the obsequy that had cost him so much suffering. "The goal of my earnest wish, then, is that God may be pleased on earth as in heaven. . . . But as for Nestorius let him be anathema. . . . And would to God that all men by anathematizing me might attain to a reconciliation with God; for to me there is nothing greater or more precious than this" (Bethune-Baker, ut sup., p. 193). The concluding sentences of the *Banner of Heretics* are full of pathos: "As for me, I have borne the sufferings of my life and all that has befallen me in this world so the suffering of a single day; and I have not changed, to all these years. And now, lo, I am already on the point to depart, and daily I pray to God to dismiss me—me, whose eyes have seen his salvation. Rejoice with me, O David, about my friend and mine uprighter and say 'plaudite et jubilate', and then, Euseb, my mother, who after my death shall keep my body until the resurrection council in the time of God's good pleasure" (Bethune-Baker, ut sup., p. 40).

OBERLIN THEOLOGY. The same gives us the theological views of A. Mahan, C. G. Finney, and J. H. Fairchild (op. cit.) between the years 1833 and 1862. The basis for this theology is found in the New England theology (q. v.), with which it is in general agreement on the doctrine of the Scriptures, the Trinity, the atonement, means of grace, and eschatology. Its distinctive features are, (1) its action of the ground of obligation, which is defined as the good of being in general, or of sentient being (cf. J. H. Fairchild, *Moral Philosophy*, New York, 1862); (2) its theory of "the singularity of moral action"—the will, self-determining, is at each moment either wholly virtuous or wholly sinful; (3) the idea of sanctification as that of a process which, beginning in an act of will, is characterized

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either by alternating states of holiness and sin, which finally issue in the supremacy of holiness, or by uninterrupted and increasing holiness. Perfection is possible in this life. The theology as a whole is presented by Finlay with acute logical force and lucidity, and by Fairbaird with ethical emphasis and practical common sense.

ORTHODOX CATHOLIC CHURCH IN AMERICA.
 Rule of the Old Catholic Church (1).
 Orthodox Catholic Church and its Statement of Faith (1).
 Aims of the Orthodox Catholic Church (2).
 The Orthodox Catholic Church in America is a branch of the Orthodox Church of the Latin Rite in the Western patriarchate, which, in addition to its primitive historic divisions of Europe and Africa, includes also, since the discovery of the Western continents, the whole of America. The distinction of rite is in both necessary and desirable, because these are now throughout the nations of the Western world Orthodox Catholic churches of the Greek Rite, some of them in communion with each other, and all with their parent national churches in the several Eastern patriarchates.

The gradual growth of the comparatively late order of Jesuits, compelled, as they were, by the trend of the times and by the inevitable antagonism of the established monastic orders of the Latin Church to become the special self-concentrated clerical supporters and political defenders of the papal power, introduced into that church a new theological tendency, whose ecclesiastical influence within the Roman Church, weakened as it was by the final loss of Germany, England, and Scandinavia, was to cause later many unsuccesses and unsuccessful ones.

2. **Rite of succession.** The arbitrary act, in 1651, of the Old Catholic Church in recognizing as heretic Catholic all the Augustinian doctrines taught in the Church by James (not Jacques) Cavazzi, Jansenius, with the renewal of the controversy early in the thirteenth century by the repeated condemnation, in 1713, of the alleged Jansenist errors in the thirteenth century by the bull *Insuper* (q.v.) of Clement XI, resulted in the recognition by the French bishop Maria Verdet, of the Old Catholic Church, without awaiting papal confirmation, first of Cornelius Steevens as archbishop of Utrecht, then of his two successors, and again of a fourth archbishop, Peter Jan Meesters, who, to prevent the future loss of this newly transmitted Latin episcopal succession in the Catholic Church of Holland, established the two suffragan sees of Haarlem and Deventer (see, further, JANSENISMUS (CURIA or HERESIS)). The consistently orthodox course of their successors in the episcopate was proved convincingly when they protested solemnly against the pronouncement of Pius IX. on the dogma of the Immaculate Conception (q.v.) of the Virgin Mary, which was only the prelude to the dogmatic declarations of the Vatican Council of 1869 (see VATICAN COUNCIL) on the constitution of the Catholic Church and the primacy and the infallibility of the bishop of Rome. Here again the bul-

Orthodox Catholic Church

and accepting the teaching of the holy Scriptures as understood by the fathers, doctors, and confessions of the first eight centuries of the orthodox Christian Church throughout the world.

II. We believe that the ordained ministry in the apostolic succession is an essential condition and Christian obligation for us in every age, and that the Church is the Church without distinction of rite or tradition from the faith.

III. We also acknowledge and accept the dogmatic decrees of the seven ecumenical councils as the foundation-stone of the Christian faith. In addition, we acknowledge the authority of the second, third, fourth, fifth, sixth, seventh, eighth, and ninth general councils, which, as the Orthodox Church through the world, we reject the authority and deny the infallibility of the Holy See of Rome in the present age, in the case of the first six general councils, and in the case of the seventh, eighth, and ninth general councils, in the case of the seven ecumenical councils, and in the case of the seventh, eighth, and ninth general councils, in the case of the seven ecumenical councils.

IV. We believe in the true and essential divinity of Jesus Christ, who was born of the Virgin Mary, and who lived and died for the redemption of the world, and who rose again, and who will come again, and who will judge the living and the dead.

V. We believe in the true and essential divinity of the Holy Spirit, who proceeds from the Father, and who dwells with us, and who will come again, and who will judge the living and the dead.

VI. We believe that the Holy Spirit is the true and essential divinity of the Holy Spirit, who proceeds from the Father, and who dwells with us, and who will come again, and who will judge the living and the dead.

VII. Finally, we believe that the Holy Spirit is the true and essential divinity of the Holy Spirit, who proceeds from the Father, and who dwells with us, and who will come again, and who will judge the living and the dead.

The Orthodox Catholic Church, therefore, invites all clergy and Christians in the Western patriarchate who seek to unite and support the:

3. **Aims** movement for Christian union, not only of the only of the separated non-Roman orthodox churches, but also of the separated non-Roman orthodox churches, and later centuries, but of the Orthodox Church of the East and West, and all other divisions, Eastern or Western, older or younger, larger or smaller, and which are in communion with the Orthodox Catholic Church to study seriously that fundamental faith of the undivided Christian Church of the seven ecumenical councils. Only by returning freely and fully to the primitive apostolic principles, and to that traditional orthodox teaching developed carefully and consistently from them, which preserved, for generation after generation, the unity in the faith of the Christian Church during the passing epochs of those destructive divisions, can ecclesiastical harmony, and schism be restrained, averted, and removed in the present and the future, as it has been historically in those past ecclesiastical periods. Finally, the archbishop of the Orthodox Catholic Church of America, with his two senior suffragans, has recently reaffirmed the main principles promulgated by the Orthodox Catholic episcopate of Europe in their Utrecht Declaration for which see below in the following pastoral addressed to the clergy and Christians throughout the western world:

Declaration of faith and ecclesiastical principles solemnly pronounced by the synod of bishops of the Orthodox Catholic Church of America, and the representatives of the Roman Curia, assembled in the city of Rome, the city of the Holy See, in the Western Patriarchate, of orthodox and dissenting bishops, on the 17th, 18th, and 19th days of the month of June, in the year of our Lord Jesus Christ, the sixth, thousandth, and undivided Trinity.

We, Joseph Peter Archbishop Venerabilis, Bishop

ope of the Church of Holland reaffirmed their agreement with the orthodox doctrine of the undivided Catholic Church; East and West; by rejecting solemnly those Vatican decrees. And when, soon after, the astronomical priests in Germany, faithful to their theological leader, Johann Josef Ignaz von Dollinger (q.v.), were compelled, by the reproachful measure of the Roman prelates, to organize separate congregations, the bishops of Holland not only approved the inevitable consequences of their opposition to those ultramontane doctrines of the Roman Church by administering the sacrament of confirmation in terms to their Latin episcopal successors by consecrating Joseph Hubert Reinkens (q.v.) of Bonn. The union conference of 1874 in Bonn, summoned by Dollinger and attended by Old Catholic prelates, priests, and theologians, by theological representatives from both the Greek and the Russian churches, and by participating members from the Anglican churches of England and America, is historically the first free assembly of both Greek and Latin ecclesiastical since the synodal Roman Council of Ferrara-Florence in 1438. This accord, after free and full discussion of the fundamentals of the orthodox faith of the undivided Catholic Church, East and West, accepted fourteen theses which are the first tentative formulation of those dogmatic dogmas which divide the several reformed communions from each other and from their common ecclesiastical mother, the Latin Church of the West, also from the entire Greek Church of the East (see further, Old Catholicism).

The extension of the Old Catholic movement from Europe to America through the missionary activity of its pioneer priest, Joseph Hlad, J. Ortho-Vlatke (q.v.), of Wisconsin, and his Co. Co. subsequently authorized consecration, the Church by the Syrian patriarch of Antioch, as well as the archbishop of the Orthodox Church of the West, not only in the introduction of the Syrian succession into the Catholic Church, but also in the introduction of the hierarchy of the Western patriarchate, but it is also adding, and silently, the other ecclesiastical influences which are extending year by year, the movement for Catholic reform and Christian union on the basis of the fundamental faith of the undivided Church, through this new ecclesiastical connection with the primitive national orthodox churches of all the East. The Orthodox Catholic church, orthodox because it accepts the universally admitted dogmatic decrees of the seven ecumenical councils of the undivided church, East and West, and Catholic because it possesses a validly erected hierarchy in the apostolic Syrian succession, exercising its duly designated ecclesiastical authority in the archdiocese of America, and being in communion with the several divisions of the one holy Catholic and apostolic Church of Christ, summarizes its standing in the following short statement of faith.

I. The only historical and constant bond of church unity is the faith, hope, and love, and the sacraments, as taught by the united Catholic Church, East and West, and as contained in the sacred Scriptures and the apostolic tradition. Faith, hope, and love, and all these things joining and uniting the apostolic unity.

Evangelist, and Paul Bishop Miraglia—by the grace of God and the free suffrages of our faithful, publicly and consistently to be from that venerable Pontifical See of the Holy See, founded in Antioch by the blessed Apostle Peter, blessed and glorified, whose doctrine and authority, whose teaching and power, have continued without interruption into this day, and whose teaching and authority, whose teaching and power, have continued without interruption into this day, and whose teaching and authority, whose teaching and power, have continued without interruption into this day.

4. **Pastors**—We believe that the only true and essential divinity of the Holy Spirit, who proceeds from the Father, and who dwells with us, and who will come again, and who will judge the living and the dead.

5. **Principles**—We believe that the only true and essential divinity of the Holy Spirit, who proceeds from the Father, and who dwells with us, and who will come again, and who will judge the living and the dead.

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10. **Principles**—We believe that the only true and essential divinity of the Holy Spirit, who proceeds from the Father, and who dwells with us, and who will come again, and who will judge the living and the dead.

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Evangelist, and Paul Bishop Miraglia—by the grace of God and the free suffrages of our faithful, publicly and consistently to be from that venerable Pontifical See of the Holy See, founded in Antioch by the blessed Apostle Peter, blessed and glorified, whose doctrine and authority, whose teaching and power, have continued without interruption into this day, and whose teaching and authority, whose teaching and power, have continued without interruption into this day, and whose teaching and authority, whose teaching and power, have continued without interruption into this day.

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To this document may be appended the Utrecht Declaration, to which allusion has already been made:

We, Johannes Herkamp, Archbishop of Utrecht, Caspar Johannes Heide, Bishop of Haarlem, Cornelius Gerardus, Bishop of Drenthe, Joseph Hubert Reinkens, Bishop of the Old Catholic Church of Germany and Edward Henning, Bishop of the Old Catholic Church of the Netherlands, assembled on this 1st and 15th day of September, options limited and addressed. The following resolutions of the Holy Spirit, having invoked the assistance of the Holy Spirit:

1. The following Declaration in the Catholic Church: Having been assembled in accordance with the provisions of the Church of Christ, we have determined to hold ecumenical councils from time to time on matters of common interest, in consultation with our separated brethren, and to cooperate in the development of the ecclesiastical principles on which we have been called to stand, and to endeavor to attain to unity in the future, so as to have already separate doctrinal and disciplinary laws common to each.

and homiletics, and in 1880 was elected to the chair of Hebrew and pastoral theology. The same year Rev. A. W. Drury, A.M., was called to the chair of church history, being transferred to the chair of systematic theology in 1895 upon the death of John W. Eider, D.D.

The present faculty consists of Rev. J. P. Landis, Ph.D., D.D., president and professor of Old-Testament theology and Hebrew exegesis; Rev. G. A. Finkbeiner, D.D., LL.D., Greek exegesis; Rev. A. W. Drury, D.D., systematic theology; Rev. E. D. East, D.D., church history; Rev. J. G. Eider, D.D., homiletics and secretary of faculty; Rev. J. Babine Showers, B.D., New-Testament exegesis; Rev. W. A. Weber, B.D., religious pedagogy and education.

Four courses of study are offered: the regular course, which is substantially the equivalent of the classical courses in the seminaries of our country; the English course, offered to persons not having a college diploma, and others who may not wish the Hebrew; a two-year's seminary course and a one-year's discourse course. It will thus appear that women are admitted, most of whom have prepared for mission work or as parish deaconesses, though several have completed the English course and several have taken the regular course, which includes Hebrew and Greek.

This seminary was one of the very first to introduce studies in Sunday-school home, and six years ago the chair of religious pedagogy and education was constituted. Prominence has also for years been given to missions. Thirty-eight students have gone to the foreign field, and a large number into

the home-mission field of the West. While work has for several years been done in sociology, in 1911 the work in this department was considerably extended, and the authorities are looking to the establishment soon of a chair of sociology and applied Christianity.

Upward of 400 have graduated and as many more have taken partial courses. The effort is to keep theological scholarship and practical training as well balanced as possible. Extensive grounds have been purchased in the northwestern part of the city for relocation of the seminary, the expansion of the institution requiring more room and greater facilities.

The general conference of the church elects the board of directors and a business manager, the present incumbent (1911) being Rev. J. E. Foot, D.D., J. P. Lathrop.

VOS, GERHARDUS: Presbyterian; b. at Heerenveen (32 m. s.w. of Groningen), Holland, Mar. 14, 1862. He was educated at the gymnasium at Amsterdam (1881), the theological school of the Holland Christian Reformed Church, Grand Rapids, Mich. (1881-83), Princeton Theological Seminary (1883-85), and the universities of Berlin (1885-86) and Strasbourg (Fr., D., 1888). From 1888 to 1891 he was a professor in the theological seminary at Grand Rapids, and since that time has been professor of biblical theology in Princeton Theological Seminary. He has written *The Mission Origin of the Pentateuchal Codes* (New York, 1896), *Kritische und Streitschriften zwischen dem Herrn Oomenjé und den Herrn Haskins* (1898), *De verhouding in de gereformeerde theologie* (1901), and *Teaching of Jesus concerning the Kingdom of God and the Church* (1903).

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