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Flore, Order of - Fyne, Passchier De

by James Strong & John McClintock

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Flore, Order Of

(Floriacences, Florenses, or *Florienses),* a monastic order of the Roman Catholic Church, was founded, in 1189, by Joachim de Celico (generally called Joachim of Floris), who resigned his position of abbot of the Cistercian monastery of Corazzo in order to withdraw with some companions into the desert of Flora. Soon a monastery arose there, the statutes of which were sanctioned in 1196 by pope Celestine III. Gradually the statutes were adopted by several monasteries in Naples and the two Calabrias; but, as the. founder was suspected of heresy, the order had repeatedly to suffer persecution. In 1470 began the rule of commendatory abbots, which led to a rapid degeneration. In 1505 most of the monasteries connected with the order joined the Cistercians, while a few others were incorporated with the Carthusians and Dominicans. At the close of the 16th century no more monasteries of the order seem to have been. in existence. There were also a few convents of nuns following the rule of Flore The order differed but little from the Cistercians. — Wetzer und Welte, *Kirchen-Lexikon,* 4:102.

Florence, Council of

(transferred from Ferrara in 1439). The circumstances under which the Council of Ferrara was called by Eugenius IV are stated under BASLE, COUNCIL OF *SEE BASLE, COUNCIL OF*; FERRARA, COUNCIL OF *SEE FERRARA, COUNCIL OF*. The plea for the transfer of the council from Ferrara to Florence was the prevalence of the plague in Ferrara; but this must be pronounced a blind, as the plague had prevailed for months, and was nearly over when the transfer took place. “Are we, then, free to surmise that the true reason was kept a profound secret after all, and was, really, that the Latins were getting thoroughly the worst of it on the point of adding to the creed, and that attention was to be diverted from the subject by a change of scene and improved fare ?” (Ffoulkes, *Christendom’s Divisions,* 2:346). “ It is clear that the Greek bishops were only led to consent to obey the pope and go from Ferrara to Florence by the promise that their allowance for expenses, which had been withheld for several months, should be promptly paid” (Popoff, *History of the Council of Florence,* edited by Neale, Lond. 1861, chapter 6).

The bull transferring the council to Florence was read in the cathedral of Ferrara, January 10, 1439, on February 9 the pope and bishops entered

Florence; the emperor, John Palseologus, arrived on the 15th. The aim of the council was (in continuation of that at Ferrara) to restore union between the churches of the East and the West, Eugenius IV desired this greatly, in order to confound his enemies at the Council of Basle, who were still in session, and who soon afterwards deposed him (June 25,1439: *SEE BASLE*); while the emperor John Palaeologus sought to gain the aid of the West in his wars with the Turks. The chief topic of discussion was the addition of the *filioque* to the creed, *SEE FILIOQUE*; but the Latins succeeded in taking up the doctrinal question of the procession of the Holy Ghost instead of the historical one of the additions to the creed. The cardinal Julian chiefly represented the Latin side, and Mark of Ephesus was the strongest disputant on the side of the Greeks. Bessarion, of the Greek side, was won over to the Latin by promises of rewards from the pope. *SEE BESSARION.*

At the first session, February 26, 1439, Joseph, patriarch of Constantinople, was absent on account of illness. He died before the close of this council. Cardinal Julian proposed a discussion of the means of union; the emperor reminded him that the dispute on *the filioque* was not ended. At the end of the sitting, he held a private meeting of the Greeks to consider terms of union, but nothing came of it. In the second session (March 2) a beginning was made in discussing the doctrine of the procession, the Latin side being ably represented by Johannes de Monte Nigro, provincial of the Dominicans in Lombardy. The discussion was continued in several sessions up to the ninth (March 25). The Greeks succeeded best in the scriptural argument, and also showed that many of the passages from Epiphanius, Basil, and Augustine, cited by the Latins, had been corrupted. After the session of March 17, the emperor prohibited Mark of Ephesus and Anthony of Heraclea, the two strongest advocates on the Greek side, from taking further part in the discussions. The emperor was bent on union at any price. At the end of the session of March 24, the pope sent word to the patriarch that the Greeks must either express their assent to thee Roman view, or return home, by Easter, April 5. From this time the emperor vacillated: on the one side was his conscience, and also the fear that the whole East would brand him traitor to orthodoxy; on the other hand was his desire for the aid of the West in maintaining his falling empire. Policy triumphed. Moreover, the Greeks were far from home, and without money and they received nothing on account of the allowance promised them by the pope from the time of their arrival in Florence until

May 22. The emperor summoned a meeting of the Greek bishops, March 30, in the apartment of the invalid patriarch Joseph, and other such meetings followed. The discussions were stormy. Dositheus of Jerusalem declared that he would rather die, than be false to time creed and "Latinize." Mark declared that the Latins were not only schismatics, but heretics. It was finally agreed that a committee of twenty should be, appointed, ten from each side, to lay down the doctrine of the procession in a form that might be accepted by both sides. "After many unsuccessful endeavors, they drew up a profession of faith upon the subject of the procession of the Holy Spirit, in which they declared as follows: 'That the Holy Spirit is from all eternity from the Father and of the Son; that he from all eternity proceedeth from both, as from one only principle, and by one only *spiration;* that by this way of speaking it is signified that the Son also is, as the Greeks express it, the *cause,* or, as the Latins, the prin*ciple* of the subsistence of the Holy Spirit equally with the Father. Also we declare that what some of the holy fathers have said of the procession of the Holy Spirit from (ex) the Father *by* (per) the Son is to be taken in such a sense as that the Son is, as well as the Father, and conjointly with him, the cause or principle of the Holy Spirit; and since all that the Father hath he hath, in begetting him, communicated to his only begotten Son, the paternity alone excepted; so it is from the Father from all eternity that the Son hath received this also, that the Holy Spirit proceedeth from the Son as well as from the Father.' In the same decree the council declared that it was lawful to consecrate unleavened bread as well as that which had been leavened and upon the subject of purgatory, that the souls of those who die truly penitent in the love of God, before bringing forth fruit meet for repentance, are purified after death by the pains of purgatory, and that they derive comfort in those pains from the prayers of the faithful on earth, as also by the sacrifice of the mass, alms, and other works of piety. Concerning the primacy of the pope, they confessed the pope to be the sovereign pontiff and vicar of Jesus Christ, the head of the whole Church, and the father and teacher of all Christians, and the governor of the Church of God, according to the sacred canons sand acts of the oecumenical councils, *saving the privileges and rights of the Eastern patriarchs.*

After various conferences, the decree of union was drawn up in due order, in Greek and in Latin; it was then read and signed by the pope, and by eighteen cardinals, by the Latin patriarchs of Jerusalem and Grenada, and the two episcopal ambassadors of the duke of Burgundy, eight

archbishops, forty-seven bishops (who were almost all Italians), four generals of monastic orders, and forty-one abbots. On the Greek side, it was signed by the emperor John Palseologus, by the vicars of the patriarchs of Alexandria, Antioch, and Jerusalem (the patriarch of Constantinople had lately died), and by several metropolitans. This decree was published on the 6th of July, 1439, after which the Greeks, to the number of thirty, left Florence, and arrived at Constantinople, February 1, 1440. The union — thus formed was of very short duration. *SEE GREEK CHURCH*. After their departure, the council continued its sittings; and in the next session, held September 4th, the fathers at Basle were declared to be heretics and schismatics. In the second, November 22d, a very long decree was made upon the subject of the union of the Armenians with the Roman Church. This decree runs in the name of the pope only. In the third, March 23, 1440, the anti-pope Amadeus, who on the council at Basle had elected, pope (Felix V), was declared to be a heretic and schismatic, and all his followers guilty of high treason; a promise of pardon being held out to those who should submit within fifty days. In the fourth session, 4th of February, 1441, a decree for the reunion of the Jacobites of Ethiopia with the Roman Church was published, signed by the pope and eight cardinals. Andrew, the deputy of John XI, the patriarch of Alexandria, received it in the name of the Ethiopian Jacobites. In the fifth session, 26th of April, 1442, the pope's proposal to transfer the council to Rome was agreed to, but only two sessions were held there, in which decrees for the union of thee Syrians, Chaldaeans, and Maronites with the see of Rome were drawn up" (Landon, *Manual of Councils, s.* 5). On the return home of the Greeks, they found no welcome: Mark of Ephesus was held up as the true representative of orthodoxy, and the signers to the union were denounced as recreants. Most of those who haud signed their names recanted, saying, "Alas! we have I seen seduced by distress, by fraud, and by the hopes and fears of a transitory life. The hand that has signed the union should be cut off, and the tongue that has pronounced the Latin creed deserves to be torn from the root."

Literature.—For the acts of the council (on the Latin side), see Hor. Justinianus, *Acta Concil. Florentini* (Rom. 1638, 3 parts fol.); Mansi, Concilia, 5, 9; Labbe et Cossart, Consil. 13:223, 510, 1034; Harduin, Cons cil. 9: The acts are summed up in Semler, Selecta *Historiae Eccles.* capit. 3:140 sq. On the Greek side we have Sylvester Sguropulos (often written Syropulus) Ἀπομνημονεύματα, *Vera Hist. unionis non verae inter*

Graecos et Latinos, s. Concil. Florent. narratio; Gr. et Lat., ed. Rob. Creyghton (Hague, 1660, fol.); in reply to which, Leo Allatius wrote *Exercit. in R. Creyghtoni apparat.*, etc. ,(Romae, 1674, 166o, 4to). — See also Schrockh, *Kirchengeschichte,* 34:388 sq.; Ffoulkes, *Christendom's Divisions* (Lond. 1867) 2:332 sq.; Milman, *Latin Christianity,* Luke 13, chapter 14; Hefele, in *Tubing. Quartal-Schrift,* 1847, 183 sq.; Grier, *Epitome of Councils* (Dublin, 1827, 8vo), chapter 26; *The History of the Council of Florence translated by Basil Popoff,* ed. by J. M. Neale (Lond. 1861, 12mo) Cunningham, *Historical Theology,* 1:468 sq.; Elliott, *Delineation of* Romanism, book 3, chapter 3.

Florentius Radewins

successor of Gerhard Groot as director of the Brethren of the Common Life (q.v.), was born at Leerdam in 1350. He became M.A. at time University of Prague, and on his return to Holland came under the influence of Gerhard, and became his close friend, and a leader among the Brethren. He died A.D. 1400. His life was written by Thomas A Kempis *(Vita Florentii,* in *Opera* Omniae, ed. 1635, volume 3). See Ullmann, *Reformers before the Reformations,* 2:82 sq. *SEE BRETHREN*.

Florian

1. A martyr (saint in the Roman Catholic Church), was the son of Christian parents of Celia, and served in the Roman army at the time of the emperor Dioclesian. When the prefect Aquilinus went to Lorch to search for Christians, Florian voluntarily confessed his faith and was drowned in the Enns. A pious matron, Valeria, in pursuance of a vision, had his corpse buried at the place where subsequently the monastery of St. Florian was erected. Later, his relics were taken to Rome, and in 1183 pope Lucius III sent them to king Casimir, of Poland, and bishop Gedeon, of Cracow. Thus he became the patron saint of Poland. He is commemorated on the 4th of March. As he is particularly invoked by those in danger of fire, he is represented in Christian art with a vessel extinguishing flames.

2. One of the most celebrated Augustinian monasteries of Austria. It was erected over the grave of St. Florian (*SEE FLORIAN*, 1) in the 6th century, and built anew in 1713.—Stulz, *Gesch. des regulirten Chorhernn-Stiftes St. Florian* (Linz, 1835).

Florida

a diocese of the Protestant Episcopal Church of the United States coextensive with the state of the same name. It was organized in 1838. The first bishop was Francis Huger Rutledge, D.D., a native of South Carolina, consecrated in 1851; died at Tallahassee November 4, 1866. He was succeeded by John Freeman Young, consecrated July 25, 1867. From 1862 to 1865 Florida belonged to the "General Council of the Confederate States of America." In 1890 the diocese counted 54 clergymen, 21 parishes, and 3438 communicants.

Florinians

a sect in the 2d century who inclined to the views of the Valentinians. They were so named from Florinus, a Roman presbyter who was deposed by Eleutherius. His views are only to be gathered from a letter of Irenaeus and from a passage in Eusebius (5:20). It appears that Florinus at *first* pushed monarchianism so far as to make God the author of evil; and afterwards, on the other extreme, in connection with the peculiar dogmas of Valentinus, Florinus maintained that light and darkness were two eternal principles from which all the good and evil respectively in the universe had proceeded.—Neander, *Ch. Hist.* 1:680; Mosheim, *Ch. Hist.* 1:408. *SEE VALENTINIANS.*

Floris, Joachim Of

SEE JOACHIM.

Florus, Drepanius

(commonly called FLORUS DIACONUS or MAGISTER), a deacon of the Church of Lyons in the 9th century, noted especially for the share he took in the disputes with Gottschalc and Johannus Scotus, and also between Agobard and Amalarius. Against the former he wrote (A.D. 852) *Liber de Predestinatione contra Joh. Scoti erron. definitiones.*

He asserts a twofold predestination, or, rather, predestination under a twofold aspect: a gratuitous predestination of the elect to grace and glory, and a, predestination of the reprobate to damnation for their sins, which they commit by their own free will; and maintains that, though our free will can choose that which is good, yet it never would choose, or do it, if it were not assisted by the grace of Jesus Christ. And to explain this, he

makes use of the comparison of a sick man, of whom we may say that he may recover his health, although he hath need of physic to restore it; or of a dead man, that he may be raised, but by the divine power. In like manner, saith he, the free will being distempered, and dead, by the sin of the first man, may be revived, but not by its own virtue, but by the grace and power of God, who hath pity on it, which Florus understands not only of that grace which is necessary for actions, but of that also which is necessary to seek conversion by prayer, and begin to do well. "While he censured Scotus on account of his abuse of the worldly sciences, he did not suffer himself to be so far misled by the zeal of the polemic as to discard them as useless in themselves to theology; but he had the discretion to distinguish the right use of them, in investigating truth, from that abuse. He only demanded that everything should be tried by the test of the sacred Scriptures. But, at the same time, he declared that, in order rightly to understand and apply Scripture truth, it was not enough to study the letter alone, but that the inward illumination of a Christian temper was also required. The holy Scriptures themselves could not be rightly understood and profitably read unless faith in Christ first existed in the heart of the reader, so that the truth might be rightly apprehended by means of that, or unless faith in Christ was truly sought, and found in them by the light which cometh from above." This, and his tract *De Actione Missarum,* and *De electionibus Episcoporum,* may be found in *Bib. Max. Patr.* tom. 15; the *Opusc. adv. Amalarium* in *Martene et Durand,* collect. 9, page 577. He compiled, chiefly from Augustine, a *Comm.* in *Omnes Pauli Epistolas,* which was published as Beda's until Mabillon showed it to be Florus's. All his extant writings are given in Migne, *Patrol. Lat.* 119:1423.—Mosheim, *Ch. Hist.* cent. 9, part 2, chapter 2, n. 45; Hook, *Eccl. Biog.* 5:153; *Hist. Litt. de la France,* tom. 5; Neander, *Ch. Hist.* (Torrey), 3:489; Ceillier, *Auteurs Sacres* (Paris, 1862), 12:478 sq.

Florus, Gessius

(Graecized Γέσσιος Φλῶρος by Josephus), sometimes with the praenomen *Festus* or *Cestius,* a native of Clazomenae, appointed procurator of Judaea, A.D. 64, in place of Albinus, by Nero, through the influence of his wife Cleopatra with Poppaea, the empress. His rule was marked with such unprecedented rapine and violence as to drive the Jews into their final rebellion (Tacit. *Hist.* 5:10), a result apparently intended by him in order to cover his own enormities (Josephus, *Ant.* 18:1, 6; 20:11, 1; *War,* 2:14). He took a bribe at Caesarea from the Jews for protecting them

in their synagogue worship, and then abandoned them to the fury of the Greeks, imprisoning those who came to supplicate his promised protection. He massacred and impaled Jewish citizens of rank at pleasure, and publicly derided their efforts to secure the intervention of Cestius Gallus, proconsul of Syria, in their favor. His term ended with the Jewish insurrection, A.D. 65, in which he was superseded by Vespasian, or perhaps perished (Josephus, *Life,* 6; *Ant.* 14:9, 2; 20:9, 5; *War,* 2:15; Suetonius, *Vesp.* 4; Orosius, 7:9; Sulpic. Sev. *Sacr. Hist.* 2:42; Eusebius, *Chron.* 66).—Smith, *Dict. of Class. Biog. s.* 5. *SEE GOVERNOR.*

Flote

SEE FLOAT.

Flour

stands in the Auth. Vers. as the representative of the following Heb. words: jmiq, *(ke'mach,* literally *marrow, SEE FAT,* <07069>Judges 6:19; <09024>1 Samuel 1:24; 28:24; <10728>2 Samuel 17:28, *meal,* as it is elsewhere rendered), tlsq *(so'leth,* from *stripping* off the hull, the finest and purest part of the meal, usually rendered "fine flour," Sept. and N. Test. σεμίδαλις, <66813>Revelation 18:13), and qxB; *(batsek',* from its *swelling* in rising, <10318>2 Samuel 13:18, *dough* as it is elsewhere rendered). *SEE MEAL.*

In early times corn was often eaten whole without any preparation at all (<05225>Deuteronomy 23:25), and the custom was not entirely disused in the time of our Savior (<40201>Matthew 12:1). Parching it afterwards became so general that the words which properly mean parched were also used for corn or meal (<08214>Ruth 2:14; <10728>2 Samuel 17:28). *SEE PARCHED CORN.* Mortars were used in the time of Moses for bruising corn, as was also the mill (<04108>Numbers 11:8). *SEE MORTAR.* Fine meal, that is, corn or grain ground or beaten fine, is spoken of as far back as the time of Abraham (<01806>Genesis 18:6). At first, barley alone was ground. but afterwards wheat, as only the poor used barley. Barley-bread appears to have been more suitable in the warm climate of the East than in a colder climate. *SEE BREAD.* On the second day, however, it becomes insipid and rough to the palate, as is likewise the case with wheaten bread; hence the necessity of baking every day, and hence also the daily grinding at the mills about evening—alluded to by the prophet Jeremiah (<24510>Jeremiah 25:10). *SEE MILL.* The flour, being mingled with water, was reduced to a solid mass in

a sort of wooden tray or kneading-trough (q.v.); this, after remaining a little time, was kneaded, some leaven being also added to it (Exodus 12:34). *SEE LEAVEN*. In case it was necessary to prepare the bread very hastily, the leaven was left out (Genesis 18:6; 19:3). The cakes, when made, were round, and nine or ten inches in diameter, and often not thicker than a knife.—Jahn, Aschaeol. § 137-140. *SEE CAKE.* Fine flour was especially offered by the poor as a sin-offering (Leviticus 5:11-13), end in connection with other sacrifices in general (Numbers 15:3-12; 28:7-29). *SEE OFFERING*.

Flower

(usually some form of the kindred roots /Wx and /xn; to *glitter*, and hence *to blossom;* Sept. and N.T. ἄνθος), a generic term, not designating any particular species. — Flowers grow in great variety and abundance in Palestine, and from the month of January to May the groves and meadows are adorned with the blossoms of different species of wild plants. Travellers have noticed different species of anemone, ranunculus, crocus, tulip, narcissus, hyacinth, lily, violet, aster, pink, iris, asphodel, daffodil, crowfoot, wind-flower, willow-herb, hyssop, dragon-wort, periwinkle, squill, the spiked veronica, white clover, and a flower resembling the hollyhock, and several others, which, by their variety and multitude, perfume the air, and yield a very lovely prospect. The rose of Sharon, which is not properly a rose, but a cistus, white or red, grows abundantly; also the rose of Jericho, though not properly so, grows spontaneously, particularly near the Dead Sea and the Jordan. The celebrated henna plant abounds in several places. With the jasmine, as well as with the vine, the people ornament the alleys and the arbors of their gardens. Burckhardt noticed the pretty red flower of the nomen plant, which abounds in all the valleys of Sinai, and is also seen among the most barren granitic rocks of the mountains *(see Tyas, Flowers of Holy Land,* Lond. n. d.). *SEE PALESTINE.*

Flowers in the Bible are not treated from a scientific point of view. Very few species are mentioned; and, although their beauty is once or twice alluded to in descriptive passages (sometimes under the general terms—"grass," Matthew 6:38; Song of Solomon 2:12; 5:13), they are seldom introduced, except in the single pathetic analogy which they afford to the transitory life and glory of mankind (Job 14:2; Psalm 103:15; Isaiah 28:1; 40:6; James 1:10; 1 Peter 1:24). *SEE BOTANY*. The

ancient Egyptians were exceedingly fond of flowers, and they are often represented on the monuments (see Wilkinson, 1:19, 37, 57, 78, 141, 257, etc.). Gardens t/Nâ¦ sdeP¾ µyNæ¦ παράδεισοι) were in use among Orients from the earliest times (<011310>Genesis 13:10); <051112>Deuteronomy 11:12, etc.); but, although they were planted with flowers and fragrant herbs (<220602>Song of Solomon 6:2; 4:16), often chosen for their beauty and rarity (<231710>Isaiah 17:10), yet they appear to have been chiefly cultivated for useful and culinary purposes (<242905>Jeremiah 29:5; <220611>Song of Solomon 6:11; 4:13; <050808>Deuteronomy 8:8, etc.). *SEE GARDEN*.

Flower

(j rP, *pe’rach,* a *bud,* <231805>Isaiah 18:5; <041708>Numbers 17:8, as just *bursting* open into a *blossom,* <230524>Isaiah 5:24; <340104>Nahum 1:4) is used to describe the floral ornaments of the golden candelabrum (<022531>Exodus 25:31 sq.; 37:17; <110726>1 Kings 7:26), and also the artificial lily-ornaments around the edge of the great laver (<110726>1 Kings 7:26; <140405>2 Chronicles 4:5) in the tabernacle and Temple. *SEE CANDLESTICK, GOLDEN; SEE BRAZEN SEA*.

Flowers

(hDnæ, *niddah’,* uncleanness, as often elsewhere rendered) stands in <031521>Leviticus 15:21, 33, for the menstrual discharge of females.

Flowers.

1. It was an ancient practice to strew flowers on graves. Jerome bestows the following commendation on Pammachius: “While other husbands throw thorns, lilies, violets, roses, and purple flowers upon the graves of their wives, our Pammachius waters the bones and holy ashes of his wife with the balsam of alms. With these perfumes and odors he solaces the ashes of the dead that lie at rest” *(Epist.* 26).

2. The practice of decorating churches with flowers is very common in the Roman, and some of the Protestant churches of the Continent, and exists in various parts of England. It probably arose out of a desire to “honor the first-fruits” of nature’s most beautiful productions, and may therefore be retained among things in themselves indifferent. The modern Ritualists, however, carry this, as other things, to excess.—Bingham, *Orig. Eccles.* book 23, chapter 3, § 20; Walcot, *Sacred Archaeology,* page 280; Barrett,

Flowers *and Festivals, or Directions for the Floral Decoration of Churches* (London, 1868).

Floy James, D.D.,

a minister of the Methodist Episcopal Church, was born in the city of New York August 20, 1806. He received his academical education at Columbia College, New York, but left college before graduating, and went to London, where he was for some time a student of botany and horticulture at the Royal Botanical Gardens. Returning to New York, be became a clerk in the Methodist Publishing House. In 1831 he joined the Bowery Village (now, Seventh Street) Methodist Episcopal Church, and for some time acted as teacher and superintendent of a Sunday-school for colored persons under the care of that church. He was also appointed a class-leader; was licensed to preach in February, 1833; was received into the travelling ministry as a probationer at the New York Conference of 1835, and appointed to Riverhead, Long Island, N.Y. His subsequent appointments were: 183637, Hempstead Circuit; 1837-39, Harlem Mission. He was an earnest abolitionist at a time when abolitionism cost a man. something; and in 1838 he was censured by his Conference for attending an abolition Convention. He lived to see his principles triumph both in Church and State. At the Conference for 1839 be was ordained elder, and appointed to Kortright Circuit, Delaware County, N.Y., but, on account of the illness of his wife, he was released from the appointment. From 1840 to 1842 be was at Washington-street Church, Brooklyn; 1842-44, Danbury, Conn.; 184446, Madison Street, New York; 1847-48, Middletown, Conn.; 1848-50, New Haven, Connecticut; 1850-52, Madison Street, New York, second time; 1852-54, Twenty-seventh Street, New York; 1854-56, presiding elder of New York District; 1856-60, editor of National Magazine and Secretary of the Tract Society of the Methodist Episcopal. Church; 1861-63, Seventh Street, New York; 1863, Beekman Hill, New York. Three times his Conference elected him a delegate to the General Conference. His appointments during the twenty-four years of his pastoral life strongly indicate the high appreciation that was held of his merits; and it is believed that be never failed to leave any charge better than when he came to it. He also took a lively interest in the general affairs of the Church; was diligent in his attendance on the sessions of his Conference, where his influence was always potent. As assistant secretary and secretary he kept the Conference journals fourteen years. In 1848 he received the degree of D.D. from the Wesleyan University. As a preacher,

he was clear, direct, and earnest; eminently evangelical in doctrine; in exhortation, pungent and effective; elevated in matter, and rigidly correct in style and manner. His death as sudden. On the evening of Oct. 14, 1863, in his study, with only a son with him, be was seized with apoplexy, and expired almost instantly. Dr. Floy was a man of powerful personal character, and of vigorous as well as acute intellect. His critical faculty was largely developed; his personal culture was careful and thorough; his English style cease pure and clear to a rare degree. For twenty years he was a contributor to the *Methodist Quarterly Review,* and some of the best articles in that journal are from his pen. He was devoted to Sunday-schools, and wrote several books for the use of the schools, among them *Harry Budd,* a very successful juvenile tale. One of his most important labors was the editing of the *Methodist Hymn-book,* a task assigned to a committee, of which Dr. Floy was the most active member, by the General Conference of 1849. The Hymn-book now in use owes its comprehensiveness and general excellence largely to Dr. Floy. He edited the posthumous works of Dr. Olin (q.v.). After his death appeared his *Old Testament Characters delineated and illustrated* (N. York, 12mo): — *Occasional Sermons, Reviews, and Essays* (N.Y. 12mo).— Curry, in *Methodist Quarterly Review,* January, 1864, article 6; Woodruff, in *The Ladies Repository,* July, 1865, art. 1; *Minutes of the Annual Conferences,* 1864, page 88.

Floyd John,

an English Jesuit, was born in Cambridgeshire. He became a Jesuit on the Continent in 1593, and returned to England as a missionary. He was afterwards banished, and was employed by his superiors to teach polite literature and divinity at St. Omer and Louvain. The time of his death is not known. He was involved in controversies with Chillingworth, Antonius da Dominis, Crashaw, Sir Edward Hobby, and other Protestants, in which he assumed the names of *Daniel a Jesu, Hermannus Laemelius,* and *Annosus Fidelis Verimontanus.* Under these names he wrote *Synopsis Apostasiae M.A. de Dominis* (Antwerp, 1617, 8vo): — *Detectio Hypocrisis M. A. de Dominis* (1619, 8vo):— *The Church Conquerant over human Wit,* against Chillingworth (St. Omer, 1631, 4to):— *The Total Suum,* against the same (1639, 4to):— *Answer to William Crashaw* (1612, 4to):— *A Treatise of Purgatory,* in answer to Sir Edward Hobby (1613). — Alegambe, *De Script. Frat. Jesu;* Hook, *Eccl. Biog.* 5:154.

Fludd Robert

(Latin, DE FLUCTIBUS), an English physician and theosophist, was born at Millgate, in Kent, in 1574. He was educated at Oxford, and afterwards traveled on the Continent, where he became a Rosicrucian (q.v.). Returning to England, he became M.D., and practiced in London, devoting himself also to the study of the natural sciences, in which he showed rare aptitudes. He was also a zealous student of the occult sciences. He died at London September 8, 1637. He was a man of real genius. Kepler and Gassendi thought it worth while to write against him. Fludd's works were published in Latin at Oppenheim, 1617-38, 6 volumes, folio. His *Mosaical Philosophy, grounded upon the: essential Truth or eternal Sapience* (Lond. 1659, fol.), is translated from the Latin text. See Rich, *Biog. Dictionary ;* Brucker, *Hist. Crit. Philosophic;* Wood, *Athenae Oxonienses. SEE THEOSOPHY.*

Flue Nikolaus Von Der,

also known under the name of *Brother Klaus*, was born at Flueli, in the canton of Unterwalden, Switzerland, March 21, 1417. He was religiously educated, and was early distinguished for his asceticism, while, at the same time, he neglected none of his social duties. He served in the army with distinction, and afterwards was nineteen years councillor of state and judge. His countrymen would have appointed him to the highest offices, but he declined, and, resigning even his function of judge, he left his family October 16, 1467, barefooted, bareheaded, and coarsely clad, to withdraw from the world entirely, and live in the wilderness. He settled among the Alps, where he is said to have lived for twenty years without touching any food except the consecrated wafer brought to him by the priest. The people erected a chapel for him, and he gained great renown. After 1477 he began preaching in the chapel. In 1481 he suddenly appeared at a diet of the eight cantons, which at that time composed the Swiss Confederation, held at Slanz, and by an effective address averted the threatening disruption of the Confederation. He died March 21, 1487. He was canonized in 1669 by Clement IX. — Herzog, *Real-Encyklop.* 4:431; Piper, *Evang. Kalender,* 1851; Goldlin von Tieffenau, *Geist und Leben des heil. Bruders Klaus* (2d edit. Lucerne, 1808); Businger, *Bruder Klaus u. sein Zeitalter* (Lucerne, 1827); Schneller, *Ueber Nicolaus von der Flue* (Einsied. 1852). There are also biographies by Wysing, Weissenbach, Herzog, Widmer, Geiger, and G. Gorres.

Flute

(atyqæ vÇmi, *mashrokitha'*, from its *hissing* or *whistling* sound; Theodot. σὐριξ, a *pipe)*, a musical instrument, mentioned among others (<270305>Daniel 3:5, 7, 10, 15) as used at the worship of the golden image which Nebuchadnezzar had set up. (Comp. the αὐλός of 1 Esdr. 5:2, as a Persian instrument.) According to the author of *Shilte-Haggiborim*, this instrument was sometimes made of a great number of pipes — a statement which, if correct, would make its name the Chaldee for the musical instrument called in Hebrew bgW[, *ugab'*, and erroneously rendered in the A.V. "organ." *SEE PIPE.*

There is notice taken in the Gospels of players on the flute (αὐλητής, "minstrel"), who were collected at funerals (<400923>Matthew 9:23, 24). The Rabbins say that it was not allowable to have less than two players on the flute at the funeral of persons of the meanest condition, besides a professional woman hired to lament; and Josephus relates that, a false report of his death being spread at Jerusalem, several persons hired players on the flute by way of preparation for his funeral. In the Old Testament, however, we see nothing like it. The Jews probably borrowed the custom from the Romans. When it was an old woman who died they used trumpets, but flutes when a young woman was to be buried. *SEE FUNERAL.*

Picture for Flute 1

Flutes, or *rather flageolets*, were very early in use in ancient Egypt, where they were of various forms and lengths, both single and double, with different numbers of holes, and used by players of both sexes.

Picture for Flute 2

So also among the Greeks and Romans these instruments were common (Wilkinson, *Anc. Eg.* 1:126 sq., abridgm.; Kitto, *Pictorial Bible*, note on <270310>Daniel 3:10).

Picture for Flute 3

They are likewise frequent in the modern East (Lane's *Egyptians*, 2:82). *SEE MUSICAL INSTRUMENTS.*

Flutes or Flutings

Picture for Flutes or Flutings

curved channels cut perpendicularly in the shafts of columns of classical architecture. In the Doric order the column has twenty flutes, separated by a sharp edge. In the Ionic, Corinthian, and Composite there are twenty-four, separated by a small fillet. Spiral flutes occur in some classical, and in early Romanesque architecture. Flutes also occur, but rarely in pillars and pilasters of Gothic buildings.

Flux Bloody

(δυσεντερία, <44808>Acts 28:8), the same as our *dysentery*, which in the East is, though sometimes sporadic, generally epidemic (as in the case of the Asiatic cholera), and then assumes its worst form. It is always attended with fever (q.v.), frequently in an intermittent form; the presence of which Luke, with professional accuracy, intimates by the plural (πυρετοί) in the above case of Publius. A sharp gnawing and burning sensation seizes the bowels, which give off in purging much slimy matter and purulent discharge. When blood flows it is said to be less dangerous than without it (Schmidt, *Bibl. Medic.* c. 14, pages 503-507). King Jehoram's disease is thought by Dr. Mead to have been a chronic dysentery, and thee "bowels falling out" the *prolapsus ani*, known sometimes to ensue (<143215>2 Chronicles 21:15, 19). *SEE DISEASE.*

Fly

Picture for Fly 1

is the rendering in the Auth. Vers. of two Heb. words. (Egli has a curious article on the name of the *butterfly* among the Hebrews, in the *Zeitschr fur uissenschaftl. Theologie*, Jena, 1864, 1.) *SEE ANT; SEE BEE;SEE FLEA; SEE GNAT; SEE HORNET; SEE LICE; SEE LOCUST; SEE SCORPION,* etc.

1. *Zebub'* (bWbz]Sept. μυῖα, Vulg. musca) occurs only in two passages (comp. Wisd. 16:9; 19:10), namely, Ecclesesiastes 10:1, "Dead *zebubim* cause the ointment of the apothecary to send forth a stinking savor," and in <230718>Isaiah 7:18, where it is said, "The Lord shall hiss for the zebub that is in the uttermost part of the rivers of Egypt." The Hebrew name, it is

probable, is a generic one for any insect, but the etymology is a matter of doubt (see Gesenius, *Thes.* p. 401; *Heb. and Chald. Lex.* s.v.; and Furst, *Heb. Concord.* s.v.). The word zebub, fly, enters as an element into the name originally appropriated to an idol worshipped at Ekron, Baalzebub (<120102>2 Kings 1:2); but, according to the English version and the Vulgate, in the time of our Lord applied to the prince of daemons, interchangeable with "Satan" (<401224>Matthew 12:24, 26, 27). . This "lord of flies" corresponds to the Ζεὺς ἀπόμυιος and the Ἡρακλῆς μυίαγρος of time Greeks and Romans, as if a defender from flies (see Kitto, *Pict. Bible,* note on <120102>2 Kings 1:2). The Greek in the New Testament reads Beelzebul (Βεελ-ζεβούλ, which is said to mean "lord of dung" instead of "lord of flies," and has been considered as one of those contemptuous puns which the Jews were in the habit of making by slight changes of letters. There might be a peculiar sting in this particular case, from the circumstance that flies are chiefly bred in dunghills, and many species do greatly congregate thither; hence the deity in question, being confessedly a "lord of flies," must *ipso facto* be a "dungy lord." One of the names by which "idols" are expressed in the Old Testament is µylWLGæ, which has the closest affinity with llGe, *ge'lel,* dung. The margin of the English Bible, indeed gives "dungy gods" as the rendering of this Word in <052917>Deuteronomy 29:17. *SEE BEELZEBUL*.

In the first quoted passage allusion is made to flies, chiefly of the family *Muscidae,* getting into vessels of ointment or other substances: even in this country we know what an intolerable annoyance the houseflies are in a hot summer when they abound, crawling everywhere and into everything; but in the East the nuisance is tenfold greater. There the common houseflies *(Musca domestica)* swarm in immense numbers; and though they inflict no physical injury, yet, from their continual settling on the face, they are inexpressibly annoying. (Rosenmuller, Alterth. IV, 2:420 sq.; Russel, *Aleppo,* 2:123 sq.; Tavernier, 1:74; compare Prosp. Alp. *Dassr. A*Egypt. 4:3, p. 207). — In Egypt the peasants are so subject to a virulent kind of ophthalmia that almost every second person is said to be affected with it, and multitudes are blind of either one or both eves. The complaint is greatly augmented by the constant presence of the flies, which congregate around the diseased eyes, attracted by the moisture which exudes; and so useless is it to drive them away, that the miserable people submit to the infliction, and little children are seen with their eyes margined with rows of black flies, of whose presence they appear unconscious, though presenting

a most painful sight to Europeans (Lorent. pages 25, 48; compare Forskal, *Descr. Anim.* page 85; Rosenmuller, in Bochart's *Hieroz.* 3:342). Thee "ointment of the apothecary," composed of substances perhaps peculiarly attractive to these impudent intruders, would be likely to become choked up with their entangled bodies, which, corrupting, would be the more offensive for their contrast with the expected odor. Thus would little follies render despicable him who bad a reputation for wisdom. The man is the ointment, his reputation the perfume, his little folly the dead fly, his disgrace the stinking savor. *SEE UNGUENT.*

Is the other passage, the *zebub* from the rivers of Egypt has by some writers, as by Oedmann (*Vermisch. Samm.* 6:79), been identified with the zimb of which Bruce *(Trav.* 5:190) gives a description, and which is evidently some species of *Tabanus.* Sir G. Wilkinson has given some account *(Transac. of the Entomological Soc.* 2, page 183) of an injurious fly under the name of *dthebab,* a term almost identical with zebub. It would not do to press too much upon this point when it is considered that Egypt abounds with noxious insects; but it must be allowed that there is some reason for this identification; and though, as was stated above, *zebub* is probably a generic name for any flea, in this passage of Isaiah ei may be used, to denote some very troublesome and Injurious fly, κατ᾽ ἐξοχήν. "The *dthebab* is a long gray fly which comes out about the rise of the Nile, and is like the *cleg* of the north of England; it abounds in calm hot weather, and is often met with in June and July, both in the desert and on the Nile." This insect is very injurious to camels, and causes their death if the disease which it generates is neglected; it attacks both man and beast. The phrase hissing, or, rather, *histing,* for the fly (Isaiah 7:18) is explained in the article BEE *SEE BEE*.

Picture for Fly 2

2. *Arob'* (ערב; Sept. κυνόμυια, Vulg. omne *genus muscarum, muscae diversi generis, musca gravissima;* but in Psalm *canomyia;* A.V. "swarms *of flies*," "divers sorts of *flies"),* the name of the insect or insects which God, sent to punish Pharaoh (Exodus 8:21-31; see Psalm 78:45; 105:31). The question as to what particular insect is denoted *by* arob, or whether any one species is to be understood by it, has long been a matter. of, dispute. The scriptural details are as follows: the arob filled the houses of the Egyptians, they covered the ground, they lighted on the people, the land was laid waste on their account. From the expression in verse 31,

"there remained not one," some writers have concluded that the Heb. word points to some definite species; we do not think, however, that much stress ought to be laid upon this argument; if the *arob* be taken to denote "swarms," as the A.V. leaders it, the "not *one* remaining" may surely have for its antecedent an individual fly understood in the collective "swarms." The Sept. explain *arob* by κυνόμυια, i.e., "dog-fly;" it is not very clear what insect is meant by the Greek term, which is frequent in Homer, who often uses it as an abusive epithet. Thus he, represents Mars as applying the epithet to Minerva for instigating the gods to quarrel *(II.* 21:394). It is also referred to as an insect by AElian, who, in describing the *myops, tabanus,* or horse-fly, says it is similar to what is called the κυνόμυια *(Hist. Anim. 4:*51). Philo, in his *Life of Joses* (1:23, page 401, ed. Mangey), expressly describes it as a biting insidious creature, which comes like a dart, with great noise, and, rushing with great impetuosity on the skin, sticks to it most tenaciously. It seems likely that Jerome, in translating Exodus, derived the word from b r i[; "to mingle," and understood by it a mixture of noxious creatures, as did Josephus, Aquila, and all the ancient translators. The diversity of Jerome's renderings in Exodus, however, betokens his uncertainty, and. in the Psalms he has adopted that of the Septuagint. More modern writers, reasoning on other senses of the Hebrew word, which are somewhat numerous, have proposed several different insects. Thus one of the meanings of b r i[;is "to darken," and Mouffet observes that the name *cynomyia* agrees with no kind of flies better than with those *black,* large, compressed flies which boldly beset cattle, and not only obtain ichor, as other flies, but also suck out blood from beneath, and occasion great pain. He observes that they have no proboscis, but, instead of it, have double sets of teeth, like wasps, which they infix deeply in the skin; and adds that they greatly infest *the ears of dogs (Theat. Insect.* 111). Pliny describes an insect of this kind *(Hist. Nat.* 11:40); so also Columella (7:13). (See Pliny by Grandsagne and Cuvier, Parisus, 1828, 2:461, note.) But the ancient naturalists generally describe the *cynomyia* as a sort of whame-fly *(Tabanus),* which might include both senses, for this genus is most impudently pertinacious in its assaults, spares neither man nor beast, gorges itself to bursting with blood, infusing an irritating venom at the same time, and occurs, in suitable localities even in our own climate, in immense numbers. If the *arob* was composed of one or more species of *Tabanidae,* miraculously augmented in numbers, and preternaturally induced to penetrate into the houses, such a visitation would be a plague of no slight intensity, even supposing their blood-thirstiness and pertinacity,

individually considered, to be of no higher standard than we are accustomed to see. It is not improbable that one of the *Hippoboscidae*, perhaps *H. equina*, Linn., is the κυνόμυια of AElian *(N.A.* 4:51), though Homer may have used the compound term to denote extreme impudence, implied by the shamelessness of the dog and the teasing impertinence of the common fly *(Musca).* As the *arob* are said to have filled the houses of the Egyptians, it seems not improbable that common flies *(Muscidae)* are more especially intended, and that the compound κυνόμυια denotes the grievous nature of the plague, though we see no reason to restrict the *arob* to any one family. "Of insects," says Sonnini *(Trav.* 3:199), "the most troublesome in Egypt are flies; both man and beast are cruelly tormented with them. No idea can be formed of their obstinate rapacity. It is in vain to drive them away; they return again in the self-same moment, and their perseverance wearies out the most patient spirit." The *arob* may include various species of *Culicidae* (gnats), such as the musquito, if it is necessary to interpret the "devouring" nature of the *arob* (in 1785Psalm 78:45) in a strictly literal sense; though the expression used by the Psalmist is not inapplicable to the flies, which even to this day in Egypt may be regarded as a "plague," and which are the great instrument of spreading the well-known ophthalmia, this being conveyed from one individual to another by these dreadful pests; or the literal meaning of the *arob* "devouring" the Egyptians may be understood in its fullest sense of the *Muscidae* if we suppose that the people may have been punished by the larvae gaining admittance into the bodies, as into the stomach, frontal sinus, and intestines, and so occasioning in a hot climate many instances of death (see, for cases of *Myasis* produced by *Dipterous larvae, Transactions of Entomol. Soc.* 2:266-269). *SEE GNAT.*

The identification of the *arob* with the *cockroach (Blatta Orientalis),* which Oedmann *(Verm. Sam.* part 2, c. 7) suggests, and which Kirby *(Bridgw. Treat.* 2:357) adopts, has nothing at all to recommend it, and is purely gratuitous, as Mr. Hope proved in 1837 in a paper on this subject in the *Trans. Ent. Soc.* 2:179-183. The error of calling the cockroach a beetle, and the confusion which has been made between it and the sacred beetle of Egypt *(Ateuchus sacer),* has recently been repeated by M. Kalisch *(Hist. and Crit. Comment.* Exodus 1.c.). The cockroach, as Mr. Hope remarks, is a nocturnal insect, and prowls about for food at night; "but what reason have we to believe that the fly attacked the Egyptians by night and not by day ?" The miracle involved in the plague of flies consisted,

partly at least, in the creature being brought against the Egyptians in so great an abundance during *winter*. Possibly, however, the better rendering of the Hebrew would be *beetles.* (See Wibel’s treatise, *Ueber der Arob.* in the *“Fruhaufgelesene Fruchte,”* 1738, page 244.) *SEE BEETLE.*

Flying buttress

in Gothic architecture, a buttress extended above the wall of the side aisles, or other outer wall, and connected with the wall of the clerestory, or of a tower, by a portion of an arch, to afford lateral support.

Fo, Foe

(or FUH), the Chinese name for Buddha (the first syllable of *Foe-t’a* or *Fu-t’a — Buddha).* See Hardwick, *Christ and other Masters,* 2:74, 84, 95; and the articles BUDDHISM *SEE BUDDHISM*; CHINA *SEE CHINA*(2:249); FUH-HE *SEE FUH-HE*; LAMAISM *SEE LAMAISM* .

Foal

(ryæ[i; *a’yir,* or simply ˆBe, the *son* of an ass, <380909>Zechariah 9:9, as υἱός; in <402105>Matthew 21:5), an ass’s colt (<013215>Genesis 32:15; 49:11). *SEE ASS; SEE COLT.*

Foam

occurs as a translation of ãxq, *(Ke’tseph,* something *broken):* in <281007>Hosea 10:7, “As for Samaria, her king is cut off as the *foam* upon the water,” after the Vulg. *spuma.* The Sept. doubtless gives the correct sense, φρύγανον, a dry *twig* or splinter. Horsley *(Comment.* in loc.) renders “bubble.”

“Foam” is the true meaning of ἀφρός, *froth* (<420939>Luke 9:39; with its derivatives in <410918>Mark 9:18, 20; <650113>Jude 1:13).

Fodder

(lylæB]; *belil’,* <180605>Job 6:5; 24:6; <233024>Isaiah 30:24). In the second passage in Job this word is rendered in our version “corn;” the margin gives “mingled corn or dredge;” in that of Isaiah it is rendered “provender.” The word properly signifies a mixture, a *medley.* Gesenius *(Heb. Lex.)* says, “The two latter passages are most clearly understood by a reference to the Roman

farrago (Pliny, *Hist.* Nat.), consisting of barley or oats, mixed with vetches and beans, which. were sown and reaped together."

Foggini Pietro Francisco,

an Italian archaeologist, was born in 1713 at Florence, devoted himself to the Church, and was made doctor at Pisa. In 1741 he published *De primis* Florentinorum *Apostolis,* and an edition of Virgil (Florence, 4to). In 1742 Foggini accepted an invitation from Bottari, second librarian of the Vatican, to come to. Rome, where Benedict XIV gave him a place in the pontifical academy of history, and made him sub-librarian at the Vatican. In 1775 he succeeded Bottari as librarian. He died at Rome May 31, 1783. He devoted great part of his life to the ;study,. of the MSS. of the Vatican; and published, besides the works already mentioned, Epiphanius, *De. XII gemmis,* etc. (Rome, 1743, 4to):—Epiphanius Salomo, Comment. in Calet. (Rome, 1750, 4to): — *Appendix Historiae Byzantinae* (Rome, 1777). — Hoefer, *Nouv. Biog.* Generale, 18:35.

Fo-hi

SEE FUH-HE.

Fold

(properly הרדג, gederah', a place *walled in,* <04216>Numbers 32:16, 24, 36; αὐλή, a court-yard, <43001>John 10:1, 16; also הלכמ, miklah', a place shut *up,* <35317>Habakkuk 3:17; <19509>Psalm 50:9; 78:70; whereas רבד, *dober',* <23507>Isaiah 5:17; <33212>Micah 2:12; and הוונ; *naveh'* <10708>2 Samuel 7:8; <13717>1 Chronicles 17:7; <23510>Isaiah 65:10; <24233>Jeremiah 23:3; <26515>Ezekiel 25:5; 34:14, signify pasture, and ποίμνη, <43016>John 10:16, the *flock* itself) a small enclosure for flocks to rest together (<23930>Isaiah 13:20). It appears that, before the shearing the sheep were collected together into an uncovered enclosure (αὐλή), surrounded by a wall (<43011>John 10:11, 16). The object of this is that the wool may be rendered finer by the sweating and evaporation which necessarily result from the flock being thus crowded together. These are the sheepfolds mentioned in <04016>Numbers 30:16; 24:36; <10708>2 Samuel 7:8; <36206>Zephaniah 2:6, etc. No other kind than this are used in the East (Jabs, *Archaeol.* § 46). *SEE PASTURAGE*. Such an enclosure, open above, was often made of hurdles, in which, during the summer months, the flocks are kept by night or at noon. They were usually divided into two

parts for the different kinds of flocks, i.e., sheep and goats (Judges 5:16). *SEE FLOCK*. The gentlemen forming the Scotch Mission of Inquiry to the Jews in 1839, when at Eshtaol, observed, “Many large flocks of sheep and goats were coming into the village, and we followed the footsteps of the flocks in order to see where they were lodged all night. We found the dwellings to be merely cottages of mud with a door, and sometimes also a window, into a court-yard. In this yard the flocks were lying down, while the villagers, were spreading their mats to rest within. Small mud walls farmed rail partitions to keep separate the larger and smaller cattle, for, oxen, horses, and camels were in some of these enclosures.” In the East it is common for shepherds to make use of ruined edifices to shelter their flocks from the heat of the middle of the day and from the dangers of the night. Thus it was prophesied of the cities of Ammon, Aroer, and Judea that they should be couching-places for flocks (Ezekiel 25:5; Isaiah 17:2; 32:14). But Babylon was to be visited with a far greater desolation, and to become unfit even for such a purpose (Isaiah 13:19). The peculiar expression in Psalm 68:13, “Though ye have been among the pots,” or, according to J.D. Michaelis, “drinking-troughs” or “water-troughs,” would be better rendered, “Though ye have lien among the folds.” See POT. *To lie among the folds*, says Gesenius, seems to be spoken proverbially of shepherds and husbandmen living in leisure and quiet. In John 10:16, the Jews and Gentiles are represented under the image of two different flocks enclosed in different folds. *SEE SHEEP*.

Follen Charles Theodore Christian, Ll.D.,

a Unitarian minister, was born at Romrod, Hesse Darmstadt, September 4, 1796. He was educated at the Gymnasium and University of Giessen, which last he entered in 1813. After the battle of Leipsic he entered the army as a volunteer against the domination of Napoleon. In 1815 he returned to the university, and received his degree of doctor of laws in 1817. In 1819 he. lectured on the Pandects and the Roman law in Jena; but he had incurred the hatred of the government for his advocacy of freedom, and in 1820 he retired to Switzerland. In 1821 he was appointed lecturer at the University of Basle but in 1824 the governments of Russia, Prussia, and Austria demanded his surrender as a political prisoner. He was advised to depart, and, after various adventures and escapes, reached New York January 12, 1825. He was soon after appointed professor of German at Harvard, and in 1828 was made professor of Church History in the

theological school at Cambridge. He engaged at an early period with all his heart in the American and slavery movement, a course which alienated some of his friends, and hindered his advancement. He finally became pastor of a Unitarian church in East Lexington, Mass. On the night of January 13, 1840, he perished in the burnings of the steamer Lexington in Long Island Sound. He was a thorough scholar, and a man of the purest principles, and of courageous devotion to them. His writings were published after his death by his widow, under the title, *The Works of Charles ,Follen, with/ a Memoir of his Life* (Bost. 1841, 5 volumes, 12mo). — *Christian Examiner*, 1842, page 33; Sprague, *Unitar. Pulpit*, page 538.

Folly

SEE FOOL.

Fonseca Pedro Da,

a Jesuit and metaphysician, was born at Cortizada, Portugal, 1528. He entered the order in 1548, and. in a few years was made professor of philosophy at Coimbra, and afterwards professor of theology at Evora. He obtained the name of the "Portuguese Aristotle." He stood high in the favor of king Philip II and of pope Gregory XIII, He died November 4, 1599. He was the first who publicly taught the doctrine relative to the divine prescience known as *scientia media,* and which was discussed long and furiously between the adherents of Molina (he was a pupil of Fonseca) and the Dominicans. *SEE PRESCIENCE*. Among his works are *Commentarii in Aristotelem* (4 volumes, often reprinted): —Institutiones *Dialecticae* (Lisbon, 1564): — De *concord providentiae ai gratiae Dei cum libero arbit.* hom. (Lisb. 1588). — Hoefer, *Nouv. Biog. Generale*, 18*:*81.

Font

Picture for Font 1

Picture for Font 2

(baptismal), the vessel containing the water for baptism. It was for some time the custom to baptize in or near flowing streams of water. Then baptisteries were erected outside of churches. Properly speaking, the baptistery was the building in which baptism was performed; and the vessel

in which it was performed was called in Greek κολυμβήθρα, in Latin *piscina.* At a later period the vessel for baptism was placed in the church, and called fons, font or fountain. Fonts finally came to be generally made as vases of stone, elevated three or four feet from the floor, supported by a stone standard, and usually placed before the altar. They were frequently lined with silver, lead, or brass, and were usually adorned with ornamental work in the same style as the church edifice, or with bas-reliefs of scriptural scenes. In form, the early fonts were sometimes round, and sometimes built in the shape of a cross or of a tombstone (Romans 7). At first fonts were covered simply with a lid. These were later enlarged into high and highly ornamented pinnacles or spires.—Bingham, *Orig. Eccles.* book 8, chapter 7; Parker, *Glossary of Architecture,* s.v.; Martigny, *Dictionnaire des antiquites Chretiennes.*

Fonte Avellana Order Of,

a monastic order of the Roman Catholic Church. The name is derived from the desert of Fonte Avellana, near Faenza, where the first monastery of the order was established in 1001 by Ludolf, subsequently bishop of Eugubio. The best known member of this order is the abbot Peter Damiani (q.v.), under whom it made considerable progress. Little is known of its subsequent history, except that it greatly degenerated.'' In 1570, cardinal Jules de la Rovere, who had been appointed by pope Pius V abbot *in commendam* of the abbey of Fonte Avellana, caused the monks to unite with the Camaldulenses. — Helyot; Migne, *Dict. des Ordres Religieux,* s.v. Font Avellane.

Fontein Pieter,

was born in 1708. He enjoyed the instructions of the celebrated Tiberius Hemsterhuis and Albert Schultens. His taste for the literature of antiquity was developed under their able tuition. His first charge was a Baptist congregation in Rotterdam, to which he was called in 1732. Here he labored seven years. From this field of labor he was transferred to a similar, one in Amsterdam, where he remained till his death, which occurred in 1788 or 1789. The literary taste acquired in early life he continued to cultivate. He became an uncommon proficient in Greek and Roman literature. He edited the *Characteres Ethici* of Theophrastus according to a Florentine; MS. He was on terms of friendly intercourse with the most eminent scholars of the age. His library, containing the best editions of the

Greek and Roman, classics, and enriched with the stores of patristic, theological, and philosophical literature, was bequeathed to the Baptist church in Amsterdam. By this bequest, which served for the foundation of the valuable library of the Baptists in that city, he conferred a great and lasting benefit on the cause of theological education. See Glasius, *Godgeleerd Nederland*, i Deel, blz. 470; also Blaupot ten Cate, *Geschiedenis der Doopsgezinden in Holland enzv.* ii Deel, blz. 156 very.; S. Muller, *Geschiedenis van het onderwijs in de theologie by de Nederl. Doopsgezinden, blz.* 70. (J.P.W.)

Fontenay Pierre Claude,

a Jesuit, was born at Paris in 1683. He became rector of the college at; Orleans, but was recalled to Paris to continue Longueval's *Histoire de l'Eglise Gallicane,* of which he wrote volumes 9, 10: He died at La Fleche, October 15, 1742. *Migne, Dict. de Biog. Chretienne,* s.v.

Fontevrault Order Of

Picture for Fontevrault

(Ordo Frontis Ebraldi), a monastic order of the Roman Catholic Church, founded at the close of the 11th century by Robert of Arbrissel, *SEE ARBRISSEL*, who in the forest of Craon united a number of hermits under the rule of St. Augustine. The number of members rapidly increased, and Arbrissel had to establish several convents for men and women. The latter were divided into three. different establishments, namely, 1 *(Le Grand Mou tier),* for virgins and widows; 2 *(St. Lazarus),* for leprous and other sick people; 3 (St *Magdalen),* for fallen women who wished to reform. The whole order was devoted to the glorification of the Virgin Mary, and the men of the order were placed under the supreme jurisdiction of the abbess of Fontevrault, who became the general of the whole order. Tersende, a relative of the duke of Bretagne, was the first abbess; Petronella, baroness of Chemillee, her assistant. The order was confirmed by pope Paschal II (in 1106, and again in 1113). After the death of the founder, the number of convents gradually rose to about sixty, all of which, with the exception of a few in Spain and England, were in France. The history of the order presents no facts of importance; it soon degenerated to an even higher degree than the majority of the mediaeval orders. Attempts to reform it were made by the abbesses Maria, of Bretagne (1477), Renate of Bourbon (1507), and Antoinette of Orleans (1571 to 1608), but they had no lasting

results. The whole order perished during the French Revolution; the last abbess, Julie Sophie Charlotte de Pardaillan, died in Paris in 1799. No attempt has since been made to revive it. — Wetzer und Welte, *Kirchen Lex.* 4:109; Helyot (ed. Migne), *Ordres Religieux*, s.v.; Honore Niquet, *Hist. de l'Ordre de Font.* (Angres, 1586). (A.J.S.) .

Food

(represented by several Heb. and Gr. words [especially some derivative of the verb לבא; *akal'*, to *eat]*, which are variously rendered in the A.V.). *SEE VICTUALS.*

I. Materials. — The original grant of the Creator made over to man the use of the vegetable world for food (Genesis 1:29), with the exception of the tree of the knowledge of good and evil (Genesis 2:17), and, as some hold, also, the tree of life (Genesis 3:22). So long as man continued in Paradise, he doubtless restricted his choice of food within the limits thus defined; but whether, as is commonly stated, we are to regard this as characteristic of the entire period between the creation of Adam and the grant of animal food to Noah after the flood (Genesis 9:3), admits of doubt. It is doing no violence to the passage last cited to view it rather in the light of an ordinance intended to regulate a practice already in use, than as containing the first permission. of that practice; and when we consider that man is, by his original constitution, omnivorous, that there are special adaptations in his frame, as made by God, far the use of animal food, that from the beginning. he was acquainted with the use of fire, that from the beginning there was a distinction known to him between clean and unclean animals (Genesis 7:2, 8), corresponding. apparently to a distinction between animals good for food and animals not so, and that the pastoral was as early as the agricultural occupation among men, it seems more probable than otherwise that the use of animal food was not unknown to the antediluvians. Perhaps some fierce or cruel custom connected with the use of raw flesh, such as Bruce found in his day among the Abyssinians, and. such as Moses glances at (Exodus 12:9), may have prevailed among the more barbarous and ferocious of the antediluvians; and it may have been in order to check this that the communication recorded in Genesis 9:2-5, was made to Noah. It is not, however, to be overlooked that, in the traditions of antiquity, the early age of the world was represented as one in which men did snot use animal food

(Diod. Sic. 1:43; 2:38; Ovid, *Metam.* 1:100 sq.; 15:96 sq.; *Fast.* 4, 395 sq.).

In the Patriarchal age the food of the ancestors of the Hebrews comprised the flesh of animals both tame and wild, as well as the cereals. We read of their using not only cakes of fine meal, but also milk and butter, and the flesh of the calf, the kid, and game taken by hunting (<01806>Genesis 18:6-8; 27:3, 4). They used also leguminous food, and a preparation of lentiles seems to have been a customary and favorite dish with them (<01234>Genesis 25:34). They made use also of honey (either honey of bees or sirup of grapes), spices, nuts, and almonds (<01431>Genesis 43:11).

During their residence in Egypt the Israelites shared in the abundance of that land; there they "sat by the flesh-pots, and did eat bread to the full" (<02163>Exodus 16:3); and amid the privations of the wilderness they remembered with regret and murmuring "the fish which they did eat in Egypt freely (the abundance of fish in Egypt is attested by Diod. Sic. 1:34, 36; and Allian, *De Nat.* Asim. 10:43), the cucumbers and the melons, and the leeks, and the onions, and the garlic" (<04105>Numbers 11:5). These vegetable products have always formed an important part of the food of the people of Egypt; and the abundant use also of animal food by them is sufficiently attested by the monuments (Wilkinson, *Anc. Egypt.* 2:367-374).

In their passage through the wilderness, the want of the ordinary materials of food was miraculously supplied to the Israelites by the manna. As it was of importance that their flocks and herds should not be wholly consumed or even greatly reduced before their entering on the promised land, they seem to have been placed under restrictions in the use of animal food, though this was not forbidden (<03703>Leviticus 17:3 sq.) and when their longing for this food broke out into rebellious murmurs, a supply was sent to them by means of large flocks of a species of partridge very much ins use in the East (<02161>Exodus 16:11-13; <04131>Numbers 11:31; comp. Diod. Sic. 1:60).

When they reached the promised land, "the land flowing with milk and honey," abundance of all kinds of food awaited the favored people. The rich pasturelands of Palestine enabled. them to rear and maintain large flocks and herds; game of various kinds was abundant in the more mountainous and uninhabited districts; fish was largely supplied by the rivers and inland seas, and seems to have been used to a considerable

extent (<14314>2 Chronicles 33:14; <16103>Nehemiah 3:3; <40710>Matthew 7:10; 14:17; 15:34; <42442>Luke 24:42; <43206>John 21:6-14), so that the destruction of it was represented asa special judgment from God (<23502>Isaiah 50:2; <28403>Hosea 4:3; <36103>Zephaniah 1:3). *SEE FISH*. In the Mosaic code express regulations are laid down as to the kinds of animals that may be used in food (Leviticus 11; Deuteronomy 14). Those expressly permitted are, of *beasts,* the ox, the sheep, the goat, the hart, the roebuck, the fallow-deer, the wild goat, the pygarg, the wild ox, the chamois, and, in general, every beast that parteth the hoof and cleaveth the cleft into two claws [that is, where the hoof is completely parted, and each part is separately eased in bone], and cheweth the cud; of *fish,* all that have scales and fins; *of fowls,* all clean birds, that is, all except the carnivorous and piscivorous birds; of *insects,* the locust, the bald locust, the beetle, and the grasshopper. Whether the Hebrews attended to the rearing of gallinaceous fowls remains a matter of doubt. *SEE COCK*.

Besides animals declared to be unclean, the Israelites were forbidden to use as food anything which had been consecrated to idols (<12345>Exodus 34:15);, animals which had died of disease or been torn by wild beasts (<12231>Exodus 22:31; <03218>Leviticus 22:8; comp. <26404>Ezekiel 4:14), and certain parts of animals, viz. the blood,(<03270>Leviticus 27:10; 19:26; <05216>Deuteronomy 12:16-23), the fat covering the intestines, the kidneys, and the fat covering them, the fat of any, part of the ox, or sheep, or goat, especially the fat, tail of certain sheep (<02913>Exodus 29:13-22; <03304>Leviticus 3:4-9, 10; 9:19). They were also forbidden to Use any food or liquids occupying a vessel into which the dead body of any unclean beast had fallen, as well as all food and liquids which had stood uncovered in the apartment of a dead or dying person (<04915>Numbers 19:15). The eating of a kid boiled in the milk or fat of its mother was also prohibited (<02319>Exodus 23:19; 32:26; <05421>Deuteronomy 14:21). These restrictions rested chiefly, doubtless, on religious and theocratic grounds, *SEE FAT*, but for some of them reasons of a sanitary kind may also have existed. It belonged to the essence of the theocratic system that the people should be constantly surrounded by what reminded them of the separation to Jehovah, and the need of keeping themselves free from all that would level or lower the distinction between them and the nations around them. For this reason specific restrictions were laid upon their diet, which were not attended to by other nations, nor were always insisted on in the case of strangers dwelling within their bounds (<05421>Deuteronomy 14:21). This does not, however, preclude our admitting

that reasons of a social or political kind may also have conspired to render these restrictions desirable. In warm. climates the importance of avoiding contagion rendered the utmost action necessary in handling whatever may have been exposed to the influence of a corpse; and it is well known that the use of adipose matter in food requires, in such climates, to be restricted within narrow limits. The peculiar prohibition of a kid boiled in its mother's milk was ordained probably for the purpose of avoiding conformity to some idolatrous usage, or for the purpose generally of encouraging humane feelings on the part of the Israelites towards their domesticated animals (Spencer, *De Legg. Hebr. Rituall.* book 2, chapter 8; Michaelis, *Mos. Recht*, 4:200). *SEE CLEAN*.

Subject to these restrictions, the Israelites were free to use for food all the produce of their fertile and favored land. "Thou shalt bestow thy money," said God to them, "for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, and thou shalt eat thereof before the Lord thy God, and thou shalt rejoice, thou and thy household" (<051426>Deuteronomy 14:26). In the enumeration of blessings conferred by God on Israel, we find "honey out of the rock, and oil out of the flinty rock, butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat," specified as among his free gifts to his people (<053213>Deuteronomy 32:13, 14). Though allowed this wide range, however, of animal food, the Hebrews do not seem in ordinary life to have availed themselves of it. The usual food of the people appears to have consisted of milk and its preparations, honey, bread, and vegetables of various sorts; and only at the royal table was animal food in daily use (<110423>1 Kings 4:23; <160518>Nehemiah 5:18). The animals commonly used for food were *calves* (<011807>Genesis 18:7; <092824>1 Samuel 28:24; <300604>Amos 6:4): these were fattened for the purpose, and hence were *called fatlings, or fatted calves* (μόσχος σιτευτός, <421523>Luke 15:23; σιτιστά, <402204>Matthew 22:4); *lambs*, <101204>2 Samuel 12:4; <300604>Amos 6:4); *sheep* (<091434>1 Samuel 14:34; 25:18; <110423>1 Kings 4:23); *oxen* stall-fed, or from the pastures (<110109>1 Kings 1:9; 4:23;. <141802>2 Chronicles 18:2; <402204>Matthew 22:4); *fat cattle* ayrae, a particular kind of the bovine genus peculiar to Bashan, supposed by some to be a species of buffalo or ure-ox, but not to be confounded with the fatling or fatted calf above mentioned, <100613>2 Samuel 6:13; <110109>1 Kings 1:9; <300522>Amos 5:22; <263918>Ezekiel 39:18); *kids* (<091620>1 Samuel 16:20); and various kinds of game, such as the *ayil*, the *tsebi*, and the *yachmur* (<110513>1 Kings 5:3 [15:23, A.V.]). The articles brought by

Abigail to David were bread, sheep, parched [roasted] corn, raisins, and figs (<092518>1 Samuel 25:18); when Ziba met David on his flight from Absalom he brought to him bread, raisins, and summer fruits (<101601>2 Samuel 16:1); and the present of Barzillai to the king consisted of wheat, barley, flour, roasted corn, beans, lentils, honey, butter, sheep, and cheese (<101728>2 Samuel 17:28). We may presume from this that these formed the principal articles of food among the Jews at this time. Besides raisins or grapes dried in the sun, they used grapes pressed into cakes (hv;yvæ); they had also fig-cakes (µylbæD]). On special occasions they probably indulged in more costly viands; in times of famine they resorted even to very vile food; in seasons of affliction they abstained from all delicacies, and even sometimes from all food; and to prisoners the food allowed seems to have been only bread and water (<112227>1 Kings 22:27; <243721>Jeremiah 37:21).

Besides the vegetables above mentioned, the Jews were acquainted with the melon, the cucumber, the mallow, the leek, the onion, garlic, and bitter herbs. In <180606>Job 6:6, mention is made of tWmL;j' i ryræ, which Gesenius would translate *purslain-slime,* or *purslain*-broth=something extremely insipid *(Thesaur.* page 480). The reasons he gives for this are not without force, but cannot be held conclusive. The A.V. "white of an egg," follows the Rabbinical interpretation, which Rosenmuller, Ewald. etc., also approve; Lee (ad verb.) and Furst prefer understanding it of the whey of curdied milk; Renan translates it *le jus de la mauve.*

The *drinks* of the Hebrews were, besides water, which was their ordinary beverage, milk, wine, and rkv;e, which in the A.V. is rendered *strong drink.* To give the water a stronger relish, they probably sometimes dissolved a portion of fig-cake in it, according to the fashion of the Arabs at the present day (Niebuhr, *Arab.* page 57). The wines used were of various sorts, and sometimes their effect was strengthened by mingling different kinds together, or by the mixture with them of drugs (<197509>Psalm 75:9; <200902>Proverbs 9:23, 30; <230522>Isaiah 5:22). A species of delicacy seems to have been furnished by "spiced wines," that is, wines flavored by aromatic herbs, or perhaps simply by the juice of the pomegranate (<220802>Song of Solomon 8:2). No mention is made in Scripture of the mixing of water with wine for the purpose of drinking it; the reference in <230122>Isaiah 1:22 being to the adulteration of wine by fraudulent dealers; but the habit was so common in ancient times (comp. *Odyss.* 1:110; 9:208 sq.; Hippocrates, *De Morb.* 3:30; Lucian, *Asin.* 7; Plin. *H. Nat.* 23:22) that we can hardly doubt

that it was known also among the Hebrews. *SEE WINE*. Vinegar, /m,j, was also used by them as a means of quenching thirst (<08214>Ruth 2:14; <04663>Numbers 6:3); mixed with oil, this is still a favorite in the East, and mixed with water, it was drunk by the Roman soldiers and poor under the name of *posca* (Pliny, *H. Nat.* 19:29; 22:58; Plautus, *Mil. Glor*. 3:2, 23). *SEE DRINK.*

The Hebrews made use of condiments to heighten the flavor of their dishes, as well as of spices to increase the effect of their wines. Besides the general condiment salt, they used cumin, dill, mint, coriander, rue, mustard, and the seeds of an herb to which they gave the name of jxiq, "fitches." Sometimes their made dishes were so richly flavored that the nature of the meat used could not be discovered (<01709>Genesis 27:9, 25). Besides myrrh, with which they flavored their wines, the Hebrews used various odoriferous products; but whether they used any of these with food is uncertain. *SEE AROMATICS.*

II. *Methods of Preparation. The* early acquaintance of the race with the use of fire renders it probable that from the beginning men used some process of cooking in the preparation of their food, except in the case of such products as are more agreeable to the palate in a crude than in a concocted state. The cereals were sometimes eaten raw (<03314>Leviticus 23:14; <05325>Deuteronomy 23:25; <12042>2 Kings 4:42; <40201>Matthew 12:1); but from an early period it was customary to roast the grains, and so prepare them for food (<03214>Leviticus 2:14; comp. Robinson, *Bib. Res. 2:*394). This received the name of ylæ, (more fully vaeb;yWlq;bybæ) and ayliq; A.V. "parched corn;" and was eaten either dry or formed into a sort of porridge, perhaps something after the manner *of the pilaw* in the East at the present day. This was not peculiar to the Hebrews; even as late as the time of Virgil roasting was a recognised method of preparing corn for use *(Georg.* 1:267), though this may have been only preparatory to bruising it (comp. Servius on AEn. 1:179; Pliny, *H.N.* 18:18, 23). For the preparation and kinds of bread in use among the Hebrews, *SEE BREAD AND MILL*.

Vegetables were cooked by boiling, and seem to have been made into a pottage (dyzæ, the Niph. part. of dWz, *to boil*, <01250>Genesis 25:30, 34; <12038>2 Kings 4:38, 39), probably strengthened by the addition of some oily substance, such as butter or fat, or by having bones and gristles boiled

down with them, as is still customary in the East (Shaw, *Travels,* page 125, cited by Jahn, *Archaol.* I, 2:190).

When animal food was to be used, the animal was killed in such a way as to allow all the blood to leave the carcase, in order scrupulously to observe the prohibition, (02223)Exodus 22:31. Among the modern Jews, this is accomplished by cutting the throat of the animal quite through, and then suspending the carcase so as to allow all the blood to run out. the entrails with the fat are removed, the nerves and veins extracted, and strict search is made lest any drop of blood should. be allowed to remain in any. part (Buxtorf, Syn. *Jud.* chapter 27). The flesh, thus prepared for cooking, was commonly boiled in water (lvB, Piel of lvB) probably also sometimes in milk, as is still the case among the Arabs. Before being put into the pot, thee flesh, freed from the skin, appears to have been cut into small pieces, or, perhaps this was done during the process of cooking ((33003)Micah 3:3; comp. Hitzig, ad loc.). The broth and the flesh were served up separately ((07001)Judges 6:1), and both were eaten with bread. Salt was used to season the food; spices were also occasionally introduced, and highly flavored dishes were sometimes prepared ((26240)Ezekiel 24:10; (01270)Genesis 27:4; (20233)Proverbs 23:3). For boiling, the pot or caldron was used; and the fuel was commonly wood, especially thorns ((21006)Ecclesiastes 7:6; (19809)Psalm 58:9; (23416)Isaiah 44:16; (26240)Ezekiel 24:10), sometimes the dried excrement of animals ((26045)Ezekiel 4:15), a species of fuel still much used in the East (Irby sand Mangles's *Travels,* page 172; Rae Wilson's *Travels,* 2:156; Huc's *Travels,* passim). Food was also prepared by *roasting* (hlx). This was regarded as the more luxurious mode of preparation, and was resorted to chiefly on festive occasions. The paschal lamb was to be roasted whole ((02204)Exodus 12:4, 6), but it does not appear that this was the. usual method of roasting flesh; it is more probable that the ancient Hebrews, like the modern Arabs, roasted their meat in small portions by means of short spits of wood or metal placed near the fire, and turned as the process of cooking required (comp. *Odyss.* 3:461-2, etc.; 1:465, etc.). Birds were roasted whole on such a spit. The Persians roast lambs and calves entire by placing them in an oven (Tavernier, 1:269; Chardin, 3:88), and this may also have. prevailed among thee Hebrews. Among the poor, locusts were eaten roasted, as is still common among the Arabs, whose method of cooking them is as follows: the feet and wings having been plucked off, and the entrails taken out, the body is salted, and then roasted by means of a wooden spit, on which a row of bodies similarly prepared are strung. Fish

were usually broiled (<422442>Luke 24:42; <432109>John 21:9), but it would seem that they were sometimes cured, or at least brought into a state in which they could be used without farther cooking (<401417>Matthew 14:17, 19; 15:34, 36). In either case they were eaten with bread.

In primitive times the mistress of the house presided over the cooking of the food, as the master of the house charged himself with the slaughtering of the animals required (<011806>Genesis 18:6, 8; <070619>Judges 6:19; comp. *Il.* 24:622, and *Odyss.* 2:300). Among the Egyptians, servants who were professional cooks took charge of preparing the food (Wilkinson, *Anc. Egypt.* 2:382 sq.); and in later times among the Hebrews similar functionaries were employed, both male and female (jB;fi, <090923>1 Samuel 9:23, 24; hjB;fi, <090813>1 Samuel 8:13). The culinary utensils were rWrp;a deep pan (<041108>Numbers 11:8; <070619>Judges 6:19; 1 Samuel 11, 14); tjiLiq; rysæ dWD; [CALDRON *SEE CALDRON*]; r/YKæ a basin or pan (<023018>Exodus 30:18; <090214>1 Samuel 2:14; by); lpsæ hj;lxeã si; tbHj}mi, an iron pan; tv,j ,r]mi a frying-pan (<030205>Leviticus 2:5-7, 7:9); µyTæbæje pans (<130931>1 Chronicles 9:31); glzæ]mi, *a fork or flesh-hook* with which flesh was drawn from the pot (<090213>1 Samuel 2:13, 14), and perhaps the flesh separated from the bones in the pot (<330303>Micah 3:3); µyræyKæ a word of doubtful significancy, rendered by the Sep χυτρόποδες (<031134>Leviticus 11:34), by the Syr. *place of pots,* by Gesenius *range jar pots,* by Furst *hearth* for cooking, consisting of two rows of stones meeting at an angle, by Rosenmuller a place in the hearth under which was fire, and on the surface of which were, orifices, over which pots were placed, and by Knobel an earthenware stew-pan (Ravius, *De re cabana vet. Heb.* Traj. ad Rhen. 1768; Pareau, Antiq. *Hebr.* p. 388 sq.; Jahn, *Archalolgie,* 1, 2:167 sq.; Wilkinson, *Ancient Egyptians,* 2, chapter 57). *SEE COOK.*

Food, Spiritual

“an expression found in two places in the ‘Order for the Holy Communion in the English Church service, to signify the sustenance which the soul receives from the sacrifice of the flesh and blood, that is, the offering up of the life of the Son of man (‘for the blood,’ says Moses, ‘is the life’) to atone for the sins of the world, and to redeem us form everlasting death. Some have maintained from those words of our Lord, ‘This is my body,’ that the literal, material flesh and blood of Christ are, in some sense received in the communion; while others see clearly that the Church of

England at least, has taken special pains to guard against and exclude such a notion, both in the above passages, and by the language of the 38th. Article of Religion. The opponents of the ‘material’ view contend also that literal flesh and blood ‘cannot be *spiritually* received,’ or ‘refresh the’ *soul.*” *SEE TRANSUBSTANTIATION*.

Fool

(represented by several Hebrew and Greek words, especially לָבָל;*nabal*, ἄφρων). The “fool” of Scripture is not an idiot, but an absurd person; not one who does not reason at all, but one who reasons wrong; also any one whose conduct is not regulated by the dictates of reason and religion (<19401>Psalm 14:1). Foolishness, therefore, is not a negative condition, but a condition of wrong action in the intellectual or sentient being, or in both (<10312>2 Samuel 13:12, 13; <19805>Psalm 38:5). In the book of Proverbs, however, “foolishness” appears to be sometimes used for lack of understanding, although score generally for perverseness of will. The phrase “Thou fool” (<40522>Matthew 5:22) implies not only angry temper, by which such severe language is, prompted, but a scornful, contemptuous feeling, utterly inconsistent with the love and meekness which characterize disciples of Christ, and, of course exposing thee individual who is under its influence. to eternal punishment. *SEE WISDOM.*

Fools Feast Of.

SEE FEAST OF FOOLS.

Foot

(properly לֶגֶר, *re’gel*, πούς). Of the various senses in which the word “foot” is used in Scripture The following are the most remarkable. Such phrases as the “slipping” of the foot, the “stumbling” of the foot, “from head to foot” (to express the entire body), and “footsteps” (to express tendencies, as when we say of one that he walks in another’s footstep), require no explanation, being common to most languages.

The extreme modesty of the Hebrew language, which has perhaps seldom been sufficiently appreciated dictated the use of the word “feet” to express the parts and the acts which it is not allowed to name. Hence such phrases as the “hair of the feet,” the “water of the feet,” “between the feet,” “to open the feet,” “to cover the feet,” all of which are sufficiently intelligible,

except perhaps the last, While certainly does not mean “going to sleep,” as some interpreters suggest, but “to dismiss the refuse of nature.”

“To be under any one’s feet” denotes the subordination of a subject to his sovereign, or of a servant to his master (<19806>Psalm 8:6; comp. <58208>Hebrews 2:8; <46525>1 Corinthians 15:26); and was doubtless derived from the symbolical action of conquerors, who set their feet upon the neck or body of the chiefs whom they had vanquished, in token of their triumph. This custom is expressly mentioned in Scripture (<06024>Joshua 10:23), and is figured on the monuments of Egypt, Persia, and Rome., *SEE TRIUMPH*.

In like manner, “to be at any one’s feet” is used for being at the service of any one, following him, or willingly receiving his instructions (<07040>Judges 4:10). The last passage, in which Paul is described as being brought up “at the feet of Gamaliel,” will appear still clearer if we understand that, as thee Jewish writers allege, pupils actually did sit on the floor before, and therefore. at the feet of, the doctors of the law, who themselves were raised on an elevated seat. *SEE DISCIPLE*.

“Lameness of feet” generally denotes affliction or calamity, as in <19515>Psalm 35:15; 38:18; <24010>Jeremiah 20:10; <33406>Micah 4:6, 7; <36309>Zechariah 3:9. *SEE LAME*.

“To set one’s foot” in a place signifies to take possession of it, as in <05036>Deuteronomy 1:36; 11:34, and elsewhere.

“To water with the feet” (<05110>Deuteronomy 11:10) implies that the soil was watered with as much ease as a garden, in which the small channels for irrigation may be turned, etc., with the foot. *SEE GARDEN.*

An elegant phrase, borrowed from the feet, occurs in <48214>Galatians 2:14, where Paul says, “When I saw that they walked not uprightly, ”οὐκ ὀρθοποδοῦσι, literally, “not with a straight foot,” or “did not foot it straightly.”

Nakedness of feet expressed mourning (<26417>Ezekiel 24:17). This must mean. appearing abroad with naked feet, for there is reason to think that the Jews never used their sandals or shoes within doors. The modern Orientals consider it disrespectful to enter a room without taking off the outer covering of their feet. It is with them equivalent to uncovering the head among Europeans. The practice of feet-washing implies a similar usage among the Hebrews. *SEE ABLUTION; SEE WASHING*. Uncovering

the feet was also a mark of adoration. Moses put off his sandals to approach the burning bush where the presence of God was manifested (Exodus 3:5). Among the modern Orientals it would be regarded as the height of profanation to enter a place of worship with covered feet. The Egyptian priests officiated barefoot; and most commentators. are of opinion that the Aaronite priests served with bare feet in the tabernacle, as, according to all the Jewish writers, they afterwards did in the Temple, and as the frequent washings of their feet enjoined by the law seem to imply. *SEE SANDALS*.

The passage, "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace" (Isaiah 52:7), appears to signify that, although the feet of messengers and travelers are usually rendered disagreeable by the soil and dust of the way, yet the feet of these blessed messengers seemed, notwithstanding, even beautiful, on account of the glad tidings which they bore.

Foot Joseph Ives, D.D.,

a Presbyterian minister, and president of Washington College, Tenn., was born at Watertown, Connecticut, November 17, 1796, and graduated at Union College in 1821. Having passed through the usual theological course at Andover, he was licensed in 1824, and ordained as an evangelist, when he went to South Carolina, and labored successfully for some months. Returning to New England, he preached for some time at Boston, and at a later period was called to the Congregational church at West Brookfield, Mass. From this charge he obtained a dismission in 1831 on account of ill health, and in 1833 accepted a call from Salina, N.Y., where he continued for two years, and then accepted a call to Cortlandt. Here he opposed with much ability the system of perfectionism then prevalent, on which he wrote an able article in the *Literary and Theological Review* (1834). In 1837 he removed to Westport, Conn., and while there he joined the Presbyterian Church, with which he remained connected during his life. In 1839 he accepted a call to the Presbyterian church of Knoxville, Tennessee. He was connected with the Presbyteries of Bedford and Geneva, and with the Old-school Church, and while at Knoxville was elected to the presidency of Washington College. He was on his way to be inaugurated as president of the college when he was killed by a fall from his horse, April 20, 1840. He published *The prominent Trait in Teachers of false Religion* (1828):— *A historical Discourse* (1828):— *Sermons on Intemperance* (1828):— *Three*

Sermons on Perfectionism (1834). A *Memoir,* with a selection from his MS. sermons, was published by his brother (1841, 8vo) — Sprague, *Annals,* 4:669.

Foot

Kissing of the Pope's. — The kissing of the feet of rulers was an Oriental mode of testifying reverence or subjection. It was also done in the West to some, at least, of the Roman emperors, Dioclesian is said to have had gems fastened to his shoes, that the honor of kissing his feet might be more willingly paid. It was introduced as a sign of reverence for the pope of Rome at some, date not precisely known. In defense of this practice, the Roman writers adduce an early usage of the sort in favor of all bishops; but it was kissing of the hand, not of the foot, that seems to have been the usage (Bingham, *Orig. Eccles.* book 2, chapter 9). The first example of an emperor kissing the pope's foot is that of Justin with the foot of pope John I, A.D. 525. It is now practiced (1) after the election of a new pope, when all the cardinals kiss his foot; (2) on the election of a new cardinal, when he kisses the pope's foot, formally, in sign of homage and submission; (3) at public audiences of the pope, when persons presented kiss his foot. Protestants are not required to perform this homage when presented. A crucifix is fastened to the slipper, that the act of adoration may be interpreted as paid to Christ in the person of his so-called vicar.

Footman

a word employed in the A.V. in two senses. *SEE RUNNER.*

1. Generally, to distinguish those of the people or of the fighting-men who went on foot from those who were on animals or in chariots. The Hebrew word for this is ylgr; *ragli',* from *regel,* a foot. The Sept. commonly expresses it by πεζοί, or occasionally τάγματα. It is a military term, designating the infantry of an army (<09040>1 Samuel 4:10; 15:4; <10106>2 Samuel 10:6; <24625>Jeremiah 12:5), or those simply who journeyed on foot, whether soldiers or not (<02637>Exodus 12:37; <04121>Numbers 11:21). In the latter case the word perhaps indicates the *male* portion of the company, those who walked while the females *rode,* like the Arabic *rajal,* a *man.* Sometimes it is joined with vyaa; *a man* (<07202>Judges 20:2). *SEE ARMY; SEE RIDER.*

2. The word occurs in a more special sense (in <09217>1 Samuel 22:17) as the translation of a different term, *rats,* part of /Wr, to *run.* This passage

affords the first mention of the existence of a body of swift runners in attendance on the king, though such a thing had been foretold by Samuel (<091811>1 Samuel 8:11). This body appears to have been afterwards kept up, and to have been distinct from the body-guard — the six hundred and the thirty-who were originated by David (see <111427>1 Kings 14:27, 28; <141210>2 Chronicles 12:10,11; <121104>2 Kings 11:4, 6, 11, 13, 19). In each of these cases the word is rendered "guard:" but the translators were evidently aware of its signification, for they have put the word "runners" in the margin in two instances (<111427>1 Kings 14:27; <121113>2 Kings 11:13). This, indeed, was the force of the term "footman" at the time the A.V. was made, as is plain not only from the references just quoted, but, among others, from the title of a well known tract of Bunyan's, *The heavenly Footman, or a Description of the Man that gets to Heaven*, on <461024>1 Corinthians 9:24 (the apostle Paul's figure of the race). The same Heb. word is also used elsewhere to denote the royal or praetorian guard (<101501>2 Samuel 15:1; <110105>1 Kings 1:5; <121025>2 Kings 10:25). Whether they were the same as the *Pelethites* is doubtful. The word likewise occurs (<180925>Job 9:25) of any swift messenger, hence a weaver's *shuttle* (<180706>Job 7:6), and also of the couriers of the Persian king (<170813>Esther 3:13, 15; 8:14). Swift running was evidently a valued accomplishment of a perfect warrior — a *gibbor*, as the Hebrew word is among the Israelites. There are constant allusions to this in the Bible, though obscured in the A.V. from the translators not recognising the technical sense of the word *gibbor*. Among others, see <191905>Psalm 19:5; <181614>Job 16:14; <290207>Joel 2:7, where "strong man," "giant," and "mighty man" are all *gibbor*. David was famed for his powers of running; they are so mentioned as to seem characteristic of him (<091722>1 Samuel 17:22, 48, 51; 20:6), and he makes them a special subject of thanksgiving to God (<102230>2 Samuel 22:30; <191829>Psalm 18:29). The cases of Cushi and Ahimaaz (2 Samuel 18) will occur to every one. It is not impossible that the former "the Ethiopian," as his name most likely is — had some peculiar mode of running. *SEE CUSHI*. Asahel also was "swift on his feet," and the Gadite heroes who came across to David in his difficulties were " swift as the roes upon the mountains ;" but in neither of these last cases is the word rats employed. The word probably derives its modern sense from the custom of domestic servants running by the side of the carriage of their master. *SEE GUARD*.

Footsteps (generally µ[Pi, *pa'am*, a *tread;* but spec. kq¢; akeb', <191706>Psalm 56:6; 77:19; 89:51; <220108>Song of Solomon 1:8, the heel, as

elsewhere rendered). On the meaning of this term in <19176>Psalm 17:5, 11, Mr. Roberts says; among the Hindus, " a man who has the people watching him, to find out a cause for accusation against him to the king, or to great men, says, Yes, they are around my legs and my feet; their eyes are always open; they are ever watching my *suvadu,* 'steps;' that is, they are looking for the impress or, footsteps in the earth." For this purpose, the eyes of the enemies of David were "bowing down to the earth."

Footstool

(spec. vbK, *ke'besh,* something trodden upon; Sept. ὑποπόδιον v.r. ἐνδεδυμένοι, Vulg. *scabellum,* <14018>2 Chronicles 9:18). Where sitting is referred to in Scripture, it is frequently spoken of as a posture of more than ordinary state, and means sitting on a throne, for which a footstool was necessary, both in order that the person might ascend to it, and for supporting the legs when he was placed in it (<14018>2 Chronicles 9:18). The divine glory which resided symbolically in the holy place, between the cherubim above the ark of the covenant, is supposed to use the ark as a foot-stool (<13802>1 Chronicles 28:2; <19905>Psalm 99:5; 132:7). So the earth is called God's foot-stool by the same expressive figure which represents heaven as his throne (<19801>Psalm 110:1; <23601>Isaiah 66:1; <40535>Matthew 5:35). We find, on the paintings in the tombs of Egypt, as well as on the Assyrian monuments, frequent representations of their Akings sitting on a throne or chair of state, with a foot-stool. *SEE THRONE*. The common manner of sitting in the East is upon a mat or carpet spread upon the ground or floor, with the legs crossed. Many of the Turks, however, through European intercourse, attempt to sit upon chairs. *SEE DIVAN*.

Foot-washing

The custom of washing the feet held, in ancient times, a place among the duties of hospitality, being regarded as a mark of respect. to the guest, and a token of humble and affectionate attention as the part of the entertainer. It had its origin in circumstances for the most part peculiar to the East. In general, in warm Oriental climes, cleanliness is of the highest consequence, particularly as a safeguard against the leprosy. The East knows nothing of the factitious distinctions which prevail among us between sanitary regulations and religious duties; but the one, as much as the other, are considered a part of that great system of obligations under which man lies towards God. What therefore, the health demands, religion is at hand to

sanction. Cleanliness is, in consequence, not next to godliness, but a part of godliness itself. As in this Oriental view may be found the origins and reason of much of what the Mosaic law lays down touching clean and unclean, so the practice of feet-washing in particular, which considerations of purity and personal propriety recommended, hospitality adopted ad religion sanctioned. In temperate climes bathing is far too much neglected but in the East the heat of the atmosphere and the dryness of the soil would render the ablution of the body peculiarly desirable, and make feet-washings no less grateful than salutary to the weary traveler. The foot too, was less protected than with us. In the earliest ages it probably had no covering and the sandal worn in later times was little else than the sole of our shoe bound under the foot. Even this defense, however, was ordinarily laid aside on entering a house, in which the inmates were either barefoot or wore nothing but slippers. *SEE SHOE*.

The washing of the feet is among the most ancient, as well as the most obligator of the rites of Eastern hospitality. From <01804>Genesis 18:4; 19:2, it appears to have existed as early as the days of the patriarch Abraham. In <01242>Genesis 24:32, also, “Abraham’s servant”. is provided with water to wash his feet, and the men’s feet that were with him. The same custom is mentioned in <07192>Judges 19:21. From <09254>1 Samuel 25:41, it appears that the rite was sometimes performed by servants and sons, as their appropriate duty, regarded as of an humble character. Hence, in addition to its being a token of affectionate regard, it was a sign of humility. Vessels of no great value appear to have been ordinarily kept and appropriated to the purpose. These vessels would gain nothing in estimation from the lowly, if not mean office for which they were employed. Hence, probably, the explanation of <19808>Psalm 60:8, “Moab is my wash-pot.” Slaves, moreover, were commonly employed in washing the feet of guests. The passage, then, in effect, declares the Moabites to be the meanest of God’s instruments. *SEE WASH-POT.*

The most remarkable instance of this custom is found in the 13th chapter of John’s Gospel, where our Savior is represented as washing the feet of his disciples, with whom he had taken supper. Minute particulars are given in the sacred narrative, which should be carefully studied, as presenting a true Oriental picture. From verse 12 sq., it is clear that the act was of a symbolical nature, designed to teach, *a fortiori,* brotherly humility and good-will. If the master had performed for his scholars an act at once so lowly yet so needful, how much more were the disciples themselves bound

to consider ally Christian service whatever as a duty which each was to perform for the other. The principle involved in the particular act is, that love dignifies any service; that all high and proud thoughts are no less unchristian than selfish; and that the sole ground of honor in the Church of Christ is meek, gentle, and self-forgetting benevolence. It was specially customary in the days of our Lord to wash before eating (<40152>Matthew 15:2 <42138>Luke 11:38). This was also the practice with the ancient Greeks, as may be seen in *Iliad*, 10:577. From. Martial *(Epig.* 3, 50, 3, "Deposui soleas"), we see it was usual to lay aside the shoes, lest they should soil the linen. The usage is still found among the Orientals (Niebuhr, 1:54; Shaw, page 202). But Jesus did not pay a scrupulous regard to the practice, and hence drew blame upon himself from the Pharisees (<42138>Luke 11:38). In this our Lord was probably influenced by the superstitious abuses sand foolish misinterpretations connected with washing before meat. For the same reason he may purposely have postponed the act of washing his, disciples feet till *after* supper, lest, while be was teaching a new lesson of humility, he might add a sanction to current and baneful errors. *SEE ABLUTION*. The union of affectionate attention and lowly service is found indicated by feet-washing in <54510>1 Timothy 5:10, where, among the signs of the widows that were to be honored-supported, that is, at the expense of the Church — this is given, if any one " have washed the saints feet." *SEE WASHING OF HANDS AND FEET.*

Foot-Washing In The Christian Church.

The use of sandals among the Eastern nations instead of shoes, as well as the heat of the climate, gave rise to frequent ablutions, and especially of the feet. It became a duty of hospitality, and a mark of respect towards strangers. Abraham offered water to the three angels (<01804>Genesis 18:4) to wash their feet; Lot did the same to the two angels who visited him (<01902>Genesis 19:2); Abigail to the messengers of David (<09254>1 Samuel 25:41). The Pharisee Simon gave Jesus no water for his feet (<42744>Luke 7:44), and Mary Magdalene therefore washed his feet with tears, and wiped them with the hairs of her head. At the last supper Christ washed the feet of his disciples (<43304>John 13:4). This was at once a symbol and an ex ample: a symbol, as it was meant to teach them (1) that those only whose sins were washed away by him, the Lamb of God, could have part with him hereafter; and (2) that such as had once been thus purified in the blood of the Lamb " needeth not save to wash his feet, but is clean every whit" (<43310>John 13:10). The act thus performed by Christ at the institution of the

Supper suggests to believers at every communion this lesson of humility. It is also an *example* of humility, patience, forbearance, and charity, and particularly of assistance in helping each other to purification from sin.

In the early post-apostolic times, the command *"ye also ought to wash one another's feet"* came to be observed not only after the spirit, but also after the letter. Augustine speaks (Ep. 118, *ad Januarium)* of this practice, as also of the doubts entertained in his times as to the proper day when the ceremony ought to be performed. The Synod of Toledo, 694 (ch. iii) stated that it should take place on the anniversary of the day when Christ performed it — the Thursday, 14th of Nisan. In the Greek Church, foot-washing came to be even considered as a sacrament. In the Roman Catholic Church, Bernard de Clairvaux strongly recommends it as *sacramentum, remissionis peccatorum quotidianorum.* Yet it did not become a general public practice in either Church. It was mostly observed at the installation of princes and bishops in the Middle Ages. In the Greek convents, however, and at the Russian court, it is yet observed with great solemnity (Leo Al*lat. De dom. et hebd. graec.* 21). In the papal court, in those of Vienna, Munich, Madrid, Lisbon, and in the cathedrals and convents of the Roman Catholic Church, the command is also literally carried out to this day, the pope, emperor, kings, etc., washing the feet of twelve persons, generally poor old men, who receive a small gratuity on the occasion. In Rome, the twelve representatives of the apostles are seated in the Clementine Chapel, dressed in tunics of white woollen cloth, and the pope, attired in the same plain manner, sprinkles a few drops on the right foot of each, then wipes and kisses it. At the beginning of the ceremony the antiphony *Mandatum novum do vobis* is sung, from whence the ceremony of the *Pedilavium* is also called M*andatum.* After this a repast takes place, at which the pope, assisted by his cabinet, serve the twelve (thirteen) apostles, who, at the close, are permitted to take away the white tunics, the towels with which their feet have been wiped, and a small piece of money.

Luther opposed "this hypocritical foot-washing," in which the superior washes the feet of his inferior, who, the ceremony over, will have to act all the more humbly towards him, while Christ had made it an emblem of true humility and abnegation, and raised thereby the position of those whose feet he washed. "We have nothing to do," said he, "with feet-washing *with water,* otherwise it is not only the feet of the twelve, but those of everybody we should wash. People would be much more benefited if a

general bath were at once ordered, and the whole body washed. If you wish to wash your neighbor's feet, see that your heart is really humble, and help every one in becoming better."

The *Church of England* at first carried out the letter of the command; but, instead of it, there are now assembled in Whitehall every year as many poor men and women as the sovereign has reigned years; to each of these are given clothes, food, and as many pieces of money as the sovereign counts years. The *Anabaptists* continued the practice of foot-washing, which, in consideration of the passages <8134>John 13:14; <5460>1 Timothy 5:10, they considered as a sacrament instituted and recommended by Christ (see the *Confessio* of the United Baptists, or Mennonites, of 1660). The *Lutheran* Upper Consistory of Dresden condemned in 1718 twelve Lutheran citizens of Weida to public penance for having permitted duke Moritz Wilhelm to wash their feet. As the *Moravians* revived the old love-feasts, they also revived the practice, yet without strictly enforcing it. It used to be performed not only by the leaders towards their followers, but also by the latter among themselves, while they sang a hymn explanatory of the symbol, in which it was called " the lesser baptism." *The. Mennonites* (q.v.) and the *River Brethren* (q.v.) still practice foot-washing. The *Church of God* (q.v.) regards foot-washing as a positive ordinance of perpetual standing in the Church, the same as baptism and the Lord's Supper. — Herzog, *Real-Encyklop.* 4:630.

Forbes, Rt. Hon. Duncan

one of the most eminent lawyers of Scotland, was born at Bunchrew or Culloden in 1685. He was educated at the University of Edinburgh, and afterwards spent some time at the universities in Leyden, Utrecht, and Paris. In 1717 he became solicitor-general, and in 1742 lord-president of the court of session. In the Rebellion of 1745 he espoused the Hanoverian cause, and it is said that the ingratitude of the government so chagrined him that he fell a victim to fever produced by it. President Forbes cultivated the study of Hebrew and Biblical criticism. He was a follower of the English philosopher and theological writer John Hutchinson. In his work, *Thoughts on Religion, natural and revealed* (Edinb. 1735-43, 8vo), translated into French by father Houbigant), he lays down the doctrine that a system of natural science as well as religion could be drawn from the books of the O.T. if interpreted according to the radical import or root of the language. Forbes published also *Reflections on the Sources of*

Incredulity with regard to Religion (Edinb. 1750, 2 volumes, 12mo, or 1 volume 12mo): — *Letters to a Bishop concerning some important Discoveries in Philosophy and Theology* (Lond, 1735, 4to; also translated into French by father Houbigant). The entire works of Forbes, with a biographical sketch, were published by J. Bannatyne (Edinb. 1816, 8vo; 2 volumes, 12mo). Bishop Warburton calls him: the greatest man that ever Scotland produced, both as a judge, a patriot, and a *Christian.* — *Encyclop. Brit.* 9:771; Allibone, *Dict. of Authors,* 1:611. (J.H.W.)

Forbes, Eli, D.D.

a Congregational minister, was: born at Westborough, Mass., October 1726; graduated at Harvard College, 1751; and in 1752 became pastor of the church at Brookfield, Massachusetts. In 1762 he went on a mission among the Oneida Indians. In 1776 he was installed as pastor at Gloucester, having left his former parish on account of a false charge of Toryism. He died December 15, 1804. He published *The Family Book* (1801, 12mo), and a number of occasional sermons. Sprague, *Annals,* 1:493.

Forbes, John

(of Corse), son of Patrick Forbes, was born May 2, 1593. After studying at Heidelberg and Sedan, he was appointed professor of divinity in King's College, Aberdeen, in 1619. In the great struggle in Scotland between Presbyterianism and prelacy, he favored Episcopacy, but sought to be a peacemaker, publishing *Irenicum Amatoribus Veritatis et Pacts in Ecclesia Scotiana* (Aberdeen, 1629). In 1638 he published, *A peaceable Warning to the Subjects in Scotland.* Refusing to sign the Solemn League and Covenant, he was, deprived of his benefice in 1640. His case was one of peculiar hardship, for he had made over part of his own private property to be attached to the professorship which he held, and he lost this property on being dismissed from his office. In 1642 he went to Holland, married there and remained three years. Returning to Scotland, he spent the remainder of his life on his estate at Corse, and died April 20, 1648. His reputation chiefly rests upon his great work *Instructiones Historico-Theologicae de doctrina Christiana et vario rerum statu, ortisque erroribus et controversiis (Amnst.* 1645, fol.; Geneva, 1680, fol.; abridged by Arnold Montanus (Amst. 1663, 8vo). His collected works were published under the title Joannis Forbesii a Corse Op*era Omnia, inter quae plurima*

posthuma, with *Vita* by Dr. Garden (Amst. 1702-3, 2 volumes, fol.). His *Instructiones* is still a valuable work; its design was to show, in opposition to Bellarmine, the doctrinal agreement between the Reformers and the earlier fathers, sand it formed a precursor of the modern works on the History of Doctrines. Bishop Burnet (Preface to *Life of Bedell)* says that Forbes of Corse was a man "of much more extensive learning than his father (Patrick Forbes), in which, perhaps, he was excelled by none of that age. Those who shall read his book of Historical and Theological Institutions will not dispute this title with him; for it is so excellent a work, that, if he had been left in quiet, in the retirement he had chosen, to apply himself to his studies, and could have finished it by a second volume, it would, perhaps, have been the most valuable treatise of divinity that has yet appeared in the world." Baur names Forbes and Petavius ,as the two great writers of the 17th century on History of Doctrines. — Encycl. Britannica, 9:776; Niceron, Memoires *pour servir*, etc. t. xlii; Donaldson, His*tory of Christian Literature*, 1:66.

Forbes, Patrick

bishop of Aberdeen, was born of a noble family in Aberdeenshire in 1564, and became "laird of Corse" and baron of O'Neil. He was educated at Aberdeen ands St. Andrew's. "For a good space," says bishop Keith, "he refused to enter into holy orders; but at last, when he was forty-eight years old, viz. anno 1612, he was prevailed upon a very singular accident having intervened, which made him then yield, namely, the earnest obtestation of a religious minister is the neighborhood, who, in a fit of melancholy, had stabbed himself, but survived to lament his error." He became pastor of Keith in Morayshire, where he remained until 1618, when he was elected bishop of Aberdeen, on the recommendation of the king. He died March 28, 1635. "He was wont to visit his diocese in a very singular retinue, scarce any person hearing of him until he came into the church on the Lord's day; and according as he perceived the respective ministers to behave themselves, he gave this instructions to them." He wrote Commentar*ia in Apocalypsin,. cum Appendice* (Amst. 1646, 4to); translated, *An exquisite Commentary on the Revelation* (London, 1613, 4to) — a treatise entitled *Exercitationes de Verbo Dai;* and a *Dissertatio de Versionibus vernaculis*. He was a great benefactor to Aberdeen University, of which he was chancellor, and he revived the professorships of law, physic, and divinity. — Keith, *Historical Catal. of Scottish Bishops*

(Edinb. 1824, 8vo); Burnet, *History of our own Times*, Hook, Eccl. *Biog.* 5:157.

Forbes, William

bishop of Edinburgh, was born at Aberdeen, 1585, and was educated at Marischal College. About the age of twenty he went abroad and studied at the German universities, especially Helmstadt and Heidelberg. He returned after five years, and was offered the chair of Hebrew at Oxford; but he declined it, and became minister first at Alford, next at Monimusk, and afterwards at Aberdeen. About 1617 he was chosen principal of Marischal College in that city, and about 1619 he accepted a pastorate in Edinburgh, When Charles I was in Scotland in 1633 he heard Forbes preach, and said that he had found a man who deserved to have a see erected for him. His patent from the king, to be the first bishop of Edinburgh, bears date the 26th of January, 1634, and he died April 1 in the same year. He wrote *Considerationes modestae et pacificae controversiarum de justificatione, purgatorio, invocatione sanctorum,* which was published postumomsly (Lond. 1658, 8vo; are printed, With an English version, in the *Library of Anglo-Catholic Theology, Ox*ford, 1850-56, 2 volumes, 8vo). This work is a storehouse of learning on. the subject, but does not maintains the Protestant doctrine of justification. It embodied a proposal for an accommodation between the Protestant Episcopal churches and the Church of Rome, the only result of which would have been to make episcopacy regarded with more suspicion in Scotland than it was. Some other polemicas works. of. his which had raised high expectations were lost. Burnet, characterizing his eloquence, says that “he preached with a zeal and vehemence that made him forget all the measures of time — two or three hours was no extraordinary thing for him” *(English Cyclopedia).— Hook, Eccles. Biog.* 5:158; *Encyclopedia Britannica*, 9:777.

Forcellini Egidio,

an Italian lexicographer, was born August 26, 1688, at Fener, a village near Padua. As his family was poor, it was only towards manhood that he wag able to begin the regular course of study in the seminary at Padua. His industry and success in studying Latin gained the confidence of Facciolati (q.v.), who associated him with his labors especially in preparing the *Totius Latinitatis Lexicon, consilio et cura Jac. Facciolati, opera et studio AEg.*

Forcellini Lucubratum (Padua, 1771). The excellence of this great work is largely. attributed to Forcellini. He died April 4, 1768. *SEE FACCIOLATI*.

Forces

(spec. lyjeicha'yil, *strength,* especially in a military point of view; hence, also, *army, fortification,* etc.), in one phrase, "forces of the Gentiles" (<23B05>Isaiah 60:5, 11), seems to be used in its widest sense (see Alexander, ad loc.) to denote (as the context implies) not only the subjugation of the heathen, but also the consecration of their *wealth* (<01349>Genesis 34:29, where the Same Heb. word occurs). The µyZ[m;H lEa, or *god of strongholds,* of <27138>Daniel 11:38, is probably Mars, or rather Jupiter (Olympius or Capitolinus), whom Antiochus (q.v.) specially honored. *SEE DANIEL*.

Ford

(rb;[]m; maabar', and hrB;[]m; mabarah', a *pass),* a shallow place in a stream where it may easily be crossed on foot or by wading (<01323>Genesis 32:23; <06102>Joshua 2:2; <07028>Judges 3:28; 12:5, 6; <23B02>Isaiah 16:2). *SEE RIVER*. The Hebrew word is also used both in the singular and in the plural with reference to the mountain pass at Michmash, between Seneh and Bozez (<09404>1 Samuel 14:4, and <23029>Isaiah 10:29). Mention is repeatedly made of the fords of Jordan (<06107>Joshua 2:7; <07028>Judges 3:28; 12:5, 6; A.V. "passages"). These were evidently in ancient times, few in number, and well known, though now the Jordan is fordable in hundreds of places (Smith's *Diet. of Classical Geogr.* s.v. Palestina, page 521). *SEE JORDAN*. Of these, that named Bethabara (q.v.) was probably the most noted. Mention is also made of the ford of the Jabbok (<01322>Genesis 32:22), and the fords of Arnon (<23B02>Isaiah 16:2). *SEE ARNON*. The fords of the Euphrates (<24512>Jeremiah 51:32) were probably the bridges across that river built by Nitocris, as the Euphrates was not fordable at Babylon (Hitzig, *Exeget. Heb.* ad loc.). *SEE EUPHRATES.*

Ford Joshua Edwards,

a Presbyterian minister, was. born in Ogdensburgh August 3, 1825, graduated at Williams College in 1844, and studied theology at Union Theological Seminary, New York. In 1847 he entered the missionary work in Syria, under the auspices of the American Board. His first station was Aleppo. He was afterwards transferred to Beirut, and subsequently to

Sidon. Invited by the Turkish Missions Aid Society, be spent some months in England in 1861, advocating the claims of the Syrian Mission. in 1865 he returned to America on account of illness in his family, and labored earnestly in behalf of his mission; but his exertions enfeebled him, and he died of pneumonia at Geneseo, N.Y., April 3, 1866. While in the East he obtained a thorough knowledge of Arabic, and could use it in preaching. He rendered useful service in editing Arabic books for the press, and wrote a book in that language on "Fasting and Prayer." He also used the Turkish language. — Wilson, *Presbyterian Historical Almanac*, 1867, page 289.

Fordyce, David

brother of James, was born in 1711 at Aberdeen. In 1742 he was appointed professor of moral philosophy in Marischal College. He perished by shipwreck in 1751. He wrote *Dialogues concerning Education: — Theodorus, a Dialogue on the Art of Preaching* (Lond. 1755,. 3d ed. 12mo): — *Elements of Moral Philosophy* (Lond. 1769, 4th ed. 12mo).

Fordyce, James, D.D.

a Scotch divine, was born in 1720 at Aberdeen, was educated at Marischal College, and was successively minister at Brechin and Alloa, in Scotland, and at Monkwell Street, London. In 1782 he relinquished the pastoral office, and retired first to Hampshire and afterwards to Bath, where he died, Oct. 1, 1796. He wrote *Sermons to Young Women* (London, 9th ed. 1778, 2 vols. 12mo): — *Addresses to Young Men* (Lond. 1777, 2 volumes, 12mo): — *Addresses to the Deity* (London, 1785, sm. 8vo); and several single sermons, which were very popular. — Jones, *Christian Biography*, s.v.

Forehead

Picture for Forehead

(jxmeme'tsach, from an obsolete root signif. *to shine*, Gesenius, *Thes. Heb.* page 815; μέτωπον). The practice of veiling the face in public for women of the higher classes, especially married women: in the East, sufficiently stigmatizes with reproach the unveiled face of women of bad character (<01316>Genesis 25:65; <24003>Jeremiah 3:3; Niebuhr, *Trav.* 1:132, 149, 150; Shaw, *Travels*, pages 228, 240; Hasselquist, *Travels*, page 58; Buckingham, *Arab Tribes*, page 312; Lane, *Mod Eg.* 1:72, 77, 225248;

Burckhardt, *Travels,* 1:233). An especial force is thus given to the term "hard of forehead" as descriptive of audacity in general (Ezekiel 3:7, 8, 9; compare Juvenal, *Sat.* 14:242 — "Ejectum attrita de fronte ruborem"). *SEE VEIL.*

The custom among many Oriental nations both of coloring the face and forehead, and of impressing on the body marks indicative of devotion to some special deity or religious sect is mentioned by various writers (Burckhardt, *Notes on Bed.* 1:51; Niebuhr, *Tray.* 2:57; Wilkinson, *Anc. Eg.* 2:342; Lane, *Modern Eg.* 1:66). Sometimes it extends to serious inflictions. *SEE CUTTINGS IN THE FLESH*. It is doubtless alluded to in Revelation (Revelation 13:16, 17; 14:9; 17:5; 20:4), and in the opposite direction by Ezekiel (Ezekiel 9:4, 5, 6), and in Revelation (Revelation 7:3; 9:4; 14:1; 22:4). The mark mentioned by Ezekiel with approval has been supposed by some to be the figure of the cross, said to be denoted by the word here used, wT; in the ancient Shemitic language (Gesenius, *Thes.* page 1495; Spencer, *De Leg. Hebr.* 2:20; 3:409, 413). *SEE MARK (ON THE PERSON*).

It may have been by way of contradiction to heathen practice that the high-priest wore on the front of his mitre the golden plate inscribed "Holiness to the Lord" (Exodus 28:36; 39:30; Spencer, *l.*c.). *SEE MITRE*.

The "jewels for the forehead" mentioned by Ezekiel (16:12), and in the margin of the A.V., Genesis 24:22, were in all probability nose-rings (Isaiah 3:21; Lane, *Mod. Egypt* 3:225, 226; Harrer, *Observ.* 4:311, 312; Gesenius, *Thesaur.* page 870). The Persian and also Egyptian women wear jewels and strings of coins. across their foreheads (Olearius, *Travels,* page 317; Lane, *Mod. Eg.* 2:228). — Smith, s.v. *SEE NOSE JEWEL*.

For the use of frontlets between the eyes, *SEE FRONTLET*, and for the symptoms of leprosy apparent in the forehead, LEPROSY *SEE LEPROSY*. For baldness in the forehead, *SEE BALD.*

Foreigner

(yrkn; *nokri',* Deuteronomy 15:3; Obadiah 11, a *stranger,* as elsewhere rendered; bv;T, *toshab',* Exodus 12:45, a *sojourner,* as usually rendered; πάροικος, lit. a *neighbor,* Ephesians 2:19, elsewhere "stranger" or "sojourner"), a resident in a country not native to him, i.e., in the Jewish sense a Gentile. *SEE ALIEN*. Such non-Israelites (µyrkn

Josephus ἀλλοτριόχωροι, *Ant.* 3:12, 3) as resided among the Hebrews were by the Mosaic law not only commended in general to the sympathy and humanity of the citizens (<02221>Exodus 22:21; 23:9; <03933>Leviticus 19:33, 34; <05108>Deuteronomy 10:18 sq.; comp. <24706>Jeremiah 7:6; <26207>Ezekiel 22:7; <38710>Zechariah 7:10; <39105>Malachi 3:5; see Josephus, *Apion, 2:*28), but were also entitled to certain privileges belonging to the poor, namely, to participation in the festivals and decennial feasts (<05148>Deuteronomy 14:28 sq.; 16:10 sq.; 26:11 sq.; Tobit 1:7), to gleanings in the vineyards and fields (<03910>Leviticus 19:10; 23:22; <05249>Deuteronomy 24:19 sq.), and to the harvest in the year of jubilee (<03506>Leviticus 25:6); prescriptions which found a definite point of support in Oriental hospitality. Before the courts they had equal rights with the native-born residents (<02249>Exodus 12:49; <03442>Leviticus 24:22; <04515>Numbers 15:15 sq.; <05016>Deuteronomy 1:16; 24:17; 27:19), and the cities of refuge were appointed for them likewise in case of unintentional homicide (<04515>Numbers 35:15). On the other hand, they also were not allowed to perform anything which was an abomination according to the Hebrew law (<02010>Exodus 20:10; <03710>Leviticus 17:10; 18:26; 20:2; 24:16; <05514>Deuteronomy 5:14; <26407>Ezekiel 14:7); yet they were exempted from the prohibition of using the flesh of animals that died of themselves (<05421>Deuteronomy 14:21; but there are also other distinctions between this passage and <03715>Leviticus 17:15. *SEE CARCASE*). Foreign slaves must be circumcised, but were then entitled to eat the passover (<01712>Genesis 17:12 sq.; <02144>Exodus 12:44). It was lawful to take interest from foreigners for loaned capital (<05230>Deuteronomy 23:20). *SEE DEBT*. Under certain restrictions, when they submitted to circumcision, they became naturalized, and received the prerogatives of Jewish citizenship; Edomites and Egyptians in the: third generation (<05207>Deuteronomy 23:7 sq.; comp. Theodoret, *Quaest. in Deuteronomy 26*), others after a longer time. Only Ammonites, Moabites, castrated persons, and the off-spring of public harlots were altogether excluded from this privilege (<05201>Deuteronomy 23:1 sq.; comp. <16301>Nehemiah 13:1).. Foreigners accordingly appear in the royal service (<09107>1 Samuel 21:7; 22:9; <10103>2 Samuel 11:3, 6, etc.). *SEE GITTITE*. Later fanaticism, however sought to expel all foreigners from the country (<16303>Nehemiah 13:3; on the contrary, <26722>Ezekiel 47:22), or impose the hard conditions of circumcision (Josephus, Life, 23). See generally Michaelis, *Mos. Recht*, 2:443 sq.; Jahn, I, 2:346 sq. The legal treatment of foreigners was in the earlier ages the more humane, as originally at Rome (Adam, *Rom. Ant.* 1:145) and at Athens. *SEE PROSELYTE*..

Foreiro Francisco

(Forerius, Franciscus), a Portuguese Dominican monk, was born at Lisbon is 1523, and, entering early into the Dominican order, was sent by John III to study theology in the University of Paris. On his return to Lisbon he was charged with the education of the young prince Antonio, and was appointed preacher to the king. Among the Portuguese, at the Council. of Trent he held the first place. He offered to preach before the council in any language. The council sent him on a mission to Pius IV, who made Foreiro confessor to his nephew, cardinal Charles Borromeo. He was employed to reform the Breviary and the Roman Missal, and to aid in the preparation of the "Catechism of the Council of Trent." On his return to Portugal he was chosen prior of the Dominican convent at Lisbon in 1568. He died January 10, 1587. His principal work is *Isaiae Prophetae vetus et nova ex Hebraico Versio cum Commentario,* etc. (Venice, 1563, fol.), inserted in the fifth volume of the *Critici* Sacri.—Echard et Quetif, *Script. Ord. Prod.* 2:261; Hook, *Eccles. Biogr.* 5:161; Hoefer, *Nouv. Biogr.* Generale, 18:170.

Foreknowledge

SEE PRESCIENCE.

Fore-Ordination

SEE PREDESTINATION.

Forer Laurent,

a Jesuit, born in Switzerland, 1580, was professor of philosophy in many colleges of his order; then chancellor of the University of Dillingen, and finally rector of the Jesuits College at Lucerne. He died in 1659, leaving 44 works, a list of which may be found in Sotwell, *Bibliographie de la Societe de Jesus.* Among them is *Symbolum Catholicum,* Lutheranum, *Calvinianum cum. Apostolico collatum* (Dillingen, 1622, 4to). — Migne, *Diet. de Biog. Chretienne,* s.v.

Forerunner

is the literal meaning of πρόδρομος (Hebrews 6:20), a *precursor,* one who not only goes before to a particular place, to lead or prepare the way, but who makes arrangements for those that follow. In this sense it in

usually applied to John the Baptist, as the harbinger of Christ. But in the above text (the only one where it occurs in Scripture) it is spoken of Jesus, the high-priest of the new dispensation, as entering before his followers into the heavenly sanctuary, and making expiation of perpetual. efficacy for sinners (comp. <49142>John 14:2).

Foreship

(πρώρα, the *prow*, <44730>Acts 27:30, 41), the bow or stem of a vessel. *SEE SHIP.*

Foreskin

(הלָרָע; *orlah'*, a native term for this special rite; Greek ἀκροβυστία ;' both used in their literal and metaphorical meaning), the prepuce or projecting fold of skin in the distinctive member of the male sex, which was removed in circumcision, so as to leave the *glans penis* artificially uncovered. This well known symbolical rite was instituted by Jehovah for the consecration of all the male Israelites — originally descendants. of Abraham (and in that case on the eighth days after birth, <01210>Genesis 21:4; <03123>Leviticus 12:3; <42159>Luke 1:59; 2:21; see Philo, 3:5; Josephus, Ant. 1:12, 2; yet compare <02425>Exodus 4:25, with 2:12, and the Mishna, *Shabb.* 19:5, where in certain cases the ceremony is deferred till the ninth or twelfth day: the Sabbath, however, did not cause a postponement, <43722>John 7:22 sq.; compare Wetstein, 1:887; but delicate children might be circumcised after weaning, Mishna, 1.c.), and in later times "Proselytes of Righteousness" (<02248>Exodus 12:48; comp. Judith 14:10; see Tacit. Hist. 5:5, 3), — as a ratification of their title to the theocratic citizenship. (Whether circumcision among the Egyptians stood in connection with Phallus worship [Tuch, Genesis page 344] is not determined, but its use among the Israelites is rather against such a supposition. Baur [Tub. *Zeitschr.* 1832, 1:104 sq.] refers it to the idea of separation from heathendom, which is consistent with the entire system of Mosaism [comp. the Mishna, *Nedar.* 3:11].) House-born (heathen) slaves were also to undergo the. operation (<01712>Genesis 17:12), as a sign of participation in the covenant with Jehovah. (But children born of a heathen father and an Israelitish mother must not be circumcised, according to *Yebam.* 55:2; yet comp. <44163>Acts 16:3.), Every Israelite (Joseph., Anisa. 12:5, 4), generally the father of the house (<01723>Genesis 17:23; but, in cases of exigency, also women; see Buxtorf, Synagog. *Jud.* page 90; comp. <02425>Exodus 4:25: not heathens, however, yet

see *Aboda Sara,* ed. Edzard, 2:40 sq. In adults a physician was required, Joseph. Ant.. 20:2, 5. In case two sons by the same mother died of the operation, the [later] rabbins allowed the circumcision of the third son to be delayed till he was full grown; Maimonides, *Hil. Milah,* 1:18), should perform the rite, and they employed for the purpose a sharp knife (Quanat, *De cultris circumcisoriis et secespitis* Rebr. Regiom. 1714; also in Ugolini *Thesaurus,* 22), earlier an edged stone or stone knife (Exodus 4:25; Joshua 5:2 sq.; comp. Herod. 2:86; see Dougtaei *Analect.* 1:59; Abicht, *De cultris saxeis,* etc. Lips. 1712; also in Hasei Thesaur. 1:497 sq.; and *Gedaei. Diss. de instrumentis circumcis.* Lips. 1698; also in the *Nov. thesaurus philol.* 1:263 sq.; and in Ugolino, 22), as the Galli or priests of Cybele castrated themselves with a shell ("Samia testa," Pliny, 35:46; comp. Catull, 63:5; Martial, 3:8; see Arnobius,. *adv. Gent.* 5:16) under the idea that healing was. thereby promoted. The Christians of Abyssinia also performed the operation with stone knives (Ludolf, *Hist. Aticlop.* 3:1, 21) Modern Jews use for this purpose steel knives, and the operation is thus described by Otho *(Lex. Rabb.* page 133): "The circumcizer applies a rod to the organ, and draws the prepuce forward over it as far as possible; then with a forceps be seizes a part of its and cuts it off with a razor. He next seizes the prepuce with his two thumbs, and rolls it back till the whole *glans is* exposed, after which he sucks out the blood (Mishna, *Shabb.* 19:2) till the blood comes from the remoter parts of the body, and finally be applies a plaster to the wound." (Comp. Thevenot, Trav. 1:58; Cheliusn *Handb. d. Chirurg.* II, 1:50; Wolfers, in Henke, Zeit*schr. f. Staatsarzneik.* 1825, 1:205 sq.; also in the Enc*ycl. Worterb. d. medic. Wissensch.* 5:256 sq.) On Arab circumcision, see Arvieux, 3:146. That so severe and painful an operation (comp. Targ. Jonath. on Genesis 22:1) could not well be performed on an infant less than eight days old is evident. The practice of female circumcision, or excision, referred to by several ancient and modern writers, as practiced by certain nations, may have consisted in removing the anterior flap of skin which in some actual specimens of Hottentots or Bushwomen has been found to cover the female genitals, apparently wholly distinct from the vaginal membrane (see the *Penny Cyclopcedia,* s.v. Circumcision). As circumcision was a symbol of purification, the prepuce was a type of corruption; hence the phrase "foreskin of the heart" (Deuteronomy 10:16; Jeremiah 4:10), to designate a carnal or heathenish state (Romans 2:29; compare Philo. 2:258). *SEE UNCIRCUMCISION*. The part removed by circumcision thus naturally became one of the harshest terms of opprobrium (1 Samuel 17:26, 36;

comp. Ludolf, *Comment. in Hist. AEth.* p. 274), like *verpus* among the Romans (Martial, 7:82, 6). It was sometimes brought as a trophy of slain Gentiles (<09B825>1 Samuel 18:25; <10B714>2 Samuel 3:14), like scalps by the North American savages. Paul, on the other hand, uses the ironical terms "concision" (<50B302>Philippians 3:2) to stigmatize the extreme attachment of a Judaizing party to this ordinance. *SEE CIRCUMCISION.*

Foreskins, Hill Of,

a place near Gilgal, so called from the circumcision of the Israelites at that spot before entering Canaan (<06B503>Joshua 5:3). *SEE GIBEAH-HA-ARALOTH.*

Forest

is the rendering in the Auth. Vers. of three distinct Heb. words. *SEE TOPOGRAPHICAL TERMS.*

1. Usually and most properly r [y[i *ya'ar*, or h r ; [y[i *yaa'rah* (once rendered; "wood," <05B1915>Deuteronomy 19:5), signifying a dense woods from its *redundancy or luxuriance*, such as is seen in the growth of forest-trees, and in use restricted (with the exception of <09A1426>1 Samuel 14:26, and <22A201>Song of Solomon 5:1, in which it refers to honey) to an abundance of trees. It is the name given to all the great primeval forests of Syria, where the stately trees grew (<21A206>Ecclesiastes 2:6; <23A1414>Isaiah 44:14), and where the wild beasts had their homes (<24A506>Jeremiah 5:6; <33A508>Micah 5:8). Hosea (<28B212>Hosea 2:12) appears to use it as equivalent to the Arabic *ya'ur*, a *rugged and desolate place*, like *midbar* or "wilderness." *SEE WOOD.*

2. v r , j o *cho'resh*, is apparently derived from a Chaldee root, v r ij } *to be entangled*, and would therefore signify *a thicket* of trees or bushes, such as might afford a safe hiding-place (comp. <09A2315>1 Samuel 23:15), and such as is now often seen in Palestine on the sites of ruined cities (comp. <23A709>Isaiah 17:9). It applies to woods of less extent, the word itself, according to others, involving, the idea of what is cut down (from v r ij ; Gesen. *Thes.* page 530): it is only twice (<09A2315>1 Samuel 23:15 sq.; <14A704>2 Chronicles 27:4) applied to woods properly so called; its sense, however, is illustrated in the other passages in which it occurs, viz. <23A709>Isaiah 17:9 (A.V. "bough"), where the comparison is to the solitary relic of an ancient forest, and <26A803>Ezekiel 31:3, where it applies to trees or foliage sufficient to afford shelter (Vulg. *frondibus nemorosus;* A.V. "with a shadowing shroud").

The term occurs seven times in Scripture, but is only once *rendered forest"* In *the forests* (Sept. ἐν τοῖς δρυμοῖς) he built castles and towers" (<14704>2 Chronicles 27:4). The locality here referred to appears to be the south of Judah, where the mountains were formerly, and are in places still, clothed with dwarf oaks and tangled shrubberies. *SEE THICKET.*

3. sDeP; *pardes',* a word of foreign origin, like the Greek παράδεισος, and the Arabic *pardasun,* q.d. *park,* means *an enclosed garden* or *plantation* attached to a palace, intended either for ornament or for containing animals of the chase (<21005>Ecclesiastes 2:5; <22413>Song of Solomon 4:13; comp. Xenophon, *Cyrop.* 1:3, 12). It is found only three times in the Bible, and is once *translated forest.* In <16108>Nehemiah 2:8, Asaph is called "the keeper of the king's forest" (Sept. τοῦ παραδείσου), where it appropriately expresses the care with which the forests of Palestine were preserved under the Persian rule, a regular warden being appointed, without whose sanction no tree could be felled. Elsewhere the word describes an orchard (<21005>Ecclesiastes 2:5; <22413>Song of Solomon 4:13). *SEE ORCHARD.*

Although Palestine has never, in historical times, been a woodland country, yet there can be no doubt that it contained much more wood formerly than it has at present. Tracts of woodland are mentioned by travelers in Palestine, but rarely what we should call a forest. There are still some remnants of ancient oak forests on the mountains of Bashan, Gilead, Hermon, and Galilee. One solitary grove of cedars exists on Lebanon, but fir-trees are there abundant. The other forests of Palestine (<12223>2 Kings 2:23; <09145>1 Samuel 14:25; 7:2, etc.) have almost disappeared. Yet here and there, in every district of the country, north and south, east and west, one meets with a solitary oak or terebinth of huge dimensions, as at Hebron, and the valley of Elah, and Shiloh, and Daniel These are the last trees of the forests, and serve to indicate what the forests of Palestine once were. Hence it is probable that the highlands were once covered with a primeval forest, of which the celebrated oaks and terebinths (e.g. those of Abraham, Tabor, etc.) scattered here and there were the relics. The woods and forests mentioned in the Bible appear to have been situated where they are usually found in cultivated countries, in the valleys and defiles that lead down from the high to the low lands, and in the adjacent plains. They were therefore of no great size, and correspond rather with the idea of the Latin *saltus* than with *our forest.* The following are those that occur in Scripture. *SEE TREE.*

(1.) The most extensive was *the forest (yaar,* "wood") *of Ephraim,* implying a region of Ephraim covered with forests where Mount Jearim *(Hill of Forests)* was situated (Joshua 15:10); or in allusion to the name of the city Kirjath-jearim (1 Samuel 7:1, 2). It clothed the slopes of the hills that bordered the plain of Jezreel, and the plain itself in the neighborhood of Bethshan (Joshua 17:15 sq.), extending, perhaps, at one time to Tabor, which is translated δρυμός by Theodotion (Hosea 5:1), and which is still well covered with forest-trees (Stanley, p. 350). It is, perhaps, the same with the *wood* of *Ephratah* (Psalm 132:6). *SEE EPHRATAH.*

(2.) There was a *trans-Jordanic forest (yaar,* "wood") *of Ephraim* (2 Samuel 18:6; Sept. δρυμός). It was here that the army of Absalom was defeated, and he himself slain. It lay near, probably a little to the west of, the town of Mahanaim, where David had his headquarters, and where he received the first tidings of the fate of his son (17:26; 18:24). Why a forest east of the Jordan should bear the name *Ephraim* cannot now be determined; but one thing is certain — in the noble oaks which still clothe the hills of Gilead north of the Jabbok we see the remnants of "the wood of Ephraim," and the representative of that "great oak" in one of whose branches Absalom was strangely imprisoned (18:9; see Porter's *Handbook for Syria and Palestine,* pages 311, 314). Winer places it on the west side of the Jordan; but a comparison of 2 Samuel 17:26; 18:3, 23, proves the reverse. The statement in 18:23, in particular, marks its position as on the highlands, at some little distance from the valley of the Jordan (comp. Joseph. *Ant.* 7:10, 12). *SEE EPHRAIM, WOOD OF*.

(3.) The *forest (yaar,* Sept. πόλις, A.V. "forest") *of Hareth,* in the mountains of Judah, to which David withdrew to avoid the fury of Saul (1 Samuel 22:5), was somewhere on the border of the Philistine plain, in the southern part of Judah. *SEE HARETH*.

(4.) The *wood (choresh,* Sept. ὄρος, A.V. "wood") *in the wilderness of Ziph,* in which David concealed himself (1 Samuel 23:15 sq.), lay south-east of Hebron. *SEE ZIPH.*

(5.) *The forest (yaar,* Sept. δρυμός, A.V. "wood") *of Bethel* (2 Kings 2:23, 24) was situated in the ravine which descends to the plain of Jericho. — *SEE BETHEL*. —

(6.) The *forest (yaar,* δρυμός, *"wood")* through which the Israelites passed in their pursuit of the Philistines (<09145>1 Samuel 14:25) was probably near Aijalon (<09131>1 Samuel 5:31), in one of the valleys leading down to the plain of Philistia. *SEE SAUL.*

(7.) *The woods (choresh,* δρυμός, "forest") in which Jotham placed his forts (<14704>2 Chronicles 27:4) must have been similarly situated. *SEE JOTHAM.*

(8.) The plain of Sharon was partly covered with wood (Strab. 17:758), whence the Sept. gives δρυμοί as an equivalent for that name in <23510>Isaiah 65:10. It has still a fair amount of wood (Stanley, page 260). *SEE SHARON.*

(9.) *The excellency or pride of the Jordan,* so called from its green and shady banks, clothed with willows, tamarisks, and cane, in which lions made their covert (<38103>Zechariah 11:3; <24125>Jeremiah 12:5). *SEE JORDAN*.

(10.) *The forest (yaar) of cedars on Mount Lebanon* (<12923>2 Kings 19:23; <28145>Hosea 14:5, 6), which must have been much more extensive formerly than at present; although, on the assumption that the "cedar" of Scripture is the *Pinus cedrus,* or so-called " cedar of Lebanon," its growth is by no means confined, among those mountains, to the famous clump of ancient trees which has alone engaged the attention of travelers. *SEE CEDAR*. The American missionaries and others, travalling by unfrequented routes, have found woods of less ancient cedar-trees in other places. *SEE LEBANON,*

1. "The house of the *forest (yaar)* of Lebanon" is several times mentioned. It appears to have been a part of the royal palace built by Solomon at Jerusalem, and used as an armory (<11702>1 Kings 7:2 sq.; 10:17-21; <14916>2 Chronicles 9:16-20). The house had "four rows of cedar pillars, with cedar beams upon the pillars, and it was covered with ceda, above upon thee beams." Hence, in all probability, its name (see Keil, ad loc.). *SEE SOLOMON*.

"The *forest (yaar,* δρυμός) *of Carmel'* is a phrase used is <12923>2 Kings 19:23, and <23724>Isaiah 37:24, in reference to the ravages committed by the army of Sennacherib on the land of Israel. The meaning of the clause, /lmaeKir [iyi("forest of his Carmel"), seems to be *its garden* forest; that is,' the garden-like cedar forests of Lebanon, to which reference is made (see Keil on Kings, and Alexander on *Isaiah,* ad loc.).

(11.) The *forest (yaar)* in Arabia” occurs in <232113>Isaiah 21:13. The phrase is remarkable, because Arabia is a country singularly destitute of trees. In no part of it are there any, traces of forests.’ (The Sept. translates the passage ἐν τῷ δρυμῷ ἑσπὲρας; and Lowth and others adopt. it; but the Masoretic reading is preferable.) The meaning of the word r [y'i in this place is probably the same as that of the Arabic yaur, a *rugged region*, whether wooded or not. *SEE ARABIA*.

(12.) In <381102>Zechariah 11:2 there is a singular expression “Howl, O ye oaks of Bashan, for the *forest of the vintage* is come down.” The Hebrew r/xB;h' r [y'i (Sept. ὁ δρυμὸς ὁ σύμφυτος) rather signifies “the fortified forest” (Vulg. *saltus* munitus), and it is probable that Jerusalem is thus figuratively alluded to, the houses of which are close together as the trees of a forest (compare <330312>Micah 3:12; see Henderson, *Of the Minor Prophets*, ad loc.). It may, however, refer to the devastation of that region, for the greater portion of Peaea was, and still is, covered with forests of oak and terebinth (<230213>Isaiah 2:13,; <262706>Ezekiel 27:6; comp. Buckingham’s *Palestine*, page 103 sq., 240 sq.; Stanley, p. 324). *SEE BASHAN.*

Forest is used symbolically to denote a city, kingdom, polity, or the like (<261402>Ezekiel 14:26). Devoted kingdoms are also represented under the image of a forest, which God threatens to burn or cut down. (See <231017>Isaiah 10:17, 18, 19, 34, where the briers and thorns denote the common people; “the glory of the forest” are the nobles and those of highest rank and importance. See also <233219>Isaiah 32:19; 37:24; <242114>Jeremiah 21:14; 22:7; 46:23; <381102>Zechariah 11:2.) It was also an image of unfruitfulness as contrasted with a cultivated field or vineyard (<232917>Isaiah 29:17; 32:15; <242618>Jeremiah 26:18; <280212>Hosea 2:12). *SEE PALESTINE*.

Fork

(ˆwvL]q' væ l v], *shelosh’ killeshon’*, a *triad of prongs),* a three-pronged fork, i.e., pitch-fork with which hay, straw, and the like are gathered (occurs only <091321>1 Samuel 13:21). The Targum (on <211211>Ecclesiastes 12:11) uses the same word to express a pointed instrument. *SEE AGRICULTURE*.

The Orientals do not use forks at meals as we do but convey the food to their mouth with the fingers. *SEE EATING*.

Forgiveness

“the pardon of any offense committed against us. We are not apt to entertain any permanent or incurable ill will against the author of injuries to others, and why should we be irreconcilable when injuries have been done to ourselves? To love our enemies, or rather not to hate our enemies, is a duty which no guilt can annul, no injury efface. We are not required to love our enemies as our friends; but, when any injury has been done us, we are to endeavor to regard it with so much resentment as any just and impartial person would feel on hearing it related, and no more. To revenge injuries is to retaliate evil for the sake of retaliation. We are, all weak, frail, and sinful creatures. None of us passes through one day without feeling that he requires forgiveness from his God, and too often also from his fellow-creatures. Mercy is all our hope, forgiveness our constant prayer. In such a state, should we not pity and assist each other? Does not mutual weakness call for mutual forbearances? Weak, frail, and sinful as we are, we all hope, through the merits of Christ, to attain the happiness of heaven; and can creatures who, after a few short years, expect to, be forever united in the presence of God, to be liberated from all unruly passions, and to live together forever in heavens, in peace, and joy, and everlasting love can such creatures hate each other on earth? can they add to the sorrows of this state of trial, and spread more thorns in the path of life by acts of malice and revenge? can they risk their own eternal happiness by denying to each other that forgiveness without which they must not dare to hope that they shall be themselves forgiven? We know, from the express declaration of our Savior, that if we forgive not men their trespasses, neither will our heavenly Father forgive us. Christ estimated virtues by their solid utility, and not by their fashion or popularity, and hence he prefers the duty of forgiveness to every other. He enjoins it more frequently, with more earnestness, and under a greater variety of forms and he adds this weighty and peculiar circumstance, that the forgiveness of others is the sole condition on which we are to expect or even ask from God forgiveness for ourselves. This preference is justified by the superior importance of the virtue itself. The feuds and animosities which exist in families and among neighbors, which disturb the intercourse of human life, and collectively compose half its misery, have their foundation in the want of a forgiving temper, and can never cease except by the exercise of this virtue. Let us endeavor to forgive, that we may not be afraid to ask forgiveness. Let us take care so to pray for forgiveness, that our prayers may not justify and

increase our condemnation. Let us remember the amazing condescension of the Son of God, in 'taking upon him the form of a servant,' and thence learn humility. Let us represent to our minds the terms of our salvation, in order to excite us to repentance. Let us adore the infinite love of our Redeem, who laid down his life for his enemies,' and let this be the pattern of our charity" (Fellowes, *Body of Theology,* 2:210-213; Paley, *Moral and Polit. Philosophy,* 1:269; Warner, Syst*em of Divinity and Morality,* 2:356). — Robinson, *Theological Dictionary,* s.v.; *American Presbyterian Review,* October 1867, art. 2.

"Some confound things that are separate and different the act of forgiving with the act of loving with approbation. — Repentance and confession are indispensable, when one has intentionally injured us in any way, to restore him to our fellowship and approbation. But what is a necessary condition of this is not a necessary condition of forgiving. Blending these two things together, and thinking of them as if they were one and inseparable, has doubtless caused some to differ in opinion from others who clearly discern the proper distinctions. It is a mistaken idea that in the matter of forgiveness we are strictly to imitate God the Father, and not forgive those who trespass against us until they repent and ask our pardon. God is clothed with the responsibilities of moral government over his creatures, while we are not. If be had made it our duty to revenge our own wrongs, and administer just punishment to the doers of the wrong, then it would be right and wise to follow his example in that particular. But the case is far otherwise. The Lord not only relieves us of that responsibility, but has commanded us not to usurp his prerogatives: 'Avenge not yourselves.' No doubt there are certain cases in civil and family governments in. which the outward *acts* of forgiveness. should be held in abeyance until forgiveness is duly sought. The offender in himself has no right to forgiveness until he seeks it in the true spirit of repentance. In the outward expressions of this, parents should often wait for the outward signs of penitence in their children. The same. may be true sometimes in other relations as between brothers and sisters and other domestic and civil relations. Hence there is an *objective* and a subjective view to be taken of the duty of forgiveness — an act in the heart, and an appropriate outward and formal expression of it. The former should be performed at once, to prevent greater evil to ourselves, while the latter may wisely be delayed until the proper occasion for it arrives. One may say he forgives, when in reality he does not forgive

from the heart; so we may forgive from the heart long before we proclaim it to the parties concerned" *(Zion's Heralds*, January 2, 1867).

Forgiveness Of Sin

is that act of God's free grace by which, in virtue, of the merits of Christ's atonement, appropriated by faith, he frees the sinner, who accepts Christ by such faith, from the guilt and penalty of his sins. "By the atonement of Christ," which is God's own provision, his law is vindicated, and the penalty of sin is paid. To all who will believe in Christ with the heart, God offers a free, full, and present forgiveness (<44053>Acts 5:31; 13:38, 39; <62012>1 John 2:12). "Being justified freely by. his grace, through the redemption that is in Christ Jesus," etc. (<45324>Romans 3:24, et seq.). By a careful consideration of this language, we see,

1. That every believer in Christ Jesus is *justified* or pardoned, for justification is called in verse 25, "remission of sins." Yet it is not simply forgiveness: the terms *justification*. *and justify,* when applied to a guilty persons do not import his being morally just, but just with respect to law and the lawgiver; that is, placed in the position of a person who has not broken the law, both in respect to exemption from punishment, and the favor and kindness of the judge. Justification is pardon administered consistently with the requirements of justice and law.

2. That such believers are forgiven freely, as *a free gift,* not of *right,* not meritoriously and of *desert.* It is to grace, and not to justice, that the appeal for pardon is made; and we could ourselves have done nothing which could have legally cancelled our sins. The whole scheme is of grace, the result of the pure love of God, who compassionate our misery, himself provided the means of our deliverance, by sending his only-begotten Son into the world, who voluntarily submitted to die on the cross, that he might reconcile us to God. The whole was completed without our intervention, and the faith which is the condition of our salvation is by grace" (Farrar, *Biblical Dictionary*, s.v.). *SEE JUSTIFICATION.*

The "forgiveness of sins" is one of the articles of the (so-called) Apostles Creed, as well as of the Nicene. According to the so-called sacramental theology (<44038>Acts 2:38), " forgiveness of sins" is *conveyed* to the penitent by the act of the priest pronouncing the absolution, making the priest the sole ordinary channel through which remission is to be obtained. But sin against God can only be *forgiven by* God, on the condition he prescribes,

of repentance, and of this no *man* can infallibly. judge. See Pearson, On *the Creed,* art. 9; Eden, *Churchman's Dictionary,* s.v. *SEE ABSOLUTION; SEE JUSTIFICATION.*

Form

(Lat. forma, by transpose from μορφή) is defined by Aristotle as λόγος τῆς οὐσίας, the doctrine of the *substance* or *essence* of a thing. "A trumpet may be said to consist of two parts, the *matter* or brass of which it is made, and the form which the maker gives to it. The latter is essential, but not the former; since, although the matter were silver, it would still be a trumpet, but, without the *farm* it would not. Now, although there can be no form without matter, yet as it is the *form* which makes the thing what it is, the word *form* came to signify essence or nature" (Fleming, s.v.). The Scholastics distinguished form sub*stantial* from form accidental. Substantial form they defined as *actus primaries una cum materia constituens* unum *per se;* accidental forms as *actus secondarius* constituting a unit *per accidens.* The unit of being composed of soul and body was defined to be of the former sort. Form, according to the ancient definitions, is therefore necessary to matter; absolutely formless matter is inconceivable. Lord Bacon *(Nov. Organ.* 2:17, says: "When we speak of *forms,* we understand nothing more than the *laws and modes* of action which regulate and constitute any simple nature, such as heat, light, weight, in all kinds of matter susceptible of them; so that the form of heat, or the form of light, and the law of heat, and the law of light, are the same thing." Also *(Nov.* Organ. 2:13), "The form of a thing is the very thing itself, and the thing no otherwise differs from the form thane as the apparent differs from the existent, the outward from the inward, or that which is considered in relation to man from that which is considered in relation to the universe."

"The sense attached at the present day to the words form and matter. is somewhat different from, though closely related to, these. The form is what the mind impresses upon its perceptions of objects, which are the *matter; form* therefore means mode *of viewing ob*jects that are presented to the mind. When the attention is directed to any object, we do not see the object itself, but contemplate it in the light of our own prior conceptions. A rich man, for example, is regarded by the poor and ignorant under the *form* of a very fortunate person, able to purchase luxuries which are above their own reach; by the religious mind under the *form* of a person with: more

than ordinary temptations to contend with; by the political economist under that of an example of the unequal distribution of wealth; by the tradesman under that of one whose patronage is valuable. Now the object is really the. same to all these observers; the sauce rich man has been represented under all these different *forms.* And the reason that the observers are able to find many in one is that they connect him severally with their own prior conceptions. The form, then, in this view, is *mode* of *knowing,* and the matter is the *perception* or *object* we have to know" (Thomson, *Outline of Laws of Thought,* page 34). Sir W. Hamilton calls the theory of *substantial forms* "the theory of qualities viewed as entities conjoined with, and not as mere dispositions or modifications of matter" (Hamilton's edition of Reid's *Works,* page 827).

Dr. M'Cosh remarks, on the distinction between form and matter, that "this phraseology was introduced by Aristotle, who represented everything as having in itself both matter (ὕλη) and form (εἶδος). It had a new signification given to, it by Kant, who supposes that the mind supplies from its own furniture a form to impose on the matter presented from without. The form thus corresponds to the a *priori* element, and the matter to the *a posteriori.* But the view thus given of the relation in which the knowing mind stands to the known object is altogether a mistaken one. It supposes. that the mind in cognition adds an element from its own resources, whereas it is simply so constituted as to know what is in the object. This doctrine needs only to be carried out consequentially to sap the foundations of all knowledge; for if thee mind may contribute from its own stores one element, why not another? whey not all the elements? In fact, Kant did, by this distinction, open the way to all those later speculations which represent the whole universe of being as an ideal construction. There can, I think, be no impropriety in speaking of the original principles of the mind as forms or rules, but they are forms merely, as are the rules of grammar, which do not add anything to correct speaking and writing, but are merely the expression of the laws which they follow. As to the word matter,' it has either no meaning in such an application, or a meaning of a misleading character" *(Intuitions of the Mind,* N.Y. 1866, page 308). Formal, in philosophy, is that which relates to the form, as opposed to material, or that which relates to the matter. So formal logic gives the theory of reasoning as grounded in the laws. of thought, without reference to the subject-matter to which reasoning may be applied. — Fleming, *Vocabulary of Philosophy,* s.v.; Krug, *Handwort. der philosoph. Wissenschaften,* 2:56.

Form of Concord

SEE CONCORD,

Formatae

SEE LITERAE FORMATAE.

Formosus I

Pope (891-896), was bishop of Porto, and was sent by Nicholas I in 866 as legate to Bulgaria (q.v.), and would have been made archbishop there but that the canons (at that the) forbade transfers from one see to another. In the time of pope John VIII — he was condemned on a charge of conspiracy against Charles the Bald and the pope (Hefele, *Conciliengeschichte*, 4:496), A.D. 876. He was deprived of his episcopacy, and of all rights except lay communion. Pope Martin V restored him to his see in 883. Formosus was elected pope September 21, 891, and was the first instance in the West of a bishop transferred from one see to another. Soon after his election, legates sent by the emperor Leo and the Eastern bishops arrived in Rome to obtain a confirmation of the ordinations of Photius (q.v), but Formosus would not grant the request, and the East and West were still farther alienated. In 893 he took sides politically with Charles the Simple against Odo. On the death of Guido, 894, Formosus invited Arnulf Rome, and crowned him emperor, 895. Formosus died on Easter day, 896. Pope Stephen VI caused the dead body of Formosus to be taken up and brought into a synod at Rome, condemned as guilty of intrusion into the holy see, and treated with gross indignity. Stephen declared all the acts of Formosus null and void. His “character” was restored by pope John IX, A.D. 898. — Bower, *Lives of the Popes*, 5:71-73; Baronius, *Annales*, A.D. 891-896.

Forms of Prayer

are set prayers, prepared to be used in worship, public and private. As to the propriety and utility of such forms there has been much dispute. The arguments are about as follows.

I. *From Scripture. —*

1. On the one hand it is asserted against the use of forms that “there is not the slightest trace in all the New Testament of any established liturgical

service of Christian worship. There are no forms of prayer prescribed for such worship — a thing which we conceive must be inevitable if such liturgical form had been the best form, the most accordant with the will of the Great Head over all things to the Church, and the most consonant with the mind of the Spirit, the most appropriate for the bestowment and exercise of his influences. In things of much less importance we have explicit directions; and it is hardly to be supposed, if a liturgy for public worship were most appropriate for the wants of men, and most agreeable to the will of God, that there should have been no directions, nor even intimations in regard to it. It is hardly to be. supposed, when all things were set in order in the churches, that this main thing should have been neglected, or left at loose ends — so loose that not a single trace even of so much as a prescribed articular confession of faith or form of prayer can be found in the New Testament oracles" (Cheever). In the same spirit, Coleman *(Apostolical and Primitive Church,* chapter 11) undertakes to prove,

1, that the use of forms of prayer is opposed to the spirit of the Christian dispensation;

2, that it is opposed to the example of Christ and of his apostles; and,

3, that it is unauthorized by their instructions.

2. On the other hand, in favor of forms, it is declared that ' the slightest acquaintance with Scripture is enough to convince cavillers that contrary to Scripture could not be that practice for which we can plead the precedent of Moses and Miriam, and the daughters of Israel, of Aaron and his sons when they blessed the people, of Deborah and Barak; when the practice was even more *directly* sanctioned by the Holy Ghost at the time he inspired David and the Psalmists; for what are the Psalms but an inspired form of prayer for the use of the Church under the Gospel, as well as under the law? The services of the synagogue, too, it is well known, were conducted according to a prescript form. To those services our blessed Lord. did himself conform; and severely as he reproved the Jews for their departure, in various particulars, from the principles of their fathers, against their practice in this particular never did he utter one word of censure; nay, he *confirmed* the practice when he himself gave to his disciples a form of prayer, and framed that prayer, too, on the model, and in some degree in the very words, of prayers then in use. Our Lord, moreover, when giving his directions to the rulers of his Church, at the

same time that he conferred on them authority to bind and to loose, directed them to agree touching what they should ask for, which seems almost to convey an injunction to the rulers of every particular Church to provide their people with a form of prayer" (Hook). But "far more weight than all other arguments together has the one obvious and simple reason that our Lord's especial blessing and favorable reception of petitions is bestowed on those who, assembling in his name, shall agree touching what they shall ask in his name. Now this surely implies the exclusive use of precomposed prayers in a congregation, since it plainly seems an impossibility for uninspired men to agree together in a prayer offered up by one of them if they do not know at least the substance of the prayer before they hear him utter the words. In their private devotions, let individuals address their Father who seeth in secret in any expressions (that are but intelligible to themselves) which occur at the moment. But congregational prayer, common supplication, joint worship, is a very different thing. And accordingly our Lord supplies to his disciples no form of words for solitary devotion, but does teach them a form evidently designed for joint worship. The contrast is most remarkable: '*Thou*, when *thou* prayest, enter into *thy* closet,' etc.; when *ye* pray, say, '*Our* Father,' etc. Our Lord, by teaching this form (and which he delivered on two distinct occasions in nearly the same words — <4069>Matthew 6:9, and <4210>Luke 11:1, 2), gave the strongest possible sanction to the use of precomposed prayers for congregational worship."

II. *From Antiquity and Usage. — Extreme* views are maintained as to the usage of the primitive Church in prayer.

1. On the one hand, lord King says *(Constitution of the Primitive Church)*, "There is not the least mention of fixed forms in any of the primitived writings, nor the least word or syllable tending thereto, that I can find, which is a most unaccountable silence if ever such there were, but rather some expressions intimating the contrary." One of the principal authorities which he adduces is Justin Martyr, who, describing the manner of the prayer before the celebration of the Lord's Supper, says that the bishop sent up prayers and praises to *God with his utmost ability* (ὅση δύναμις). This he expounds, that he prayed with the best of his abilities, invention, expression, and judgment, exerting his own gifts and parts in suitable manner and apt expression. He also quotes Tertullian and Origen in vindication of his views, that written forms of prayer were never used in the Church. To the same effect Coleman *(Apost, Church*, chapter 11)

maintains that forms are " opposed to the simplicity and freedom of primitive worship," and that their use, in fact, "was unknown in the primitive Church." In proof of this position, he (with lord King) adduces Justin Martyr (t 165) (translation by Semisch, 1:72), and Tertullian (t 220) *(Apolog.* chapter 39), who uses the phrase *we pray without a monitor, because from the heart* (sine monitore, quia de pectore), and also the fact that the four earliest liturgies originated in the 4th century.

2. On the other hand, it is argued that the Jewish synagogue: had its liturgy, to which Christ and the apostles conformed; that John Baptist taught his disciples to pray, and that Christ gave a form to his followers in answer to their request: that if the four ancient liturgies can only be traced to the 4th century, there are numerous passages in the fathers that imply their use in the apostolic age, and that fragments of them as far back as Clemens (A.D. 194) and Dionysius of Alexandria (247) are found; that the passages from Justin and Tertullian, rightly interpreted, bear as strongly in favor of liturgies as against them; that the Apostolical Canons (q.v.) enjoin them; and that, from the 4th century downwards, both the Eastern and Western churches have uniformly used forms of prayer. On the historical questions as to the early use of liturgies, *SEE LITURGY*.

III. *From the Tendencies and Results of their Use.*

1. *Against forms,* it is alleged that those adopted in one age are unsuitable to another; that the perpetual repetition of the same prayers makes them wearisome, and destroys their significancy; that they must often be unsuited to the occasion, to the sermon, and to the circumstances of the congregation; and that their general tendency is, and always has been, to formalism and a mere outside worship, not of the heart, but of the lips.

2. *For the use of forms,* it is asserted that the forms in use are, like the Psalms, from which they are largely derived, adapted to the worship of the Church in all ages; that forms are not as wearisome to a devout mind as *extempore* prayers of the same length; that for special occasions special prayers can always be framed; and that their tendency has been proved, in the history of the Church, to be most salutary. It is further objected to extemporaneous prayers that

> **(1)** "it must be generally impossible that the whole congregation should join in a prayer they never had heard before, the instant it is uttered;

and totally impossible many distinct congregations should all be uniformly employing the *same* extemporaneous prayer."

(2) That free prayer gives too little scope to the congregation; nothing is left for them to do; they are, throughout, passive and receptive; they hear the minister pray rather than join in public prayer; at best, they follow the minister rather than worship in prayer.

(3) That free prayer tends to degenerate into preaching or exhortation; that the preacher can hardly fail to aim at edifying his congregation instead of being simply their mouthpiece in the act of worship, and so his prayers become homiletical instead of devotional.

(4) That unpremeditated prayers are apt to depend on the impulse of the moment in the preacher, his state of health, etc., and may therefore be either short and cold on the one hand, or long and diffusive on the other; and that it is apt, therefore, to be personal rather than representative, if the prayer is the natural outflow of the minister's heart, which, on the theory, it ought to be.

A judicious writer in the *Brit. and For. Evang. Rev.* (July, 1857), after stating that there are only three positions possible on this question — (1) the use of forms, with the exclusion of free prayer; (2) free prayer, excluding all forms; (3) the combination, in greater or lesser measure, of both argues that the Reformers and fathers of Protestantism favored the third. "In practice they stood precisely midway between the two antagonist positions of modern times, and can be legitimately claimed as partisans by neither. They were the advocates neither of form nor of freedom, but of both. They at once sanctioned the use of liturgical aids, and vindicated the right of personal freedom, Whether rightly or wrongly, whether as a remnant of the old bondage which they could not all at once throw off, or the dictate of that divine conservative wisdom which in most things so marvellously guided them in reforming, not new founding, the Church, having regard also, perhaps, in some measure, to the circumstances and necessities of their times, the fact, at least, is historically certain that with one consent they aimed rather at the combination and mutual cooperation of both elements than the exclusive predominance of either. While not confining their churches to any unbending ritual, they yet deemed it their duty. to provide for them such fit and solemn forms of common prayer as should serve at once as a model and as an aid in the public worship of God. This was the principle alike of Knox and of Cranmer, of Calvin equally

with Luther and Melancthon. At Geneva, at Zurich, at Wittenberg, at St. Andrew's — wherever the great leaders of the Reformation were at liberty to carry out their views, the solemn service of the house of God proceeded according to a certain normal order, which was designed to regulate and assist, not to restrain, the free outpourings of the heart. England was an apparent, but only an apparent, exception, to this rule. In her case the more rigid enforcement of an unvarying ritual was rather the result of urgent circumstances than of the personal convictions of her leading divines. The principle of comprehension on which her reformation was based rendered a certain restraint necessary in the interest, not of ritual uniformity, but of Protestant truth. The object of suspicion then was the Roman priest, not the evangelical pastor, and the design of ritual restriction was rather to curb the license of the one than to fetter the liberty of the other. Ave Marias must be silenced, even though at the sacrifice of free prayer; the communion service must be prescribed by imperative rubric, or it will be turned by many into a mass. But for this adventitious, and, in their view, probably temporary necessity, there is every reason to believe that the liturgical ordinances of the English reformers would have been much less fixed and stringent, and that in the matter of worship, as well as in other elements of her constitution, the Church which they founded would have been brought into much nearer conformity with the general model of other Reformed communions. Be this, however, as it may; the real and essential point of difference, even in practice, between Canterbury and Geneva was not the use, but the exclusive use of forms. The one confined, the other permitted and encouraged, the spontaneous utterances of devotion. The one supplied an aid, the other ordained a law. In truth, in the Scottish form at least, while much was provided, *nothing* was prescribed. Instead of the Anglican then shall the priest say, 'its gentler and wiser language is the minister useth one of these two confessions,' or this prayer following, '*or such like.'* The accustomed order, in short, was rather observed as a rule than obeyed as a law; worn as a dress than borne as a burden; followed with free and willing heart in the spirit rather than the letter — as a law of liberty, not a yoke of bondage" (page 600 sq.). We cite also the *Princeton Review* as follows: "As to stated forms of prayer, their value must vary with circumstances. In no case ought the liberty of extemporaneous prayer to be taken from the minister in the pulpit. As well might preaching be confined by authority to prescribed forms of words. The discretion of the ministry may be trusted as freely in the one as the other. But if, in the solemn office of leading the united devotions of the assembly, the ministry

might exercise a judgment better informed by approved examples set forth for that end, and if it might even have an election between extemporaneous prayer and a form appointed to be used at option the standard of extemporary prayer itself would rise, and the edification of our people in public worship would be enlarged. We must not make our liberty a cloak of licentiousness. There are few of our most able and eminent ministers who come as near the true standard of pulpit prayer as they do that of the sermon. When we hear it said of such a man as Robert Hall that his prayers were felt by his hearers to be strikingly unequal to his sermons, we seem to discern in a mind keenly sensitive to the proprieties of pulpit prayer an aversion to making prayer the work of genius, and at the same time some lack of zeal in cultivating the peculiar talent for its just and most useful performance. But among our brethren of the lower grades of ability and industry we not unfrequently observe habits in this service from which many of our sensible and pious people would gladly take refuge in a. book of prayers. When we sometimes hear the intimation that the Book of Common Prayer, could it be quietly introduced, would be an improvement upon the present forms of devotion in many of our pulpits, we know this preference not to be for written prayers in general, but as an alternative and a way of escape from peculiar and unnecessary faults in prayers with which the observers are often afflicted. We cannot assent to such a remark, but we have a deep impression of the needless imperfection of our present standard, and desire to speak that impression with emphasis. We are confident that our standard may be so raised that all would feel the transition from extemporaneous to written prayers as a descent and a defection. When we observe the special satisfaction of thousands of devout worshippers with what appear to us the indefinite and comparatively barren forms of the English liturgy, we see the great power of a few striking points of propriety in public prayer to engage the heart of true demotion" (January, 1847, pages 81, 82).

The conclusion arrived at by Richard Watson *(Institutes* 2:507) is just and temperate, viz. that there are advantages in each mode of worship, and that, when combined prudently, the public. service of the sanctuary has its most perfect constitution. Much, however, in the practice of churches is to be regulated by due respect to differences of opinion, and even to prejudice, on a point upon which we are left at liberty by the Scriptures, and which must therefore be ranked among things prudential. Here, as in

many other things, Christians must give place to each other, and do all things "in charity."

Among the modern Protestant churches, the Church of England and the Protestant Episcopal Church use forms of prayer to the exclusion (generally) of free prayer in public worship. The Methodist Episcopal Church uses liturgical forms for sacraments and other services, and free prayer in worship. The Presbyterian churches use free prayer *(Directory of Worship,* chapter 5). The Lutheran and Reformed churches have liturgical forms for certain services, but generally use free prayer in worship. A movement towards more full liturgical services has been going on for some time in the German Reformed Church. *SEE GERMAN REFORMED CHURCH, AND LITURGY*. A tendency in the same direction appears to have arisen in the Presbyterian Church in the United States (see Shields, Liturgia Expurgata, Philadel. 1864; see also Baird, *Eutaxia, or the Presbyterian Liturgies,* N. York, 1855, 18mo; reprinted in London as *A Chapter* on *Lit*urgies, edited by Thomas Binney, 1856, 18mo). In the Established Church of Scotland, Dr. Robert Lee, of Edinburgh, was tried before the General Assembly in 1859 for using a book entitled *Prayers for Public Worship* in the public services of Old Grayfriars Church, Edinburgh; and the Assembly enjoined Dr. Lee to discontinue the practice. But the tendency went on; and in 1867 appeared *Euchologion, or Book of Prayers, being Forms of Worship issued by the Church-service Society* (Edinb. and Lond. 1867), under the auspices of Dr. Lee and Dr. Macleod. See, besides the works all ready mentioned, Bingham, *Orig. Eccl.* book 13; Palmer, *Origines Liturgica;* Leighton, *Works,* 2:422; Milton, *Prose* Works.(Philadel. 1850), 11, 96 sq. (against forms); Shields, *The Book of Comm. Prayer as amended by the Westminster Divines A.D.* 1661, *with a historical and liturgical Treatise* (Philadelphia, 1867, 12mo) Brownell, *Family Prayer-book* (Introduction), Butler, *Common Prayer Illustrated,* chapter 1; *Princeton Review,* 7:389 sq.; 18:487 sq.; 27:445 sq.; Mercersburg *Review,* January 1868, art. 7; *Evangelical Quarterly Review,* January 1869, page 80.

Formularies

a general name for the articles of religion, forms of service, etc., adopted by any particular church. *SEE CREEDS; SEE CONFESSIONS;SEE LITURGY.* Formula Concordiae. *SEE CONCORD, FORMULA OF*.

Formula Consensus Helvetica

SEE HELVETIC CONFESSIONS.

Fornication

tWnz]Tn; taznuth' πορνεία, illicit sexual intercourse, especially of a married woman). *SEE ADULTERY*. From the Scriptures we learn that long before the time of Moses, morals had become very much corrupted, and not only the prostitution of females, but of boys, was very common among many nations, and even made a part of the divine worship, as may be inferred from the Hebrew words *kadesh,* a prostitute boy, and *kedeshah,* the feminine of it, which words properly, and originally mean a person religiously set apart and consecrated to the flagitious vice in question (<052318>Deuteronomy 23:18; <111424>1 Kings 14:24; <183614>Job 36:14; <013821>Genesis 38:21, 22; <042101>Numbers 21:1; <052318>Deuteronomy 23:18; Hom. 4:14). How great the corruption of manners with reference to the marriage relation was among the Egyptians appears from Herodotus (2:11.1) as well as the Bible. The wife of one of the oldest kings was untrue to him. It was a long time before a woman could be found who was faithful to her husband and when one was at last found, the king took her without hesitation for himself. With impudent shamelessness Potiphar's wife seeks to seduce Joseph (<013907>Genesis 39:7). The evidence of the monuments is also not very favorable to the Egyptian women. Thus they are represented as addicted to excess in drinking wine, as even becoming so much intoxicated as to be unable to stand or walk alone, or "to carry their liquor discreetly" (Wilkinson's Egypt 2, 167). To prevent those evils to which the Greeks and Roman philosophers refused to oppose any decided resistance. Moses made the following regulations:

1. That among the Hebrews no prostitute, either male nor female, should be tolerated; and that if the daughter of a priest especially were guilty of fornication, she should be stoned and her body burnt (<032109>Leviticus 21:9); because these things, as Moses observes in <031929>Leviticus 19:29; <052317>Deuteronomy 23:17, 18, were a great abomination in the sight of God. Further, in order that priests of avaricious minds should not, in. imitation of other nations, make crimes of this kind a part of the divine worship, he enacted,

2. That the price of prostitution, though presented in return for a vow, should not be received at the sanctuary (<052318>Deuteronomy 23:18). This law,

it seems, was sometimes violated in the times of the kings (<12307>2 Kings 23:7). He also enacted,

3. That the man who had seduced female should marry her, and in case the father would not consent, should pay the customary dowry, viz; thirty shekels: — in case violence had been offered, fifty shekels (<12216>Exodus 22:16; <05223>Deuteronomy 22:23-29), This law appears to have originated in an ancient custom alluded to in <01401>Genesis 34:1-12. Finally, to secure the great object, he enacted,

4. That any one who, when married was not found to be a virgin, as she professed before marriage, should be stoned before her father's house (<05220>Deuteronomy 22:20, 21). These laws, it must be admitted, were severe; but prostitutes of both sexes, notwithstanding their severity, were set apart in the time of the kings for the service of idols (<20216>Proverbs 2:16-19: *A*, 3-6; 7:5-27; Kings 14:24; 15:12; <30207>Amos 2:7; 7:17; <24012>Jeremiah 3:2; 5:7; <43803>John 8:3-11). Among the Greeks and Romans of the apostles' day licentiousness was fearfully prevalent. *SEE HARLOT.*

In Scripture this word occurs more frequently in its symbolical than in its ordinary sense. In the Prophets woman is often made the symbol of the church or nation of the Jews, which is regarded as affianced to Jehovah by the covenant on Mount Sinai. In Ezekiel 16 there is a long description of that people under the symbol of a female child, growing up to the stature of a woman, and then wedded to Jehovah by entering into covenant with him. Therefore, when the Israelites acted contrary to that covenant by forsaking God and following idols, they were very properly represented by the symbol of a harlot or adulteress offering herself to all comers (<23102>Isaiah 1:2; <24220>Jeremiah 2:20; Ezekiel 16; <28102>Hosea 1:2; 3:11). Thus fornication, or adultery (which is fornication in a married state), became, and is used as the symbol of idolatry itself (<24308>Jeremiah 3:8, 9; <26166>Ezekiel 16:26, 29; 23:37). *SEE IDOLATRY*.

Forojulian Manuscript

(Codex Forojuliensis), an important copy of the early Latin version of the Gospels at Triuli, published in part by Blanchini *(Evangel. Quadruplex*, append.). Mark's Gospel is partly at Venice in a state of decay, and partly at Prague, the last having been edited by Dobrowsky in 1778. — Scrivner, *Introd.* page 265; Tregelles, in Horne's *Introd.* 4:254. *SEE LATIN VERSIONS.*

Forskal Peter,

a Swedish naturalist, was born at Smaland in 1736, and was educated at Gottingen. He devoted his life to natural science, traveled extensively, and died on an Eastern tour at Djerim, in Yemen, July 11, 1763. His name is mentioned here on account of his *Descriptiones Animalium, ovium, amphibiorum,* etc., *quae in itinere orientali observavit P. Forsksid,* published after his death (Copenh. 1775, 4to); *Flora Egyptiaco-Arabica sive descriptiones plantarum,* etc. (ed. C. Niebuhr (Copenhagen, 1775, 4to); and *Icones rerum naturalium,* etc. (Copenhagen, 1776, 4to), which are of value for the natural history of Scripture. Hoefer, *Nouv. Biog. Generale,* 18:198.

Forster, Bartholomaeus

a German Roman Catholic theologian, was born August 12, 1753. He was ordained a secular priest in 1776, and went then to Altenottingen. Here his opposition to the celibacy of the clergy, etc., brought him into trouble. He finally became professor of rhetoric and Greek literature in the Gymnasium of Landshut in 1803. Among his writings are *Entlarvter Aberglauben bei Reliquien, Bildern,* etc. (Muinchen, 1803): — *Von d. Interesse d. romischen Curie an Ablassen u. Bruderschaften* (Min. 1803). — Herzog, *Real-Encyklop.* 4:436.

Forster, Johann

an eminent German theologian and scholar, was born at Augsburg in 1495. He became professor of Hebrew at Zwickau, and assisted Luther in his translation of the Bible. In 1535 he was made pastor of St. Moritz at Augsburg by the influence of Luther. His zeal for the Lutheran doctrines often brought him into conflict with his colleagues at the university. He even attacked Blarer and CEcolampadius. A visiting committee, sent from Stuttgard in 1540, laid the matter before the duke, who decided against Forster. The latter retired to Nuremberg, from whence he proceeded to Ratisbon, and in 1543 accepted a call to Schleusingen. He finally succeeded Cruciger as professor of theology in the University of Wittenberg. In 1554 he assisted Melancthon in the Osiandrian controversies, and died at Wittenberg December 8, 1556. He wrote a Hebrew Lexicon, *Dictionarium Hebraicum Novum,* etc. (Basel, 1557, fol.), founded purely on the Hebrew of the Bible, and throwing out Rabbinical sources of information. His letters are of considerable

importance for the history of that time. — Herzog, *Real-Encyklop.* 4:436. There is an elaborate article on Forster in the *Zeitschrift f. d. hist. Theologie*, 1869, page 210 sq.

Forster, Nathaniel

a learned English divine. was born at Stadscombe, Devonshire, February 3, 1717; educated at Corpus Christi, of which he became fellow in 1729; obtained a prebendal stall in the cathedral of Bristol and the vicarage of Rochdale in 1754. In 1757 he became preacher at the Rolls, and died October 20 in that year. He wrote *Reflections on the high Antiquity of Government, Arts, and Sciences in Egypt* (Oxf. 1743, 8vo): — *A Dissertation on Josephus's Account of Jesus Christ* (Oxf. 1749): — *Biblia Hebraica sine punctis* (1750, 2 volumes, 4to): — *Popery destructive of the Evidences of Christianity* (Oxf. 1746). — *Biog. Britannica*, s.v.

Forster, William

a member of the Society of Friends, was born at Tottenham, England, in 1794. He was carefully trained by his parents, who were excellent "Friends," and at nineteen began to exercise his gifts as a "minister." Most of his life was devoted to missionary journeys through the British Islands, the Continent of Europe, and the United States, on his third visit to which, "with an antislavery address to the president and governors," he died in Tennessee, in the sixty-ninth year of his age. In the preceding year, 1852, he visited the Vaudois of Piedmont, and printed a large number of books and tracts in Italian for circulation. Everywhere he scattered blessings by word and deed, "leaving his mark for good on everything he set his hand to." His son, William E. Forster, is (1869) a member of the British Parliament, and an eminent Liberal in politics. — Seebohm, *Memoirs of William Forster* (London, 1865, 2 volumes); *Christian Remembrancer*, January, 1866, art. 4.

Fort

the rendering in the A.V. of the following Heb. words: rxem; *metsad'* (so called as a place of *lying in wait), a castle*, esp. on a hill, 2633727Ezekiel 33:27 (elsewhere usually "stronghold"); or fem. hdWxem; *metsudah'*, a similar kind of fastness, e.g. the *citadel* of Zion. 1010909 2 Samuel 5:9 (elsewhere "fortress," etc.). z/[m; *maoz'* (so called from its *strength),* a *stronghold*, fortified by nature and art, 2711119 Daniel 11:19 (elsewhere usually "strength,"

etc.)., qyDi;*dayek'* (so called from *looking out),* a *watch-tower,* especially a scaling-tower in a siege, <12501>2 Kings 25:1; <24504>Jeremiah 52:4; <26402>Ezekiel 4:2; 17:17; 21:22; 26:8. hr:Wxm]*metsurah'* (so called as being *compact), a fortification,* e.g. in the siege of a city; generally for defense ("fenced city," q.v.), but also for assault, <23293>Isaiah 29:3. lp,`*o'phel* (q.v.), a *mount* (so called from its tumulus form), <23214>Isaiah 32:14 (elsewhere "tower," "stronghold"). bG:c]mi*misgab'* (so called from its *height),* a *refuge* (as often rendered; also "tower," "defense"), <23501>Isaiah 25:13. *SEE FORTIFICATION.*

Fortia d'Urban

Marquis of, was born February 18, 1756, and died at Paris August 4, 1843. After completing his studies at the Military School in Paris, he entered the army in 1773, but resigned his commission in 1779 to attend to an important suit in Rome before the papal court of appeals (the Rota), pending the decision of which he devoted himself to the study of the fine arts, antiquities, and mathematics. He was a prolific author, and wrote on a variety of subjects, of which we mention *Principes et Questions de Morale Naturelle* (Paris, new ed., 1834, 2 volumes, 12mo): — *Direction pour la Conscience dun roi* (Paris, 1821, 12mo): *Chronologie de la vie de Jesus-Christ* (Paris, 1827, 8vo, and 1830, 12mo): — *Note sur la Genie du Christianisme* (Par. 1830, 8vo): — *Essai sur l'origine de l'ecriture,* etc. (Paris, 1832, 8vo): — *Sur les trois systemes d'Ecriture des Egyptiens* (Paris, 1833, 12mo): — *Essai sur l'immortalite de l' me et sur la resurrection* (Paris, 1835, 12mo) — *Discours prononces au Cercle de Morale Universelle* (Paris. 1835-9, 12mo): — *Memoires pour servir a ' histoire de l'introdsuction du Christianisme dans les Gaules* (Par. 1838, 8vo). He was also a collaborator in the *Chefsd' OEuvsres des Peres de l'Eglise* (Paris, 15 volumes, 8vo), and the Annales. de la *Philosophie* Chretienne. — Hoefer, *Nouv. Biog. Generale,* 18:217-221. (J.W.M.)

Fortification

Picture for Fortification 1

The Hebrews had several terms which include the idea of military walls, and which are variously rendered in the Auth. Vers., as "fort," "fortress," "fenced city," "castle," "strong-hold," mound," "trench," etc., all of which see in their places.

Inventions for the defense of men in social life are older than history. The walls, towers, and gates represented on Egyptian monuments, though dating back to a period of fifteen centuries before the Christian aera, bear evidence of an advanced state of fortifications of walls built of squared stones, or of squared timber judiciously placed on the summit of scarped rocks, or within the circumference of one or two wet ditches, and furnished alone the top with regular battlemen to protect thee defenders (see Wilkinson, 1:407 sq.). All these are of later invention than the accumulation of unhewn or rudely chipped uncemented stones, piled on each other in the form of walls, in the so-called Cyclopean, Pelasgian, Etruscan, and Celtic styles, where there are no ditches, or towers, or other gateways than mere openings occasionally left between the enormous blocks employed in the work. As the first three styles occur in Etruria they show the progressive advance of military architecture, and may be considered as more primitive, though perhaps posterior to the era when the progress of Israel, under the guidance of Joshua, expelled several (Canaanitish tribes, whose system of civilization, in common with that, of the rest of Western Asia, bore an Egyptian type, and whose towers and battlements were remarkably high, or, rather, were erected in very elevated situations. When, therefore, the Israelites entered Palestine, we may assume that the “fenced cities” they had to attack were, according to their degree of antiquity, fortified with more or less of art, but all with huge stones in the lower walls, like the Etruscan. Indeed, Asia Minor, Armenia, Syria, and even. Jerusalem, still bear marks of this most ancient system, notwithstanding that this region. the connecting link between Asia and Africa, between the trade of the East and the West, and between the religious feelings of the whole earth, has been the common battlefield of all the great nations of antiquity, and of modern times, where ruin and desolation, oftentimes repeated, have been spread over every habitable place. Stones from six to fifty feet in length. with suitable proportions, can still be detected in many walls of the cities of those regions, wherever quarries existed; from Nineveh, where, beneath the surface, there still remains ruins and walls of huge stones, sculptured With bas-reliefs, originally painted, to Babylon, and Bassorah, where bricks, sundried or baked, and stamped with letters, are yet found, as well as in all the plains of the rivers where that material alone could be easily procured. *SEE ARCHITECTURE.*

As among the Hebrews there was no system of construction strictly so called, but simply an application of the means of defense to the localities, no uniformity of adaptation existed, and therefore we refer to the foregoing as specimens of the numerous illustrations of this subject that occur on the Egyptian and Assyrian monuments and to other explanations which are given under the several. terms in other parts of this work. *SEE CITY*; *SEE SIEGE*; *SEE WAR*, etc.

Picture for Fortification 2

The wall, hm/j, *chomah’*, was sometimes double or triple (<143205>2 Chronicles 32:5), successively girding a rocky elevation; and “building a city” originally meant the construction of the wall. *SEE WALL*. Before walltowers, t/lRgæmæ, *migdaloth’*, were introduced, the gate of a city, originally single, formed a kind of citadel, and was the strongest part of all the defense: it was the armory of the community and the council-house of the authorities. “Sitting in the gate” was, and still is, synonymous with the possession of power, and even now there is commonly in the fortified gate of a royal place in the East, on the floor above the doorway, a council-room with a kind of balcony, whence the sovereign sometimes sees his people, and where he may sit in judgment. Hence the Turkish government is not unfrequently termed *the Porte*, and in this sense allusion to gates often occurs in the Scriptures. The tower, jyræ], *tseri’ach*, was another fortification of the earliest date, being often the citadel or last retreat when a city was taken; or, standing alone in some naturally strong position, was intended to protect a frontier, command, a pass, or to be a place of refuge and deposit of treasure in the mountains, when the plain should be no longer defensible. This was the kind of citadel which defended passes, and in the mountains served for retreat in times of calamity, and for the security of the royal treasures; and it was on account of the confined space within, and the great elevation of the ramparts, that private houses frequently stood upon their summit, as was the case when the harlot Rahab received Joshua’s spies in Jericho (<060201>Joshua 2:1). Watch-towers, hpæm]æ, mizpah’, and hryfæ, *tirah’*, used by shepherds all over Asia, and even now built on eminences above some city in the plain, in order to keep a look-out upon the distant country, were already in use, and occasionally converted into places of defense (<142610>2 Chronicles 26:10; 27:4). *SEE TOWER*. The gateways were closed by ponderous folding doors, r[iv, *sha’ar*, the valves

or folds, µyt il ;R] *delatha'yim*, being secured by wooden bars: both the doors and bars were in after times plated with metal. *SEE GATE*. A ditch (? l yj ;e *cheyl)*, where the nature of the locality required it, was dug in front of the rampart, and sometimes there was an inner wall, with a second ditch before it. *SEE DITCH*. As the experience of ages increased, huge "counter forts," double buttresses, or masses of solid stone and masonry (not bulwarks), were built in particular parts to sustain the outer wall, and afford space on the summit to place military engines (<14615>2 Chronicles 26:15). *SEE FENCED CITY; SEE MUNITION.*

Fortress

the rendering in the A.V. of the following Hebrew terms: r/xm; *matsor'* (from its *intrenchment), fortification,* <24107>Jeremiah 10:17 (elsewhere "bulwark," "fenced city," etc.). hd;W xm;a; *metsudah'* (from its *security),* a *castle,* espec. poet., <10702>2 Samuel 17:2; <19802>Psalm 18:2, 3; 71:3; 91:3; 144:2 (elsewhere usually "stronghold").

r xb] m;a; *amibtsar'* (as being *inaccessible), a fortified place,* <23803>Isaiah 18:3; 25:12; 34:13; <28014>Hosea 10:14; <30509>Amos 5:9 (elsewhere "fenced city" [q.v.], "stronghold," etc.). z/[m; *maoz'* (from its *strength),* a *stronghold,* <24609>Jeremiah 16:19; <27107>Daniel 11:7, 10 (elsewhere "strength," etc.). *SEE FORTIFICATION.*

Fortunatianus

bishop of Aquileia, was of African origin, and an active participant in the strifes which agitated the Church in the 4th century. At the Council of Milan, A.D. 355, he joined in the condemnation of Athanasius, but after 357 we hear no more of him. He wrote commentaries on the Gospels, characterized by Jerome as useful, though incorrect in style. — Hoefer, *Nouv. Biog. Generale,* 18:232; Ceillier, *Histoire des Auteurs Ecclesiastiques*, t. 6, page 11. (J.W.M.)

Fortuna'tus

(Graecized Φορτούνατος), a disciple of Corinth, of Roman birth or origin, as his name indicates, who visited Paul at Ephesus, and returned, along with Stephanus and Achaicus, in charge of that apostle's first Epistle to the Corinthian Church (<46167>1 Corinthians 16:17), A.D. 54. Some have

supposed that these three Corinthian brethren were “they which are of the house of Chloe” (οἱ Χλοῆς), alluded to in 1 Corinthians 1:11; but the language of irony, in which the apostle must in that case be interpreted in chapter 16 as speaking of their presence, would become sarcasm too cutting for so tender a heart as Paul’s to have uttered among his valedictions. “The household of Stephanas” is mentioned in chapter 1:16 as having been baptized by Paul himself: perhaps Fortunatus and Achaicus may have been members of that household. There is a Fortunatus mentioned at the end of Clement’s first Epistle to the Corinthians, who was possibly the same person.

Fortunatus, Venantius, Honorius Clementianus

bishop of Poitiers, and a Latin poet, was born about A.D. 530, near Treviso, in Italy. He studied grammar, rhetoric, literature, and law, and became so distinguished as an orator as to receive the surname of “Scholasticisimus.” From Italy he came to France, where he acquired great reputation as a poet, and was received with favor at the court of Sigebert, king of Austrasia, in honor of whose marriage with Brunhilde (566) he wrote one of his poems. Having gone to Poitiers, he became preacher and confessor of the convent to which the former queen Radegunde and her sister had retired. Here he continued his philosophical and theological studies with great ardor, and became connected with Gregory of Tours (q.v.) and other dignitaries of the Church. He was appointed bishop of Poitiers in 599, but died soon after, probably about 609. He wrote eleven books of poetry on divers subjects; hymns, many of which have been used by the Church; epistles to different bishops, especially to Gregory of Tours; stories dedicated to his protectors, Radegunde and Agnes, which have given rise to an unfounded accusation of improper intimacy between them; the life of St. Martin; an explanation of the Lord’s prayer, etc. He was the first to use rhyme with a certain degree of mastery, though with considerable license; he also mastered the trochaic tetrameter. His best known hymns are *Vexilla Regis prodeunt,* and *Pange Lingua Gloriosi,* which are incorporated into the Roman breviary. They may be found in Daniel, *Thesaurus Hymnologicus,* 1:160 sq., and are given, with Neale’s translations, by Schaff, *History of the Christian Church,* 3:596 sq., and in Schaff, *Christ in Song* (New York, 1869). A *Commentary on the Athanasian Creed* is attributed to him ; Waterland vindicates his authorship of it *(Works,* Oxford, 1843, 3:134 sq.), but Lucchi and other critics deny it. Muratori conjectured (without adequate ground) that Fortunatus was the

author of the Athanasian Creed itself. His writings were collected by Brower, *Opera Omnia,* published also in *Bibl. Max. Patrum* (1677). The best edition is that of Lucchi (Rome, 1786-7, 2 volumes, 4to; reproduced in Migne, *Patrologia Latina,* volumes 72 and 78). A full account of the writings of Fortunatus is given in Ceillier, *Auteurs Sacres* (Paris, 1862), 11, 402 sq. See also Hoefer, *Nouv. Biog. Generale,* 18:227-31.

Fosbrooke Thomas Dudley,

a distinguished archaeologist, was born in London May 27, 1770. He was educated at St. Paul's School, and elected scholar at Pembroke College, Oxford, in 1785. In 1794 he became curate of Horsley; in 1810, curate of Walford; in 1830, vicar of Walford. He died January 1, 1842. His archaeological writings are very valuable. His works *are British Monachism: Manners and Customs of Monks and Nuns in England* (Lond. new ed. 1843, imp. 8vo): — *Encyclopaedia of Antiquities, Classical and Medieval* (new ed. Lond. 1843, 2 volumes, imp. 8vo): — *Arts, Manufactures,* etc. *of the Greeks and Romans* (London, 1833-5, 2 volumes, imp. 8vo). A memoir of his life is pre-fixed to the *British Monachism.*

Fossores, Fossorii

SEE COPIATAE.

Foster, Benjamin D.D.,

a Baptist preacher and author, was born at Danvers, Massachusetts, June 12, 1750, and graduated at Yale College in 1774. Near the close of his college course, having been appointed to take part in a discussion of the subject of baptism on the Pedobaptist side, his investigations made him a convert to Baptist views. He pursued his studies in; theology under the Rev. Dr. Stillman, of Boston, and was ordained pastor of a church in Leicester, Massachusetts, in 1776. He was afterwards pastor successively at Newport, Rhode Island, and at New York. During the prevalence of yellow fever in 1798 he declined to seek immunity from it by leaving his post of duty, and died from the pestilence, August 26. He was a diligent and zealous preacher, a devoted pastor, and respective scholar. He was the author of,

1. *The Washing of Regeneration, or the Divine Right of Immersion: —*

2. *Primitive Baptism defined:—*

3. *A Dissertation on the Seventy Weeks of Daniel* (Newport, 1787). (L.E.S.)

Foster, James, D.D.,

ans eminent Nonconformist divine, was born at Exeter ins 1697. He began. preaching as an Independent in 1718. In 1724 he became a Baptist, succeeding the eminent Gale. His eloquence gained for him enthusiastic popularity. Pope, Savage, and Bolingbroke were among his eulogists. But, with all his personal virtues and popular talents, " he neither professed nor possessed much zeal for the essential doctrines of Christianity." He published Sermons (Lond. 1745, 4th ed. 8vo): — *Discourses on Natural Religion and the Social Virtues* (Lond. 1749); and an *Essay* on Fundamentals, especially the doctrine of the Trinity. His most important, work, and that by which he is best known, is his *Defence of the Usefulness, Truth, and Excellency of the Christian Religion,* written against Tyndale (Lond. 1734, 3d ed. 8vo). He died in 1753. (L.E.S.)

Foster, John

the celebrated essayist, was born vat Halifax, Yorkshire, September 17, 1770. In early life he was set to the trade of a weaver. At the age of seventeen, having joined a Baptist. church, he entered the Baptist College at Bristol. On the completion of his studies he began preaching at Newcastle on Tyne. Being somewhat unsettled in his doctrinal views,' he sought a connection with the "General Baptists," and made an unsuccessful attempt to establish himself at Dublin. Returning to England, he labored successively at Chichester, Frome, and Downend. His moderate success as a preacher was in striking contrast with his unquestioned intellectual power sand his literary reputation. While residing at Downend he produced the *Essays* which have won a permanent place in English literature. Becoming disabled for labor in the pulpit, he removed to Stapleton, near Bristol, and gave himself wholly to literary pursuits. For thirteen years he was a principal contributor to the *Eclectic Reviews.* In 1819 he published his essay On *the Evils of Popular Ignorance,* which he esteemed his best production, though it has never attained to the popularity of the essay On *Decision of Character.* His contributions to the *Eclectic Review* we published ins 1840, in two volumes. A volume selected from these has been published in this country. He died October 15, 1843. Since his death have

appeared *Lectures delivered. at Broadmead Chapel, Bristol* (2 volumes), a discourse on *Missions,* an essay On *the Importance of Religion,* written as an introduction to Doddridge's *Rise and Progress,* and an unfinished essay On *the Improvement of Time.* His *Life and Correspondence,* edited by J.E. Ryland ,(1846), is a work of great interest (republished in Boston). A letter written late in life, and then first published, disclosed the fact, before unsuspected, that he lad renounced the doctrine of the eternity of future Punishment. His writings are marked by strong original, often sombre thought, stimulating to the best principles and purposes. (L.E.S.)

Fothergill Samuel,

an eminent Quaker preacher, was born September 9, 1715 (O.S.), travelled and preached in many parts of England, Scotland, Ireland, and North America, and died June 15, 1772. He wrote *Remarks on an Address to the People called Quakers,* etc. (1761, 8vo): — *Reply to E. Owen on Water Baptism* (1763, 8vo) Letters (1816). — Allibone, *Dictionary of Authors,* s.v.; Rose, 7:423.

Foucher Paul,

a learned French-abbot, was born at Tours in 1704, and died at Paris in 1778. He studied theology at the Sorbonne, but showed more fondness for the ancient languages. His chief work, *Traite historique de la Religion des Perses,* inserted in the Memoirs of the Academy of Inscriptions (tom. 25, 27, 29, 31, 39; German translation by Kleuker, Riga, 1781-3, 2 volumes, 4to), combats the opinion of Hyde that the Persians had preserved natural religion and the worship of the true God. A supplement, after the appearance of Du Perron's *Zend Avesta,* retracts many of his previous opinions. His next most important work, *Richerches sum L'Origine et la Nature de la Religion des Grecs,* also inserted in the Memoirs of the Academy, considers the gods of the Greek and Roman pan theon as only deified men, and claims a historical basis for their myths.—Hoefer, *Nouv. Biog. Gener.* 18, 284, 285.

Foucher de Chartres

SEE FULCHERIUS.

Foulis Henry,

was born about 1638, and died in 1685. He pursued his studies at Oxford, was ordained for the ministry, but devoted himself to history. We have from him, *History of the wicked Plots and Conspiracies of our pretended Saints,* etc. (Lond. 1662, and Oxford, 1674, fol.): — *History of the Romish Treasonous and Usurpations,* etc. (Oxford, 1671, fol.); and, according to Watt, *Cabala, or the History of the Conventicle Uncased* (1664, 4to): — Sermons, etc. — Allibone, Dict. *of Authors,* s.v.; Wood, *Athen.* Oxon. (J.W.M.)

Foulques de Neuilly

SEE FULCO.

Foundling Hospitals

are institutions for the reception and care of children, especially illegitimate ones, abandoned by their parents. They owe their origin, it is said, to the desire of preventing infanticide and the exposure of children. Among the ancient Greeks and Romans, infanticide and abortion not only prevailed. to a fearful extent, but were tolerated, nay, in certain cases, even sanctioned b the laws and by the opinions of philosophers (see Plato, *De Repub.* 5:460, C.; Aristotle, Polit. 7:16; *Livy*, *Hist.* 27:37; Cicero, *De Leg.* 3:8, et al;). The exposure of children was a still more prevalent custom, commending itself, we may suppose, to the natural feelings of the parents as less cruel than infanticide, since it promised a chance, at least, of saving life. The foundling became the slave of the individual or community at whose expense it was cared for and educated. To facilitate the finding of exposed infants, places of public resort were chosen for the exposure, such as marketplaces, temples, road-crossings, wells, etc. In Athens the *cynosarges,* and in Rome the *columna lactaria,* were usually selected for this purpose. Frequently tokens (crepundia), as rings or other costly ornaments, or, ins the case of poor parents, trinkets of small value, were deposited with the child, for the purpose of inducing some one to receive it, or as a means of identifying the child, should its parents afterwards wish to recover it. Gibbon, treating of the limitations of paternal authority in his chapter on Roman jurisprudence *(Hist.* 4:344, N.Y. 1852), says: “The exposition of children was the prevailing and stubborn vice of antiquity; it was sometimes prescribed, often permitted, almost always practiced with impunity by nations who never entertained the Roman ideas of paternal.

power; and the dramatic poets, who appeal to the human heart, represent with indifference a popular custom which was palliated by the motives of economy and compassion." As some relief to the dark shading of this picture, and yet a proof of its correctness, we may instance the praise which Strabo (lib. 17) bestows on the Egyptians, and AElian *(Variae Historiae,* 2, 7) on the Boeotian Thebes, because their laws and customs forbade the killing or exposure of children; as also the statement of Tacitus *(De Mor. Germ.* 19), that the Germans reckoned infanticide a crime. It is said however, that they exposed children before the introduction of Christianity among them.

Though the laws of Moses contained no express provisions on this subject, the Jews rightly interpreted their spirit as forbidding this unnatural conduct (see Tacitus, *Hist.* 5:5; Josephus, *Contra Apion,* 2:24, Philo Judaeus, De *Legib. Special.* ad praecept. 6 et 7).

The teachings of Christianity, by causing infanticide and child-exposure to be regarded as sins, gradually wrought a change in the laws and customs in regard to them, though the first Christian emperors did not venture to forbid exposure as a crime. Constatine, however, termed it a sort of murder, and, prompted perhaps by the humane Lactantius, sought in his decrees, A.D. 315, 322, 331, to prevent the murder, sale, giving in pawn or exposure of children, by making provision out of the public treasury for those whose parents were too poor to support them *(Codex Theodos.* lib. 11, tit. 27), and by depriving parents of the hope of recovering exposed children, or making good the expenses incurred by those who bad received sand maintained them *(Codex Theodos.* lib. 5, tit. 7, *De Expositis,* l. 1, page 487, ed. Ritter). The cruel custom was, however, not entirely prohibited until the latter half of the 4th century, when, under Valentinian and his colleagues, such murders were brought "within the letter and spirit of the Cornelian law" *(Codex Justin.* lib. 4, tit. 52). A further advance of opinion in the right direction was indicated by a special law of Justinian, A.D. 529, which forbade the. enslavement of foundlings *(Codex Justin. lib.* 8 tit. *De Infant. Expos.* 1. 3.

Some suppose that foundling hospitals, or institutions of a similar character, were, at a very early period, established at or near the columna *lactaria* at Rome and the *cynosarges* at Athens, mentioned above as places of exposure. The Justinian Codes, by the term *brephotrophium* (βρεφοτροφεῖον), mentioned in connection with, but as distinct from,

other institutions (for the relief of strangers, the poor, orphans, etc.), appear to refer to hospitals for foundlings. An establishment of the kind is said to have been founded at Treves in the 6th or 7th century. The Capitularies of Charlemagne employ the Justinian term *brephotro*phia apparently with reference to foundling hospitals, though the Franks at that time regarded foundlings as the, property of those who should receive and educate them. The earliest foundling hospital concerning which we have any authentic information was that founded at Milan, A.D. 787, by Datheus, a priest, because of the prevalence of infanticide. If the child had not been baptized, salt was strewed between its swaddling-clothes before bringing it to the hospital to denote that fact. The children were suckled by hired nurses, supplied with necessaries, taught some handicraft, and at seven years of age discharged as freeborn. In 1070 Oliver de la Trau founded at. Montpellier the order of the *Hospitalarii Sancti Spiritus,* one of whose vows was to provide for the maintenance and educations of foundlings. Since that time hospitals. for foundlings have been gradually established in most European,. and Spanish, and Portuguese American states, to the most important of which only we have space to refer. Attached to the hospital of the *Spirito Santo* in Rome is one for foundlings, with accommodations for 3000 children; the numbers annually received is about 800, some of whom are sent to the country to be nursed; the mortality in the hospital was (1859) 57 per cent., and still greater in the country. The *Spedale degl' Innocenti* at Florence was founded in 1316; here special means are taken to identify each child by secretly fastening a leaden badge, stamped with a certain number, around the neck. The use of tokens of some sort, attached to the person or clothing of thee child, for the purpose of identification, is not uncommon ins the history of other hospitals. There are many other foundling hospitals in Italy to provide for the numerous foundlings, for whom it is stated that Naples makes the best provision (1859). The *Hospice des Enfans Trouvis* at Paris was founded in 1640 by Vincent de Paul. 'In this, as well as many others in France, in order to secure secrecy in depositing the child, a turning-box (tour) is provided, in which the child is placed, and a bell rung for its removal without the person who brought it being seen. A decree in 1811 ordered that such boxes should be provided for all the French foundling hospitals, but,. owing to a conviction that the great increase in the number of foundlings since that time was due largely to the *tours,* they were retained in 1856 in only 65 of the 141 hospitals then existing. in France. In 1856 thee number of foundlings in France was estimated at 120,000 under 12

years of age, when the administrative control ceases; and 60,000 to 70,000 between the ages of 12 and 21. The proportion of foundlings to population was 1 to 353; to births, 1 to, 39; the annual number, 25,000 to 30,000, of whom nine tenths were illegitimate. The average life of the foundlings was only 4 years; the mortality 52 percent the first year, and 78 percent up to 12 years; while the general average for the community was only 50 percent up to 21 years. The male foundlings constituted 13 percent of the convicts and prisoners, and the female one fifth of the prostitutes in that country. Foundling hospitals are numerous in Belgium, where the number of abandoned children was estimated in 1859 to be 1 to 18 births. In 1826 there were only two foundling hospitals in Holland; that of Amsterdam receives about 3000 children annually. There is a well-managed one in Vienna, founded in 1784 by Joseph II, and others in the chief cities of the Austrian empire, but the system of maintaining. such institutions is said to be no longer regarded with favor in Germany. In Spain the number may be reckoned at 60 to 70, with some 13,000 foundlings, with larger proportional numbers for Portugal. The great hospitals of Moscow and St. Petersburg are said to be well managed under strict governmental supervision, to which annually great numbers of children are sent from various parts of the Russian empire, very many of which die on the way. The children are, it is said, carefully educated, those of superior promise specially so; and many of them become useful, the females as governesses, teachers, etc., and the males as engineers and mechanics. Recruits for the army and navy are also supplied from these hospitals. Foundling hospitals are numerous in Sweden, where the average of illegitimate births is said to he large, 1 to 11 in the country, and 1 to 2 in Stockholm. Norway has fewer, and also a less proportion of illegitimate children. The foundling hospital in London was established in 1739 through the efforts of captain Thomas Coram, butt not opened fully until 1756, from which time to 1760, 4 years, 14,934 children were received into it, but only 4400 lived to be apprenticed, or 30 per cent. In view of this frightful mortality, ands the abuses in the matter of admission, and the difficulty of correcting them or adequately providing against their recurrence, Parliament withdrew its grant of public funds, and the institution “ceased to be a receptacle for foundlings,” and was made a hospital for poor illegitimate children whose mothers are known, and children of soldiers and sailors killed in the service of their country. One was also established in Dublin in 1730, in which the mortality is said to have been even greater than in London. The average yearly admissions from 1805-1825 were about 2000. A foundling hospital

has been established in Canton, but had not up to 1859, much influence in preventing infanticide. The most important ones in America are those in thee city of Mexico and Rio Janeiro. There are no foundling hospitals in the United States where provision is made for foundlings in common with other objects of public or private charity, and the number of such children is comparatively small. Whether such institutions may or may not have proved beneficent under the conditions of ancient or medieval society we cannot at this day determine, but the trial of them as parts of the systems of the charitable and philanthropic agencies of modern times, either as controlled and supported in whole or part by the state, or as left to the care and direction of private benevolence, presents results, we think, contrary to thee expectation of their founders; and the general tendency of opinion, especially in Protestant countries, is against their usefulness as means for the attainment of the desired ends. Granting that they may have some effect in diminishing the frequency of direct infanticide (which, however, their statistics do not prove), they certainly tend to increase the number of children abandoned by their parents, while the frightful mortality connected with them would seem to demonstrate that there can be no actual saving of human life, through such establishments. We believe that vastly more children have prematurely died from causes inseparably connected with their transmission to and treatment in these hospitals than would have, been destroyed outright by the parents from the, same motives. Statistics seem clearly; to show that they tend to foster licentiousness, increase the number of illegitimate births, and relax morals. In reviewing all thee facts, the language of the author of the article Medical Jurisprudence, in the Encyclop. Britannica, 14:444, 8th ed.), seems hardly; too strong, "Foundling hospitals, from the mortality in them, even under the best management, seem ,to be amongst the most pestilent institutions of mistaken benevolence." — New *Amer. Cyclop.* 7:634-640; Beckmann, *History of Inventions,* 2:434-449 (Bohn's ed.); Cassel's *Magazine,* 1:123-4; Knight, *Popular History of* England, 7:118-19; Chambers, *Encyclopedia,* s.v.; Encyclop. *Britannica,* s.v.; Guerry, *Statistique Morale de la France*; Benoiston de Chateauneuf, *Considerations sur les Enfans-trouves dans les principaux etats de l'Europe.* (J.W.M.)

Fountain

the rendering in the A.V. of the following Hebrew terms:

1. Properly and usually ˆyi[æ a’yin (lit. the eye), so called from *flowing* (Gesenius, *Thes. Heb.* p. 1017), a natural source of living water. *SEE EN*-.

2. Likewise ˆy;[]mi mayan’ (from the same root), a well-watered place (<19406>Psalm 84:6, “well”); also a single *spring* (as rendered in <198707>Psalm 87:7; 104:10) of running water (<031136>Leviticus 11:36; <061509>Joshua 15:9; <111805>1 Kings 18:5; <143204>2 Chronicles 32:4; <197415>Psalm 74:15; 114:8; <200516>Proverbs 5:16, 8:24; 25:26; <220412>Song of Solomon 4:12, 15; <231201>Isaiah 12:18; <281315>Hosea 13:15; <290318>Joel 3:18); spoken of the tide or influx of the sea (<010711>Genesis 7:11; 8:2). Its force and meaning are unfortunately sometimes obscured by the rendering in the A.V., “well,” as in <021527>Exodus 15:27; in Elim “were twelve *wells* of water;” that is, not artificial wells, but *natural fountains*, as still seen in wady Ghurundel (Bartlett’s *Forty Days in the Desert*, page 43). — These two words, on the contrary, like the corresponding Greek πηγή, always denote a stream of “living” or constantly running water, in opposition to standing or stagnant pools, whether it issues immediately from the ground or from thee bottom of a well. *SEE AIN*.

3. [WBmi, *mabbu’a* (so called from *gushing* or bubbling forth), a native rill (fig. of the vital flow <211206>Ecclesiastes 12:6; elsewhere literally a “spring” in general, <233507>Isaiah 35:7; 49:10). 4. r/qm; *makor’* (so called from having been opened by *digging)*, an artificial source of flowing water, used both literally and figuratively, but mostly in such phrases as fountains of life” (<201314>Proverbs 13:14), “fountain of wisdom” (<201804>Proverbs 18:4), etc.; occasionally rendered “spring,” “well, etc.

5. Improperly r/B, *bor*, or ryaBe, *ba’yir* (<240607>Jeremiah 6:7), which designates only *a pit* or standing water. *SEE WELL.* The idea of a fountain is also implied in the phrase μyimæ aX;/m, *motsa’ ma’yim*, or *going forth of waters* (“spring,” <120221>2 Kings 2:21; <19A733>Psalm 107:33, 35; <231201>Isaiah 12:18; 58:11; “course,” <143230>2 Chronicles 32:30); as likewise in lGi, *gal* (from its *roll*ing down the water), or hLæGu,*gullah’*, a purling stream or overflowing fountain (“spring,” <220412>Song of Solomon 4:12; <061519>Joshua 15:19; <070115>Judges 1:15). *SEE TOPOGRAPHICAL TERMS*.

Picture for Fountain 1

Among the attractive features presented by the Land of Promise to the nation migrating from Egypt by way of the desert, none would be more

striking, than the natural gush of waters from the ground. Instead of watering his field or garden, as ins Egypt, “with his foot” (Shaw, *Travels,* page 408), the Hebrew cultivator was taught to look forward to a land “drinking water of the rain of heaven, a land of brooks of water, of fountains and depths springing from valleys and hills” (Deuteronomy 8:7; 11:11). In the desert of Sinai, “the few living, perhaps perennial springs,” by the fact of their rarity, assume an importance hardly to be understood in moister climates, and more than justify a poetical expression of national rejoicing over the discovery of one (Numbers 21:17). But the springs. of Palestine, though short-lived, are remarkable for their abundance and beauty, especially those which fall into the Jordan and its lakes throughout its whole course (Stanley. Palest. pages 17, 122, 123, 295, 373, 509; Burckhardt, Syria, page 344). The spring or fountain of living water, the “eye” of the landscape (see No. 1), is distinguished in all Oriental languages from the artificially sunk and enclosed well (Stanley, page 509). Its. importance is implied, by the number of topographical names compounded with En or (Arab.) Ain: En-gedi, *Ain-jidy,* “spring of the gazelle, “ may serve as a striking instance (1 Samuel 23:29; see Reland, 7: 763;. Robinson, 1:504; Stanley, App. § 50). Fountains are much more rare on the eastern side of the Jordan than on the western. There are a few among the mountains of Gilead; but in the great plateaus of Moab on the south and Bashan on the north, they are almost. unknown. This arises in part from the physical structure of the country, and in part from the dryness of the climate. Huge cisterns and tanks were constructed to supply the want of fountains. *SEE CISTERN*. Some of the fountains of Palestine are of great size. All the perennial rivers and streams in the country have their sources in fountains, and draw comparatively little strength from surface water. ‘Such are the fountains of the Jordan at Dan and Banias;’ of the Abana at Fijeh and Zebedany; of the Leontes at Chalcis and Baalbek of the Orontes at Ain and Lebaweh; of the Adonis at Afka, etc. Palestine is a country of mountains and hills, and it abounds in fountains of lesser note. The murmur of their waters is heard in many dell, and the luxuriant foliage which surrounds them is seen on every plain. For a good classification of these natural springs, see. Robinson’s *Physical Geog. of Palestine,* page 238 sq.; and for descriptions of many of them, see Taristram’s Land *of Israel,* and Sepp’s *Heilige Land.*

Advantage was taken of these fountains to supply some of the great cities of Palestine with water. Hence, in Oriental cities generally, public fountains

are-frequent (Poole, *Englishw. in Eg.* 1:180). Perhaps thee most remarkable works of this kind are at Tyre, where several copious springs were surrounded with massive walls, so as to raise the water to a sufficient height. Aqueducts, supported on arches, then conveyed it to the city (Porter, *Handb for Syria and Pal.* pages 142, 555, 390). One of less extent conveyed an abundant supply to Damascus from the great fountain at Fijeh. Hence no Eastern city is so well supplied with water as Damascus *(Early Trav.* page 294). At Beyrut there is an ancient aqueduct that brings water from a source at last twenty miles distant, and two thousand feet above the level of the sea (Thomson, *Land and Book,* 1:48). An aqueduct some ten miles in length brought water to Jerusalem from a fountain near Solomon's Pools by subterranean channels. In these may perhaps be found the "sealed fountain" of <2042>Song of Solomon 4:12 (Hasselquist, page 145; Maundrell, *Early Trav.* page 457). Traces of fountains at Jerusalem may probably be found in the names En-Rogel (<1017>2 Samuel 17:17), the " Dragon-well" or fountain, and the "gate of the fountain" (<1603>Nehemiah 2:3, 14): But Jerusalem, though mainly dependent for its supply of water upon its rain-water cisterns, appears from recent inquiries to have possessed either more than one perennial spring, or one issuing by more than one outlet (see Robinson, 1:343, 345; Williams, *Holy City, 2:*458, 468; comp. <2647>Ezekiel 47:1, 12). With this agree the "fons perennis aquae" of Tacitus *(Hist.* 5:12), and the ὑδάτων ἀνέκλειπτος σύστασις of Aristeas (Josephus, 2:112, edit. Havercamp; compare Raumer, page 298; Kitto, *Physical Geogr.* pages 412, 415). *SEE JERUSALEM*. In the towers built by Herod, Josephus says there were cisterns with χαλκουργήματα through which water was poured forth *(War,* 5:4, 4): these may Slave been statues or figures containing spouts for water after Roman models (Plin. *Epist.* 5:6; *Hist. Nat.* 36:15, 121). The fountain of Nazareth bears a traditional antiquity, to which it has probably good derivative, if not actual claim (Roberts, *Views in Palestine,* 1:21, 29, 33; Fisher, *Views in Syria,* 1:31; 3:44). *SEE NAZARETH*.

Picture for Fountain 2

The volcanic agency which has operated so powerfully in Palestine has from very early times given tokens of its working in the warm springs which are found near the Sea of Galilee and the Dead Sea. These have been famous from time immemorial for their medicinal properties (Pliny, *Hist. Nat.* 5:15; Lightfoot, *Opp.* 2:224). They are confined to the volcanic valley of the Jordan, and all are strongly impregnated with sulphur. The

temperature of that of Tiberias is 1440 Fahr. (Porter, *Handbook for Syr. and Pal.* pages 311, 320, 423). One of the most celebrated of these was Callirrhoe, mentioned by Josephus as a place resorted to by Herod in his last illness *(War,* 1:33, 5; Kitto, *Phys. Geogr. of Pal.* pages 120, 121; Stanley, page 285). His son Philip built the town, which he named Tiberias (the Hamath of ⁰⁶⁹⁹⁵Joshua 19:35), at the sulphurous hot springs on the south of the Sea Of Galilee (Joseph, *Ant.* 18:2, 3; Hasselquist, *Travels,* App. page 283; Kit. to, page 114; Burckhardt, *Syria,* pages 28, 330). Other he springs are found at seven miles distance from Tiberias, and at Omkeis or Amathe, near Gadara (Reland, page 775; Burckhardt, pages 276, 277; Kitto, pages 116, 118). *SEE CALLIRRHOE*.

From the value of such supplies of water in and countries, fountains figure much in the poetry of the East as the natural images of perennial blessings of various kinds. In the Scriptures fountains are made the symbols of refreshment to the weary, and also denote the perpetuity and inexhaustible nature of the spiritual comforts which God imparts to his people, whether by the influences of the Spirit, or through the ordinances of public worship. There are also various texts in which children, or an extended posterity, are, by a beautifully apt image, described as a fountain, and the father or progenitor as the source, of spring from which that fountain flows (⁰⁵³³³Deuteronomy 33:28; ¹⁹⁸²⁶Psalm 68:26; ²⁰¹⁵⁶Proverbs 5:16, 18; 13:14, etc.). *SEE WATER.*

The Fountain-Gate

(ˆyi[h; r [iv¡ *sha'ar ha-A'yi;* Sept. πύλη τοῦ Ἀΐν, or αἰνεΐν, *Vulg. porta fontis;* A.V. "gate of the fountain") at Jerusalem was in the first or old wall, along the Valley of Hinnom, south of the Dung-gate, and adjoining the Pool of Siloam (from which it doubtless derived its name), at the mouth of the Tyropaeon (Strong's *Harm. and Expos.* Append. page 11), *SEE JERUSALEM*.

Fouquere Dom Antoine-Michel,

a learned Benedictine of the Congregation of St. Maur, was born at Chateauroux in 1641, and died at Meaux November 3, 1709. He was made teacher of rhetoric in the monastery of St. Pierre de Mauriac, where he acquired the reputation of being an excellent professor, especially of Greek. In 1678 he was appointed superior of his convent, and filled the

post for fifteen years, after which he retired to the abbey of St. Faron at Meaux, where he died. His works are,

(1) a Latin translation of a work of Dionysius, patriarch of Constantinople, on points of controversy between the Calvinists and Roman Catholics, published, together with original text, under the title of *Dionysii patriarchae Constantinopolitani super Calvinistarum erroribus ac reali imprimis praesentia Responsio;* and with the preceding,

(2) a Latin translation of the acts of the council held at Jerusalem A.D. 1672, under the title of *Synodus Betleemetica pro reali praesentia anno* 1672 *celebrata, graece et lat.* (Paris, 1676, 8vo). (By the advice of Francois Combefis and A. Arnauld, these translations were revised and corrected, and a new edition published in 1678, the latter under the title of *Synodus Hierosolymitana pro reali praesentia).*

(3) Under the pseudonyme of Tamaguinus, *Celebris historia Monothelitarum atque Honorii controversia scrutiniis octo comprehensa* (Paris, 1678, 8vo), a work which excited a good deal of interest. — Hoefer, *Nouv. Biog. Generale,* 18:309-10.

Fouquet Jean-François,

a French Jesuit, was sent as a missionary to Central Asia in the early part of the 18th century. He made himself acquainted with the language, idioms, and the theogony of the Celestial Empire, and was struck with their points of resemblance not only to Christian doctrine, but especially to the prophecies contained in the holy Scriptures. According to him, the Chou-King (sacred book of Confucius) is only a paraphrase of Genesis, and the praises addressed to Wen-wang and to Tcheou-Koung in the Chi-King are only hymns in honor of the Messiah. One can see how much this ingenious interpretation would aid in proselyting the Chinese, who thus had only to change the names of their deities to claim priority in holding the doctrines of revelation over Christians themselves. Strict theologians attacked his opinions and censured his means of conversion; nevertheless, on his return to Rome in 1720, pope Clement XI made him bishop of Eleutheropolis. He was recommended by the Academy of Inscriptions as the only person capable of criticizing Fourmont's Chinese Grammar. *His Tabula Chronologica historiae Sinicae,* 1729 (on 3 sheets), contains a list of the Chinese monarchs, and the chief events of their reign, and a complete series of the *Nianhao,* or names of years (new edition by Seutter,

Augsburg, 1746). He wrote also a letter to the duke de La Force, and inserted in tom. 5 of *Lettres edifiantes*, which furnishes curious details in regard to the Chinese army and the bonzes. — Hoefer, *Nouv. Biog. Generale*, 18:332.

Fourier, François Charles Marie

a philosophical socialist, was born at Besancon April 7, 1772. His father designed him for trade, but he never took to it willingly. In 1796 he entered the French army, but in 1798 he left it and entered a mercantile house at Marseilles. His mind seems to have been turned about this time to social questions by the scarcity of food and the terrible sufferings of the poor. The relations of capital to labor, and similar social problems, occupied his mind intensely for several years, and in 1808 he issued his first book, entitled *Theorie des Quatre Mouvements et des Destinees Generales.* "It is the strangest, most mystical, and most startling of all his works, though merely given as a general announcement of his theory. Surprise and wonder were the only effects which it produced on those who read it, and the few public writers who reviewed it." In 1821 he removed to Paris, in order to publish his writings, and he lived there, with some interruptions, to his death, October 10, 1837. His principal works are *Theorie des Quatres Mouvements et des Destinees Generales* (1808, 8vo): — *Traite de Association Domestique Agricole* (1822, 2 volumes, 8vo): — *Le Nouveau Monde, Industriel et Societaire* (1829); a *Livret d'annonce* (1830): — *Pieges et Charlatanisme des deux Sectes St. Simon et Owen* (1831): — *La Fausse Industrie, morcelee, repugnante, mensongere, et l'Antidote, l'Industrie naturelle, combinee, attrayante.* His *(Euvres completes* were published at Paris in 6 volumes (1840-46). The *Passions of the Human Soul,* translated by Morell, was published in London in 1851 (2 volumes, 8vo). "His philosophy may be divided into science and praxis, or his psychological and ontological theory and its application in his societary system. The first comprises what he styles passional attraction, the last its application to society in industrial association. His psychology is confined to an analysis of the affections, from which he infers that the Newtonian principle of attraction is equally applicable to the social and mental worlds, and that society should be moulded in accordance with the diversity and intensity of individual attractions. Unity in diversity and harmony in contrast is what he professes to achieve in his new social system. This principle of passional attraction is regarded by Fourier as his grand discovery, which had been culpably neglected and overlooked by past

philosophers" (Tennemann, *Hist. Philos. §* 435). Among the followers of Fourier are counted Considerant, Pompery, Lemoyn, Hennequin, Jules Lechevalier, and Transen. Several periodicals mostly short-lived, have been established for the defense of Fourierism, as *Le Nouveau Monde, Le Phalanstere, La Phalange, La Democratie Pacifique.*

Several attempts to carry out the view of Fourier were made in France, the United States, and Brazil, but all failed. See *Gamond, Fourier and his System* (London, 1842, 8vo); Doherty, *False Association, with Memoir of Fourier* (London, 1841, 8vo); *Christian Examiner,* 36:57; *Methodist Quarterly Rev.* 5:545. *SEE COMMUNISM.*

Fourier, Pierre

of Mataincourt, a Roman Catholic religious reformer, was born at Mire (Lorraine) November 30, 1565, and died at Gray December 9, 1640. He reformed the regular canons of the congregation of St. Sauveur de Lorraine, and established the *religieuses* of the congregation of Notre Dame for the instruction of girls. He died in the odor of sanctity, and his name was placed on the list of the beatified at Rome January 29, 1730, See lives of him by Bedel (Paris, 1645, 8vo) and Friant (Nancy, 1746, 12mo). — Hoefer, *Nouv. Biog. Generale,* 18:344-5.

Fourmont Etienne

(Stephen), a French Orientalist, known as Fourmont the elder, to distinguish him from his brother, the abbe Fourmont, was born at Herbelay, near Paris, June 23, 1683, and died December 19, 1745. He was an earnest and indefatigable student, and, being endowed with an unusually quick and retentive memory, stored his mind with a vast amount of information in regard to the classic and Oriental languages and their literature. On the death of the abbe Galland in 1715, Fourmont succeeded him as professor of. Arabic in the College of France and as member of the Academy of Inscriptions, and subsequently became a member of the learned societies of Paris, Berlin, and London. Freret describes him as being of a gentle and cheerful disposition, wholly absorbed in his labors, and possessed of little knowledge of men, but offensively vain of his knowledge. For a list of Fourmont's numerous writings, published or in manuscript, see his life by De Guignes et Des Hautes-Rayes *(Vie d'Etienne Fourmont et Catalogue de ses Ouvrages)* in the second edition of his Critical Reflections on Ancient History, and *Catalogue des Ouvrages de M. Fourmont* (Amst.

1731), which is said, however, to contain some works only projected and never completed. Besides his famous commentary on the Psalms and Hebrew poetry, we mention here only *Meditationes Sinicae, complectens artem legendi linguae Sinicae Characteres* (Paris, 1737, fol.), which is the preliminary portion of the following, published separately: *Linguae Sinarum mandarinicae hieroglyphicae grammatica duplex, latine et cum characteribus Sinensium* (Paris, 1742, fol.): — *Refexions sur l'Origine, l'histoire et la succession des anciens peuples, Chaldeens, Hebreux, Pheniciens, Egyptiens, Grecs jusqu'au temps de Cyrus (Paris,* 1735 and 1747, 2 volumes, 4to). — Hoefer *Nouv. Biog. Generale,* 18:354-365; Rose, *New General Biog. Dict.* 7:427; Querard, *La France litteraire.* (J.WM.)

Fowl

Picture for Fowl

is the rendering of the following Heb. words in the Bible:

1. Usually ã/[*(oph,* a *flier),* πετεινόν, any winged animal, a generic term for the feathered race, frequently with the addition of µyæmiV;H; "of the heavens."

2. fyæ[æ *(a'yit,* so called from *rushing on.* its prey; compare <241209>Jeremiah 12:9, where it is spoken of a beast), a *ravenous bird* (<182807>Job 28:7); as an emblem of a warlike king (<234611>Isaiah 46:11); collect for birds of prey (<011511>Genesis 15:11; <231806>Isaiah 18:6; <263904>Ezekiel 39:4). like ὄρνεον, as a vulture (<661802>Revelation 18:2; 19:17, 21); translated *fowl* in <011511>Genesis 15:11; <182807>Job 28:7; <231806>Isaiah 18:6.

3. rwPxæ *(tsippor',* so called from its *twittering;* Chald. rPixæ, <270409>Daniel 4:9, 11, 18, 30), a small bird, spec. a sparrow (<198404>Psalm 84:4; 102:8; <202602>Proverbs 26:2; 27:8; <184002>Job 40:29; <211206>Ecclesiastes 12:6, etc.), or similar small birds (<191101>Psalm 11:1; 104:17; 124:7; as caught by the fowler, <200605>Proverbs 6:5; 7:23; <300305>Amos 3:5, etc.; also collect. birds of any kind, <011510>Genesis 15:10;. <031404>Leviticus 14:4-53 <050417>Deuteronomy 4:17; <190809>Psalm 8:9; 148:10: etc.; and even a bird of prey, <263904>Ezekiel 39:4), occasionally rendered by *swallow* and *sparrow.* In <160518>Nehemiah 5:18, the word seems to have the special sense which "fowl" has with us, as it is enumerated among the viands provided for Nehemiah's table.

4. μyr Bæ]Bi *(barburim’)*, “fatted fowls,” <110423>1 Kings 4:23, as provided for the table of Solomon, where Kimchi understands *capons*, but Gesenius, with the Jerus. Targum, *geese*, so called from the pureness and whiteness of their plumage: The ancient Egyptians had spacious poultry-yards, set apart for keeping geese and other wild-fowl, which they fattened for the table; and their poulterers bestowed especial care upon the geese (Wilkinson, 1:215; 2:174, abridgm.). *SEE FATTED FOWL.*

In the N.T. the word translated “fowls” is most frequently τὰ πετεινά, which comprehends all kinds of birds (including ravens, <421224>Luke 12:24).; but in <661917>Revelation 19:17-21, where the context shows that birds of prey are meant, the Greek is τὰ ὄρνεα. The same distinction is observed in thee apocryphal writings: comp. Judith 11:7; Ecclus. 17:4; 43:14, with 2 Macc. 15:33. *SEE COCK; SEE SPARROW*.

The following statements cover the remaining details. — Clean binds j r ḥ o] r /Px æ l K; <051411>Deuteronomy 14:11,20), i.e., all not named in <031113>Leviticus 11:13-19; <051412>Deuteronomy 14:12-18, were (as well as their eggs, μyx yB e) used for food (<421112>Luke 11:12), e.g. quails (q.v.), chickens, doves, also wild-fowl; hence bird-catching was very common (<19C407>Psalm 124:7; <300305>Amos 3:5; <280501>Hosea 5:1; 7:12, etc.), for. which purpose. nets, traps, and stool-birds (<240527>Jeremiah 5:27; Ecclus. 11:31 [37]) were used (see Gesen. *Thes.* page 685). *SEE FOWLER*. In robbing a nest of its eggs or young, however, “the mother-bird must be allowed to escape (<052206>Deuteronomy 22:6 sq.; see Michaelis, Syntagm. *Comm.* 2, 89 sq.; *Mos. Recht*, 3:181 sq.), a prescription founded snot only on motives of humanity (comp. <032228>Leviticus 22:28; yet see Heumans, *De legis div. semnsu*, Gott. 1748; also in his *Nova Sylloge Dissertatt.* page 282 sq.); although the Talmudists (Mishna, *Chollin*, 12:2) refer this only to clean birds, and make many nice distinctions in the matter, with various penalties attached (*Maccoth*, 3:4). Birds were not regularly offered in sacrifice, except in commutation for some costlier victim (<030115>Leviticus 1:15-17; compare Mishna, Kinnim, 5:11). *SEE DOVE*. The bird was first brought to the altar, where the priest (with his nail) nipped off the head, or rather cracked (q l m) thee neck, so that it still hung to the bird (<030508>Leviticus 5:8); he then squeezed out the blood (sufficient, at least, in quantity for sprinkling), and finally threw the body into the fire, but without the crop, which (with its contents and the offal) was separately (l r b) thrown into the ash-heap under the altar. Before the flesh was committed to the flames, however, a

folding back or breaking of the wings (wypn;kB [Siv) as prescribed, a symbol of which the meaning is not clear (see Dassov, *De ave ungue secta*, Viteb. 1697; Eskuche, *De gall/a et gallisis ad aram Jehovca nonfractisa* Rint. 1741). The Talmud mentions geese (zWa; *Chol.* 12:1; *Bekor.* 7:4), a well-knows article *of* luxury with modern Jews. The Hebrews were accustomed to play with parlor-birds, especially children (<18402>Job 40:29 [24]; Baruch 3:17; comp. Catull. 2:1 sq.; Plaut. *Capt.* 5:4, 5). Of that form of divination which draw omens from the appearance or flight of birds (Muller, *Etrusk.* 2:187 sq.), an example occurs in the history of the Herodian family (Josephus, Ant. 19:8, 2). *SEE SOOTHSAYER*. Thee fable of the phoenix (Pliny, 10:2; Ovid, *Met.* 15:392 sq.; comp. Herod. 2:73) is thought by some (also Ewald) to be alluded to in <18918>Job 29:18 (see Gesenius, *Thes. Heb.* page 453 sq.). See generally Tenzel, in the *Thesaur. theol. philol.* 1:559 sq. Comp. BIRD.

Fowler

Picture for Fowler 1

(some form of the verb vqy; *yakash'*, to *lay snares;* thus rendered in <19103>Psalm 91:3; 124:7; <20605>Proverbs 6:5; <24526>Jeremiah 5:26; <28108>Hosea 9:8). The act of taking birds by means of nets, snares, decoys, etc., is frequently alluded to in Scriptures, mostly in a figurative and moral way (<20723>Proverbs 7:23; Eccl. 9:12; <26720>Ezekiel 17:20, etc.). The Egyptian paintings and sculptures exhibit, various scenes of hunting and fowling; there is scarcely any process now followed which was not known in very ancient times. The ancients had not only traps, nets, and springs, but also bird-lime smeared upon the twigs; they used likewise stalking-horses, setting-dogs, bird-calls, etc. The Egyptian paintings exhibit birds shot with arrows while upon the wing by peasants, and in others they are shown as knocked down by amateur sportsmen with sticks thrown at them as they perched or flew in the thickets or marshes., Game of all kinds was a favorite food of the Egyptians, and the capture of birds was a lucrative occupation to some and an amusement to others. Persons engaged in this act are represented as accompanied by their families in the boat, and often by a favorite cat vq.v.). See Wilkinson, *Anc. Eg.* 1:234 sq. (abridgm.). The Egyptians were also well skilled in preserving and preparing for the table the game thus secured, as well as poultry reared by domestication (ib. 2:183 sq.). *SEE FATTED FOWL.*

Picture for Fowler 2

Birds of various kinds abound, and no doubt abounded in ancient times, in Palestine. Stanley speaks of "countless birds of all kinds, aquatic fowls by the lake side, partridges and pigeons hovering, as on the Nile. bank, over the rich plains of Gennesaret" (Sinai and *Palestine,* page 427). The capture of these for the table or other uses would, we might expect, form the employment of many persons, and lead to the adoption of various methods to effect it. *SEE PALESTINE.*

We read of the "*snare,*" hPi *pach* (Psalm 91:3; 124:7; Hosea 9:8), and of the "net," tv,r, *re'sheth* (Proverbs 1:17; Hosea 7:11); "of the fowler," vapey or vqiy =snarers. In Hosea 5:1, both net and snare are mentioned together. The *mokes* (vqem) is used synonymously with the *pach* in Amos 3:5. This was employed for taking either beasts or birds. It was a trap set in the path (Proverbs 7:23; 22:5), or hidden on or in the ground. (Psalm 140:6; 142:4). The form of this spring, or trap net, appears from two passages (Amos 3:5, and Psalm 69:23). It was in two parts, which, when set, were spread out upon the ground, and slightly fastened with a stick (trap-stick), so that, as soon as a bird or beast touched the stick, the parts flew up and is closed. the bird in the net, or caught the foot of the animal. *SEE SNARE*.

By a humane as well as wise regulation, Moses forbade any one finding a bird's nest to take also the dam with the eggs or young (Deuteronomy 22:6, 7), lest the species should become exterminated (Kitto, *Pictorial Bi*ble, ad loc.). *SEE BIRD*.

Fowler, Christopher

an eminent Puritan divines, was born at Marlborough in 1611, and died is 1676. He was educated at Oxford, and took orders first in the English Church, but became a Presbyterian in 1641, and signalized his zeal by the earnestness of his preaching. He was made vicar of St. Mary's, Reading, but lost the post at the Restoration. Wood's prejudices doubtless influenced his view of Fowler, whom he calls "a conceited and fantastical Presbyterian." He wrote,

1. Daemonium Meridianum (1655, pt. 1. 4to; 1656, pt. 2. 4to): —

2. *Anti-Christian Blasphemies,* etc. (1655, 4to): —

3. *Answer to Thomas Speed, a Quaker* (1656), in which Simon Ford assisted him: —

4. *Sermons* (1675, 4to); and some occasional sermons. — Rose, *New Genesis Biog. Dict.* 7:428; Allibone, *Dict, of Authors,* s.v. (J.W.M.)

Fowler, Edward

bishop of Gloucester, was born in 1632 at Westerleigh, in Gloucestershire, where his father was minister. He was educated at Corpus Christi College, but, removing to Cambridge, be took his master's degree as a member of Trinity College and, returning to Oxford, was incorporated in the same degree July 5, 1656. About the same time he became chaplain to Arabella, countess dowager of Kent, who presented him to the rectory of Northill, in Bedfordshire. As he had been brought up among the Puritans, he, at first objected to conformity with the Church of England, but became afterwards one of its greatest ornaments. In 1681 he was made vicar of St. Gibes's, Cripplegate, when he took his degree of D.D. He was. an able defender of Protestantism, and appears as the second of the London clergy who refused to read James II's declaration for liberty of conscience in 1688. He was rewarded for his eminent services in the cause of religion, and in. the promotion of the revolution, by being made in 1691 bishop of Gloucester. 'He died at Chelsea in 1714. He belonged to the moderate or latitudinarian school of divines. His writings are, *The Principles and Practice of Latitudinarians* (so called) *defended* (London, 1671, 8vo): — The *Design of Christianity* (Lond. 1676, 8vo; pub. in Wat*son's Tracts,* volume 6). This work was attacked by Bunyan (to whom Fowler replied in a tract entitled *Dirt wiped out,* 1672, 4to): — *Libertas Evangel/ca* (1680, 8vo); various tracts against Popery, two on the Trinity, and a number of sermons. — Biographia *Britannica,* s.v.; Hook, *Eccles. Biog.* 5:164; Orme, *Life of Baxter,* 2:238.

Fowler, Orin

a Congregational minister, was born July 29, 1791, in. Lebanon, Conn. 'He graduated at Yale 1815, entered the ministry October 14, 1817, and in June, 1818, started as missionary to the Western States, through which he traveled a year, and was ordained pastor in Plainfield, Connecticut, March 1, 1820, where he remained eleven years, when he was dismissed, and July 7, 1831, became pastor in Fall River. He was elected to the Senate of Rhode Island in 1847, and in 1848 to the U.S. Senate, in. which office he

remained until his death, September 3, 1852. Mr. Fowler published a *Disquisition on the Evils attending the Use of Tobacco* (1833): — Lectures on *the Mode and Subjects of Baptism* (1835): — *History of Fall River* (1841): — *Papers on the Boundary* (1847), a sermon, several speeches in Congress, etc. Sprague, Annals, 2:648.

Fowles James H.,

a minister of the Protestant Episcopal Church, was born at Nassau, N.P., in 1812 and died in 1854. He graduated at Yale College in 1831, and about 1843 was licensed to preach by the Presbytery of New York, but afterwards joined the Protestant Episcopal Church, and was ordained by bishop Bowen, of South Carolina, in which state he labored until 1845, when he succeeded Dr. S.H. Tyng as rector of the Church of the Epiphany, Philadelphia, where he remained until compelled by ill health to resign, only a few months before his death. He edited Goode's *Better Covenant,* etc., and *The Convict Ship,* for which he wrote introductions; and was the author of *Protestant. Episcopal Views of Baptism, Explained* and Defended (Philadel. 1846, 18mo): — *Sermons* (30) *preached in the Church of the Epiphany, Philadelphia,* preceded by a biographical sketch (Phila. 1855, 8vo). — Allibone, *Dictionary of Authors,* s.v.

Fox

Picture for Fox 1

is the rendering in the A.V. of l[W;v *(shual'* Sept. ἀλόπηξ, as in <400820>Matthew 8:20; <420958>Luke 9:58; 13:32; <071504>Judges 15:4; <160403>Nehemiah 4:3; <196310>Psalm 63:10; <220215>Song of Solomon 2:15; <250518>Lamentations 5:18; <261304>Ezekiel 13:4), a name derived, according to Bochart *(Hieroz.* 2:190), from the *coughing* or yelping of that animal, but, according to Gesenius *(Thes. Heb.* page 1457), from its *digging* or burrowing under the ground. The latter remarks that jackals must be meant in <071504>Judges 15:4, since the fox is with great difficulty taken alive; and also in <196311>Psalm 63:11, inasmuch as foxes do not feed on dead bodies, which are a favorite repast for the jackal. There is also another word, µyYæaæ (iyim', literally *howlers,* occurs only in <231303>Isaiah 13:32; 34:14; Jeremiah 1, 39, where it is rendered "wild beasts of the islands"), which seems to refer to the jackal, or some other species of the fox family. Fox is again the translation of ἀλώπηξ in <400820>Matthew 8:20; <420905>Luke 9:5-8; 13:32; but here also the word in the

original texts may apply generically to several species rather than to one only. *SEE ANIMAL.*

Picture for Fox 2

Fox is thus applied to two or more species of the Canidae, though only strictly applicable in a systematic view to Taaleb, which is the Arabic name of a wild canine, probably the Syrian fox, *Vulpes Thaleb* or *Taaleb* of modern zoologists — and the only genuine species indigenous in Palestine. This animal is of the size of an English cur fox, and similarly formed; but thee ears are wider and longer, the fur in general ochry-rufous above, and whitish beneath: there is a faint black ring towards the tip of the tail, and the back of the ears are sooty, with bright fulvous edges. The species burrows, is silent sand solitary, extends eastward into Southern Persia, and is said to be found. in Natolia. The Syrian Taaleb is reputed to be very destructive in the vineyards, or, rather, a plunderer of ripe grapes; but he is certainly less so than the. jackal, whose ravages are carried on in troops, and with less fear of man. Ehrenberg's two species of *Taalab* (one of which he takes to be the *Anubis* of ancient Egypt, and Geoffroy's *Canis Niloticus,* the Abu Hossein of the Arabs) are nearly allied to, or varieties of the species, but residing in Egypt, and further to the south, where it seems they do not burrow. The Egyptian *Vulpes Niloticus,* and doubtless the common fox *(V. vulgaris),* are Palestine species. There is also the so-called Turkish fox *(Cynalopex Turcicus)* of Asia Minor, not unknown to the south as far as the Orontes,. and therefore likely to be an occasional visitant at least of the woods of Libanus. This animal is one of an osculant group, with the general character of vulpes, but having the pupils of the e yes less contractile in a vertical direction, and a gland on the base of the tail marked by a dark spot. There is, besides, one of a third group, namely, *Thous anthus,* or *deeb* of the Arabs, occasionally held to be the wolf of Scripture, because it resembles the species in general appearance, though so far inferior in weight, size, and powers as not to be in the least dangerous, or likely to be the wolf of the Bible. The first two do not howl, and the third is solitary and, howls seldom; but there is a fourth *(Canis Syriacus,* Ehrenb. *Mammal.* 2) which bowls, is lower and smaller than a fox, has a long, ill-furnished tail, small ears, and a rufous-gray livery. This can hardly be the *Canis aurenus,* or jackal of Palestine, and certainly not the χρύσεος of AElian. The German naturalists seem not to have considered it identical with the common Jackal *(Sacalius aureus),* which is sufficiently common along the coast, is eminently gregarious, offensive in

smell; howls intolerably in complete concert with all others within hearing; burrows; is crepuscular and nocturnal, impudent, thievish; penetrates into outhouses; ravages poultry-yards more ruinously than the fox; feeds on game, lizards, locusts, insects, garbage, grapes; and leaves not even the graves of man himself undisturbed. It is probable *that Canis Syriacus* is but a chryseus, or wild dog, belonging to the group of Dholes, well known in India, and, though closely allied to, distinct from, the jackal. Russell heard of four species of Canidae at Aleppo, Emprich and Ehrenberg of four in Libanus, not identical with each other; nor are any of these clearly included in the thirteen species which the last-named writers recognize in Egypt. They still omit, or are not cognizant of, wild dogs, *SEE DOG,* and likewise other wild species in Arabia and Persia; all, including foxes, having migratory habits, and therefore not unlikely to visit Palestine. Some of these may have accompanied the movements of the great invasions of antiquity, or the caravans, and become acclimated; and, again, may have departed, or have been gradually extinguished by local circumstances, such as the destruction of the forests or of the inhabitants, and the consequent reduction of the means of subsistence; or, finally, they may have been extirpated since the introduction of gunpowder. Hasselquist *(Travels,* page 184) says foxes are common in the stony country about Bethlehem, and near the Convent of St. John, where, about vintage time, they destroy all the vines unless they are strictly watched. Thomson started up and chased one when passing over that part of the plain where Timnath is believed to have been situated *(Land and Book,* 2:340). That jackals and foxes were formerly very common in some parts of Palestine is evident from the names of places derived from these animals, as Hazar-Shual (Joshua 15:28), Shaal-bim (Judges 1:35). *SEE JACKAL.*

The fox is proverbially fond of grapes *(Aristoph. Equit.* 1076 sq.; Theocr. 5:112 sq.; Nicand. *Alexipharm.* 185; Phaedr. 4:2; Galen, *Alim. Facult.* 3:2), and a very destructive visitor to vineyards (Song of Solomon 2:15). The proverbially cunning character of the fox is alluded to in Ezekiel 13:4, where the prophets of Israel are said to be like foxes in the desert, and in Luke 13:22, where our Savior calls Herod “that fox.” The fox’s habit of burrowing among ruins is referred to in Nehemiah 4:3, and Lamentations 5:18 (see also Matthew 8:20). (On Psalm 63:11, see Pausan. 4:18, 4.) The Rabbinical writers make frequent mention of the fox and his habits. In the Talmud it is said, “The fox does not die from being under the earth; he is used to it, and it does not hurt him.” And

again, “He has gained as much as a fox in a ploughed field,” i.e., nothing. Another proverb relating to him is this:

“If the fox be at the rudder,
Speak him fairly, My dear brother.”

Foxes are figured in hunting-scenes on the Egyptian monuments (Wilkinson, *Anc. Egypt*, 1:224, abridgm.). *SEE CHASE*.

None of the usual explanations of the controverted passage in [071504]Judges 15:4, 5, relative to the foxes, jackals, or other canines which Samson employed to set fire to the corn of the Philistines is altogether satisfactory. First, taking Dr. Kennicott’s proposed explanation of the case *(Remarks on Select Passages in the O.T.,* Oxf. 1787, page 100), on the authority of seven Heb. MSS., by changing µylæ[;W]v to µylæ[;v], thus reading *handfuls* (comp. the Sept. at [112010]1 Kings 20:10), i.e., “sheaves” instead of “foxes,” and translating bnz; “ end” instead of “tail, the meaning then would be, that Samson merely connected three hundred shocks of corn, already reaped, by bands or ends, and thus burned the whole. We admit that this, at first view, appears a rational explanation (see Hopkins, *Plumb-line Papers,* Auburn, 1862, page 20 sq.); but it should be observed that three hundred shocks of corn would not make two stacks, and therefore the result would be quite inadequate, considered as a punishment or act of vengeance upon the Philistine population, then predominant over the greater part of Palestine; and if we take shocks to mean corn-stacks, then it may be asked how, and for what object, were three hundred corn-stacks brought together in one place from so large a surface of country. The task, in that hilly region, would have occupied all the cattle and vehicles for several months; and then the corn could not have been thrashed out without making the whole population travel repeatedly, in order finally to reload the grain and take it to their threshing-floors. Nor will the verb j qil ;(“ caught”) bear the rendering thus required, for it properly means to *ensnare,* to take captive, and is specially applied to. the act of catching animals (e.g., [300305]Amos 3:5). (See, also, what an anonymous French author has written under the title of *de Samson,* and his arguments refuted in a treatise, “ De Vulpibus Simsonaeis,” by Gebhard, in *Thes. Nov. Theol.* [500105]*Philippians* 1:553 sq.; and comp. Gasser, *Comment. ad loc.* [Hal. 1751]; Pfaff; *Von dem Fuchsen Simsons* [Tub. 1753]; Schroder, *De vulpibus Simsonis* [Marb. 1713]; Tage, *De vulpibus Simsonaeis* [Griefsw. 1707]). The proposed reading of Kennicott has deservedly found little favor with commentators. Not to

mention the authority of the important old versions which are opposed to this view, it is pretty certain that µylæ[;v] cannot mean “sheaves.” The word, which occurs only three times, denotes in <234012>Isaiah 40:12 “the hollow of the hand,” and in <112010>1 Kings 20:10; <261319>Ezekiel 13:19, “handfuls.” Reverting, therefore, to the interpretation of foxes burning the harvest by means of firebrands attached to their tails, the case is borne out by Ovid *(Fasti,* 4:681)

“Cur igitur missae junctis ardentia telis
Terga ferunt vulpes” —

in allusion to the fact that the Romans, at the feast in honor of Ceres, the goddess of corn, to whom they offered animals injurious to cornfields, were accustomed to turn into the circus foxes with torches so fastened to them as to burn them to death, in retaliation of the injuries done to the corn by foxes so furnished. Again, in the fable of Apthonius, quoted by Merrick, but not, as is alleged, by the brick with a bas-relief representing a man driving two foxes with fire fastened to their tails, which was found twenty-eight feet below the present surface of London (Leland, *Collectanea);* because tiles of similar character and execution have been dug up in other parts of England, some representing the history of Susanna and the elders, and others the four Evangelists, and therefore all derived from Biblical, not pagan sources. Commentators, following the rendering of the Sept. (κέρκος, *cauda),* have, with common consent, adopted the interpretation that two foxes were tied together by their tails with a firebrand between them. Now this does not appear to have been the practice of the Romans, *nor* does it occur in the fable of Apthonius. Hence some have understood the text to mean that each fox had a separate brand; for it may be questioned whether two united would run in the same direction. They would be apt to pull counter to each other, and perhaps fight most fiercely; whereas there can be no doubt that every canine would run, with fire attached to its tail, not from choice, but necessity, through standing corn, if the field lay in the direction of the animal’s burrow; for foxes and jackals, when chased, run direct to their holes, and sportsmen well know the necessity of stopping up those of the fox while the animal is abroad, or there is no chance of a chase. But this explanation requires that by the words rendered “tail to tail” we should understand the end of the firebrand attached to the extremity of the tail, i.e., one apiece; this would be using the word in a double sense in the same passage, an equivoque not in accordance with the direct style of the narrative. It is also probable that

after a few fruitless efforts at trying to pursue each his own course, the animals would soon agree sufficiently to give the firebrand its fullest effect. Again, we know nothing as to the *length of the cord* which attached the animals, a consideration which is obviously of much importance in the question at issue, for, as jackals are gregarious, the couples would naturally run together if we allow a length of cord of two or three yards, especially when we reflect that the terrified animals would endeavor to escape as far as possible out of the reach of their captor, and make the best of their way out of his sight. Finally, as the operation of tying 150 brands to so many fierce and irascible animals could not be effected in one day by a single man, nor produce the result intended if done in one place, it seems more probable that the name of Samson, as the chief director of the act, is employed to represent the whole party who effected his intentions in different places at the same time, and thereby insured that general conflagration of the harvest which was the signal of open resistance on the part of Israel to the long-endured oppression of the Philistine people. (See Clarke's *Comment.* ad loc.; Kitto's *Daily Bible Illustrations,* ad loc.; Thomson, Land *and Book*, 2:341). *SEE SAMSON*.

Fox, Edward

one of the English Reformers, was born in Gloucestershire (date not known precisely). — He was educated at Eton, and at King's College, Cambridge, of which he became provost in 1528. He held this post during his life. Wolsey sent him on an embassy to Rome, with Gardiner, to promote a bull from Clement VII authorizing the divorce of the king from Catharine of Aragon. "It was in conversation with Fox. and Gardiner, in 1529, that Cranmer suggested his method of settling the question of the king's divorce, by taking the opinion of the most learned men and universities in Christendom; and he it was who made it known to the king as Cranmer's suggestion, when Gardiner would have taken the credit of it to himself. In the prosecution of this plan be was sent with Stephen Gardiner, in 1530, to obtain the determination of the University of Cambridge: The heads of the university, the vice-chancellor, and the afterwards notorious Bonner, were on the king's side, but the university was divided. It was honorable to the University of Cambridge that so strong a resistance was offered to the will of the king. The royal authority being at this time on the side of reform, the commissioners, Fox and Gardiner, the latter being afterwards the great opponent of the Reformation, at length, though with difficulty, carried their point, and it

was determined that the king's marriage was contrary to the law of God. In 1531 he became archdeacon of Leicester, and in 1533 archdeacon of Dorset. In 1535 he was appointed bishop of Hereford. Shortly after his consecration he was sent ambassador to the Protestant princes in Germany assembled at Smalkald, whom he exhorted to unite, in point of doctrine, with the Church of England. He spent the winter at Wittenberg, and held several conferences with some of the German divines, endeavoring to conclude a treaty with them upon many articles of religion; but nothing was effected." Bishop Burnet gives a particular account of this negotiation in his *History of the Reformation* (part 3). He returned to England in 1536, and died at London May 8, 1538. He published a book, *De vera differentia Regiae Potestatis et Ecclesiasticae, et quae sit ipsa veritas et virtus utriusque* (Lond. 1534 and 1538), which was translated into English by Henry Lord Stafford. — Burnet, *History of the* Reformation, volumes 1, 3; Hook, *Eccles.* Biography, 5:166; Collier, *Eccles. History of England,* 4:312 sq.

Fox, George

founder of the Society of Friends, was born at Drayton, Leicestershire, England, in July, 1624. His parents were pious members of the Church of England, and brought him up carefully. "His rather, Mary Lago, was of thee martyr stock, and had inherited their intense feelings and religious enthusiasm. To her he probably owed his education and many of the determining impulses of his life; as to his father, he was indebted for the incorruptible integrity and tenderly scrupulous regard for truth by which he was characterized. As a child, he was singularly quiet, docile, observant, and meditative. He sat among his alders silently, watching their frivolity, untruthfulness, gluttony, and intemperance, and inwardly resolving, 'If ever I come to be a man, surely I shall not do so, nor be so wanton.' Some of his relatives would have had the thoughtful lad trained for a clergyman, but others objecting, he was apprenticed to a person who, as the manner then was, combined a number of trades — shoemaking, wool-stapling, cattle-dealing, and so on. George proved a valuable assistant to him. The fear of God rested. mightily upon him, and he was anxiously watchful in all things to maintain strict integrity. 'Verily' was a favorite word of his, and it became a common saying among those who knew him, 'If George says "Verily" there is no altering him' *(Christian Times).* His early religious experience was very deep; and, after the termination of his apprenticeship, he felt himself impelled by a divines monition (1643) to leave his home and

friends, seeking “light.” For economy’s sake, in these travels he wore a leathern doublet. In 1647, after, as he says, “I forsaking the priests and the separate preachers also, and those esteemed the most experienced people.,” none of whom could “ speak to his condition,” he “heard a voice” calling him to Christ, and his “heart leaped for joy.” This was in 1647, in which year he, began the ministry, which lasted during his life. When he began his work the mind of England was in a state of ferment, and he found many willing auditors. His personal peculiarities of dress and manner attracted attention and persecution. “When the Lord sent me forth into the world, he forbid me to put off my hat to any, high or low, and I was required to ‘thee’ and ‘thou’ all men and women, without any respect to rich or poor, great or small; and as I travelled up and down, I was not to bid people ‘good-morrow’ or ‘good-evening,’ neither might I bow or scrape with my leg to any ones; and this made the sects and professions to rage” (Journ 1648). He taught (Journ. 1649, page 26) that “it is not the Scriptures, but the Holy Spirit, by which opinions and religions are to be tried.” Of course these novel and earnest views excited great opposition; Fox was imprisoned for some time as a “disturber of the peace.” He continued, however, to travel up and down England, preaching, and exhorting, and leaving permanent traces behind him almost everywhere. ‘His followers were first called “Quakers” at Derby, in 1650, by Justice Bennetas Fox says, “because I bid them tremble at the word of the Lord.” In 1655 he was brought before Cromwell, who pronounced favorably upon both his doctrines and character. Nevertheless, he was frequently imprisoned by country magistrates. “In 1669 he married the widow of Judge Fell. He then went to America, where he spent two years in propagating his views with much success. On his return to England in 1673, he was imprisoned for some time in Worcester Jail, under the charge of having ‘held a meeting from all parts of the nation for terrifying the king’s subjects.’ On his release he visited Holland, and afterwards Hamburg, Holstein, and Dantzic, always endeavoring to persuade men to. listen to the voice of Christ within them. He died in London, January 13, 1691” — (Chambers, *Cyclopaedia,* s.v.).

The personal character of George Fox was, in many respects, a lofty one. — In self-sacrifice, earnestness, and purity, he was a model. His intellectual powers were not of a vary high order. His doctrine of the “inner light” was elaborated by Robert Barclay. (q.v.) with a clearness and method of which Fox was incapable. Fox carried this doctrine, and also his abhorrence of “a

hireling ministry," to almost absurd extremes. "But, amid all his extremes and obscurities, the substance of George Fox's 'testimony' was a truth of which every generation is in danger of forgetfulness, and of which no generation ever so much needed to be reminded as this, namely, 'that the kingdom of God is not meat and drink — not forms and ceremonies — not creeds, however sound — not organizations, however efficient, but righteousness, and peace, and joy in the Holy Ghost" *(Christian Times).* Sir James Mackintosh calls Fox's *Journal* "one of the most extraordinary and instructive narratives in the world, which no reader of competent judgment can. peruse without revering the virtue of the writer, pardoning his self-delusion, and ceasing to smile at his peculiarities" (Works, London, 1851, page 362). See *Collection of Christian Epistles written by George Fox* (London, 1698, 2 volumes, fol.); *Journals of George Fox* (London, 1691; Leeds, 1836, 2 volumes); *Works of George Fox* (Philadel. 8 volumes); Sewell, *History of the Quakers* (1795, 2 volumes); Neal, *History of the Puritans,* Harper's edition, 2:118; Janney, *Life of George Fox, with Dissertations,* etc. (Philadelphia, 1853, 8vo); Marsh, *Life of George Fox* (London, 1847, 8vo); *Westminster Review,* 47:371.

Fox (Or Foxe), John

author of the *Book of Martyrs,* was born at Boston, Lincolnshire, in 1517, was educated at Brazenose, Oxford, and was elected a fellow of Magdalen College in 1543. In his youth he showed a talent for poetry, and wrote several Latin comedies, the subjects taken from the Scriptures. One of them, *De Christo Triumphante,* printed in 1551, was translated into English by Richard Day, with the title *Christ Jesus Triumphant, wherein is described the glorious triumph and conquest of Christ over sin, death, and the law,* etc. (1579, 1607, 1672). He embraced the principles of the Reformation, and for that cause was expelled from his fellowship in 1545 (according to Wood, *Athen. Oxon.,* he resigned it), for having espoused the Reformation, and, till he was restored to it by Edward VI, he subsisted by acting as a tutor, first to the family of Sir Thomas Lucy, of Charlecote Park, and afterwards to the children of the earl of Surrey. June 23, 1556, he was ordained deacon by Bishop Ridley. During the reign of Mary he sought an asylum at Basle. Returning on the accession of Elizabeth (1559), he was taken into the house of the duke of Norfolk, and Cecil obtained for him a prebend in the cathedral of Salisbury in 1563. He died April 18, 1587. His great work Is the *Acts and Monuments of the Church,* first published in 1563, usually known by the name of *Fox's Book of Martyrs,*

the merits and demerits of which have been a source of violent dispute between Protestant and Catholic writers; but no faults, beyond unimportant mistakes, have been detected in it. To the credit of Fox it must be recorded, that he strenuously, though vainly, endeavored to prevail upon Elizabeth not to disgrace herself by carrying into effect the sentence which, in 1575, condemned two Baptists to the flames as heretics. The best edition of the *Martyrs* is *Acts and Monuments of Matters most special and memorable happening in the Church,* or *Acts and Monuments of Martyrs,* with additions, etc. (London, 1784, 9th ed. 3 volumes, fol.); the latest are *Fox's Acts and Monuments,* new edition, with a Life of the Martyrologist, and Vindication of the Work, by the Reverend Geo. Townsend (Lond. 1843-49, 8 vols. 8vo), and a still better edition by Mendham and Pratt, 8 volumes, 8vo (Lond. 1853 sq.). There is an American reprint in one large volume (New York, royal 8vo, page 1082), revised by Reverend M.H. Seymour.

Fox, Richard

bishop of Winchester, and the founder of Corpus Christi College, Oxford, was born at Grantham, Lincolnshire, of humble parentage, and educated at Boston school and Magdalen College, Oxford. Through the friendship of Morton, bishop of Ely, he was brought to the notice of the earl of Richmond, who, when he became king (Henry VII), made Fox a privy councillor, bishop of Exeter, employed him on several embassies, then transferred him to these of Durham, and finally to that of Winchester. Fox evinced his appreciation of learning by founding Corpus Christi College, Oxford; with two lectures for Greek and Latin, and by establishing several free schools. He died in 1528, and was buried in Winchester Cathedral. He wrote *The Contemplacyon of Synners* (Lond. 1499, 4to): — *Letter to Cardinal Wolsey.* — Allibone, *Dictionary of Authors,* s.v.; Rose, *New Gen. Biog. Dict.* 7:428; Wood, *Athenae Oxonienses,* Chalmers, *Biog. Dict* (J.W.M.)

Fox, William Johnson

an English Unitarians minister, and also a politician, was born at Uggleshall Farm, near Wrentham, Suffolk, in 1786, the son of a. small farmer. In youth he gave promise of talent, and was dedicated to the Christian ministry, and; studied at Homerton College, then under the direction of Dr. Pye Smith. He soon abandoned the orthodox Independents, and became

first a Unitarian, and later “a deistical heresiarch, who preached more on politics than on religion.” His chapel at Finsbury Square. was filled by auditors attracted by his eloquence and his spirit of philanthropy. Politics at last became more attractive to him than preaching, and in 1847 he entered Parliament, in which he held a seat for Oldham until 1862, when failing health compelled him to resign. He died June 3, 1864. He was a man of literary tastes, and was a frequent contributor to the *Westminster Review* and to the *Retrospective Review*. His peculiar theological views are set forth in his *Religious Ideas* (Lond. 1849). He also published *Lectures on Morality* (1836, 8vo). These, with other writings of his, are collected in *Memorial Edition of the Works* of W.J. Fox (Lond. 1865, 2 volumes, 8vo).

Frachet Gerard De,

a monkish ecclesiastical historian, was born at Chalus (Limousin), in France, about the beginning of the 13th century, and died at Limoges October 4, 1271. He entered the Dominican order in 1225, and filled in succession the posts of prior of the convent of Limoges (1233-45), then of that of Marseilles, provincial of Provence (1251-9), and (1266) was chosen assistant *(definiteur)* provincial by the chapter of Limoges. He wrote (according to Lacordaire), by the order of the chapter general which assembled at Paris in 1256, *Vitae Fratrum ordinis Praedicatorum* (Douay, 1619, and Valence, 1657): — *Chronicon ab initio Mundi;* and left, besides, some manuscripts, — Hoefer, *Nouv. Biog.* <011804>*Genesis* 18:421-2.

Fragments of Wolfenbuttel

SEE WOLFENBUTTEL FRAGMENTS.

Frame

is the rendering in the A.V of r xy,e *ye’-tser*, *form* (usually spoken figuratively of *imagination)*, e.g. the bodily *formation* (<19A314>Psalm 103:14; “thing framed,” <232916>Isaiah 29:16); and hn,b]mæ *mibneh’*, *building*, e.g. of a city (<264002>Ezekiel 40:2).

France

a country of Europe, having an area of 204,092 square miles, and in 1886 a population of 38,218,403 inhabitants.

I. CHURCH HISTORY. —

1. *From the first Establishment of Christianity until the 16th Century. — France,* or, as it was formerly called, Gaul, was among the first of the European countries in which Christian churches were founded. Roman Catholic writers tell us that the apostle Peter ordained bishops for Limoges, Toulouse, Bordeaux, Rheims, Aries, Sens, le Mans, Vienne, Chalons, Bourges, Clermont, and Saintes. This statement is not historical; but it is certain that Christianity was planted in many parts of Gaul at least as early as the 2d century. The first Christians in Gaul doubtless came from Asia Minor. We may assume as certain that the number of churches was already tolerably large at the time of Irenseus (q.v.) who in 198 presided at three provincial synods, and seems to have established a school of catechists at Lyons. At the beginning of the 4th century there was no province in Gaul as to which we have not accounts of bishoprics, or at least of Christian churches. Of the nations which founded new kingdoms in Gaul in the 5th century the Burgundians were already Christians when they left the southern districts of Germany, and settled between the rivers Saone and Rhone and the Alps, before the year 417. Among the Franks, king Clovis (q.v.) first embraced Christianity, together with more than 3000 soldiers, after the battle of Tolbiacum, in 496. In the mean time Christianity became so generally extended in all parts of the country, in the north has well as in the south, that Church provinces began to be farmed everywhere, the capital of each political province generally becoming also thee neat of the metropolitan. The Franks, embracing the Catholic faith while a considerable part of Europe was still under the rule of the Arians, began soon to be regarded as the chief Catholic nation of Europe. Through the establishment of the empire of Charlemagne, France seemed for a time to become only a part of the union of all the German nations, but soon after the division of the empire in 843 it recommenced its development as an independent state. King Lothaire I was obliged to humble himself before the pope, as the hostile princes of his own family stood ready to execute the papal threats, and the Frankish bishops did not object to have the spurious decretals, *SEE PSEUDO-DECRETALS*, used for the first time against, Hincmar (q.v.) of Rheims, for they thought it better to obey a distant pope than a threatening metropolitan at home. But when, after the death of Lothaire I (869), Hadrian II attempted to interfere in the political and ecclesiastical controversies of France, Hincmar gave him to understand that in France a wide distinction was made between spiritual and secular power, and that the bishops of older times had had independent privileges. The emperor Charles the Bald compelled the French bishops to

acknowledge Ansegius archbishop of Sens, as the primate and papal vicar for Gaul and Germany; but, under the counsel of Hincmar, they persisted in obeying the holy father only as far as was consistent with the rights of all the metropolitans and with the laws of the Church. In general, the bishops of France, as well as the kings, resisted more energetically than any other nation the ever- growing claims of the popes, and their unceasing efforts to establish an absolute sway over all bishops, synods, and kings. The Gallican Church stands forth ins Church History as the prominent defender of national and episcopal rights against papal usurpations. Urban II, at the Council of Clermont (1095), excommunicated king Philip for his adulterous connection with the countess Bertrade, and, aided by the sympathy of the people, compelled him to give up his paramour. Louis IX (q.v.), though so firmly attached to the doctrines and usages of his Church that, after his death, he was declared a saint, confirmed the rights of the nation by the Pragmatic Sanction in 1269, the great palladium of the Gallican Church. *SEE GALLICANISM*. In opposition to pope Boniface VIII, who declared every one a heretic who did not believe that the king in temporal as well as in spiritual matters was subject to the pope, the three estates of France, convened in a General Diet (1302), were unanimous in maintaining the independence of the French kingdom, The pope pronounced an interdict upon the whole of France, but popular opinion effectually protested against all attempts to blend the spiritual with the secular authority. In 1303 the king of France even succeeded in having a pope elected who took up his residence at Avignon (q.v.), and for more than a hundred years (until 1408) the papacy remained a tool in the bands of the French kings. The concordat which Martin V proposed to France was rejected in 1418 by the Parliament, which has ever since remained the steadfast advocate of Gallican liberties. The kings, however were not equally steadfast in their opposition to the demands of thee popes, and often made concessions in the hope, with the aid of the popes, of increasing their power at home. Thus the new Pragmatic Sanction, which the Council of Bourges (q.v.) established in 1438, was soon set aside by the succeeding kings. In all the great ecclesiastical movements of the Middle Ages France took a prominent part. Most of the efforts made either to overthrow the papacy for the purpose of restoring a purer forma of Christianity, *SEE WALDENSES; SEE ALBIGENSES*, or to reform the Church from within, either centred in France, or found there the most vigorous support.

2. *History of the Roman Catholic Church since the beginning of the* 16th Century. At the beginning of the 16th century Francis I concluded a concordat, August 18, 1516, in which he sacrificed many of the liberties of the Gothican Church. After the rise of the Reformation the Roman Church succeeded in securing her ascendency by long-continued and cruel persecution (see below, *History of the French Reformed Church).* Henry IV, when contesting the throne of France, found the public sentiment so strongly in favor of the. old Church that he thought it expedient, from political reasons,. to change his faith. Henceforth the ascendency of the Roman Church over Protestantism was secured, and the reformatory movements of the Jansenists (q.v.) and others were likewise suppressed, at the request of the popes, by. the secular arm. The Golden Age of France, under Louis XIV, produced also in the Church some master minds, as Bossuet, Fenelon, Bourdaloue and many others, who were ornament of their Church, but were not able to stay the rising tide of an infidel philosophy. The episcopate, under the leadership of Bossuet, reaffirmed the liberties of the Gallican Church at the famous assembly held in 1682.. This assembly, which consisted of eight archbishops, twenty-six bishops, and thirty-eight other clergymen, unanimously affirmed the principles of the *Regale* (the Pragmatic Sanction of 1438), announcing them in the forms of four propositions, which were registered by the Parliament of Paris March 23, 1682. Though the popes often succeeded in enforcing obedience to their decrees, most of the great theologians of the 17th and 18th centuries adhered to Gallican doctrines, and the Regale continued in force until the revolution of 1789. Monasticism, in the same period reached the climax of literary culture in some congregations of the French Benedictines and Oratorians. Nevertheless the very foundations of the Roman Church were gradually undermined by the spread of French philosophy, and the success of the French Revolution seemed for a time to sweep away the entire Church of France. The National Assembly decreed (November 27, 1790) that all ecclesiastical officers, under penalty of losing their offices, should take an oath for the civil constitution of thee clergy, which Pius VI declared (April 13, 1791) inadmissible. Bishops were chosen in accordance with the new law, and consecrated without having the confirmation of the pope. In 1793 Christianity itself was declared to be. abolished. Napoleon, though perhaps personally indifferent towards all churches, regarded the re-establishment of the Roman Church as the religion of the state as indispensable to. the tranquillity of the country, and therefore concluded in 1801 a concordat, *SEE CONCORDAT*, the introduction of which was

solemnized in 1802. Napoleon added to the concordat certain organic laws, which make the promulgation of papal decrees dependent on the authorization of the government, establish an appeal to the Council of State against the abuses of ecclesiastical power, and bind, the theological seminaries to the four propositions of the Gallican clergy of 1682. Two years later Napoleon was crowned emperor by the pope. When, however, the States of the Church were taken possession of by the French (1808), and when the pope declared every one who laid his hand upon the patrimony of St. Peter excommunicated, Napoleon had the pope arrested and brought to France. An attempt to render, by means of a synod convoked at Paris (1811), the French Church independent of Rome, failed. In. 1813 Napoleon extorted, in a new concordat, some important concessions from the imprisoned pope; and when the pope revoked all he had done, Napoleon published the concord at as the law of the empire on the. very next day (March 25). After the overthrow of Napoleon (1815), Louis XVIII recognised the Roman Church as the religion of the state, though granting religious toleration to every form of public worship. Powerful efforts were made to re-estasblish among the French the belief in the doctrines of the Roman Church, and the leaders in this contest Lamennais (q.v.), de Maistre (q.v.), and the “priests of the Mission” (q.v.) attached themselves more closely to the papal than to the Gallicans school. Gallicanism, at least is its ancient form, began to die out. The Apostolic Congregation, though in opposition to the. inclinations of the prudent king, obtained a concordat (1817) by which the concordat of 1801 was revoked, and that of 1516 substituted for it. So decided, however, was the opposition of public opinion that it was never laid before the Chamber of Deputies. Without the consent of the Chambers, the government of Louis XVIII, and still more that of Charles X, did as much for the Church as was in their power, although, to appease public excitement, a royal ordinance (June 16, 1828) had to close the schools of the Jesuits. The revolution of 1830 was connected with some outbreaks of popular indignation against the Church, which lost the prerogative of being the religion of the state. Yet Louis Philippe made as great concessions to the Church as the origin of his own authority would allow. Lamennais, Lacordaire, Maontalembert, and others anticipated great results from a union between ultramontanism and democracy, but the condemnation of their organ, *L’Avenir*, by the pope, put a stop to their novel schemes, and drove Lamennais out of the Church. An attempt, made by. the abbe Chatel in 1830, to found a new *French* Catholic Church, in the spirit of an extravagant liberalism, and

without any Christian basis, was an utter failure. A plan of national education, which placed (1833) the public schools under the superintendence of the: university was violently assailed by the Church, yet the government never ceased. to seek a reconciliation, or at least a compromise, with the Church; and when Thiers called up in the Chamber of Deputies the laws still in existence against the Jesuits, the government executed them with the utmost possible mildness. To the Republican Revolution of 1848 the Church offered no opposition, and. the priests did not hesitate to bless the tree of liberty and pray for the sovereign people. The Church received almost everything she had been in vain demanding during the reign of Louis Philippe. Nevertheless, the dread of the Red Republic made most of the clergy and of the leaders of the Catholic party partisans of Louis Napoleon. Having become emperor, Napoleon III attached a majority of the bishops and of the ultramontane school to his interests by increasing the salaries of the bishops, raising their influence in the supreme educational and political boards of the state and by permitting the bishops to revive the provincial councils which had been in desuetude for more than a hundred years. The ultramontane school, headed by the *Univers*, readily approved of all the measures of the government by which the political liberties of the nation were curtailed, and many hoped that the emperor would realize their boldest dream — the restoration of a politico-ecclesiastical theocracy under the rule of the pope. Yet many leading men in the Church, especially among the laity, dissented from this view, and organized a moderate school, which not only opposed the political views of the government and of the ultramontanes, but also accused the latter of ultraism in their defense of ecclesiastical institutions and practices. Montalembert, Lacordaire, prince de Broglie, Falloux, Lenormant, and bishop Dupanloup of Orleans were the most distinguished men of the party, the Correspondent and the *Ami de la Religion* its most important organs. The controversy between the two parties grew not only very bitter and violent; but even led several times to a split between the bishops, whose sympathies were almost equally divided between the two parties. Several bishops. took decided ground against the *Univers,* and even in Paris it required the mediation of the pope to prevent its prohibitions by archbishop Siboiur. An entire change in the relation of Napoleon to the Church and the so-called Catholic party took place is consequence of the war in Italy (1857) and the attitude of Napoleon with regard to the temporal sovereignty of the pope. The war silenced all the eulogies of the emperor, and only a few solitary voices, like that of Lacordaire, dared to

express sympathy with the cause of Italian independence. But after Napoleon had advised the pope to give up a portion of his states, both thee parties, the ultramontane and the moderate, turned against the government. All the bishops except one condemned, more or less explicitly, the course pursued my the government, and every ecclesiastical journal in France took the same ground. Thee government used all means to keep down the agitation of thee public mind on the subject, and to force the leading advocates of the ecclesiastical interests to submission. The *Univers* and several Catholic papers in the provinces were suppressed, and almost every other organ of the party received an official warning; and the bishops were threatened, in the case of a continuance of the agitation, with the re-enforcing of the organic articles. It is generally admitted that thee Roman Church in France has grown strong in comparison with its condition during the 18th and at the beginning of the 19th century. All the leading religious societies, confraternities, and associations of the Roman Church center in France, which contributes for some religious purposes, as the foreign missions, more than the rest of the Roman Church together.

3. *The History of French Protestantism.* — The Reformation of the 16th century, soon after its rise in Germany and Switzerland, found many friends and patrons in France; but it met at once with a determined opposition on the part of the University of Paris, which declared against it in 1521. Among the earliest preachers of the Reformed faith were Bucer, Melancthon, Lefevre, and Farel;, somewhat later, Calvin published his *Institutes of the Christian Religion,* with a dedication to king Francis I. In 1521 the first Protestant congregation was formed at Meaux, the bishop of which city, Briconnet (q.v.), was one of the converts of Lefevre and Farel. The bishop subsequently yielded to persecution and recanted, but the congregation maintained itself. (For a fuller account of the beginnings. of Protestantisms in France, *SEE REFORMATION*.) Under the reign of Henry II (1547-59), the members of the French Reformed Church had increased so greatly in numbers and strength that it became difficult to treat them any longer as holders of a forbidden religion. The Protestants did not content themselves with seeking to secure toleration, hut, regarding the Roman Church as doomed to destruction, and themselves as called by God to take its place, they often entered into plans for establishing Protestantism as the religion of the state. The adhesion to the Reformation of several members of the royal, family, as the king of Navarre and his brother, the prince of Conde, and several grandees of the empire (among

whom the three brothers Chatillon and the noble admiral Coligny distinguished themselves), early introduced into the Protestant Church a political element which: was: strengthened by the cruel rigor with which the princes generally persecuted. it. This element was developed the more strongly as the general spirit of those. times was democratic, and as Calvin himself, the father of the Reformed Church, inclined to theocratic principles. “In 1555 the first avowed French Reformed church was established in Paris. All the chief towns followed this example. The first synod of the French Protestant Church assembled privately in Paris, May 25, 1559. Owing to the danger of the enterprise only thirteen churches sent deputies. Nevertheless, the foundations of an important superstructure were then and there laid. A complete system of ecclesiastical polity was speedily adopted, for the members of the synod had too vivid a sense: of the dangers to which they were exposed to waste time in unprofitable discussions among themselves. The form of government thus established was thoroughly Presbyterian in its character. It seems to have corresponded very closely to that of the Church of Scotland. The Consistory maybe viewed as representing the Kirk Session, the, Colloquy the Presbytery, while the Provincial Synods of each are analogous; and the National Synod corresponds to the General Assembly. The Consistory was elected at first by the whole congregation over which it was to rule, but vacancies occurring afterwards were filled up by the Colloquy. The ministers were elected by the Colloquy. A minister, on being thus elected, was required to preach before the congregation on three consecutive Sabbaths; whereafter, if no objection was made, the congregation was considered as acquiescing in the appointment. If there was any objection, the matter was referred to the Provincial Synod, whose decision was final. These provincial synods have been generally sixteen in number. The National Synod has met but seldom, owing to the severe persecutions to which the Church has been exposed, and the increasing restrictions which have been imposed upon her. The *Confession of Faith* adopted at the first synod consisted of forty articles. Its doctrines were strictly Calvinistic. Though the Church was much harassed by persecution during the reign of Henry II, still it greatly increased; so much so that we are told that Beza, who died in 1605, could count 2150 churches in connection with the Protestant Church of France; and the churches were not small or insignificant in point of strength. In some there were, 10,000 members. The church of Orleans had 7000 communicants, and the ministers in such churches were proportionally numerous: two ministers to a church was

common, and that of Orleans had five. At this period there were 305 pastors in the one province of Normandy, and in Provence there were 60" (Eadie, s.v.). The cruel persecution to which the Calvinists were subjected after the death of Henry II, under the reign of Francis II, led them to organize the Conspiracy of Amboise, in which some discontented members of the Roman Catholic Church also took part, though the majority of the conspirators were Calvinists, Its aim was the overthrow of the proud duke of Guise and his brother, the cardinal of Lorraine, who were the uncles of the king, and the chief instigators of the persecution of the Protestants. The conspiracy was betrayed, and many of the participants lost their lives. Calvin and Beza had been notified of the enterprise, but discouraged it, though they did not feel themselves bound to betray it. The weak king of Navarre, and still more his brother, the prince of Conde, were implicated in the plot, and nothing but the death of the king saved their lives. The Calvinists henceforth received the name Huguenots, a name whose etymology is not quite certain. *SEE HUGUENOTS*. During the regency of Catharine of Medicis the Huguenots increased in number, and the court party, which feared that their extirpation was not possible without exposing France to the terrors of civil war was inclined to grant them religious toleration. The dukes of Guise saw the necessity of enlarging and consolidating the Catholic party. They prevailed on the aged and vainglorious constable of Montmorency to form with them a triumvirate, which was soon also joined by the king of Navarre, who was induced by false promises to abandon the cause of the Huguenots. The cardinal of Lorraine even feigned an inclination to the Confession of Augsburg, and, contrary to the wishes of his own party, brought about a, religious conference with the Calvinists at Poissy (1561), at which Beza brilliantly defended the Reformation against the whole prelatic strength of the Roman Church. A committee, consisting of five members of each party was appointed to conciliate the views of the two churches concerning the doctrine of the Lord's Supper. It succeeded in drawing up a formula which was accepted by the Calvinists, as well as by the queen-mother and the cardinal. But the Sorbonne declared it to be heretical, and it was soon generally abandoned. The celebrated edict of January, 1562, granted to the Huguenots provisionally the right to assemble for religious worship outside of the towns, until further provisions should be made by an oecumenical council. Beza and the Huguenots in general accepted this trifling concession with gratitude, but a number of Parliaments, especially that of Paris, raised against it the strongest remonstrances. The duke of Guise

threatened to cut it with the edge of his sword, and commenced hostilities in the same year at Vassy, where a number of the Huguenots were massacred. A bloody civil war ensued, in which the Huguenots suffered heavy losses, and which was ended by the Peace of St. Germain (1570), in which the government gave to the Huguenots four fortified towns as security for the future. The Huguenots conceived new hopes; their chief defender, Henry of Navarre, was married to the king's sister; but when all their chief men were assembled at Paris to celebrate the nuptials, the queen mother gave treacherously the sign for that general and bloody massacre known in history as the *Night of St. Bartholomew*, in which from 20,000 to 100,000 Protestants perished, and among them the great Coligny (q.v.). The Protestants again rose in despair, and received new concessions in the Edict of Poitiers (1577), but the Holy League, which had been organized by the duke of Guise and his brother, compelled the king to revoke everything, and to take a pledge not to rest until the last heretic should be extirpated from France. The assassination of the duke of Guise and his brother by order of the king, who wished to free himself from the influence of the League, stirred up anew the fanaticism of the Catholic population, and led to the expulsion, and, later, to the assassination of the king himself. The legitimate heir to the throne, Henry of Navarre, had been the head of the Protestants, yet, to overcome the hostility of the Roman Catholic party, he believed it necessary to join the Roman Church (1593)He gave, however, to his former co-religionists, by the Edict of Nantes (1598), which he declared irrevocable, freedom of faith and of public worship (with only a few restrictions), their rights as citizens, and great privileges as an organized political corporation. They were declared eligible for admission into the university, and for appointments in the public service, and received an annual grant of 1000 crowns. The remonstrances of several magistrates and provinces against this decree were in vain. Thus brighter days seemed to approach. During the twenty-six years which intervened between the massacre of St. Bartholomew and the publication of the Edict of Nantes only six National Synods had been held, and the only thing that had served to cheer up the drooping hearts of Protestants had been the publication of anew and improved edition of the Genevan version of the Bible. After the assassination of Henry IV (1610) the Protestants were again forced by persecution to take up arms in defense of their rights; but they were disarmed as a political party by cardinal Richelieu, though, by an act of amnesty at Nismes (1629), he secured to them their former ecclesiastical privileges. About this time their number had been reduced to only about

half of what it was before the massacre of St. Bartholomew. Louis XIV regarded it as his special mission to break the power of Protestantism in the state. The Protestants were deprived of a great many churches and schools; the utmost efforts were made to convert all who were accessible to fear, promises, or persuasion; children were taken from their parents; "booted missions of dragoons" were sent in every direction (after 1681), and at last the Edict of Nantes was formally repealed in 1685. *SEE NANTES, EDICT OF*. One mountain tribe, *SEE CAMISARDS,* in the *Cevennes* took up arms against the king, but its prophets and heroes either perished on the battle-field, or gained only the privilege of going into exile (1704). It is calculated that from 30,000 to 40,000 Protestants fled from France at this time. Nevertheless, two millions of the Reformed remained, with no congregations except in the wilderness, and in 1744 they again held Their first National Synod. "In the closing years of thee reign of Louis XIV, and during the regency of Philippe d'Orleans, the Protestants were more leniently dealt with. Though now enjoying external peace, the Church began to exhibit signs of internal declension. The chief causes producing this effect were the want of trained and educated men to fill the office of pastor, and the spirit of fanaticism which had sprung up among the members of the Church. These defects were remedied mainly by the exertions of Antoine Court, who has been styled the 'Restorer of the Protestantism of France.' He instituted prayer-meetings wherever he could, and also held synods or conferences of the ministers,. along with a few intelligent laymen. By thus exciting a spirit of prayer and a love of order he much benefited the Church. But, while the Protestant Church was gradually recovering from, its depressed condition, it was startled by the proclamation by Louis XV, on May 14, 1724, of the last great law against the Protestants, This law re-enforced the most severe measure of Louis XIV. It sought not so much to intimidate Protestants into a recantation, or to punish them if they refused but rather sought to force them, willing or not, to receive the ordinances of the Roman Catholic Church. For instance, it made baptism by the parish curate compulsory in every case, and declared that no marriage was valid unless performed by a Roman priest. This attempt to force people into the Church of Rome only drove them further from it. Antoine Court (q.v.) was supported by multitudes. The Provincial Synods, which he had reinvigorated, multiplied; and, to meet the want of pastors, he opened a school of theology at Lausanne, which continued to supply the Protestant, Church with pastors until the time of Napoleon. From 1730 to 1744 the Protestants enjoyed quiet. In the latter

years a National Synod was held in Lower Languedoc. When the news of the holding of this synod reached Paris, it caused the king sand his ministers to embark in a new crusade of horrors against the defenseless Protestants. This caused a new emigration. Calmer days followed the storm, and, after 1760, principles of toleration began to prevail. The school of Voltaire, while doing incalculable injury to the cause of religion and morality generally, did good service in spreading the principles of toleration and of religious liberty. The nation gradually became leavened with these principles. Louis XVI, though rather inclined to the opposite principles, was ultimately obliged to yield to the spirit of the age, and in November, 1788, be published an edict of tolerance. The privileges granted by this edict to those who were not Roman Catholics are the following: 'The right of living in France, and of exercising a profession or trade in the kingdom, without being disturbed on account of religion; the permission to marry legally before the officers of justice; the authority to record the births of their children before the local judge.' It also included a provision for the interment of those who could not be buried according to the Roman Catholic ritual" (Eadie, s.v.).

The Reformation of Luther found early adherents in France, some of whom suffered martyrdom for them faith, *SEE REFORMATION IN FRANCE*, but the influence of Calvin soon prevailed. In 1648, Alsace, and a, number of other districts and towns in which the Lutheran Church was either exclusively or partly established, were ceded to France by the Peace of Westphalia. Religious liberty was guaranteed to the Lutherans, and again confirmed by the Peace of Nymvegen in 1678. On the same terms France acquired, in 1681, Strasburg, and in 1696, from Wurtemberg, Mompelgard. The congregations of these districts gradually coalesced into the one evangelical Lutheran Church of France, showing the diversities of its origin by the variety of liturgies, hymn-books, catechisms, etc. which are still in use. The free exercise of their worship has not on the whole, been interfered with; yet many royal decrees have favored the Roman Church and proselytism, and the number of entire congregations which have been brought back to the Roman Church is said to be over sixty.

The National Assembly of 1789 gave to all religious denominations equal rights, yet the Revolution soon. afterwards raged against thee Protestant churches as much as against the Roman Catholic. Peace and order were first restored by the decree of 1802, in which Napoleon assigned to the clergymen of the French Reformed and the French Lutheran churches

salaries from the public treasury, and gave them, of his own authority, a new constitution. The principal points of this constitution were as follows: The lowest ecclesiastical board for both denominations, is the *Consistory,* which consists of the pastors of the consistorial district, and from six to twelve laymen. There is to be one Consistory for every 6000 souls, no matter whether they belong to one or to several congregations. The lay members are elected every other year from the number of those citizens who pay the highest taxes. The Cosnsistory is presided over by the oldest pastor. In the Reformed Church five consistorial districts form one synodal district. The *Provincial Synod* consists of one pastor and one elder from every congregations The president is elected. The synod cannot be convoked without the permission of the government; cans discuss only subjects which have previously been brought to the knowledge of the minister, of public worship, and in the presence of the prefect or an officer delegated by him; and can remain in session only six days. The Lutheran Church is divided into *Inspections,* the assemblies of which correspond to the Provincial Synods of the Reformed Church, with this difference, however, that the assemblies of the Lutheran Church elect for lifetime one inspector, and two lay, adjuncts, who have the right to visit the churches. Above these provincial synods stands in the Lutheran Church a kind of central synod, called the *General Consistory.* It consists of a lay president and two clerical inspectors, appointed by the government for life, and of one lay deputy from every Inspection elected for life. This board is subject to the same restrictions ass the Provincial Synods and the Assemblies of the Inspections. In the interval between the sessions, a committee, consisting of the president, the elder of the two inspectors, two lay members designated by the General Consistory, and a commissary appointed by the head of the state, acts as the supreme administrative board of the Church. This responsible committee, is called the *Directory.* At first this new constitution was regarded with great favor by the Protestants, but its defects soon revealed themselves. The Reformed Church complained that the Provincial Synods cere never convoked. The want of Presbyterial Councils was so palpable that they were organized in spite of the silence of the law, in the Reformed Church, under the name of *Consistoires Sectionnaires;* in the Lutheran Church, under the name *Conseils Presbyteraux.* The larger Reformed congregations also appointed *deacons, to* have the care of the poor, and this example was imitated by the Lutheran congregation of Colmar. During the reign of Napoleon and that of the Bourbons, no improvement of the law could be expected, because

the one was too absolute, and the other too hostile to Protestantism. Under Louis Philippe several attempts were made to reorganize the Church, but dissension between the government and the Church boards, and, in the Lutheran Church, between the Inspections and the General Consistory, frustrated all these efforts. After the Revolution of 1848, both churches availed themselves of the liberty granted to them, and held General Assemblies, which prepared drafts of new constitutions, and also expressed a desire for union between the two churches. Louis Napoleon returned to the principles of the former legislation, and by a decree of March 26, 1852, re-established the law of 1802, with a few alterations. According to these alterations, Presbyterial Councils, based on universal suffrage, are established in both churches; from them Consistories proceed, which elect their clerical president, who must, however, be approved by the government. The Reformed Church receives, moreover, from the government a *Conseil Central,* as supreme ecclesiastical board, the members of which are appointed by the government. But the Consistories have not yet admitted the authority of the *Conseil,* which, in fact, is only an organ for the government rather than for the churches. In the Lutheran Church the inspectors are in future to be appointed for life by the government, instead of being elected by the district assemblies. The supreme Church board is called the *Supreme Consistory,* and the government appoints its president and one member. All the inspectors are also members of this Supreme Consistory, with two lay deputies from each inspection district, and one deputy of the theological seminary. The election of these latter two classes is left to the Church. The Directory has the right of appointing all pastors, subject to the. approval of the government. Soon after the publication of the decree of March 26, a new division and an increase of the consistories of the two churches, and of the Inspections of the Lutheran Church, took place. This reorganization of the two churches afforded to both this theoretical advantage, that each department was assigned to a Consistory, and that henceforth congregations could be formed without having to encounter obstacles on the part of Roman Catholic boards. On the other hand, it was pernicious to the interests of the dissenters, many of whose churches and schools were closed in the purely Roman Catholic districts. In consequence of the hostility of the bishops, and their influence in the provinces, the Protestants had frequently to suffer from articles 291, 292, and 294 of the Napoleonic Criminal Code, according to which all associations of twenty persons or more, without previous authorization of the government, are forbidden.

This law has frequently been put in force against the religious meetings of the Protestants, both in the state and in the free churches, in places where there are no church edifices. Many of these grievances were redressed on the establishment of the Republic, when a minister of public worship declared those articles not to be applicable to religious meetings. But a decree of Louis Napoleon, issued March 25, 1852, extended it again to "all public meetings," and subjected the Protestants to many new annoyances. They hope to find some relief from a recent law of March 19, 1859, which takes the authorization of new churches, chapels, and oratories out of the hands of the prefects, and transfers it to the State Council, which is less suspected of yielding to the influence of the bishops and the Roman Catholic party. A great revival in the Protestant churches commenced about 1820. Those who, under the influence of this revival, sought to unite themselves by closet spiritual bonds than the state churches afforded them were generally designated by the name *Methodists,* although they were not organized as a Methodist denomination. Many of the converts kept themselves aloof from the state churches, and began to lay the foundation of independent congregations. In the state Church a violent contest arose between the Evangelical and the Rationalistic parties. The *"Evangelical Association,"* founded in 1833, was supported as a home missionary society by evangelical Christians both in and out of the state churches. A large number of religious societies sprung up, partly supported by only one of the great parties, but partly also by both. In 1848, Frederick Monod (q.v.), with several other clergymen of the Evangelical school, seceded from the Reformed State Church because the synod of the Church refused to demand from all ministers an adhesion to the fundamental articles of the evangelical faith. With the assistance of count de Gasparin and others, he succeeded in having all the dissident churches united into *a Union des eglises evangeliques de France,"* which held its first General Synod in 1849. The churches belonging to this union, are entirely independent of the state, and their General Synods now meet biennially. In both the state churches some leading men and journals of the Rationalistic party have gone so far as to avow undisguised deistical views, and all attempts to force them out of the Church have failed. On the other hand, when a pastor of the Evangelical school showed an inclination towards Baptist views, the choice was left to him either to recant or to secede.

II. *Ecclesiastical Statistics of France. —*

1. *The Roman Catholic Church.* — The Roman Catholic Church had, at the beginning of the year 1869, eighteen archbishoprics, viz. Aix, Alby, Algiers (established in 1867), Auch, Avignon, Besancon, Bordeaux, Bourges, Cambrai, Chambery, Lyons, Paris, Rheims, Rennes (established in 1859), Rouen, Sens, Toulouse, and Tours. A number of the archbishops are generally cardinals (in 1868, five), who, as such, are senators of the empire, and receive a higher salary. The number of bishoprics is 69 in France, 2 in Algeria, 3 in the colonies (Martinique, Guadeloupe, and Reunion); total, 74. Since the overthrow of Louis Philippe, the bishops have claimed the right to meet, without previous authorization from the government, in Provincial Synods, and many such synods have since been held. The archbishops and bishops are assisted in the administration of their dioceses by vicar-generals, whose number ranges from two to fifteen, and by two or three secretaries. The ecclesiastical courts have risen in importance since the re-establishment of the provincial and diocesan synods, and consist of a president, an *official,* a *vice-official, a promoteur,* one or several assessors, and one *greffier.* As the bishops are not elected, but nominated by the government, the chapters have less importance than in other countries. The canons of these chapters, all of whom are appointed by the bishops, form three classes, called *chanoines d' honneur, chanoines honoraires,* and *chanoines titulaires.* The third class contains the active resident members. The first class contains bishops of other dioceses; the second class (the most numerous), many pastors, vicars, professors of theological faculties, presidents of seminaries, colleges, and institutions, both Frenchmen and foreigners. Rural deaneries, other chapters, and the office of archdeacon were swept away by the Revolution, but a new chapter of St. Denys (Dionysius), prominent not so much by influence as by high position, has been founded, near the tomb of the imperial family, by Louis Napoleon. It has two classes of members: first, the bishops who have retired; and, secondly, ten canons, with ten honorary members, these latter including the imperial chaplains. The lower clergy are divided into *cures, desservants,* and *vicaires.* There are about 3600 of the first, about 32,000 of the second, and more than 9000 of the third class. Besides, there are a number of *aumoniers* (chaplains) appointed for the lyceums, colleges, normal schools, hospitals, and jails; also for. the army and the navy, each of which has its *aumonier en chef.* Thus the total number .of the lower (secular) clergy exceeds 40,000. Ins the administration of the secular affairs of the parishes, some members of the laity take part as *marguilliers de*

paroisse (treasurers), or members of the so-called *Fabrique* (church council).

In the Roman, Church, the religious orders and communities of thee clergy, and societies and confraternities among the laity, are very numerous. Among the monastic orders the Jesuits (q.v.) occupy a prominent position, both by the number of their establishments and by their influence. Some of their members (e.g. Ravignan and Felix) have shone as the greatest pulpit orators of modern France. The Benedictines (q.v.) have re-established a convent at Solemnes, and have resumed the, literary labors of their order, but have not been able as yet to obtain many members. The Dominicans, though not very numerous, have gained prestige from the reputation of Lacordaire, who re-established the order ins France. Nearly all the monastic orders of the Roman Church have now some establishments is France, and a. number of new ones (e.g. the *Oblates, Marists,* and society of *Piepus)* have been founded. Many of the religious orders and communities. devote. themselves with great zeal to the work of foreign missions. At the head of them are the *Lazarists* (q.v.), whose principal establishment is in Paris. With them vies especially the *Seminary of Foreign Missions* at Paris, which was founded in 1663, abolished in 1792, and re-established in 1825. It is under the administration of a superior and six directors, and sends out every year large numbers of missionaries to Eastern Asia. The Oblates, the Marists, the Piepus Society, the Jesuits, the Priests of Mercy, the Capuchins, and many other orders and congregations; sustain missions in foreign lands. A new missionary seminary for the missions in Africa was established at Lyons in 1858. The communities of *women,* who nurse the sick and the aged poor, or devote themselves to teaching and to the reformation of prisoners and wretched females, are very numerous and prosperous. Many of these congregations and societies as the *Sisters of* Charity (q.v.), the congregation of the *Good Shepherd* (q.v.), the *Little Sisters of the Poor,* etc. increase with a rapidity which is almost without example in the entire history of the Roman Church. The religious societies among the laity also increase in strength and numbers every year. The most important among them are the Society for the Propagation *of the Faith,* the central missionary society of the Roman Church, to which now nearly all countries of the world contribute. It was founded in France in 1822, has its centers at Paris and Lyons, and its contributions amount to about 5,000,000 francs annually, more than one half of which is contributed by France. The society publishes a bimonthly,

Annals of the Propagation of Faith, in various languages. The central children's missionary society of the Church, called the *Society of the Holy Childhood;* has its central organization in France. Its annual income amounts to about 1,000,000 francs. The *St. Vincent Society,* for visiting and assisting the poor, has established branch associations is sore than 3000 localities, and expends for the assistance of the poor more than 3, 000,000 francs annually. Primary education in France is almost entirely under the control of the bishops. Most of the schools are conducted by religious congregations, such as the Brothers of the Christian Schools, the Brothers of the Christian Doctrine, the Brothers of St. Joseph, Brothers of Mary, Brothers of the Society of Mary, Daughters of thee Holy Spirit, and many others. The seminaries, in which those who have the priesthood: its view are educated from their early boyhood (*Grands et Petits Seminaires)* are now, as they always have, been, under the sole control of the bishops. The relations of the Church to the State colleges were, until the Revolution of 1848, not to the satisfaction of the bishops, although every college had its chaplain. The controversy between Church and State on this point was terminated by the law of March 15, 1850, which grants to the Church the liberty to found free colleges. This permission has called into existence a very considerable number of Roman Catholic colleges and boarding-schools. Faculties of theology exist at Paris (the *Sorbonne),* at Lyons, Rouen and Bordeaux, but, as the professors and deans are appointed by the Minister of public worship, they do not — enjoy the patronage of the bishops, and have but a limited number of students. Moreover, the course of studies at the three last-named is by no means superior to that of the Grands Seminaires. In order to promote the study of scientific theology, which, on the whole, is cultivated but little, the bishops have organized at Paris an *Ecole ecclesiastique des hautes etudes.*

Nominally, the immense majority of the population of France is still connected with the Roman Catholic Church. The census of 1851 claimed out of the entire population (35,781,627) 34,931,032 as Roman Catholics. At the last French census the religious denominations were not taken into consideration. In 1866 the Roman Catholic population of the French dominions was estimated as follows: France, 36,000,000; French possessions in America, 314,000; Algeria, 190,000; other French possessions in Africa, 133,000; possessions in Asia, 200,000; possessions in Oceanica, 30,000. A very large portion of these, however, ase practically not only without any connection whatever with the Church, but even

decided opponents of it. Among the daily journals published at Paris only a few are considered as Roman Catholic papers. The number of religious journals, ins proportion both to the Roman population of France and to the religious press of other Roman Catholic countries, is small. The most important among the Roman Catholic papers are the *Monde* and the *Univers*, both dailies of Paris, and counted among the most important organs of the ultramontane party in the world.

The following table gives the list of ecclesiastical provinces, with number of dioceses, clergy and religious communities in each, as reported in 1868:

Picture for France 1

2. *Protestantism.* — Of the Protestant churches of France, two, the Reformed and the Lutherans are recognised as state churches. The French government appropriates a certain sum of money every year for their support. The budget for 1861 gave, as the total sum of this appropriation, 1,462,236 francs — a little less than 300,000 dollars. It was divided as follows, namely: for the salaries of Reformed pastors, 890,400 francs; salaries of Lutheran pastors, 415,750 francs; in aid of theological schools, 32,000 francs. The remainder was devoted to buildings and repairs, to the support of widows, and to incidental expenses. The salaries are allotted by law, according to the population of the communes, or districts. The pastors of Paris receive 8000 francs; pastors of communes with a population of over 30,000 souls have 2000 francs; from 30,000 down to 5000 souls, 1800 francs; below 5000 souls, 1500 francs. Thus a pastor in one of the state churches in the poorest village in France, or in a remote country parish, is insured a salary of 300 dollars a year. The communes are allowed to add to the stated salary where they are able and willing to do so. Some of the parishes, especially in the departments of the Doubs, Bas-Rhin, Haut-Rhin, and Vosges, have funded or real property, the proceeds of which are devoted either to the support of the pastor, or to repairs, church expenses, etc. Collections for parish purposes, or for the poor, are taken up at the church-doors every Sunday. In general, the parishes have parsonages; where they have not, the communes are bound by law to furnish a subsidy for rent, unless the funds of the parish afford sufficientincome for the purpose. "A garden," to cite the language of the law, "is not *de rigueur*, but the communes are authorized to provide it" *(Napoleon's Decree of May* 5, 1806). The state also provides for two Protestant theological seminaries — one at Strasburg, for the Lutheran

Church, and the other at Montauban, for the Reformed Church. None but French citizens. can become pastors. No doctrinal decision or formulary, whether called a confession of faith or by any other title, can be published, or be made the basis of instruction, without authorization from the government, nor can any change of discipline to made without the same authorization. No one can be admitted to the ministry before twenty-five years of age. No parish can augment its number of ministers without the consent of the government. No religious service at which more than twenty persons shall assemble can be held except in an authorized place of worship. No preacher is allowed to inculpate individuals, directly or indirectly, in his sermons, or to attack the Roman Catholic religion, or, any other authorized by the state. The highest Church judicatories are, in part, filled with nominees of the government, and no real autonomy of the churches is allowed. The professors in the theological schools, though nominated by the Church authorities, are appointed by the government.

Reformed Church. — The highest judicatory of the Reformed Church, as already stated, is the *Conseil General* (Central Council) at Paris. The decree of 1852, which established this council, ordered that it should be composed, "for the first time, of eminent Protestants appointed by the government, together with the two oldest pastors in Paris." How vacancies are to be filled was not stated. Its president for 1868 was General Dautheville, of the Engineers; secretary, M. Sayous, sub-director of the non-Catholic cults in the Ministry of Worship. Besides them there were 11 other members. The Council is the organ of communication between the Reformed Church and the government of the state. Its functions are not. clearly defined, and its working, on the whole, has not been satisfactory. The governing bodies of the Church, under the Central Council, are the Consistories, Synods, and Presbyterial Councils. The whole of France was in 1868 divided, for the Reformed Church, into 104 Consistorial Districts, intended to embrace at least 6000 souls each, though this result can only be approximately reached. The Consistory is composed of all the ministers of the Consistorial District, and of a body of laymen elected by the Presbyterial Councils of towns other than the chief town of the parish. The Presbyterial Council of the chief town belongs to the Consistory *ex-officio*. The president is elected by the Consistory, subject to the approbation of the government of the state. The functions of the Consistory are to see that church-worship and discipline are regularly observed; to receive, judge of; and transmit to the government the acts of the Presbyterial Councils; and

to superintend the schools of the district. It has no legislative power whatever, but superintends the general interests, both religious and financial, of the parishes under its jurisdiction. It nominates to the government pastors for vacant parishes. *The Presbyterial Council* is a body oflaymnien in each parish, not less than four in number, nor more than seven. They are elected by the parish every three years. The minister of the parish is president of the council. Its functions are to administer the property, order, and discipline of the parish, under the authority of the Consistory. The *Synods* are essentially ecclesiastical bodies, superintending the spiritual element, as the Consistories do the general administration of the Church.. Five consistorial churches constitute a Synodal District, and each send a clerical and layi deputy to the Synod, which thus consists of ten members. Of these Provincial Synods there are twenty-one in France. No periodical sessions are thowcd, nor can any session be called without the permission of the government, to whom the questions to be treated at the session must be stated beforehand. A prefect, or sub-prefect, must be present at the sessions, which cannot last more than six days. The result of all these restrictions may readily be imagined. The Provincial Synods either do not meet at all, or, if they do, their sessions have no impoit for the life and government of the Church. No *National Synod* is provided for, and none is held. Thus the Reformed Church of France lacks the most vital element of presbyterian connectional government, a General Assembly. The feebleness of the Church government is lamentably manifest in many points.. The present contest about Rationalism brings this weakness out in the strongest Nght. The old French confession of faith is nominally the standard of doctrine, but a man may preach Unitarianism. Universalism, or even Pantheism, and there is no power to call him to an account before any ecclesiastical tribunal competent to try him and to depose him. The *Theological Seminary* of the Reformed Church is at Montauban, in the South of France (Tarn et Garonne). No one can be a minister in the Reformed Church of France without a certificate that he has studied at one of the theological schools (of France or Geneva), and the diploma of bachelor in theology. All the regulations of the theological schools must be approved by the government. According to Th. de Prat, *Annnaire Protestant,* 1868-1870 (Paris, 1868), the statistics of the Reformed Church in 1868 were as follows: Consistories, 104; parishes, 508, with 597 *"annexes;"* temples or oratories, 903; schools, or "salles d'asile," 1385; official pastors, 606; auxiliary pastors, suffraganu and *aumoniers*

(chaplains), 86. The population reported by the Consistories (eight Consistories which made no report being estimated) amounts to 630,000.

Lutheran Church. — The highest judicatories of the Lutheran Church are the Higher Consistory and the Directory. Under these are Inspections, Consistories, and Presbyterial Councils. The *Higher Consistory* consists of 27 members, all holding office for life. It is composed of a president and one layman nominated by the government; of 16 laymen chosen by the Inspections or Inspectoral Assemblies; of one professor from the theological seminary, chosen by the faculty; and of eight pastors, who are at the same time inspectors. It meets at least once a year, and at any other time when summoned by the government. Its duty is to watch over the constitution, discipline, and worship of the Church; to form a final court of appeal; to audit the account of lower judicatories. Its seat of government is Strasburg, but it is represented officially by the Consistory of Paris. The *Directory* consists of five members, also holding office for life; the president, appointed by the government (who is also president of the Higher Consistory); one lay member and one clerical inspector appointed by governsment; and. two deputies named by. the Higher Consistory. Its functions are purely administrative, but that means a great deal in France. It nominates to thee govsernment all the pastors, and has full authority over the schools and the theological seminary, not only to name the professors, but to direct the course of instruction. The *Inspections* are territorial districts, under the government of Inspectors or Inspectoral Assemblies. Of those there are now eight in France, composed of one or more Consistories; the largest Inspection includes nine Consistories. The Inspectoral Assembly includes all the pastors embraced in the district, and an equal number of laymen chosen by the Consistories. They. meet only at times fixed by the state. — In each Inspection there is an ecclesiastical inspector appointed by the government, who convokes and presides over the Inspectoral Assemblies. These inspectors, under the authority of the Directory, visit each parish at least once in four years; ordain and install ministers; have supervision over the publication of books for schools, etc.; and, in fact, have general administrative supervision of the district. The *Consistories* of the Lutheran Church of France are forty-four in number. They are composed of both lay and clerical members, the laymen holding office for three years. All the pastors of the district, with the members of the Presbyterial Council of the chief city, and an equal numher of laymen chosen by the more popular parishes, constitute the Consistory. The

functions and jurisdiction of the. Consistories are very much the same as those of the Consistories of the Reformed Church, which havem already been described. One of the most important points of difference between them is, that in the Reformed Church the Consistomies nominate the pastors, while in the Lutheran this function is discharged by the Directory, as above stated. The powers and duties of the *Presbyterial Councils* are similar to those of the Reformed Church. The theological seminary of the Lutheran Church is at Strasburg. The president of thee Directory is *ex-officio* director of the seminary. — There are six professors, whose salaries are paid by the, state. The faculty of theology are also professors in the Seminary of Strasburg, which leas, besides, five other professors in philosophy and philology. The school is well organized and conducted.

According to the *Annuaire Protestant*, the statistics of this Church in 1868 were as follows: 44 Consistories, 233 parishes, 202 *annexes*, 386 temples (96 were subject to the simultaneum, or joint use by the Reformed Church), 713 schools, 271 official pastors, 46 vicars auxiliary pastors, and *aumonirs.* According to the reports furnished by 42 Consistories, and estimatesi for the two other Consistories, the. Lutheran population amounted to 305,000.

In Algeria, the United Protestant Church (Reformed and Lutheran) has 3 Consistories, 16 parishes (9 Reformed, 7 Lutheran), 66 annexes, 255 temples or oratories, 14 schools; 16 official, pastors (7 Reformed, 9 Lutheran).

Independent Churches. — The largest body of independent (i.e., not state) Protestants in France is that which is organized under the name *Union des Eglises Evangeliques de France* (Union of Evangelical Churches of France). Five churches in Paris, with nine stations, are connected with the Union. — The number of provincial churches is 40. There are 18 additional stations connected with the provincial churches. Time total membership is 2735, an average of 60 to each church. The largest church is that of the Taitbout, in Paris with 210 members. There are seven independent churches not in connection with the Union, and numerous small. congregations served by pastors of the societies. In Algeria the Union has six stations, As yet the Union has no theological seminary. Its candidates for the ministry study at Geneva or Lausanne, and aid is furnished by an education society to such students as need it. There is great vitality in this

organization; it numbers Pressense, Bersier, and de Gasparin among its leaders.

The Evangelical Society of France is a powerful auxiliary to the Union of Evangelical. Churches. It reported for 1868 the following statistics: Expenditure, £5240; agents aided by its funds, nearly 50 of whom 11 are pastors, 8 evangelists and 27 teachers.

The Independent, Evangelical Church of Lyons (not included in the Union) had in 1868 six places of worship, with five pastors and eight evangelists. Number of members, 700, mostly converts from Roman Catholicism; children in Sunday-schools, 250; in day-schools, 300. The Church has eight libraries, an infirmary for the indigent, and a retreat for aged ceomen.

The Baptists have had societies in France for more than twenty years. They are in relation with the American Baptist Missionary Union, from whose funds they derive a part of their support. Their number of members in 1868 was reported at about *300*, mostly converts from Romanism; nine churches, ten pastors, and perhaps forty preaching-places.

Though there were Methodists ins France before the beginning of the 19th century, they were not organized as a French denomsination until 1852. Their Conference embraces also French Switzerland. The theological students attend the lectures of the theologicalh faculty of the Free Church of the Canton of Vaud. At the seventeenth Conference, held in Paris in June, 1868, the following statistics were reported: districts, 3; circuits, 16; chapels and preaching-rooms, 184; millisters and. probationers, 30; colporteurs and day-schoolmasters, 20; local preachers, 110; members, 1979; on trial, 146; day-schools, 11; Sunday-scbools, 57; Sunday-school teachers, 277; scholars, 2588. The *Annuaire Protestant* gives five Moraviaes and four "Anabaptist" churches. It has no statistics of the Darbyites, Irvingites, Hinschists, and other small sects, of which it says there are some churches in France.

The Jews have 10 high rabbis, with salaries of from 3500 to 7000 francs; 66 rabbis, with incomes ranging from 800 to 1500 francs; and 64 precentors, with allowances of from 500 to 2000 francs. The Jewish population in 1866 was estimated at 159,000 in France, and 35,700 in Algeria.

See Herzog, *Real-Encyklopadie,* 4:489 sq., 529 sq.; *Gallia Christiana in provincias ecclesiasticas distributa opere et studio* Dionysii Sammartbani

[St. Marthe] (Paris, 1715-25, Volumes 1-3; *Opere et studio monach. cong. S. Mauri.* 1728-70; volume 4-12; 1785, volume 13); Fisquet, *La France Pontlicale (Gallia Christiana) Hist. chronologique et biographique des archeveques et eveqes de tous les dioceses,* etc. (Paris, 1865, volume 1; 1866, volume 2); Jager, *Histoire de l'Eglise Catholique en France depuis son origine jusq'au Concordat de Pie VII* (Paris, 1863-66, volumes 1-13); (Beza), *Histoire ecclesiastique des eglises reformees de royaume de France;* De Felice, *Hist. des Protestants de France* (Paris, 1850); Vincent; *Vues sur le Protestantisme en France* (Nismes, 1829, 2 volumes); Bost, *Memoires pour servir a l'histoire du reveil religieux des eglises prot. de la Suisse et de la France* (Paris, 1854, 2 volumes); Mader, *Die protestant. Kirche Frankreichs von* 1787 *bis* 1846 (ed. by Gieseler, Leipzig, 1848, 2 volumes); Reuchlin, *Das Christenthum in Frankreich* (Hamburgh, 1837); Puaux, *Hist. de la Reformation Francaise* (Paris, 1863-64, 6 volumes, of popular caste and little scientific value); Soldan, *Gesch. des franz. Protestantismus bis zum Tode Carl's IX* (1853, 2 volumes); Polenz, *Gesch. des franz. Calvinismus* (Gotha, 5 volumes). — A periodical specially devoted to the history of French Protestantism is published by Haag (*Bulletin de la Societe de l'Histoire d'Protestantisme Francais).* A biographical dictionary of celebrated French Protestants was also published by Haag *(La France Protestantes,*8 volumes). For the statistics of France, see Wiggers, *Kirchl. Statistik,* 2:60-84; Neher, *Kirchl. Geographie und Statistik,* volume 2 (Ratisbon, 1864); *La France Ecclesiastique* (annual, Paris) gives the statistics of the Roman Catholic Church; De Prat, *L'Annuaire Protestante,* 1868-70 (Paris, 1868); M'Clintock, in *The Methodist,* 1861, February, March, and April. (A.J.S.)

Francfort

SEE FRANKFURT.

Francis of Assisi

founder of the order of Franciscans, was born in 1182 at Assisi, in Umbria, where his father, Peter Bernadone, was a rich merchant. The son was intended also for business; but, having a taste for military life, he took part in a contest between Assisi and Perugia, and was taken prisoner. After a year's captivity he was released. Soon after, an illness brought him near the gates of death. He determined to renounce the world. But, on recovering his health, he abandoned his religious life and plunged into gayety.

Suddenly conscience stricken, he vowed to live a life of poverty. The following incident illustrates the character of his religion at this time. "Worshipping in a country church consecrated to St. Damian, he seemed to hear a voice saying, 'Francis, go and prepare my house, which thou seest falling into ruins.' What was the man pledged to poverty to do? He quietly went home, stole a horse from his father's stable, then went to his father's warehouse, and stole from thence silks and embroideries, with which he laded the purloined horse, and sold both horse and goods at the neighboring town of Folingo. Romish casuists say that this action was justifiable by the simplicity of his heart. It is clear that his religious training had not instructed him in the ten commandments. He offered the money to the officiating priest at St. Damian, who cautiously refused to take it. Francis cast the money into the mire, but vowed that the building should be his home until the divine behest had been fulfilled. His father found him out, and, though Francis was twenty-five years old, gave him a sound whipping, and put him into prison in his own house. Francis was set at liberty by his mother during his father's absence from home. He returned to St. Damian's, and his father followed him thither, insisted that he should either return home, or renounce before the bishop all his share in his inheritance, and all manner of expectations from his family. The son accepted the latter condition with joy, gave his father whatever he had in his pockets, told him he was ready to undergo blows and chains for the love of Jesus Christ, and went with his father before the bishop of Assisito make a legal renunciation of his inheritance in form." By the world, and, it would seem, by his father himself, he was regarded as a madman, but the bishop viewed the enthusiasm of the youth with allowance, and treated him with kindness. He soon after renewed his vow of poverty, imagining himself warned from heaven to do so. He begged for and labored at the restoration of several churches. At this time he pretended to the gifts of prophecy and miracles. He soon attracted followers, and, associating with himself Bernard of Quintavalle and Peter of Catania, on the 16th of August, 1209, laid the first foundation of the *Franciscan order*. The number of his adherents increased rapidly, and he drew up, in twenty chapters, a rule for his order. He carried his rule to Rome, there to obtain for it the sanction of pope Innocent III, who regarded Francis as a madman, but saw how well fitted for his purposes such a man and such an order might be. He ordained Francis a deacon in 1210, and gave his verbal approbation to the rule he had drawn up. Among his triumphs we must record his conversion of Clara, or St. Clare. *SEE CLARE, ST.* Born to rank

and fortune, St. Clare had recourse from her early years to ascetic practices. She heard of Francis, was captivated by the lustre of his piety, and, assisted by him, she eloped from her friends. "Although a saint, Francis was obviously deficient in the moral sense. They fled to the Portiuncula, a church which the Benedictines had now given to the Franciscans. He was in his thirtieth, she in her nineteenth year. She was welcomed by the monks and attended by her spiritual guide, and took sanctuary in the neighboring church, of St. Paul until arrangements could be made for her reception in a convent. Francis, regardless of filial duty and parental authority, induced her two sisters Agnes and Beatrice, notwithstanding the agony of her father, to follow her in her flight, and to partake of her seclusion. The church of St. Damian became the convent of the *Order of Poor Sisters* thus established. It was at first the design of Francis and his associates to study how they might die to the world, living in poverty and solitude. But, now that he had reached a summit of renown and influence he imagined that he had a further commission. He consulted Silvester and Clara, who declared that it was revealed to them that the founder of their order should go forth to preach. And the Franciscans became a preaching order, though the founder was an illiterate man. He persevered in his devotion to poverty, though many of his followers soon showed an inclination to appropriate to themselves some of the comforts of life. He would not permit even his churches to be richly decorated: they were to be low and unadorned. He was continually devising new methods of afflicting and mortifying his body. If any part of his rough habit seemed too soft, he sewed it with packthread. Unless he was sick he rarely ate anything that was dressed with fire, and when he did he usually put water or ashes upon it. He fasted rigorously eight Lents in the year" (Hook, s.v.).

It is unnecessary to record the miracles he was *said* to have performed. In Roman Catholic phrase, he had a singular devotion to the Virgin Mary, whom he chose for the patroness of his order, and in whose honor he fasted from the feast of St. Peter and St. Paul to that of the Assumption. Roman writers tell us that he was endowed with an extraordinary gift of weeping; his eyes seemed two fountains of tears, which were almost continually falling from them, insomuch that at length he almost lost his sight. "When the physician prescribed that, in order to drain off the humors by an issue, he should be burnt with a hot iron, Francis was very well pleased, because it was a painful operation and a wholesome remedy; when the surgeon was about to apply the searing iron, Francis spoke to the fire,

saying, ‘Brother fire, I beseech thee, burn me gently, that I may be able to endure thee:' he was seared very deep from the ear to the eyebrow, but showed no sign of pain!"

At length, finding Europe insufficient for his zeal, he resolved to preach to the Mohammedans. With this view he embarked, in the sixth year after his conversion, for Syria, but a tempest drove him upon the coast of Dalmatia, and he was forced to return to Ancona. In 1214 he set out for Morocco, to preach to the famous Mohammedan king Miramolin, and went on his way; but in Spain he was detained by a fit of sickness, and by various accidents, so that he could not go into Mauritania. But he wrought several pretended miracles in Spain, and founded there some convents, after which he returned through Languedoc into Italy. Ten years after the first institution of the order in 1219, Francis held near the Portiuncula the famous general chapter called the Matts, because it was assembled in booths in the fields. Five thousand friars met on the occasion. The growing ambition of the order showed itself in their praying Francis to obtain from the pope a license to preach everywhere, without the leave of the bishops of each diocese. Francis rebuked them, but employed the more ambitious spirits on foreign missions,. He reserved for himself the mission to Syria and Egypt. but the affairs of his order obliged him to defer his departure. Innocent III had approved of his order by word of mouth. Honorius III, who succeeded Innocent in 1219, had appointed cardinal Ugolino to the post of protector of the Minorite brethren, and approved of their missions. Francis met sail with Illuminastus of Reate and other companions from Ancona, and landed at Acre or Ptolemais in Palestine. The Christian army in the sixth crusade lay at that time before Damiaetta. Francis was taken by the infidel scouts, and brought before the sultan, who taeated him as a madman, and sent him back to the Christian camp. He returned by Palestine into Italy, where le had the affliction to find that Elias, whonm he had left vicar-general of his order, had introduced several novelties and mitigations, and wore himself a habit of finer stuff than the rest, with a longer capuche or hood, and longer sleeves.. Francis called such innovators bastard children of his order, and deposed Elias from his office. Resigning the generalship that year (1220), he caused Peter of Cortona to be chosen minister general, and after his death, in 1221, Elias to be restored. Francis continued always to dir ect the government of his order personally while he lived. Having revised his rule and presented it to Hosorius III, it was confirmed by a bull dated the 29th of November, 1223. In 1215, Count Orlando of Cortona had bestowed on

Francis a secluded and agreeable residence in Mount Alberno, a part of the Apesise, snd built a church there for the friars. To this solitude Francis was accustomed to retire. Shortly before his death, according to his monkish chroniclers, behead a vision of Christ under the form of a seraph. "The vision disappearing, left in his soul a seraphic ardor, and marked his body with a figure conformed to that of the crucified, as if his body, like wax, had received the impression of a seal; for soon the marks of thenails began to appear in his hands and feet, such as he had seen in the image of the God-man crucified. *SEE STIGMATA*. His hands and feet were pierced with nails in the middle: *the heads of the nails, round and black, were on the palms of the hands and fore part of the feet. The points of the nails, which were a little long, and which appeared on the other side, were bent backwards on the wound which they made. He also had on his right side a red wound, as if he had been pierced with a* lance, *which often shed sacred blood on his tunic."* Francis is said to have concealed this singular favor of heaven ever after by covering his hands with his habit, and by wearing shoes and stockings modesty which prevented others from seeing, and therefore from bearing emitness to the marks, for whose existence we have no evidence. The bishop of Olmutz denounced the miracle as irrational. A papal bull in 1255 vindicated the, claims of the miracle. "The Dominicans represented the whole affair as an imposture, the invention of the new order of Franciscans to raise their credit, but it is now generally believed in the Romish Church." Worn out at last, Francis retired to Assisi. In a year he began to act as an itinerant preacher throughout Umbria, and it was "during this time that a woman of Bagnarea brought an infant to him that it might be healed. Francis laid his hands on the child and it recovered: that child grew to be a man, and that man Bonaventura (q.v.) who proved his gratitude by becoming the biographer of Francis, carefully recording all the wonderful circumstances of his life and working them up into a beautiful fiction." In the latter part of his life he "attributed no value to self-mortification, in itself considered, but regarded it solely as a means for overcoming sensual desires and for promoting purity of heart. Love appeared to him to be the soul of all. Once, when one of the monks, who had carried his fasting to excess, was deprived by it of his sleep, and Francis perceived it, he brought him bread with his own hands, and exhorted him to eat; and as the monk still shrunk from touching it, he set him the example, and ate first. On the next morning, when he assembled his monks, he told them what he had done, and added, 'Take not the eating, but the love, my brethren, for your example.' Later in life he did not shrink

from preaching before the pope and the cardinals. 'His words,' says Bonaventura, ‘penetrated, like glowing fire, to time inmost depths of the heart.’ Once, when he was to preach before the Roman court, for which occasion he had committed to memory a carefully written discourse, he felt all of a sudden as if he had forgotten the whole, so that he had not a word to say. But after he had openly avowed what had occurred to him and invoked the grace of the Holy Spirit, he found utterance for words full of power, which produced a wonderful effect on all present. Again, as the ascetic bent admits of being easily converted into a contempt of nature, so we cannot but regard as the more remarkable that love, pushed even to enthusiasm, with which Francis embraced all nature as the creation of God that symphthy and feeling of relationship with all nature, by virtue of its common derivation from God as Creator, which seems to bear more early the impress of the Hindoo than of the Christian religion, leading him to address not only the brutes, but even inanimate creaturess as brothers and sisters. He had a compassion for brute animals, especially such as are employed in the sacred Scriptures as symbols of Christ. This bent of fanatical symepathy with nature furnished perhaps a point of entrance for the pantheistic element which in later times found admission with a party among the Franciscans" (Neander, *Church History*, Torrey's transl. 4:273 sq.). Francis died October 4, 1226, and was canonized by Gregory IX in 1230. His order soon rose to great power and splendor. *SEE FRANCISCANS*. His writings (epistles, sermons, ascetic. treatises, discourses, poems, etc), with his life by Bonaventura, were published by La Haye, general of the Misorites (Par. 1641, fol.). His life will also be found is Wadding, *Annales Minorum*, volume 1 (Rome, 1731); Voigt, *Leben von Franz von Assisi* (Tubing. 1840); Chavin de Malan, *Vie de St. Francois* (Par. 1841, 8vo); and in Bohlringer, *Kirche Christi in Biographien*, volume 2, part 2, page 489; Hase, *Franz von Assisi ein Heiligenbild* (Lips. 1856). — Hase, *Ch. History*, page 265; Mosheim, *Ch. Hist.* cent. 13, part 2, chapter 2, n. 49; Jortin, *Remarks on Eccles. History*, volume 5; Hook, *Eccles. Biography*, 5:206.

Francis of Borgia

a Jesuit and saint of the Roman Catholic Church, was a Spanish nobleman, born in Valencia in 1510. After a careful education he became a courtier of the reign of Charles V, but was turned to a religious life, bla thee solemn circumstances attending the funeral of the empress Isabella, after which be became a disciple of Ignatius Loyola, and was appointed by his to preach

the Gospel in Spain and Portugal. On the death of Lainez in 1565, he was elected general of the order of Jesuits. He is the author of many ascetic writings, and contributed much to the perfection of the organization of the Jesuits. He would have been made pope on the dsath of Pius V, had not the state of hie health prevented it. Francis of Borgia died at Rome in 1572, and was canonized by Clement IX in 1671. See *Vie de S. Francois de Borgia,* by Verjus, after Ribadaneira (1672, 4to); Creatineau-Joly, *Histoire de la Comp. de Jesus* (volumes 1,2). The writings of Francis were translated into Latin by the Jesuit Deza (Brux. 1675, fol.). — Hoefer, *Nouv. Biog. Gen.* 18:487.

Francis of Paula

founder of the order of *Minims,* was born at Paula, in Calabria, in 1416. He was brought up in a Franciscan convent at St. Mark, where he distinguished himself by rigid asceticism. In order to exceed St. Francis himself in austerity of life, he retired to a cell on the desert part of the Oast where he soon obtained followers, built a monastery in 1436, and thus commenced a new order, called *Hermits of St. Francis.* Sixtus IV confirmed the statutes, and named Francis superior general, 1474. He enjoined on his disciples a total abstinence from wine, flesh, and fish; besides which, they were always to go barefoot, and never to sleep on a bed. Alexander VI changed the name of the order to *Minims,* as better expressing the hummility professed by the new monks. Francis died at Plessis-les-Tours, in France, April 2, 1507, and was canonized by Leo X Francis was in high favor with Louis XI, Charles VIII, and Louis XII of France, and established many houses of his order in that kingdom, where they are called *Bons Iiommes*. — Hoefer, *Nouv. Biog. Generale,* 18:489; Hilarian de Coste, *Le Portrait en petit de St. Francois de Paul* (Paris, 1655).

Francis of Sales

(Saint) was born near Annecy, August 21, 1567, and was carefully educated at the colleges of La Roche and Annecy. He went to Paris in 1578, and studied with great success at a Jesuit college; afterwards he studied law at Padua. But in 1590, much to the regret of his parents, he devoted himself to the Church, and in 1593 was ordained priest. For some years he was employed in "converting" the Protestants in Savoy, and in 1599 he got the duke of Savoy to expel the Protestant ministers from

several districts. He promised Beza a cardinal's hat if he would turn Roman Catholic. In return for this service he was made coadjutorbishop of Geneva; and on the death of the bishop of Geneva Francis succeeded him, and redoubled his zeal for the reform of the diocese and the monasteries. He instituted, in connection with Madam de Chantal, the Order of the Visitation at Annecy in 1610. He died at Lyons, November 28, 1622, and was canonized in 1665. The Roman writers report the number of converts to Popery through his means as 72,000. His writings are published in a complete edition under the title *OEuvres de St. Francois de Sales* (Paris, 1823, 6 volumes, 8vo; another edition, Paris, 1834, 16 volumes). The abbe Migne has published a new edition, 7 volumes, royal 8vo (1861 sq.). His *Traite de l'amour de Dieu* (On the Love of God), and his *Philothea, or Introduction a la vie devote*, are greatly admired, have passed through scores of editions in French, and are translated into most of the European languages. There are many lives of him; the latest are Hamon, *Vie de St. Francois de Sales* (Paris, 1854, 2 volumes, 8vo), and Perennes, *Hist. de St. Francois de Sales* (Paris, 1864, 2 volumes).

Francis Xavier

SEE XAVIER.

Francis, Convers

D.D., a Unitarian minister, was born at West Cambridge, Massachusetts, November 9, 1795, and was educated at Harvard, where he passed A.B. in 1815. After completing his theological course at the divinity school in Cambridge, he became (1819) pastor of the Unitarian church in Watertown, Mass., where he remained until 1842, when he was made Parkman professor of pulpit eloquence and pastoral care at Cambridge. He filled this post acceptably until his death, April 7, 1863. He published *The Life of John Eliot, Apostle to the Indians* (1836), in Sparks's Collection of American Biography; several memoirs in the Collections of the Massachusetts Historical Society, and a number of occasional discourses. He was also a frequent contributor to periodicals. — Appleton, *Annual Cyclopaedia,* 1863, page 202.

Francis I

king of France, son of Charles of Orleans, count of Angouleme, and Louisa of Savoy, was born at Cognac September 12, 1494, and died at

Rambouillet March 31, 1547. He came to the throne on the death of his father-in-law, Louis XII, January 1, 1515. He made a concordat with pope Leo X which sacrificed the independence of the Gallican Church. and was resisted by the Parliament of France until its registry was compelled. by the. arbitrary measures of Francis. In 1519 he was a candidate for the imperial throne of Germany, made vacant by the death of Maximilian II, but was beaten by Charles V: and thereafter gave expression to his disappointed ambition in efforts to humble his successful rival, which led to almost incessant wars between them, and wasted the lives and treasures of his subjects without adding to his fame or possessions. Francis sought to secure the support of Henry VIII of England, and a personal interview was held between these monarchs on a plain near Calais, called, from the magnificence displayed, the "Field of the Cloth of Gold;" but the crafty Wolsey managed to nullify the results of the meeting. The contests which followed were generally unfortunate for Francis, who in 1525 led an army into Italy, and was defeated and made prisoner at the battle of Pavia. He was only released on signing a treaty dishonorable to himself and his country, which he secretly protested against, and when once more at home openly repudiated. A powerful combination, called the Holy League, was formed to curb the ambition and power of Charles, but failed, chiefly from lack of energy and discretion on the part of Francis, whose mind was too much under the control of favorites and mistresses. With alternations of success and failure, of truce and war, these conflicts continued during the life of Francis, who sought aid of the Turks, the pope, the English, and the German Protestants, and abandoned the one or the other ally as the vacillations of feeling, the promptings of policy, or the influence of favorites determined. It is said that he finally died from the effects of a disease which an injured husband found means of communicating to him. Francis was a patron of artists and literary men, and his name is justly associated with the *renaissance* of literature and art; but he was despotic, devoted to pleasure, and grossly licentious — now inclining to religious toleration, now witnessing himself the torch applied to light the fires of the stake; in 1531 an ally of the Protestant *"league of Smalcald,"* in 1545 permitting a most atrocious persecution of the peaceful Vaudois, his life presents a picture wherein the virtues of the brave chevalier are overlapped and almost hid by vices that darkened the lustre of his early fame, and left their traces in the corrupt morals of successive reigns. — Wright, *History of France* (London, 3 volumes, 4to), 1:636-676; Sismondi, *Histoire des Frangais* (Bruxelles, 1849, 18 volumes, 8vo; see Index in volume 18);

Ranke, *History of the Papacy* (1851, 2 volumes, 8vo); Hoefer, *Nouv. Biog. Generale,* 18:510-530. (J.W.M.)

Franciscans

Picture for Franciscans 1

the name of several monastic orders which follow the rule of Francis ofAssisi (q.v.). Francis himself founded three orders: an order of friars, called Minorites *(Fratres Miinores),* an order of nuns, *SEE CLARISSES*, and an order of Tertiaries (q.v.). These orders split into a large number of divisions, some of which even assumed other names, and became entirely independent of the original Franciscans. *SEE MINIMS; SEE CAPUCHINS*.

Picture for Franciscans 2

1. *Franciscan Friars.* — This order was founded in 1210; in that year, at least, Francis gave the rule which united his followers into a monastic community. As, however, their life in common commenced before that period, some historians assume the year 1208 or 1206 as the year of foundation. The origin of the Franciscans marks a turningpoint in the history of monasticism, for they were the first andfmost prominent representatives, of the mendicant (q.v.) orders. Francis with some difficulty obtained the papal approbation of his order, *SEE FRANCIS OF ASSISI*, in 1210, and in 1215 he received also the sanction of the Council of Lateran. The growth of the order was astonishingly rapid. At the first General Chapter, held in 1219, more than 5000 friars assembled, and it weas resolved to send out preachers of repentance to Germsany, France, Spain, England, Hungary, and Greece. In 1223 the rules of the order was written down, and at the same time the order received extensive privileges from Honorus III. Francis resigned the burden of the generalship in 1220. His first successors, Peter of Carbons, and Elias, assumed, however, only the title of ministers general, regarding Francis, notwithstanding his resignation, as the chief superior. Elias introduced various changes; the monks assumed a less coarse garb, built beautiful churches and convents, and commenced to cultivate science. Francis had severely censured these mitigations, but after his resignation they soon began to prevail. The advocates of the primitive rigor, at their head Anthony (q.v.) of Padua, succeeded, however, in enlisting the sympathy of pope Gregory IX, by whom Elias was deposed. But a few years later (1236) Elias was re-elected general, and returned to his old principles of mitigation. The

rigorous party, and especially their leader, Caesarius (q.v.) of Spires (hence their name, *Caesarius)*, were subjected to a cruel persecution, by which Caesarius even lost his life (1239). This, however, caused the second deposition of Elias, and the first two of his saecessors favored the strict party. But Crescentius of Jesi, elected in 1244, followed the footsteps of Elias, and the Caesarines were again persecuted until Bonaventura (q.v.) ewas elected general in 1256. He gradually restored the strict discipline, and raised the order to a degree of prosperity which it had never enjoyed before. The ascendency of the strict party lasted until the generalship of Matheo di Aquas Spartas, who again sided with the other party, which henceforth remained predominant until the whole order permanently split into, two parties. The advocates of the primitive rigor sought to form themselves into independent congregations, such as the Celastines, the Minorites of Narbonne, and the Spirituals [*SEE DISCALCEATI, 13*], but they suffered from their opponents an almost uninterrupted persecution. The Celestines (established in 1294) were condemned by the Inquisition as heretics in 1307, the Miinorites of Narbonne and the Spirituals in 1318. The Minorite Clarenines, founded in 1302 by the ex-Celestine Angelo di Cordona, obtained toleration as an independent congregation, and existed as such until 1517, when they united with the Observants. Two other congregations, the Minorites of the Congregation of Philip of Majorca, and the Minorites of John of Valees and Gentile of Spoleto, were of very short duration. In 1368 Paoletto di Foligno founded a new congregation, which followed the unaltered rule of Francis, spread rapidly, was approved by the popes, and thus caused the order of Franciscan friars to split into two main branches, the Conventuals, who followed the mitigated rule, and the Observants who adhered to the primitive strict rules. The efforts of the Conventuals to suppress their opponents failed, for the latter were confirmed by the Council of Constance in 1415, received the permission to hold General Chapters, and obtained possession of the church of Portiuncula, the celebrated birthplace of the order. From both the Observants and Conventuals other congregations branched off. The consequent confusions in the order induced pope Julius II to command by a bull all congregations to unite either with the Observants or Conventuals. The former received also, in 1517, from Leo X, the right to elect the general of the whole order, while the Conventuals could only elect a minister general, whose election had to be ratified by the general. Thee following independent congregations joined the Observants in consequence of the measures of Julius II and Leo X: the Minorites of Peter of

Villacrezes, founded in 1390 upon Mount Celia; the Minorite Colettans, founded by the Clarisse Colette of Corbie, in Savoy; the Minorite Amadeists, founded by the Spaniard Amadeo in 1457. Some congregations became extinct before the sixteenth century; thus the Minorites of Philip of Berbegal (Minorites of the Little Cowl, della Capucciola) existed only from 1426-1434, the Minorites Caperolans from 1475 to 1481, the Minorites of Anthony of Castel St. Jean, who were suppressed soon after their foundation in 1475. The Minorites of Mathias of Timol, founded in 1495, were united with the Conventuals. The Minorites of Juan de la Puebla, founded in Spain in 1489, joined in 1566, when they counted fourteen convents, the Observants, but continued to remain a separate province with a number of peculiarities. The Minorites of John of Guadeloupe (a disciple of Juan de la Puebla), also called Discalceate Minorites of the Cowl, or Minorites of the Holy Gospel, were founded in Spain in 1494, and united with the Observants in 1517; but they assumed the name. Reformed Observants, and formed two separate provisces, which gradually increased to twelve (is Spain, Portugal, Italy, and America). They still have a procurator general at Rome. An Italians Congregation of the Strict Observance (*Riformati*) was founded in 1525, and still exists; a French Congregation, called *Recollets,* by the Duke of Nevers in 1592. The most rigorous among the congregations of Reformed Observants was that founded by Peter of Alcantara in 1540. It spread especially in Italy and Spain, was joined by the Paschasites, or Reformed Minorites of St. Paschasius, and then formed into a province, which was afterwards divided into several. This branch of the Reformed Observants had also in Rome a procurator general. At present it has only a small number of convents. In 1852 some Observants of Westphalia received papal permission to erect convents of this congregation in Germany, but they soon fell out with the bishops, and, then also with the pope and at the request of the bishops the incipient organization was suppressed by the Prussian government. The Franciscan friars have always been, and still are, very numerous. In the eighteenth century they counted more than 180,000 members, in 9000 convents." The Conventuals, by far the less numerous, bad in 1789 about 30 provinces, with about 15,000 monks.

"As a literary order, the Franciscans have chiefly been eminent in the theological sciences. The great school of the Scotists takes its name from John Duns Scotus *SEE SCOTUS*, a Franciscan. friar, and it has been the pride of this order to maintain his distinctive doctrines both is philosophy

and in theology against the rival school of the Thomists, to which the Dominican order gave its allegiance. *SEE THOMISTS*. In the Nominalistic controversy the Thomists were for the most part Conceptualists; the Franciscans adhered to the rigid Realism. *SEE NOMINALISM*. In the Freewill question the Franciscans strenuously resisted the Thomist doctrine of 'predetermining decrees.' Indeed, all the greatest names of the early Scotist school are the Franciscans, St. Bonaventure, Alexander de Hales, and Ockham. The single name of Roger Bacon, the marvel of mediaeval letters, the divine, the philosopher, the linguist, the experimentalist, the practical mechanician, would in itself have sufficed to make the reputation of his order, had his contemporaries not failed to appreciate his merit. Two centuries later the great cardinal Ximenes was a member of this order. The popes Nicholas IV, Alexander V, Sixtus IV, the still more celebrated Sixtus V, and the well-known Ganganelli, Clement XIV, also belonged to the institute of St. Francis. In history this order is less distinguished; but its own annalist, Luke Wadding, an Irish Franciscan, bears a deservedly high reputation as a historian. In lighter literature, and particularly poetry, we have already named the founder himself as a sacred poet. Jacopone da'Todi, a Franciscan, is one of the most characteristic of the mediaeval hymn-writers; and in later times the celebrated Lope de Vega closed his eventful career as a member of the third order of St. Francis. We may add that in the revival of art the Franciscan order bore an active, and, it must be confessed, a liberal and enlightened part."

No order of monks, save the Benedictines, has had so many members as that of the Franciscans. About fifty years after its foundation it reckoned no fewer than 33 "provinces," the aggregate number of convents in which exceeded 8000, while the members fell little, if at all, short of 200,000. Some idea, indeed, of the extraordinary extension of this remarkable institute may be formed from the startling fact that, in the dreadful plague of the Black Death in the following century, no fewer than 124,000 Franciscans are said to have fallen victims to their zeal for the care of the sick, and for the spiritual ministration to the dying! The Reformation destroyed a large number of its convents; but, on the other hand, it spread so rapidly that at the beginning of the 18th century it still numbered 115,000 monks in 7000 monasteries, and 28,000 nuns in 1000 convents.

"The supreme government of the Franciscan order, which is commonly said to be the especial embodiment of the democratic element in the Roman Catholic Church, is vested in an elective general, who resides at Rome. The

subordinate superiors are, first, the 'provincial,' who presides over all the brethren in a province; and, secondly, the 'guardian,' who is the head of a single convent or community. These officers are elected only for two years. The provincial alone has power to admit candidates, who are subjected to a probation of two years, *SEE NOVITIATE,* after which they are, if approved, permitted to take the vows of the order. Those of the members who are advanced to holy orders undergo a preparatory course of study, during which they are called ‘scholars;’ and if eventually promoted to the priesthood they are styled 'fathers' of the order, the title of the other members being 'brother' or 'lay brother.'"

2. *Statistics.* — At present the number of Frarciscans is much smaller than it was in former times. It exists in Italy, France, Austria, Belgium, England, Ireland, Holland, Switzerland, Prussia, Bavaria, Poland (54 convents in 1843), Russia, Turkey, Ionian Isles, Greece, Mexico (60 convents in 1843), in most of the states of Central and South America, China, India, Egypt, Tripoli, Tunis, Morocco, in Australia, and Polynesia. In the United States of America there are Observants in the dioceses of New York, Buffalo, Philadelphia, Alton, Cincinnati, and Louisville. The principal convent of the Regular Observants is Ara Coeli; that of the Reformed, St. Francisco a Ripa — both at Rome. The Conventuals have convents in Italy, Austria (45 convents and 455 members in 1843), Bavaria, Switzerland, Poland, and the United States of America (in Philadelphia). Their principal convent is at Rome (the Twelve Apostles’). The superiors now residing in Rome are a general of the Observants, a minister general of the Conventuals, a procurator general of the Reformed Franciscans, a procurator general of the Alcantarines, a general of the Capuchins, and a general of the Tertiaries. Together, all these branches of Franciscans had in 1862 about 3600 houses and 50,000 members.

See Herzog, *Real-Encyklopadie,* 4:466; Wetzer u. Welte, *Kirchen-Lexikon,* 4:126; Henrion-Fehr, *Gesch der Monchsorden,* volume 1; Helyot, *Odres Religieux,* s.v.; Wadding, *Annales Minorum* (Rome, 1731-41, volume 1-17, reaching to 1540; continued by De Luca to the year 1553); Dom. de Gubernatis, *Orbis Seraphicus, s. historia de tribus ordin. a S. Francisco institutis* (Romans 1682); Ozanam, *Les Poetes Franciscains en Italic au* 13^{e} *siecle* (Paris, 1852); P. Karl vom heil. Aloys, *Jahrbuck der Kirche* (Ratisbon, 1862), gives an alphabetical list of all the convents. (A.J.S.)

Francisco de Vittoria

a Spanish theologian, was born at Vittoria, and died at Salamanca, August 14, 1549. He completed his studies at Paris, entered the order of St. Dominic, and returned to his native country to teach. His *Theologicae Prelectiones* (of which there have been several editions; last one, Antwerp, 1604, 2 volumes, 8vo) embrace divers treatises. He published also *Confessionario,* etc. (Salamanca, 1562, 12mo): — *Instruccion y Refugio del Anima* (Salamanca, 1552, 8vo); and left in MS. *Commentaria in universam Summam Theologiae Sancti Thomae et iv lib. Sententiarum.* — Hoefer, *Nouv. Biog. Gen.* 18:540.

Francke, August Hermann

an eminently pious divine and philanthropist of Germany, was born at Lubec March 23, 1663, and studied theology and philosophy at the universities of Erfurt, Kiel, and Leipsic; and Hebrew, with great success, at Halmburg. In 1685, in connection with Paul Anton, he established at Leipsic the *Collegium Philobiblicum,* for the study of the Bible with practical exegesis. It met with great success, but made him many enemies. In 1687 he went to Luineburg to study exegesis with Sandhagen, and here he imbibed a deep spiritual experience. The aims of his whole life from this time were purely Christian; all his labors and studies were consecrated to the glory of God. In 1688 he taught school in Hamburg, and laid the basis of his subsequent mastery of the art of teaching. After visiting Spener from whom he derived comfort and strength in the Christian life, he returned to Leipsic in 1689, where he gave exegetical lectures on St. Paul's epistles. Crowds attended them, and a new impulse was given to the study of the Bible. His instructions developed also a new religious spirit among the students. Opposition was soon awakened and he and his friends were stigmatized as *pietists.* In 1690 his lectures were arrested by the faculty. He then "accepted an invitation to preach at Erfurt, where his sermons attracted such numbers (among them many Roman Catholics) that the elector of Mentz, to whose jurisdiction Erfurt then belonged, ordered him to leave the city within twenty-four hours. On this he went to Halle (1692) as professor in the new university, at first of the Oriental languages, and afterwards of theology. At the same time he became pastor of Glaucha, a suburb of Halle, the inhabitants of which he found sunk in the deepest ignorance and wretchedness, and for whose benefit he immediately began to devise schemes of usefulness. He first instructed destitute children in his

own house, and gave them alms; he then took into his house some orphans, the number of whom rapidly increased. In this charitable work he was aided by some benevolent citizens of Halle, and his charitable institutions increased from year to year. In 1698 was laid the first stone of the buildings which now form two rows eight hundred feet long. Sums of money poured in to him from all quarters; and frequently when reduced to the utmost embarrassment in meeting the expense, the providence of God, in which he implicitly trusted, appeared for his relief. A chemist, whom he visited on his death-bed left him the recipe for compounding several medicines, which afterwards yielded an annual income of from twenty thousand to thirty thousand dollars, by which he was enabled to prosecute his benevolent undertakings without any assistance from government."

The following account of the several institutions founded by Francke is taken from an excellent article by professor Stoemer, in *the Evangelical Quarterly Review*, April 1868:

1. *The Orphan House* engaged Francke's most assiduous attention. The main edifice, six stories high and 150 feet wide, was the largest in the city, colossal in proportions, handsomely finished, and imposing in appearance. Connected with this were other buildings, adapted to the various wants of the children, and intended to accommodate upwards of 1000 orphans. This was erected without capital, without soliciting the funds for the purchase of the material, or for the payment of the workmen. The Lord, from day to day, in answer to prayer, supplied everything that was required. In 1704 it was educating 125 orphans; at a subsequent period, as many as 500.

2. *The Normal Seminary*, designed for the education of teachers. Poor young men received gratuitous instruction and boarding, and, as an equivalent, rendered services in the Orphan House. In 1704 there were seventy-five students in this department. The course of instruction extended to five years. For its maintenance no contributions were ever asked.

3. *The Divinity School* grew out of the necessity of assisting in their studies indigent students in theology. From the very first Francke had employed the services of these young men studying in the university as his co-laborers in the Orphan House and the schools for the poor. Many were thus prepared for the ministry. They received special instruction from Francke and other professors in the university, and funds came in freely for

their support. In this institution cany of the earlier American Lutheran ministerm were trmained.

4. *The Seven Schools,* partly designed for the children of citizens who were able to pay tuition, and partly for those in the humble walks of life. In 1704, the pupils in these schools, independently of the orphan children, amounted to 800, the teachers to 70.

5. *The Royal Pedagogium,* an institution designed for the sons of noblemen, and man of wealth. Its benefits were subsequently extended to others. The school at first consisted of only twelve pupils, but in 1704 numbered seventy scholars and seventeen teachers. Instruction was here communicated in the ancient and modern languages, the sciences, and in literature.

6. *The Collegium Orientale,* designed to advance the critical study of the Scriptures in the Oriental languages in 1704, consisted of thirteen individuals, but accessions to the number were made from time to time.

7. *The Institution to provide free Board for poor Students.* This was a most excellent feature in Francke's operations. Without any special resources, he furnished, at first, gratuitous boarding to twelve young men; the number gradually increased, until nearly one hundred regularly sat down to their meals in the great hall of the Orphan House.

8. *The Book-store and Publishing Department,* small in the beginning, expanded till it became one of the most extensive enterprises of the kind in Germany. Not only were school-books issued, but standard religious books, and also works in the Hebrew and Oriental languages. The fonts in the Greek, Hebrew, Syriac, and Arabic characters, in the course of time, were the most complete in the country. The presses were also extensively used for printing the, Scriptures. In the early history of the American Lutheran Church, the Bible, through this instrumentality, was furnished to hundreds who were destitute of the Word of Life. This department always sustained itself, as the greater part of the labor was performed by the older boys in the school, all of whom were trained to industrious habits.

9. *The Chemical Laboratory and Apothecary Department.* Occasional cases of sickness, at the beginning, rendered it necessary to make provision for such exigencies. This department soon became very much enlarged. A

dispensary, with separate rooms for putting up medicines connected with. it was extensively used by the people of Halle.

10. Other Eleemosynary Departments. In these are included various benevolent agencies, viz. *The Infirmary; A Home for indigent Widows; An Institution for the care of the Poor in Glaucha; A Home for itinerant Beggars.* In 1714, 1775 scholars snd 108 teachers were connected with the different schools under Francke's superintendence. At the present time there are nearly 4000, and a corps of 200 teachers.

The whole establishment forms one of the noblest monuments of Christian faith, benevolence, and zeal; and the philological and exegetical labors of Francke are gratefully acknowledged by Biblical scholars of the present day, whose views of the doctrines of revelation widely differ from his. In *his Collegia Biblica,* at Halle, there was a return from human forms and systems to the sacred Scriptures, as the pure and only source of faith, and the substitution of practical religion for scholastic subtleties and unfruitful speculations. Thus Scripture interpretation again became, as among the first Reformers, the basis of theological study. His labors as a lecturer were as industrious and thorough as if he had no other occupation; the philanthropist never trespassed on the student in his well-balanced life.

After a life full of labor, faith, zeal, and usefulness, Francke died at Halle June 8, 1727. Among his writings are M*anuductio ad Lectionem Scripturae Sacrae* (Halle, 1693, 1704; Lond. 1706; also translated, with life of Francke by Jacques, Lond. 1813, 8vo): — *Observationes Biblicae* (Halle, 1695, 8vo): — *Praelectiones Hermeneuticae* (Halle, 1717, 8vo): — *Methodus Studii Theologici* (Halle 1723, 8vo); besides many practical works, among which we have, in English, his *Nicodemus, a. Treatise against the Fear of Man* (Lond. 1709, 12mo): — *Footsteps of Divine Providence* (London, 1787, 8vo). For the life of Francke, and accounts of the phiblanthropic institutions founded by him, see biographies by Guericke *(A.H. Francke, eine Denkschrift.* Halle, 1827), Leo (Zwickau, 1848), Koch (Breslau, 1854), Niemeyer. *(Uebersicht von Francke's Leben,* etc., Halle, 1778); *Life of Francke* (Christ. Family Library, Lond. 12mo); *Princeton Rev.* 1830, page 408; Stoever, in *Evang. Qu. Review,* 1868; Kramer, *Beitrage z. Gesch. francke's.* (Halle, 1861), from MSS. recently found in the Orphan House, containing, among other matter, an account by Francke of "the Beginning and Progress of his Conversion;" a chronological summary of the principal events in Francke's life, also written by himself,

and the correspondence between Francke and Spener; Hurst, *History of Rationalism*, chapter 3: *SEE PIETISM*.

Francke, Theophil August

son of Asgust Hermann Francke, was born at Halle March 21, 1696, and died September 2, 1769. In 1720 he was made pastor of the House of Correction in Halle, in 1723 adjunct to the faculty of theology, and in 1727 succeeded his father as diocesan inspector and a director in the Orphan House and paedagogium, and subsequently became archdeacon and consistorial counsellor to the king of Prussia. He was the editor of several works, and wrote introductions to Niekamp's *Missions-Geschichte* and the Canstein *Bibel,.and* published a continuation of the memoirs of Danish missionaries in the East Indies. — Hoefer, *Nouv. Biog. Generale*, 18:572.

Francken, Algidius

was probably born at Dort, where his father, Reverend Henricus Francken, was settled from 1662 to 1704. The son was called in 1704 to take charge of a church at Rijsoert. Having labored here nine years, he accepted a call to Maassluis, where he exercised his ministry till removed by death in 1743. He was warmly attached to the Voetian party in the Reformed Church. He was a zealous advocate of their views, and was highly esteemed by the party. He insisted much on experimental and practical religion. He excelled in analyzing the workings of the human heart, and in exposing to view its hidden recesses. His writings, though not wholly free from mysticism and asceticism, were productive of great good. His work on ascetic theology, entitled *Heilige Godgeleerdheid*, published in 1719, was frequently reprinted; this was also the case with his *Kern der Godgeleerdheid.* His *Witte Keursteen of tien.Leredenene* appeared in 1724. Several other volumes on practical religion were published by him. Their titles are sufficiently quaint, and remind us of Rutherford's mode of expression. His brother Peter was settled at Geertruidenberg from 1695 to 1728. See Glasius, *Godgeleerd Nederland*, blz. 471 en verv. (Tes Hertogenbosch, 1851); *Geschiedenis der Nedelrlandsche Hervormde Kerk door Ypeij en Dermont*, 111 Deel, blz. 306 en verv. (Te Breda, 1824); *Geschiedenis von de Predikkunde in de Protestantische Kerk van Nederland door J. Hartog, Predikant bij de Doopsgezinde Gemeente to Zaandam* (Amsterdam, 1865). (J.P.W.)

Francken, Christian

a German divine, surnamed the weathercock from the instability of his religious opinions, was born at Gardeleben in 1549, and died about the close of that century. He was first a Lutheran, then became a Jesuit, afterwards returned to the Lutheran faith, then became a Socinian, and finally a Roman Catholic again. The most important of his writings is *Colloquium Jesuiticum*, etc. (Leipzig, 1579 and 1580), a severe satire on the Jesuits. — Hoefer, *Nouv. Biog. Generale*, 18:466-7; Rose, *New Biog. Dict.* 7:439. (J.W.M.)

Franco.

SEE BONIFACE VII.

Francois, Laurent

a French abbe, was born November 2, 1698, at Arinthod (Franche-Comte), and died at Paris February 24, 1782. He was for some time a chevalier of St. Lazarus, but, quitting that society, went to Paris, and engaged in teaching. He there composed several books, defending Christianity against the attacks of the philosophers, which attracted the attention of Voltaire, who sought to cast ridicule upon their author, but only succeeded in giving him a more prominent position in the list of apologists. His principal works are, *Les Preuves de la Religion de Jesus-Christ, contre les spinosistes et deistes* (Par. 1751, 4 volumes 12mo): — *Defense de la Religion Chretienne contre les difficultes des incredules* (Paris, 1755, 2 volumes, 12mo): — *Examen du Catechisme de l'honnete homme*, etc. (Brussels and Paris, 1764, 12mo): — *Reponse aux difficultes proposees contre la religion Chretienne par J.J. Rousseau*, etc. (Paris, 1765, 12mo): — *Examen des faits qui servent de fondement a la religion Chretienne*, etc. (Paris, 1767, 3 volumes 12mo): — *Observations sur la "Philosophie de l'Histoire" et sur le "Dictionnaire philosophique," avec des reponses a plusieurs diffcultes* (Paris, 1770, 2 volumes, 8vo). — Hoefer, *Nouv. Biog. Generale*, 18:547; Rose, *New General Biog. Dict.* 7:440. (J.W.M.)

Francois de Toulouse

a French theologian and preacher, lived in the latter half of the 17th century, and was notably zealous in striving to bring the Protestants of the Cevennes back to the Roman faith. He belonged to the order of Capuchin

monks, of which he became provincial. Of his writings, we nane Le *Parfait Missionaire* (Paris, 1662, 2 volumes, 4to): — *Le Missionaire Apostolique* (Paris, 1664, 8 volumes, 8vo): — *Sermons sur les Fetes des Saints* (Paris, 1673, 2 volumes, 8vo); — *Sermons sur les fetes et les mysteres de Jesus Christ et de la Sainte Vierge* (Paris, 1673, 8vo). — Hoefer, *Nouv. Biographie Generale,* 18:543-4. (J.W.M.)

Francus, Or Franck Sebastian,

a so-called enthusiast of the times of the Reformation, was born about 1500 at Donauwerth. He was first a Roman priest, then a Lutheran minister, afterwards soap manufacturer and printer, always a thinker and writer. He anticipated a class of modern divines in certain views: e.g. extolling the spirit of Scripture in distinction from the letter; viewing religion in a thoroughly subjective way; holding that one believes only on the united testimony of one's heart and conscience. Well read in ancient and mystical philosophy, he imbibed from it a sort of pietistic pantheism. He held that whenever man passively submits to God, then God becomes incarnate in him. The divines at Smalcald (1540) requested Melancthon to write against him, and, signed a severe declaration about his writings "as the devil's favorite and special blasphemer." He was driven out of Strasburg and Ulm, and died at Basie 1543. An account of him may be found in Wald, *De Vita Franci* (Erlangen, 1793); Ch. K. amn Ende, *Nachlese zu F.'s Lelen u. Schriften* (Nuremb. 1796). See also Herzog, *Real-Encyklop.* 4:450; Erbkum, *Gesch. d. protest. Sekten im Zeitalter der Reformation;* C.A. Hase, *Seb. Franck von Word, der Schwarmgeist* (Leip. 1869); Hase, *Ch. History, §* 373 *Bayle, Dictionary,* s.v.

Frank Jacob

(Jankiew Leouwicz), founder of the Jewish sect of the *Frankists,* was born in Poland in 1712. While a young man he traveled through the Crimea and neighboring parts of Turkey, where he received the surname of Frank, given by the Turks to Europeans, and which he retained. Having returned to Poland in 1750, he acquired great reputation as a Kabbalist, and settled in Podolia, where he was soon surrounded by adepts, among whom were several rabbis. His most zealous followers were among the Jewish communities of Landskron, Busk, Osiran, Opotschnia, and Kribtschin. He preached a new doctrine, the fundamental principles of which he had borrowed from that of *Sabathai-Sevi,* and which he explained in a book

which his disciples looked upon as directly inspired from God. The rabbis of Podolia, jealous of his influence, caused him all sorts of annoyances, and had him arrested, but he was liberated through the influence of the Roman Catholic clergy, and authorized by the king to profess freely his tenets. His followers then, under the name of *Zoharites* (from their sacred book *Zohar)* and *Anti-Talmudists*, oppressed their former adversaries in turn, and even obtained an order from the cardinal of Kamienitz to have all the copies of the Talmud in his diocese burned. They soon, however, lost their influence, the papal nuncio at Warsaw declaring against them. Some fled to Moldavia, where they were badly treated, and most of the others, including Frank, professedly embraced Christianity; but, as he continued to make proselytes, he was imprisoned in the fort of Czenstochow until the invasion of Poland by the Russians in 1773. His sect had increased in the mean time, and he made large collections in Poland and Bohemia. In 1778 he went to Vienna, and then went to Brunn, in Moravia, where he lived in princely style on the means furnished him by his followers. Driven again from Vienna, where he had returned, he settled at Offenbach, in Hesse, where he died of apoplexy (notwithstanding his disciples believed him immortal) December 10, 1791. The sect exists yet, and has its head-quarters in Warsaw, but the mystery which surrounds it has not yet been dissipated. Their profession of faith has been published at Lemberg-in rabbinical Hebrew and in Polish. — Hoefer, *Nouv. Biog. Gen.* 18:565; see Czacki, *Dissertation sur les Juifs;* Peter Beer, *Histoire des Juifs;* Fort, *Histoire des Juifs;* Franck, *La Cabale*; Leon Hollaenderski, *Les Israelites de Pologne;* Salomon Maimon, *Des sectes religeuses des Juifs polonais;* Carmoly, *Etat des Israelites en Pologne*; G. atz, *Frank u. d. Frankisten (Breslau,* 1868); *Jahrbucher f. deutsche Theologie* (1868), page 555; *Judische Zeitschrift* (Geiger's), 6:1, 49.

Frankenberg Johann Heinrich,

count of Frankenberg, a cardinal of the Honman Cath. Church, was born at Glogau September 18, 1726. He studied first at Breslau, and afterwards in the GermanHungarian College at Rome. After his return to Germany he became successively coadjutor of the archbishop of Gortz in 1749, archbishop of Mecheln in 1759, soon after member of the Belgian Council of State, and cardinal in 1778. He defended the liberties of the Church and of the episcopal seminaries. against the innovations of the emperor, Joseph II, but, being accused of having taken part in some disturrbances which occurred in Brabant in 1789, the emperor deposed him. Accused

afterwards of having opposed the measures taken by the French against the churches of hisn, diocese, he was condemned to deportation, and taken to Brussels. He lived for a while at Emmerich, then in the village of Ahabus, in Westphalia, and finally removed to Breda, in Holland, where he died, June 11, 1804. See A. Theiner, *Der Cardinal von Frankenberg* (Freiburg, 1850); Pierer, *Universal-Lexikon*, s.v.

Frankfurt, Concordat of

SEE CONCORDAT.

Frankfurt, Council of

(CONCILIUM FRANCOFORDIENSE), a synod of great importance in Church history, held at Frankfurt-on-the-Main, A.D. 794. Some Roman writers deny the authenticity of the acts of the Council of Frankfurt (e.g. Barruel, *Du Rom. Pope*, Paris, 1803, 2:402), but Baronius *(Aninales, A.D.* 794) admits it, and Labbe publishes the canons enacted at it (Concil. 7:1057). Mansi publishes but two of the canons *(Concil.* 12:909), referring to *Capit. Reg. Franc.* (ed. Baluz. 1:263) for the rest. Dupin holds that it was considered in France to be a general council, and that three hundred bishops attended it *(Eccles. Hist.* cent. 8). They came from Germany, Gaul, Spain, Italy, and England, and there were two delegates from the pope.

The occasion of the council was as follows. After the close of the second Council of Nicea, A.D. 787, the pope sent a copy of its acts to Charlemagne, seeking the approval of the French bishops, which they declined on the ground that their worship of images, sanctioned at Nicea, was unauthorized in the Church, and unlawful. The *Libri Carolini*, *SEE CAROLINE BOOKS*, were composed under the name of Charlemagne, and by his order, to refute the canons of Nicmae. "Nothing can be stronger than the opposition which they offer to every act of or appearance of worship as paid to images, even to bowing the head and burning lights before them. Romanists pretend that the Gallican bishops, as well as the author of these books, were deceived by a false translation of the acts of the second Council of Nicea, which, they say, led them to fancy that the council had inculcated the paying divine honor and worship to images, and that it was this false notion which induced them to condemn the council; but this is evidently suntrue, since it is an historical fact that authentic copies of the acts of the council were sent into France by the pope, as also that Charlemagne received another copy direct from Constantinople" (Palmer,

On the Church, part 4, chapter 10 § 4). Roger de Hoveden has the following: "In the year 792, Charles, king of the Franks, sent into Britain" [to Offa, king of the Mercians] "a synodal cloak, sent to him from Constantinople, in which, alas! were found many things inconvenient, and *contrary to the true faith*, especially in this, that it was established by unanimous consent of almost all the doctors and bishops of the East, no less than three hundred, that images ought to be worshipped" [imagines adorari debere], "which the Church of God doth altogether abominate" [execrator]. "Against which Albinus" [Alcuinus] " wrote an epistle, fortified with the authority of the holy Scriptures." Matthew of Westminster, anno 793, gives a similar account.

Finally, Charlemagne called the Council of Frankfurt for A.D. 794, to consider this question, and also that of the Adoptianist heresy (q.v). Fifty-six canons were passed at the council, of which the following are the most important: Canon 1. Condemning Felix and Elipandus, the propagators of the Adoptian heresy. 2. Condemning the second Council of Nicea, and all worship of images. "Allata est in medium quaestio de nova Grecorum Synodo, quam de adorandis imaginibus Constantinopoli fecerunt, in qua scriptsum habebatur ut qui imaginibus sanctorum, ita ut deificae Trinitati, servitium aut adorationem non impenderent, anathema judicarentur. Qui supra sanctissimi patres nostri omnimodis adorationem et servitutem renuentes contempserunt atque consentientes condemnavermunt." 6. Ordering that bishops shall see justice done to the clergy of their diocese; if the clergy are not satisfied with their judgment, they may appeal to the metropolitan synod. 11. Ordering all monks to abstain from business and all secular employments. 16. Forbidding to take money for the ordination of monks. See, besides the authorities already cited, Gieseler, *Church History*, period 3, § 12; Landon, *Manual of Councils*, s.v.; Inett, *History of the English Church*, part 1, chapter 13; Hefele, *Conciliengeschichte*, 3:635 sq.; Harduin, *Conch*. 4:904; Schrockh, *Kirschengeschichte*, 20:598; and the article *SEE IMAGE WORSHIP*.

Frankfurter Moses Ben-Simeon,

a distinguisned printer and Hebraist lived at Amsterdam between 1700 and 1762. His reputation as a scholar chiefly rests on the "Great Rabbinic Biblet (called tLhæ[hvm, *the Congregation of Moses*, Amsterd. 1724-1727, 4 volumes, fol.), which he edited, and to which he gave the greatest part of his life and fortune. This work constituted in itself a library of

Biblical literature and exegesis, and is indispensable to every critical expositor of the O.T. Besides giving the text in Hebrew and Chaldee by Onkelos, it contains the Massora, the commentaries by Rashi, Aben-Ezra, Kimchi, Levi b. Gershon, Jacob b. Asher, Samuel b. Laniado, Ibn Jachjo, Duran, Saadia, Chaskuni, Sephorno, a number of other rabbis, and by the editor, Frankfurter. Not less noteworthy are his *Index Rerum*, the different Introductions written either by himself or by distinguished rabbis; his Index to all the chapters and sections of the O.T., giving the commencement of the verses; a treatise on the design of the law by Obadiah Sephorno; the Great Massora; the various readings of the Eastern and Western Codd.; a treatise upon the Accents; and last, but not least, the differences in text between Ben-Naphthali and Ben-Asher, to the latter of whom so great prominence is given by Mamonides, who, in his treatise upon the sacred Scriptures, regards Ben-Asher's revision as the most correct, and adopts it himself as a model. It is frone this revision of the text that the Hebrew Bibles of the present days are printed. Frankfurter wrote also glosses on the different portions of the Bible, entitled hnfq hjnm *(a small offering);* hlwda hjnm, *(the great offering);* br[h hjnm *(the evening offering).* — Kitto, *Cyclopadia of Bib. Lit.* 2:37: Etheridge, *Introd. to Heb. Liter.* 101; Parst, *Biblioth. Jut. 1:*295. *SEE RABBINICAL BIBLES*. (J.H.W).

Frankincense

Picture for Frankincense

(hn/bl, *lebonah'*; whence λίβανος), an odorous resin, so called from its whitenesss (Plin. 12:14, 32); mostly imported from Arabia (<23606>Isaiah 60:6; <24650>Jeremiah 6:20; see also Strabo, 16; Virgil, *Georg.*), yet growing also in Palestine (<22414>Song of Solomon 4:14; unless perhaps some odoriferous kind of plant is here referred to); and used for perfume (<22306>Song of Solomon 3:6), but more especially in sacrifices for fumigation (<03102>Leviticus 2:2, 16; 5:11; <23423>Isaiah 43:23; 66:3; <42109>Luke 1:9); and it also was one of the ingredients in the perfume which was to be prepared for the sanctuary (<02334>Exodus 30:34). Its use as an accompaniment of the meat-offering (<03101>Leviticus 2:1,16; 6:15; 24:7; <04515>Numbers 5:15) arose from its fragrant odor when burnt, in which respect the incense was a symbol of the divine name, and its diffusion an emblem of the publishing abroad of that name (<39111>Malachi 1:11; comp. <22303>Song of Solomon 1:3); and from this, as prayer is a calling on God's name, the incense came to be an emblem of

prayer (Psalm 141:2; Luke 1:10; Revelation 5:8; 8:3). In this symbolical representation the frankincense especially set forth holiness as characteristic of the divine attributes, so that the burning of it was a celebration of the holiness of Jehovah (Bahr, *Symbolik d. Mos. Cultus,* 1:466; 2:329, etc.). In this respect its name *(=whiteness)* likewise became significant. Frankincense was also used in the religious services of the heathen (Herod. 1:183; Ovid, *Trist.* 5:5, 11; *Metam.* 6:164; Arnob. *adv. Gentes,* 6:3; 7:26, etc.). On the altars of Mylitta and the Paphian Venus only incense was burnt (Minter, *Relig. der Babylonier,* page 55; *Der tempel d. himmel. Gottin zu Paphos,* page 20; Homer, *Od.* 8:363; see Damme, s.v. θυήεις; Tacitus, *Hist.* 2:3). The substance itself seems to have been similar to that now known as such, a vegetable resin, brittle, glittering, and of a bitter taste, obtained by successive incisions in the bark of a tree called the *arbor thuris,* the first of which yields the purest and whitest kind (hBẓi8 8l, λίβανος διαφανής, or καθαρός); while the produce of the afterincisions is spotted with yellow, and, as it becomes old, loses its whiteness altogether. The Indian olibanum, or frankincense, is imported in chests and casks from Bombay as a regular article of sale. It is chiefly used in the rites of the Greek and Roman churches; and its only medical application at present is as a perfume in sick rooms. The olibanum, or frankincense used by the Jews in the Temple services; is not to be confounded with the frankincense of commerce, which is a spontaneous exudation of the *Pinuus abies,* or Norway spruce fir, and resembles in its nature and uses the Burgundy pitch which is obtained from the same tree. *SEE INCENSE*.

The ancients possessed no authentic information respeqting the plant from which this resin is procured (Strabo, 16:778, 782; Diod. Sic. 2:49; Pliny, 6:26, 32; Arrian, *Peripl.* page 158; Ptolemy, 6:7, 24; Herod. 3:97, 107; Arrian, *Alex.* 7:20; Virg. *AEN.* 416; *Georg.* 1:57, etc.), and modern writers are nearly as much confused in their accounts of it. Even Pliny and Theophrastus, who had never seen it, give merely contradictory statements concerning it. It is described by the latter as attaining the height of about five ells, having many branches, leaves like the pear-tree, and bark like the laurel; but at the same time he mentions another description, according to which it resembies the *mastic-tree,* its leaves being of a reddish color *(Hist. Plant.* 9:4). According to Diodorus (5:41), it is a small tree, resembling the Egyptian hawthorn, with gold-yellow leaves like those of the *woad.* The difficulty was rather increased than otherwise in the time of Pliny by the

importation of some shoots of the tree itself, which seemed to belong to the *terebinthus* (12:31). Garcia de Horto represents it as low, with a leaf like that of the *mastic:* he distinguishes two kinds: the finer, growing on the mountains; the other, dark and of an inferior quality, growing on the plains. Chardin says that the frankincense-tree on the mountains of Caramania resembles a large pear-tree. The Arabian botanist Abulfadli says it is a vigorous shrub, growing only in Yemen and on the hills, and in respect to its leaves and fruit resembling myrtle; a description which has been thought (Sprengel, *Hist. rei bot.* 1:12, 257) to apply very well to the *Amyris katab* (Forskal, *Flor.* page 80), or *(Gesch. d. Botan.* 1:16) to the *Anyris kafal* (Forskal, page 19), or even to *the Juniperus thurifera* (Martins, *Pharmakogn.* page 384). Niebuhr, in his *Descript. of Arabia*, 2, 356, says, "We could learn nothing of the tree from which the incense distils, and Forskal does not mention it. I know that it is to be found in a part of Hadramaut [comp. Wellsted, 1:196; 2:333], where it is called *oliban.* But the Arabians hold their own incense in no estimation, and make use of that only which comes from India. Probably Arabian incense was so called by the ancients because the Arabs traded in it, and conveyed it from India to the ports of Egypt. and Syria." The Hebrews imported their frankincense from Saba (<2616>Isaiah 60:6; <2462>Jeremiah 6:20); but it is remarkable that at present the Arabian libanum, or olibanum, is of a very inferior kind, and that the finest frankincense imported into Turkey comes through Arabia fiom the islands of the Indian Archipelago. The Arabian plant may possibly have degenerated, or it may be that the finest kind was always procured from India, as it certainly was in the time of Dioscorides. Burckhardt, in his *Travels in Nubia*, page 262, observes: "The *liban* is a species of gum, collected by the Bedouin Arabs, who inhabit the deserts between Kordofan and Shilluk, on the road to Sennaar. It is said to exude from the stem of a tree, in the same manner as gum arabic. It is sold in small thin cakes, is of a dull gray color, very brittle, and has a strong smell. The country people use it as a perfume, but it is dear. It is much in demand for the inhabitants of Taka, and all the tribes between the Nile and the Red Sea. It is exported to Souakin; the Cairo merchants receive it from Jidda. At Cairo it is considered as the frankincense, and is called incense. There are two sorts, one of which is much coarser than the other. It is also imported into Jidda from Souahel, on the eastern coast of Africa, beyond Cape Gardafui." Colonel James Bird likewise observes: "There are two kinds of frankincense, or *loban,* one of which is the produce of Hadramaut, and is collected by the Bedouin Arabs, the other is brought by the Sumalis

from Africa. The former, which is met with in small globular lumps, has a tinge of green in its color; but the other, which is more like common resin in appearance, is of a bright yellow appearance. What the Sumalis import and name *loban mati* is less fragrant than the Arabian kind; it is therefore preferred for chewing, but the last is more used for fumigation. Both kinds are exported by the Hindu merchants to India, along with gum, myrrh, and small portions of honey collected in the country near Aden." The Arabs, says Rosenmuller *(Alterthumsk.* 4:153), call the most excellent species of frankincense *cundhur;* and that this is an Indian production appears from Colebrooke's observation *(Asiatic Researches,* 9:377), that in Hindu writings on medicaments an odorous gum is called *kundura,* which, according to the Indian grammarians, is a Sanscrit word. They unanimously state it to be the produce of a tree called *sallaki,* and in the vulgar language *salai.* When the bark is pierced there exudes a gum of a whitish or yellowish color, externally powdery from friction, but internally pellucid, very brittle, with a balsamic or resinous smell, and a somewhat acrid taste; it burns with a clear blaze and an agreeable odor. The tree grows in the Indian mounr tains, and is one of considerable size, somewhat resembling the sumach, and belonging to the same natural family, *terebinthaceae,* or turpentine-bearing trees (see Ainslie, *Matthew 1nd.* 1:265). It is known to botanists by the name of *Boswellia serrata* or *thurifera* (Roxburgh, *Flora Indica,* 3:388); it has pinnated leaves, the folioles of which are pubescent, ovate acuminate and serrate, and very small flowers disposed in simple axillary racemes. By incisions in the bark a very odorous gum is obtained, which the spice-merchants of London recognised as *olibanum* or frankincense, although it had been sent to England as an entirely different species of perfume (see Oken, *Lehrb. d. Botan.* II, 2:687 sq.; Geiger, *Pharsmac. Botan.* 2:1204 sq.). The *Boswellia serrata* grows to a height of forty feet, and is found in Amboyna and the mountainous districts of India. Another species, the B. papyrifere, occurs on the east coast of Africa, in Abyssinia, about 1000 feet above the sea-level, on bare limestone rocks, to which the base of the stem is attached by a thick mass of vegetable substance, sending roots to a prodigious depth in the rocky crevices (Hogg's *Veg. Kingdom,* page 249). Its resin, the olibanum of Africa and Arabia, usually occurs in commerce in brownish masses, and in yellow-tinted drops or "tears," not so large as the Indian variety. The last is still burnt in Hindum temples under the names of "rhunda" and "luban" — the latter evidently identical with the Hebrew *lebonah;* and it is exported from Bombay in considerable quantities for the use of Greek and Roman Catholic churches.

From <20414>Song of Solomon 4:14 it has been inferred that the frankincense-tree grew in Palestine (compare Athen. 3:101), and especially on Mount Lebanon. The connection between the names, hoemever, goes for nothing (Lebonah, Lebanon); the word may be used for aromatic plants generally (Gesen. *Lex.* s.v.); and the rhetorical flourishes of Florus. (Epit. 3:6, "thuris silvas") and Ausonius *(Monosyl.* page 110) are of little avail against the fact that the tree is not at present found in Palestine. (See Celsii *Hierob.* 1:231; Bod. a Stapel, *comment. in Theophr.* page 976 sq.; Gesenius, *Heb. Thesaur.* page 741; *Penny Cyclop.* s.v. Olibanum and Boswellia Thurifera). *SEE AROMATICS.*

Franks, Conversion of

SEE CHLODWIG; SEE FRANCE.

Franz, Or Franzius Wolfgang,

as Lutheran theologiane, was born at Plauen, 1564. He became professor of history, and afterwards of theology, at Wittenberg, where he died October 26, 1628. Among his voluminous writings are *Animalium historia Sacra* (best ed. Frankfort, 1712, 4 volumes, 4to): —*Tractatus theologicus de interpretatione S.S.* (Wittenb. 2d edit. 1708, 4to): — *Schola sacrificiorum patriarchalium sacra,* asserting the orthodox doctrine of the atonement against the Socinians (Wittenb. 1654, 4to, and often).

Fra Paolo

SEE SARPI.

Fraser, Alexander

D.D., minister of Kirkhill, Scotland, wrote *Key to Prophecies not yet accomplished* (Edinburgh, 1795, 8vo), described by Orme (*Bibl. Bib.*) as “a work of some merit," containing "rules for the arrangement of the unfulfilled prophecies, observations on their dates and a general view of the eaent-s foretolid in them;" also *Commentary on Isaiah* (1800, 8vo). See *Fasti Eccles. Scotic.* 3:266.

Fraser, James

D.D. a minister of the Church of Scotland, born about 1700, and died 1769, was the author of *The Scripture Doctrine of Sanctification*

(Edinburgh, 1774, 12mo), of which several, editions have appeared, the last an abridgment (Lonedon, Tract Society, 1849, 18mo). This work was edited by Dr. Erskine, and is highly praised by Orme *(Bibl. Bib.).* See *Fasti Eccles. Scotic.* 2:585.

Frassen Claude,

Franciscan monk, was born in Picardy in 1620. He was doctor of the Sorbonne, theological professor at Paris, and superior of the Franciscan convent there. He wrote Dissertationes Biblicca (Paris, 1682, 2 volumes 4to): — *Cours de Philosophie* (Paris, 1668, 2 volumes, 4to): — *Cours de Theologi* (Paris, 1672, 4 volumes, fol.); reprinted, with additions by the author, in Latin, as *Scotus Academicus seu universa doctoras subtilis theologica dogmata* (Venice, 12 volumes, 4to). He died in Paris, February 26, 1711.

Frater

the Latin word for brother. *SEE BROTHER.*

Fraternity

(confraternitas, *sodalitas),* the name of associations in the Roman Catholic Church which pursue special religious and ecclesiastical purposes, observe corresponding statutes and religious exercises, and are endowed with indulgences, and sometimes with other privileges. Among the purposes to which fraternities are devoted. are thes nursing of the sick support of the poor, the practice of a special devotion to some part of the Roman Catholic worship, the veneration of a particular saint, etc. In the earlier timesof the Christian Church, as all Roman Catholic writers admit, there is no trace of fraternities. The first reference to them is found in an order of bishop Odo, of Paris (died 1208), providing for the annual meeting of a Marianic fraternity. In the 12th century thee fraternity of Bridge Brethren (q.v.) arose at Avignon. Among the oldest associations of this class belongs also the fraternity of the Golifalonieri, who were confirmed by pope. Clement IV. In the 17th and 18th centuries the "Marianic Congregations" spread widely, especially in Southern Germany, and in connectiowith the order of Jesuits. Among the other most noted associations were that of the Scapulary (q.v.), Rosary (q.v.), and Corpus Christi. The popes Clement VIII, Paul V, Benedict XIII, and Benedict XIV issued several constitutions and decrees concerning fraternities. All the

fraternities of the Church are subject to the jurisdiction of the bishop and his right of visitation. No fraternity can be erected in a diocese without the consent of the bishop, who has the right of examining sanctioning, and, whenever be chooses, altering their statutes. Among the fraternities of modern origin, none has extended so widely as the "Fraternity of the most Holy and Immaculate Heart of Mary for the Conversion of Sinners," which was founded in 1837 by the abbe Dufriche Desgenettes in Paris. Among the many religious societies which have been of late established by the High. Church school in the Anglican Church are many which assume the name "Brotherhood" or "Confraternity." The "Kalendar for the English Churchbe" for the year 1869 mentions all societies of this kind then in existence in England, among them the "Guild of St. Alban the Martyr," all the branches of which call themselves motherhood or sisterhood; the "Confraternity of the most Holy Trinity;" the "Confraternity of the Blessed Sacrament of the Body and Blood of Christ;" the "Brotherhood of St. Luke the Physician and Evangelist." — *Allgemeine Real-Encyklop.* 3:134 (s.v. *Braderschaften); Kalendar for the English Church for 1869* (London, 1869, pages 198-211). (A.J.S.)

Fratres

plural of *frater*. *SEE BRETHREN.*

Fratricelli, Fraticelli, Or Fratelli

a low Latin or Italians diminutive, denoting *fratres minores,* little brothers. The term has been applied to so many different sects that its use in writers of the Middle Age is confusing. It was first applied to a sect of Franciscans which arose in Italy sbout the year 1294. It was used as a term of derision, as the greater number of them were apostate monks; and for this reason it was sometimes given to other sects, as the Catharists, Waldenas. etc. When this name was applied to the more rigid of the Franciscans, it was deemed honorable. AS there were many divisions among the Franciscans (q.v.), pope Coelestin V authorized *Pet. det Macerata and Pet. de Sempronio* to form a new order, who were called *Pauperes ememiti Dom. Caelestini,* and who obtained permission to live in solitude, as hermits, and to observe the rule of St. Francis in all its rigor. Many of the more ascetic and extravagant monks joined them, who, living according to their own fancies, and making all perfection consist in. poverty, and opposed by the regular Franciscans, were condemned by Boniface VIII (1302), and the inquisitors,

were ordered by John XXII (1318) to proceed against them as heretics, which commission they executed with the utunost barbarity. After this, many of them adopted the views of Peter John Oliva de Serigtean, published in his commentary. *SEE OLIVA*. Thev held thee Roman Church to be Babylon; that thee ruie of St. Francis was observed by Jesus Christ and his apostles. They farctold the reformation of the Church, and the restoration of the true Gospel of Christ. They affirmed that St. Francis was the angel mentioned in ⁂Revelation 14:6; that the Gospel was to be abrogated in 1260, and to give place to a new Gospel, a book published under the name of the abbot Joachim; that the ministers of this reformation were to be barefooted friars. They were repeatedly condemned; and from authentic records it appears that no fewer than two thousand persons were burnt by the Inquisition from 1318 to the time of Innocent VI. These severities were repeated by pope Nicholas V and his successors; nevertheless, they maintained themselves down to the 15th century. — Herzog, *Real-Encyklop*. 4:562; Mosheim, *Ch. Hist.* cent. 13, part 2, chapter 2, § 39, notes 86, 87; Hase, *Ch. Hist.* § 265; Limborch, *History of the Inquisition*. *SEE EVERLASTING GOSPEL; SEE FRANCISCANS*.

Frauds

Pious, *"artifices* and falsehoods made use of in propagating what is believed to be useful to the cause of *religion.* They are the offspring of sincerity and insincerity; of religious zeal combined with a defective morality; of conscientiousness in respect of the end, and unscrupulous dishonesty as to the means: without the one of these ingredients, there could be. no fraud; without the other, it could in no sense be termed a pious fraud." These frands have been more particularly practiced in the Church of Rome. But Protestants, in their abhorrence of the frauds that have been so often employed in support of that corrupt system, are prone to forget, or at least not sufficiently to consider, that it isnotthe corruptness of the system that makes the frauds detestable, and that their separation from the Church of Rome does not place theuc in a situation which exasempts them from all danger of falling into corruptions; among the rest, into the justification of pious frauds, substantially similar to those with which that Church is so justly reproached. See Whately, *Errors of Rommasmism. SEE CASUISTRY;SEE PROBABILISM*.

Frayssinous Denis, Count Of,

an eminent prelate of the Gallican Church, bishop of Hermopolis, peer of France, commander of the order of the Holy Ghost, etc., was born May 9, 1765, at Curieres, in Gascony. His father designed him for the law, but he preferred the Church, and in 1788 he attached himself to the community of Laon, directed by the priests of St. Sulpica, in Paris. The society was broken up by the Revolution, but after the adoption of Napoleon's concordat in 1801 it was reunited, and Frayssinous became lecturer on dogmatic theology. In 1803 he commenced a series of "catechetical conferences" in St. Sulpice, which had great success. Napoleon threatened to break up these conferences unless Frasyssinous would make certain political recommendations to his hearers; but be waould not consent, nor was he further disturbed. These meetings were suspended by the Church authorities from 1809 to 1814, then continued till 1822; and his lectures at them were printed under the title *Defense de Christianisme* (Paris, 1823, 3 volumes, 8vo), containing a resume of previous books on the evidences, with additional scientific arguments. It was translated into English, *Defense of Christianily, in a Series of Lectures,* etc. (London,.1836, 2 volumes, 8vo). After the restoration (1814) he became very popular at court, and was made first almoner of Louis XVIII. He refused to accept the bishopric of Nismes, but in 1822 was made bisnop of Hermopolis *in partibus infidellum*. In the same year he was made grand master of the University and a member of the Academy, and one of his first acts was to put an end to Guizot's lectures on history "as of dangerous tendency." In 1824 he became peer of France and minister of public instruction and worship. He was also minister of worship under Charles X, but soon retired; and gave his advice, in retirement, against the famous Ordonnances which led to the Revolution of 1830. He followed the fortunes of Charles X, who died in his arms at Goritz. Frayssinous died at St. Genibz December 12, 1841. His life was written by Henrion (2 volumes, 8vo). Besides the work mentioned above, he wrote *Les Vrais Principes de I'Eglise Gallicane sur la puissance ecclesiastique, la papaute,* etc. (1817, 8vo), a work said by the Ultramosntanists to "look towards Jansenism, or something worse." According to it, the pope is infallible only when in harmony with the voice of the entire Church. —Hoefer, *Nouv. Biog. Generale,* 18:619.

Fredegise Or Fridugise

a mediaeval monkish ceriter, was of English origin, and flourished in the 9th century. He was a pupil of Alcuin, who took him to France, where he obtained employment at the court of Charlemagne. He succeeded Alcuin in the abbey of St. Martin, and had also conferred on him those of St. Bertin and Cormery, and was chancellor to Louis le Debonnaire. His *Epistola de Nihilo et tenebris* (preserved in the *Miscellanea* of Baluze, tom. 1) is divided into two parts, and the author attempts to show in the first part that the nihilum is something real, and in the second that the tenebrae are a corporeal substance. His work against Agobard is lost, but the description of Cormery in the poems of Alcuin is generally attributed to him. — Hoefer, *Nouv. Biog. Generale,* 18:626.

Frederiks Willem,

was an enlightened Rgmsan Catholic priest, who contributed much to prepare the way for the Reformation in Holland. In earlier life he enjoyed the friendship of John Wessel and R. Agricola, and in later years that of Erasmus. He was a man of learning, and also skilled in medicine. He was pastor of St. Martin's church in Groningen. He also frequently served the city in apolitical capacity. He acquired great influence, and was highly esteemed. Erasmus regarded him not only as an enlightened man, but as a model priest. He belonged to a circle in which the spirit of Wessel continued to live. Associated with such men as Everard Jarghes, Herman Abring, Nikolaas Lesdorp, Johannes Timmermans, and Gerard Pistoris, he diffused liberal ideas more in harmony with the views of the Reformers than with those pf the Roman hierarchy. The Dominicans attempted to counteract these liberal views by offering to defend certain theses. A debate ensued in 1523. In the progress of it it became apparent that this circle of friends had deeply imbibed the spirit and sentiments of the illustrious Wessel. The liberty which they enjoyed in the expression of their views was greatly due to the extraordinary influence of Frederiks. He laid Groningen under still further obligations to him by bequeathing to the St. Martin's church his library, volumes of which are still found on the shelves of the University Library of that place. He died in 1525. He left a son, who was a civilian, and who rendered himself very useful by his hospitality and readiness to assist those who were persecuted for their faith. See Glasius, *Godgeleerd Nederland,* blz. 472 en verv.; Ypeij and Dermont,

Geschiedenis der Nederlandsche Hervormde Kerk, 1 Deel, blz. 66 (Breda, 1819). (J.P.W.)

Free Church of Scotland

SEE SCOTLAND, FREE CHURCH OF.

Free Congregations

(Freie Gemeinden), an organization of advanced. German Rationalists and opponents of Christianity who have formally seceded from the state churches. They arose out of the society of Protestant Friends *(Protstantische Freunde),* or, as they were called by their opponents, Friends of Light *(Lichtfreunde).* The first impulse to the organization of Protestant Friends was given by pastor Uhlich, who, on June 29, 1841, presided at Gnadau in the Prussian province of Saxony, at a meeting of 16 theologians and school-teachers. A second meeting, held at Halle on the 20th of September, 1841, was attended by 56 Friends of Prussia, Saxony, and Anhalt, and agreed upon nine fundamental articles. The third meeting, held in Leipsic in 1842, counted about 200 participants, ministers and laymen; the seventh, held in Coethen in 1844, about 150 ministers and 500 laymen. In 1845 the Prussian government deposed two of the leaders of the movement, Uhlich and Dr. Rupp, from their positions as ministers of the State Church. Both at once established Free Congregations Uhlich at Magdeburg and Rupp at Konigsberg. The former, within a few months, numbered 7000 members. Other congregations were soon after established in Halle (by Wislicenus), in Nordhausen (by E. Balzer), in Marburg (by prof. Bayrhofer). In 1847, the first Conference of Free Congregations took place at Nordhausen, to which also the German Catholics (q.v.) were invited. The revolution of 1848 gave to the Free Congregations greater liberty, and consequently a considerable increase of members. At the second Conference, held at Halberstadt in 1849, the way was prepared for a union with the German Catholics; and by the third Conference, held in May, 1850 (it was opened at Leipsic, but, when some members were ordered out of the city, adjourned to Coethen), the union was consummated. At this Conference the Apostles Creed was formally rejected, and the creed of the new organization summarized in the formula "I believe in God and his eternal kingdom as it has been introduced into theworld by Jesus Christ." With regard to baptism, the Lord's Supper, and all forms of divine worship, full liberty was given to individual

congregations. After the overthrow of the free political constitutions established in Germany in 1848, the Free Congregations were in most German states again subjected to very oppressive laws. In Saxony they were altogether suppressed. In Bavaria, the baptisms performed by their ministers were declared invalid. At the same time, dissensions broke out among the congregations themselves. Some leaders, like Dr. Rupp, desired to retain the name Christian, and to be regarded as Christians; but the majority wished to drop the name Christian, and even declared against the belief in a personal God. In 1868 the Union of Free Congregationss numbered in Germany 121 congregations, with 25,000 members; and six periodicals advocated their views. Among the Germans of the United States, the Union *(Bund)* of Free Congregations embraces five congregations, viz. Philadelphia (since 1852); St. Louis (1850); Sank Co., Wisconsin (three branches); Dane County, Wisconsin ; Hoboken (1865). A periodical is published in Philadelphia. The Union acts hand in hand with the "Alliance of Freethinkers" (a German society in New York), and a number of "Free Men's Associations" in different parts of the country. Similar Free Societies exist in France, Italy, Belgium, and Holland. — See Zschiesche, *Die protestant. Freunde* (Altenburg, 1846); Haym, *Krisis unserer relig. Bezwegung* (1847); Nippold, *Handbuch der neuesten Kirchengesch.* (2d edit. Elberfeld, 1868); Schem, *American Eccles. Almanac for* 1868 (N.Y. 1868). (A.J.S.)

Freedom

(hvpj]j µ, *chuphshah', manumission,* <031920>Leviticus 19:20; entirely different from πολιτεία, *citizenship,* <442228>Acts 22:28; “commonwealth," i.e., *polity,* <490212>Ephesians 2:12). Strangers resident in Palestine had the fullest protection of the law, equally with the native Hebrews (<032422>Leviticus 24:22; <041515>Numbers 15:15; <050116>Deuteronomy 1:16; 24:17); the law of usury was the only exception (<052320>Deuteronomy 23:20). The advantage the Hebrew had over the Gentile was strictly spiritual, in his being a member of the ecclesiastical as well as the civil community of Jehovah. But even to this spiritual privilege Gentiles were admitted under certain restrictions (<052301>Deuteronomy 23:1-9; <092107>1 Samuel 21:7; <101113>2 Samuel 11:13). The Ammonites and Moabites were excluded from the citizenship of the theocracy, and the persons mentioned in <052301>Deuteronomy 23:1-6. *SEE FOREIGNER*. The Mosaic code points out the several cases in which the servants of the Hebrews were to receive their freedom (<022102>Exodus 21:2-4,

7, 8; <03259>Leviticus 25:39 41,47-55; <05152>Deuteronomy 15:12-17). *SEE SLAVE*. There were various modes whereby the freedom of Rome could be attained by foreigners, such as by merit or favor, by money (<44228>Acts 22:28), or by family. The *ingenuus* or freeman came directly by birth to freedom and to citizenship. The *libertinus* or freedman was a manumitted slave, and his children were denominated *libertini*, i.e., freedmen or freedmen's sons. *SEE LIBERTINE*. Among the Greeks and Romans the freedmen had not equal rights with the freemen or those of free birth. The Roman citizen could not be legally scourged; neither could he be bound, or be examined by question or torture, to extort a confession from him. If, in any of the provinces, he deemed himself and his cause to be treated by the president with dishonor and injustice, he could, by appeal, remove it to Rome to the determination of the emperor (<44167>Acts 16:37-39; 21:39; 22:25; 25:11, 12). Christians are represented as inheriting the rights of spiritual citizenship by being members of the commonwealth or community of Jehovah (<49212>Ephesians 2:12; <50320>Philippians 3:20). *SEE CITIZENSHIP*. The Christian slave is the Lord's freedman, and a partaker of all the privileges of the children of God; and the Christian freeman is the servant of Christ (<46722>1 Corinthians 6:22; <45620>Romans 6:20-22). Paul acknowledges that freedom is worthy of being eagerly embraced; but the freedom which he esteemed most important in its consequences was that which is given through our Lord Jesus Christ (<46721>1 Corinthians 7:21-23). The Jews, under the Mosaic law, are represented as in a state of servitude, and-Christians as in a state of freedom (<43833>John 8:31-16; <48422>Galatians 4:22-31). *SEE SLAERY.*

Free (Or Free-Will) Offering

(hbdn; *nedabah'*, i.e., *voluntar*, as often), spoken of a spontaneous *gift* (<02529>Exodus 35:29; <15004>Ezra 1:4; comp. 7), but chiefly of a *voluntary sacrifice* (<03223>Leviticus 22:23; <15365>Ezra 3:5; <26462>Ezekiel 46:12; plur. <14314>2 Chronicles 31:14; <03238>Leviticus 23:38; <30405>Amos 4:5; fig. <19908>Psalm 119:108), as opposed to one in consequence of a vow (r dn;e, or in expiation of some offense. *SEE THANK-OFFERING.*

Freeke William,

an English Socinian, born in 1663, wrote a book in the form of questions and answers, entitled *A Dialogue on the Deity*, and *a Confutation of the Doctrine of the Trinity*, which was publicly burned and the author was

fined £500 and compelled to make a recantation in Westminster Hall. — Allibone, *Dict. of Authors*, s.v.; Rose, *New Biog. Dict.* 7:4489. (J.W.M.)

Freeman

(ἀπελεύθερος, one *manumitted*, a freedman, 4611221 Corinthians 7:22; so Josephus, *Ant. 7:*11, 2; *AE*schines, 59:25; Xenophon, *Athen.* 1:10), FREEWOMAN *SEE FREEWOMAN* (ἐλευθέρα, a *free-born* female, 4801922Galatians 4:22, 23, 30; elsewhere simply “free"). *SEE FREEDOM*.

Freeman James,

the first pastor of a Unitarian church in New England, was born in Charlestown, April 22,1759, and graduated at Harvard in 1777. His theological studies were carried on with difficulty during the war. In 1782 he was invited to officiate as reader in King's Chapel for six months, and in 1783 he was chosen pastor of the church, stipulating, however, for permission to omit the Athanasian Creed from the service. He soon began to feel doubts as to the doctrine of the Trinity, and finally preached a series of sermons to his people renouncing the doctrine. The church resolved (in 1785) to alter their liturgy and retain their pastor. Thus the first Episcopal church in New England became the first Unitarian church in America. Application was made to Bishop Provost in 1787 to ordain Mr. Freeman; but the bishop, of course, refused, and the pastor was ordained by his own people. He was a man of fine social qualities, and of excellent intellectual powers, and was very successful as pastor and preacher. He died November 14, 1835. Besides contributions to periodical literature and to the Collections of the Massachusetts Historical Society, he published *Sermons and Addresses* (Boston, 1832). — Ware, *Unitarian Biography*, 1:143, sq.; Sprague, *Annals*, 8:162.

Free Religious Association

"the name of an association established in Boston, tnited States, in May 1867. The Constitution adopted at the first meeting declared the objects of the association to be to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit; and to this end all persons interested in these objects are cordially invited to its membership. Each member of the association is left individually responsible for his own opinions alone, and affects in no degree his relations to other associations. Any person desiring to cooperate with the association will be

considered a member, with full right to speak in its meetings, but is required to contribute a small annual fee as a preliminary to the privilege of voting on questions of business. The association is to hold an annual meeting at Boston, one month's notice of the meeting being previously given. A permanent organization was effected of officers and committees. At the first meeting speeches were made by Unitarians, Universalists, Spiritualists, Progressive Friends, Progressive Jews, and others connected with no particular religious denomination. At the second meeting, held in 1868, a Baptist clergyman, who had bean censured for close communion practice, and an Episcopalian clergyman, who had been tried for an exchange of pulpit with a non-Episcopal clergyman, were among the speakers. (A.J.S.)

Free Spirit, Brethren of the

SEE BRETHREN OF THE FREE SPIRIT.

Free-thinkers

"a name adopted by sceptics to express the *liberty* which they claim and exercise, to think (or doubt) as they please upon all subjects, especially those connected with religion. The *term* originated in the 18th century, though free-thinking had earlier appeared in England. In 1718, a weekly paper, entitled *The Free-thinker,* was published; and in France and Germany a corresponding spirit extensively prevailed." — Eden, *Churchman's Dict.* s.v. *SEE INFIDELITY.*

Free will

SEE WILL.

Free-will Baptists

SEE BAPTISTS.

Frelinghuysen

the name of a family eminent in the history of the American Church.

1. FRELINGHUYSEN, THEODORUS JACOBUS, first minister of the Reformed Protestant Dutch Church in Somerset County, New Jersey. He was born at Lingen, in East Friesland (now in Hanover, Prussia), about 1691, was educated there, and was ordained in 1717. By the personal

influence of Sicco Tjadde, one of the ministers of the classis of Amsterdam, Holland, he was induced to come to America, where he arrived in January 1720, and became pastor of the Dutch people in the vicinity of the present city of New Brunswick, upon the banks of the Raritan and its tributaries. Encountering all the difficulties of a newly-settled country and a sparse population, whose religious spirit was very formal and relaxed, his faithful and fearless ministry gave great offense to many, and aroused a spirit of persecuting. opposition. But, with apostolic zeal, he declared, "I would rather die a thousand deaths than not preach the truth." A great revival of religion resulted from his evangelical labors. The hihest testimony to his success has been left on record by such men as Reverend Gilbert Tennent, George Whitefield, and President Edwards; and by Reverend Dr. A. Messler, in his *Historical Review of the R.D. Church of Raritan;* also in his paper entitled "The Hollanders in New Jersey," read before the New Jersey Historical Society, September, 1850 — a valuable document. A characteristic volume of his sermons, translated from the Dutch language by Reverend William Demarest, was issued in 1856 (12mo, pp. 422) by the Board of Publication of the R.P.D. Church, New York. His biographer says "his labors continued for more than a quarter of a century; and although he was often attacked in the civil courts, before the colonial authorities, and by complaint to the Classis of Amsterdam, he never succumbed. He was, always sustained by thie ecclesiastical authorities. All his children were believers. His five sons were ordained to the nlinistry, and his two daughters were married to ministers." His ministry closed about 1747 (see *Memoir of Hon. Theo. Frelinghuysen,* by Reverend T.W. Chambers, D.D., New York, Harpers, 1863). (W.J.R.T.)

2. FRELINGHUYSEN, Reverend THEODORE, eldest son of the above-named, came to this country in 1745 an ordained minister, and was settled over the Reformed Dutch Church in Albany, New York. He is represented to have been an ardent, frank, and popular man; earnest, eloquent, tender, and warm-hearted as a preacher; of spotless life, and of eminent piety — "the apostolic and much-beloved Freylinghuysen," as the name was formerly written. After a ministry of fifteen years in Albany, he returned to Holland in 1760, partly because of ministerial discouragements from the excessive worldliness of the city, partly to visit his native land, and, according to some accounts, to procure funds for founding a literary and theological institution. But he never returned, having been lost at sea on the voyage. It is remarkable that his two brothers, Jacobus and

Ferdinandus, both of whom had been educated and ordained as ministers in Holland, also died at sea in 1753, of small-pox; and that the youngest brother, Henricus, pastor of the churches in Wawarsing and Rochester, Ulster County, New York, died of the same disease soon after his settlement in 1756. (W.J.R.T.)

3. FRELINGHUYSEN. JOHN, second son of T.J. Frelinghuysen, was educated and ordained in Holland, and succeeded his father as pastor at Raritan, New Jersey, in 1750. He "was a man of greater suavity than his father, but was equally firm in upholding the claims of spiritual Christianity. He was distinguished for his gifts in the pul pit, for his easiduity in the religious training of the young, and for his zealous endeavors to raise up worthy candidates for the sacred office." He died, greatly lamented, in 1754, in the twenty-eighth year of his age. His wife, who afterwards married the Reverend Dr. Jacobus Rutea Hardenbergh, and who survived her first husband more than fifty years, is represented to have been "as eminent in her day for intelligent piety as any of the female saints of the Old Testament or of the New" (see Chambers, *Memoir of Hon. Theo. Frelinghuysen*, Harpers, 1863). (W.J.R.T.)

4. FRELINGHUYSEN, THEODORE, an eminent Christian lawyer, statesman, orator, and educator of youth, was great-grandson of the Reverend Theodorus Jacobus Frahiaghuysen, and the son of major-general Frederick Frelinghuysen, of the Revolutionary army, member of the Provincial Congress of New Jersey and of the Continental Congress, and senator of the United States froms his native state (New Jersey). He was born at Millstone, Somerset County, New Jersey, March 28, 1787, educated in schools at New Brunswick and at Basking Ridge, and graduated at Nassau Hall, Princeton, in 1804, with the highest honors of the institution, After studying law in the offices of his brother John at Millstone and of the Hon. Richaed Stockton at Princeton, he was admitted to the bar in 1808, at the age of twenty-one. His eminent qualities as a lawyer led to his appointment in 1817 as attorney general of the state, which office he held until, in 1829, he was elected to the Senate of the United States. At the end of his term in the Senate he resumed the profession of the law, but soon accepted the chancellorship of the University of the City of New York. From 1839 to 1850 he occupied this high place, and then became president of Rutgersan College at New Brunswick, New Jersey) where he died, April 12, 1861, after a protracted illness. Durincr his residence in New York he was a candidate for the vice-

presidency of the United States, on the same ticket with Henry Clay for president, in 1844. Mr. Frelinghaysen's civil, forensic, and political eminence was eclipsed by the luster of his Christian and philanthropic career. His piety was humble, devout, genial, simple, and most carefully cultivated. His religious life was felt with unusual power at the bar, in the Senate, in society, and in the Church. He was a Sunday-school teacher almost until his death. His efforts for the salvation of public men — presidents, governors, senators, judges, and others — were most remarkable and blessed. Especially was he in the place of father, pastor, and adviser to the young men over whom he presided in the university and college. He was one of the foremost Temperance advocates and laborers in his generation. His eloquent tongue was ever ready to plead for every good Christian or humane cause. The American Sunday-school Union, the American Colonization Society, and other benevbolent enterprises, often shared in these efforts. At one time, and for years together, he was the president of those three greatest of our Christian voluntary associations — the American Bible Society, the American Tract Society, and the American Board of Commissioners for Foreign Missions. Necessarily he was a Christian patriot of the first order. His eloquent speech in the United States Senate on the Indian Bill, and his course on the Sunday-mail Question, told with electric force upon the whole country. And when the civil war broke out in 1861, he was among the first, the most decided, pronounced, and enthusiastic of all the eminent defenders. of the Union. The completeness of his elevated character and. record is remarkable, and his name will ever be illustrious for its goodness and greatness. A memoir of his life and services by Reverend T.W. Chambers, D.D., was issued by Harper and Braothers, New York, 1863, 12mo. (W.J.R.T.)

French William. D.D.,

a distinguished divine and mathematician was educated at Caius College, Cambridge, and became second wrangler in 1811. He soon after became fellow asnd tutor of Pembroke College, was made M.A. in 1814, master of Jesus College is 1820, and D.D. in 1821. He was successively aspointed vice-chancellor in 1821 and 1834, rector of Moor-Monktown, Yorkshire, in 1827, and canon of Ely in 1832. He died, in 1849. He published *A new translation of the Book of Psalms from the original He*brew (new ed. Land. 1842, 8mvo): — A new *translation of the Proverbs of Solomon from the original Hebrew*, with Notes by W. French and G. Skinner (Lond. 1831, 8vo)., — Darling, *Cyclop. Bibliog.* s.v.

French Confession

(Confessio Gallicana). SEE GALLICAN CONFESSION.

French Lutheran Church.

SEE FRANCE.

French Reformed Church

SEE FRANCE; SEE REFORMATION.

French Roman Catholic Church

SEE FRANCE, AND GALLICAN CHURCH.

French Prophets

the name given in England to a sect formed by the Camisards, who came over to England about 1706, and who brought with them the "gift of prophecey," and soon made converts in England. The great subject of their predictions was the speedy establishment of Messiah's kingdom. "Their message was (and they were to proclaim it as heralds to every nation minder heaven), that the grand jubilee, 'the acceptable year of the Lord,' the accomplishment of those numerous scriptures concerning the *new heavens* and the *new earth,* the *kingdom of the Messiah,* the marriage of *the Lamb, the first resurrection,* or *the new Jerusalem descending from above,* was now even at the door; that this great operation was to be effected by spiritual arms only, proceeding from the mouths of those who should by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labor in the vineyard; that this mission of God's servants should be witnessed to by signs and wonders from heaven by a deluge of judgments on the wicked universally throughout the world, as famine, pestilence, earthquakes, wars, etc.; that the exterminating angels should root out the tares, and there shall remain upon earth only good corn; and the works of mean being thrown down, there shall be but one Lord, one faith, one heart, and one voice among mankind. And they declared that all the great things they had spoken of would be manifest over the whole earth within the term of *three years.* These prophets also pretended to the gift of languages, of miracles, of *discerning,* etc.; discerning the secrets of the heart; the power of conferring the same spirit on others by the

laying on of hands, and the gift of healing. To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction their experienced, the spirit of prayer which was poured forth upon them, and the aanswer of their prayers by the Most High. These pretensions, however, laid the foundation of their detection and complete overthrow. They went so far as to pretend to raise the dead, and fixed upon one of their octn number for the experiment, who was to rise on a particular day. But Dr. Emes did not rise" (Adams, *View of all Religions).* They obtained, for some time, considerable success in Great Britain having their admiring followers not only in London but also in the chief provincial towns. They were even joined by some parties of influence, such as Sir Richard Bulkely, Lady Jane Forbes, John Lacey, Esq., and others. Mr. Lacey, who was originally a member of Dr. Calamy's congregation, entered, we are told, “into all their absurdities, except that of a community of goods, to which he strongly objected, having an income of £2000 per annum." The influence of the prophets speedily declined; but their proceedings left a stigma for a time upon the reputation of the Huguenot refugees settled in Britain. See Hughson, *A Copious Account of the French and English Prophets,* etc. (London, 1814). A curious tract, entitled *A Brand snatched from the Burning,* by Samuel Keaner, who was one of the sect, and afterwards became a Quaker and came to America, professes to give an account of the French prophets "by one of themselves." The claims of the French prophets resemble, in some respects those of the modern Irvingites (see *English Review,* 9:22 sq.).

French Versions Of The Holy Scriptures.

I. We may gather from the conciliar edicts prohibiting the use of translations of the sacred books in the vulgar tongue that such existed as early as the beginning of the 13th century *(Acta Concil. Tolos.* c. 14, ap. Mansi, 23:197; comp. those also of the Synod of Tarragona in 1234, and Beziers in 1246), and even as early as 1199, Pope Innocent III had heard that "evangelia, epistolas Pauli, moralia Job, et plures alios libros in Galileo sermone," were in use among the Albigenses (Epist. ed. Baluzej 1:432); but we are very much in the dark as to the character of these translations, or the source whence the emanated. Writers on the Waldensian Church assert the existence of translations in the Romance dialect possessed by that church anterior to the 12th century (Monastier, *History of the*

Vaumdois, page 73; Henderson, *The Vaudois,* page 248; Gilly, *The Romaunt Version of the Gospel of St. John,* etc., Lond. 1848); but the evidence on which this is advanced does not stand the test of a thorough scrutiny. In the *Nobla Leyezon,* which contains the religious belief of that church, there are several citations of Scripture, but there is no evidence that these are made from any extant version; and, at any rate, this work cannot be placed earlier than the end of the 12th or beginning of the 13th century (Hallam, *Hist. of Literature,* 1:26). Walter de Maies says that, during the pontificate of Alexander III (1159-1181), he was present at a synod at Rome where certain Waldensians presented to the pope a book written in the Gallic tongue, "in quo textus et glossa Psalterii plurimorumque, legis utriusque librorum continebatur" *(De Nugis Cusial.* page 64, Camden Society ad.; Usher, *De Chr. Eccles. Success.* in *Opp.* ed. Elrington, 2:244); but it is doubtful whether any part of this was in the vernacular except the gloss, which in a translation would be of little use. That Peter Valdo himself possessed a vernacular translation of the Scriptures has been asserted; but, when examined, this tradition resolves itself into the fact that he requested a grammarian, Stephanus de Ansa, to supply him with a translation of the Gospels and other books of the Bible, "et auctoritates sanctorum;" but whether it was a "textus cum glossa," or "sententia per titulos congregates," the witnesses leave uncertain. From what Reiner says (ap. Usher, *1*.c.), "Cum esset [Valdus] aliquantulum literatus, Novi Testamenti textum docuit eos vulgariter," the presumption is that no vernacular version existed, but that Valdo in preaching translated for his hearers, i.e., probably gave them the glosses which Stephanus had collected for him. Trithemius, however, expressly says, "Libros sacrum scripturae maxime Novi Testamenti sibi in linguam Gallicam fecit transferri" (*Ann. Hirsaugiens*. ann. 1160, 1:442). The MSS. of the Waldensian versions preserved at Zurich, Grenoble, Dublin, and Paris are not of an earlier date than the 16th century, nor can the version they present claim any high antiquity. That vernacular versions of the N.T., and portions of the Old, existed among the so-called Sectaries of the south of France from an early period does not admit of doubt, but we are not in eicunietanceis to, say anything definite concerning them. Dr. Gilly (page 22) has called attention to the curious fact that an English ecclesiastic in 1345 disposed by will of a copy of the Romance Bible, "Bibulam (Bibliam?) in Romanam linguam translatam" (*Publications of Surtees Soc.* for 1836, 2:10). In the library of the Academie des Arts at Lyons there is a Codex containing the N.T. in Romance, to which is appended the liturgy of

the Cathari, indicating its origin among them (Gieseler, *Church Hist.* 3:409). In the north of France also we have some clear traces of vernacular copies of the Scriptures. A translatian of the four books of Kings in the dialect of the north of France (*langue d'Oil*) has been, published (Paris, 1841, 4to) by M. Leroux de Lincy, who attributes it to the 12th century. M. Reuss has examined ands described in the *Revue de Strasboury* (4:1 sq.), a Codex preserved is the library of that city, which contains in the name dialect, somewhat varied, the Pentateuch, Josishum, and Judges, with the *Glossa ordinaria et interlinearis*, *SEE GLOSS*, and the rest of the historical books of the O.T., with the Psalter without the gloss. As respects the translation said to have been executed, cir. 250, for Louis IX, that of Du Vignier (cir. 1340), that of De Sy (1350), and that of Vaudetar (1372), we can say nothing more than that tradition asserts that such did once exist.

Of translations of parts of Scripture, chiefly the Psalters, into the more modern French, a large number exist in MS., of which a copious list is given by Le Long in his Bibliotheca *Sacra.* About the year 1380 a translation was undertaken by comimand of Charles V of France, by Raoul de Prailles, of which more than one copy exists. Le Long gives a description of a Codex containing it, with some extracts, by way of specimen, of the languages; and there is another MS. of it in the British Museum, of which a full description is given in the *Bibliotheca Lansdowniana*, page 284 sq. The version in these codices does not go beyond Proverbs.

II. Emerging from these obscurer regions of inquiry, we conce to those versions which have been printed, and of which it is possible to give a certain account.

1. That of Guiars des Moulins, an ecclesiastic of Picardy. Taking as his basis the *Historia Scholastica* of Peter Comestor, a digest of the Bible History with glosses, he freely translated this; adding a sketch of the history of Job, the Proverbs, and probably the other books ascribed to Solomon; substituting for (Comestor's history of the Maccabees a translation of this from the Vulgate, and in general conforming the whole more closely to the text of the Vulgate than Comestor had done. The Psalms, Prophets, and Epistles were not in the work as at first issued, and it is uncertain whether the Acts were not also omitted; all these, however, were added in later copies. Many MSS. of this work exist, the most

important of which is at Jena. An edition of this Bible, as completed by different hands, was issued from the press by order of Charles VIII, about the year 1487, edited by the king's confessor, J. de Rely, and printed by Verard, Paris, 2 volumes, fol. Twelve editions of this, some at Paris and some at Lyons, appeared between 1487 and 1545. This is called *La Grande Bible*, to distinguish it from a work entitled *La Bible pour les simples gens*, which is a summary of the history of the O.T., and of which several undated editions have been examined. Previous to the edition of 1847, an edition of the N.T., of the same translation as that found in the completed works of Guiars, but not by Guiars himself, was printed at Lyons by Barth. Buyer, fol., and edited by two Augustinian monks, Julien Macho and Peter Farget: it is undated, but is referred to the year 1478, and justly claims to be the *Editio Princeps* of the French Scriptures.

2. In the year 1523 appeared at Paris, from the press of Simon de Colines, an anonymous translation of the N.T., which was often reprinted, and to which, in 1525, was added the Psalter, and in 1528 the rest of the O.T. (together 7 volumes, 8vo), the last portion being issued at Antwerp, in consequence of attempts on the part of the French clergy to prevent its appearance. Tradition ascribes this version to Jacqimes le Fevre d'Etaples, who had before this distinguished himself by a Latin tranlsation, of Paul's epistles, and by exegetical works on the Gospels and Epistles; and there is no reason to question the justice of the ascription. This version is made from the Vulgate, with slight variations in the N.T., where the author follows the Greek. The complete work appeared in one volume fol., at Antwerp, in 1530, and again from the same types in 1532. It was placed in the papal *Index* in 1546; but in 1550 it was reissued at Louvain in fol., edited by two priests, Nicolas de Leuze, and Franz van Larben, who corrected the style, and struck out all that savored of what they deemed heresy. Of this corrected version many editions have been issued.

3. The first French Protestant version was prepared by Pierre Robert Olivetan, a relation of Calvin, and was printed at Serrieresn, near Neufehatel, in Switzesland, in 1535, fol. Of this edition very few copies remain. It was reprinted at Geneva in 1540, at Lyons in 1541, and, with a few emsendations from the pen of Calvmin, again at Geneva in 1545. In 1551 a thoroughly revised edition, with the addition of some of the apocryphal books by Beza, and a new translation of the Psalms by Bude, was issued at Geneva. It has often been reprinted since. An edition for the use of the Vaudois, and for which they subscribed 1500 golden crowns,

was printed at Neufchatel in 1556. This translation was made for the O.T. from the Latin version of Santes Pagninus, sand for the N.T. after the versions of Lefevre and Erasmus. In its first form it was very imperfect, and even after the revisal of Calvin, and the emendations of subsequent editors, it remainedhbehind the requirements of an authorized version.

4. To remedy the defects of Olivetan's version, and to produce one more suited to the wants of the age, the Venerable Company of Pastors at Geneva undertook a thorough revisal of the work, with the special aid of Beza, Goulart, Fay, etc., and under the editorial care of Cornelius Bertram. This appeared in 1588. In this revision, hwhy] which in all the other Protestant versions is rendered by a word equivalent to Lord, is throughout translated *L'Eternel.* Revised editions have been issued by theVenerable Company in 1693, 1712, 1726, 1805, and of the N.T. in 1803; the last two very much modernized in style. This claims to be the most elegant of the French versions, but it is far from being an adequate rendering of the original.

5. The Bible of Diodati, Genesis 1644; of Desmarets, Amst. 1669; of Martin, Utr. (N.T.) 1696, (Bible) 1707, 2 volumes, fol.; of Roques, Basle, 1744; Osterwald, Amast. 1724; Neufch. 1744, are revisions of Olivetan's text undertaken by individuals. Of these, Osterwald's is the most thorough, and may be viewed as occupying the place in the French Protestant Church of an authorized version, though Martin's is the one most esteemed by the score orthodox of its members, while that of Desmarets is, sought by those who attach much value to fine paper and printing. A carefully revised edition of Osterwald's Bible, with parallels by the Reverend W. Mackenzie, has been issued by the French Bible Society, Paris, 1861.

6. Of avowedly new translations from the original by individuals may be mentioned that of Seb. Chastillon (Castalio), 2 volumes, fol., Basle, 1555, in which the translator aimed to impart classical elegance to the style, but which was universally regarded as neither conveying the just sense of the original, nor being in accordance with French idiom; that of Le Clerc, 2 volumes, 4to, Amst. 1703, in the interests of Arminianism; that of Le Cene, published after his death in 2 volumes, fol., Amst. 1741, deeply marked by Socinian leanings; and that of Beaessobre and L'Enfant, 2 volumes, 4to, Amst. 1718. This last is by much the best, and has been repeatedly reprinted. *SEE BEAUSOSBRE*.

7. Of Roman Catholic versions of the Bible, the first is that of Rene Benoist, a member of the theological faculty at Paris, which appeared in 1566. It was condemned by Pope Gregory XIII in 1575, and involved the author in much trouble because of its supposed Protestant leanings. It is, in fact, only a slightly altered transcript of the Geneva Bible. A revised edition, conformed to the Vulgate, was proposed and issued by the divines at Lsouvain. Four translations of the N.T. had appeared before this, viz. that of Claude Deville, 1613; that of Jaques Corbin, an advocate of Paris, 1643; that of Michel de Marolles, abbe of Villeloins, 1649; and in 1666 that of Denys Amelotte, a priest of the oratory, whose hatred of the Jansenists and desire to damage their version, then in the press prompted him to a work for which he was wholly unfit, and the blunders of which drew down on him the unsparing criticism of Richard Simon, a priest of his own order. Marolles had begun a translation of the O.T., but it was suppressed after the printing had proceeded as far as Leviticus 23. A translation of the N.T. by the theologians of Louvain appeared in 1686; of this only a few copies exist. All theses are made from the Vulgate. So also is the famous Jansenist translation begun by Antoine Lemaitre, and finished by his brother Isaac Louis Lemaitre de Sacy, aided by Antoine Arnauld, P. Nicole, etc. The N.T. was first published in 2 volumes, 8vo in 1667, and subsequently the O.T., nominally at Mons, but really at Amsterdam. It is variously styled the version of Mons, the version of Port Royal, but now commonly the version of De. Sacy. Many editions of it have appeared, with and without notes; the best is that of Fosse and Beaubrun, Par. 1682, 3 volumes, 8vo; a beautifully illustrated edition was issued at Paris in 1789-1804, in 12 volumes, 8vo. It was with an edition of this version, altered so as to be more conformed to the Vulgate, that Quesnel published his *Reflections,* 1671-80. The translation of Calmet, in his *Commentaire Litteral et Critique,* Paris, 1724, may be also viewed as a revised edition of the Mons Bible. Antoine Godeaus, bishop of Grasse, published a translation made from the Vulgate, in 2 volume, 8vo, Paris, 1668. It holds a middle place between a literal version and a paraphrase. The translation of Nic. Legros was published anonymously at Cologne in 1739, and afterwards with his name in several editions. Of the N.T. a translation, from the pen of Richard Simon, appeared anonymously in 1702 at Trevoux. This version was charged by Bossuet with Socinian leanings, and was condemned by Cardinal de Noailles. Of the translation by Huren, 1702, and that by the Jesuits Bouhours, Tellier, and Bernier, between 1697 and 1703, it may suffice to make mention.

8. In our own day several versions of the Psalms have appeared in France. A translation of the whole Bible from the Vulgate, by Eugene Geronde, in 23 volumes, 8vo, appeared at Paris between 1820 and 1824. This has frequently been reprinted, and has excited much attention, some of the journals vehemently commending it, while by others it has been no less severely criticised. The latest appearance in this department is the translation of the Gospels by La Mennais, 1846, the style of which is admirable, but the notes appended to it are in the interest of Socialism. But the most important work of this kind is undoubtedly the translation from the Hebrew of the O.T. by S. Cahen, *La Bible: Traduction Nouvelle avec l'Hebreu en regard,* etc. Par. 1832-39, 18 volumes, 8vo. (Le Long, *Bibliotheca Sacra*; Simon, *Hist. Crit. du N. Test.* 54:2; Brisnet, *Manuel de Libraire;* Horne, Introduction, volume 2, part 2; Reuss, *Gesch. des V.T.* section 466, etc.; and in Herzog's Real-Encyklop. s.v. Romanische Bibelubers.; Darling, *Encycl. Bibliogr.* 2:99 sq.).

Freret Nicolas,

a celebrated French scbiolar, was born at Paris February 15, 1688, and died in the same city March 8, 1749. He at first studied law, but absandoned it for literature, especially for investigations into the languages, history, and religious systems of ancient and Oriental peoples. At the age of twenty-five he was admitted to the Academy of Inscriptions, and gave as his inaugural a discourse on the origin of the Franks, which, though favorably received by the Academy, and vindicated in great part by the subsequent progress of historical research, was strongly opposed by the abbe Vertot, and led to Freret's being sent for a short time to the Bastile. On his release he produced a long series of papers for the Academy of Inscriptions, which gave him great reputation for learning and research. In treating mythology, he rejected the theory which traces back religious fables to historical facts, *SEE EUIHEMERUS*, assigned to the historical element a secondary place, and thought that the Greeks had borrowed most of their divinities from the Egyptians and Phoenicians. He extended his investigations also to the religions of the Celts, the Germans, the Hindus, the Chinese, the Persians, and the Romans, and was one of the first in France to prosecute the study of Chinese. Of his writings we name only those which belong more especially to the subjects embraced in this work, viz.: *Essai sur la Chronologie de l'Ecriture Sainte* (Histoire de l'Acad. tom. 23): — *Observations sur les fetes religieuses de l'annee persane, et en particulier sur celle de Mithra, tant chez les Persans que chez les Romains* (Mem. de

l'Acad. t. 16): — *Reflexions generales sur la Nature de la religion des Grecs, et sur l'idee qu'on doit se former de leur Mythologie* (Hist. de l'Acad. tom. 23): — *Recherches sur le Culte de Bacchus parmi les Grecs* (Mem. de l'Acad. t. 13); — *La Nature du Culte rendu en Grece aux heros, et particulierement a Esculape* (Hist. de l'Acad. t. 21): — *Hist. des Cyclopes, des Dactyles, des Telchines, des Curetes et Corybantes, et des Cabires* (Hist. de l'Acad. t. 23 et 27): — *Les Fondements historiques de la fable de Bellerophon et la maniere de l'expliquer* (Hist. de l'Acad. t. 7; Memn. t. 7): — *Observations sur les recueils de predictions ecrites qui portaient le nom de Musee, de Bacis et de la Sibyl'e* (Mem. de l'Acad. t. 23): — *Observations sur les oracles rendus par les ames des morts* (Mem. t. 23): — *Observations sur la religion des Gaulois et sur celle des Germains* (Mem. de l'Acad. t. 24): — *Etymologie du mot Druide* (Hist. de l'Acad. t. 17): — *La Nature et les dogmas des plus connus de la religion gauloise* (Hist. de l'Acad. t. 18): — *L'Usage des sacrifices humains etabli chez les differentes nations et particulierement chez les Gaulois* (Hist. de l'Acad. t. 18): — *Recherches sur le dieu Hercule Endovellicus et sur quelques autres antiquites iberiques* (Hist. de l'Acad. t. 3): — *Les Assassins de Perse* (Mem. t. 17). Leclerc de Septchenes published a collection of Freret's works under the title *OEuvres completes, nouv. edit. considerablement augmentee de plusieurs ouvrages inedits* (Paris, 1796-99, 20 volumes, 12mo), but, despite its title, by no means a complete edition. — Hoefer, *Nouv. Biog. Gener.* 18:807-818; Rose, *New. Biog. Dict.* 7:451. (J.W.M.)

Fresco Painting

a method of painting with mineral and earthy colors dissolved in water, upon freshly-plastered walls. As only so much can be painted in one day as can be executed while the plaster is wet, and as the colors become lighter on drying, fresco painting is very difficult of execution. As the wall dries, all the color that is applied is carried to the surface, and there forms a coating to the wall. But little retouching can be done. Fresco painting was carried to great perfection by the ancients. It was revived, by the Italian painters especially, during the Middle Ages. It again fell into disuse from the seventeenth till the present century, when it has been revived by Cornelius, Overbeck, and others. With the exception, perhaps, of mosaic painting (q.v.), fresco painting is better adapted than any other style to the production of monumental works of art. For full effectiveness, it requires the natural light, and hence cannot be used with success in churches or

other buildings which are lighted with windows of stained glass. — Kugler and Schnaase, *Gesch. der Malerei.*

Fresenius Johann Phiipp,

a Germah Lutheran clergyman, was born October 22, 1705. After finishing his theological studies at the University of Strasburg in 1725, he became tutor of the young Rhinegrave of Salm-Grumbach. In 1727 he succeeded his father as pastor of Oberwiesen, and in 1734 became second "Burgprediger" at Giessen. In the following year he also began to give exegetical and ascetic lectures at the university of that city. From 1736 to 1742 he was Hofdiaconus (aulic deacon) at Darmstadt; from 1742 to 1743 again preacher and professor at Giessen. In 1743 he accepted a call from the magistracy of Frankfort on the Main, where he remained until his death, which occurred July 4, 1761. In 1749 he received from the University of Gottingen the title of doctor of divinity. Fresenius enjoyed great reputation as a powerful preacher and experienced spiritual guide. From early youth he displayed a great zeal in the defense of Lutheran orthodoxy and of Lutheran prerogatives, and thus became involved in numerous controversies. In 1731 he wrote a work *(Antiweislingerus)* against a scurrilous pamphlet *(Friss Vogel oder Stirb)* against Lutheranism by the Jesuit Weislinger, and produced thereby so great an excitement among Roman Catholics that a plan was made to kidnap him, with the aid of an Austrian army then stationed on the Rhine. He had to flee for safety to Darmstadt. In that city he caused the establishment of an institute for proselytes, and became its director and inspector. In Frankfort he opposed the effort of the Reformed congregations to obtain the public exercise of their religion and the permission for building churches. He was, in particular, a determined and even violent opponent of count Zinzendorf and the Moravians. Zinzendorf regarded him as the most energetic opponent, and called him an "incarnate devil" *(eingefjeischten Teufel).* Some of his works are still in common use in the German Lutheran Church. Thus the *Heilsame Betrachtungen ueber die Sonn-und Festtagsevangelien,* which first appeared in 1750, were published in a new edition in 1845 (2d ed. 1854) by Johann Friedrich von Meyer (q.v.), and of his *Epistelpredigten,* first published in 1754, a new edition was issued in 1858 by Ledderhose. His controversial writings against the Moravians number 24 volumes *(Streitschriften gegen die Herrnhuter,* Frankf. 1748-60). — Steitz in Herzog, *Real-Encykl.* 19:501.

Fresne, Du

SEE DU CANGE.

Frey, Jean Louis

a Swiss theologian and philologist, was born at Basle in 1682, and died in thee same place in 1759. He is said to have been familiar with Hebrew at ten years of age. He was a pupil of Jean Buxtorf, under whom he studied Hebrew, Chaldee, Syriac, and Arabic. In 1703 he became a minister, and then traveled through Europe to increase his knowledge. In 1711 he was made professor of history and theology at Berne, and subsequently of Biblical exegesis, which chair he filled till his death. He was distinguished for the extent and variety of his knowledge. He left a considerable sum of money, and his own library of more than 8000 volumes, for the benefit of the library and students of the college at Basle. Together with other works, we have from him *Disputatio in qua Mohammedis de Jesu-Christo sententia expenditur* (Basle, 1703): — *De Officio Doctoris Christiani dissertationes* 4 (1711-1715). He edited a corrected and enlarged edition of Suicer's *Thesaurus Ecclesiasticus* (Amsterdam, 1728, 2 volumes, fol.), an edition of J. Grynseus's *Opuscula*, etc., and wrote many of the notes for the edition of the *Patres Apostolici*, published in Basle in 1742. — Hoefer, *Nouv. Biogr. Generale*, 18:841-2.

Frey, Joseph Samuel Christian Frederick

was born in Germany of Jewish parents. At the age of twenty-five he became a Christian, and in 1816 came to the United States. He was then and for some years a Presbyterian minister, and subsequently became a Baptist. But he never ceased to be a Jew in feeling, and was an enthusiastic votary of Rabbinical studies, whigh influenced him as a Biblical interpreter. He labored chiefly for the conversion of the Jews, was agent of "The American Society for Ameliorating the Condition of the Jews" and edited a periodical called *The Jewish Intelligencer*. He died at Pontiac, Michigan, in 1850, in the 79th year of his age. He was the author of a "Narrative" of his life: — "Joseph and Benjamin," a work on the differences between Jews and Christians: — *Judah and Israel; or the Restoration of Christianity* (1837, 12mo): — *Lectures on Scripture Types* (1841, 12mo). He also published an edition of the Hebrew, Bible, a Hebrew Lexicon, Grammar, and Reader, and *The Hebrew Student's Pocket Companion.* See Sprague, *Annals*, 6:757. (L.E.S.)

Freya

the goddess of the moon and love in the Scandinavian mythology, was the daughter of Niord and sister of Freyr, and is regarded by some as originally the same with Frigga (q.v.), to whom, among the goddesses, she ranks next in power and honor. She is described as beautiful, virtuous, and gentle, and ever ready to hear the prayers of men; as fond of music, flowers, fairies, and the spring, and the source of inspiration of the love-songs of the scalds. In the myths, which represent her, like His, as seeking her absent spouse (Odin), and as ranking next to Frigga, the earth-goddess, we may have symbolized the relation of the moon to the earth and the sun, and find an explication of those resemblances which have led to the confounding her with Frigga. "She is always described as attended by two of her maids" (see pl. 13, figure 4, *Mythology and Religious Rites,* in *Icon. Encyclop.).* The name of Friday, the sixth day of the week, is derived from *her. — Iconographic Encyclopedia,* 4:279-80 (N.Y. 1851); Thorpe, *Northern Mythology. (*J.W.M.)

Freylinghausen Johann Anastasius,

an eminent German Pietist theologian, was born at Gandershelm December 2, 1670. He studied theology at Jena in 1689, and at Halle in 1692. In the latter place he gained the friendship of Aug. H. Francke, whose vicar he became in 1695 at Glaucha, a suburb of Halle. In 1715 he became Francke's son-in-law, his adjunct in the church of St. Ulrich, and was afterwards made director of the Waisenhaus (orphan house). He died February 12, 1739. His principal works are, *Grundlegung der Theologie* (Halle, 1703, often reprinted) — *Predigtenz u. d. Sonn u. Festtagsepisteln* (Halle, 1728): — *Busspredigten* (1734): he also published *Geistliches gesangbuch,* etc. (Halle, 1704-1714, 2 volumes; latest edit. 1741). Forty of these hymns are of his own composition, and some of the best of them are translated in Miss Winkworth's *Lyra Germanica.* See A.H. Niemeyer, *Lebensbeschreibung* (Halle, 1786); J.L. Schulze, *Denkmal d. Liebe u. Hochachtung fur F.* (Halle, 1784); L. Pasig, *Biographische Skizze F's* (A. Knapp's Christoterpe, 1852, page 211); Herzog, *Real-Encykl.* 4:591; Doering, *Gelehrt. Theol. Deutschlands,* 1:491. (J.N.P.)

Freyr

in the Scandinavian mythology, one of the dynasty of the Vanir, or second class of gods, and son of Niord, was, together with his father and sister

Freya, given as a hostage to the Asir, or first class of gods, who adopted them, and bestowed on Freyr for a dwelling the celestial castle of *Alfheim.* He was the god of the sun and fruitfulness, to whom men prayed for favoring seasons and peace, and was regarded as well disposed to men. He was a patron of marriage, and the patron god of Sweden and Iceland. His chief temple was at Upsala, and sacrifices of men and animals were made to him. His festival was at the winter solstice, and his procession the signal for the ceasing of strife. The myths relate that Freyr, once mounting *Hlidskialf,* the lofty seat of Odin, whence everything on earth was visible, beheld in the high north, where dwelt the giants, the wondrously beautiful Gerda, the brightness of whose naked arms filled both air and sea with light, and was so smitten with love for her that he could neither eat, drink, or sleep. His parents, by means of his faithful servant Skyrnir, found out the cause of his malady, and, after much trouble, succeeded in obtaining Gerda for his wife. Freyr is represented *(Icon. Encyklop. Mythology and Religious Rites,* pl. 13, figure 3) with a halo around his head, and holding in his right hand ears of wheat, and in his left an urn whence water flows, with the boar Gullinbursti at his feet, and sometimes *(Ibid.* pl. 11, fig. 6) as standing at the left of Odin, with a branch of something in his right and a drinking-horn in his left hand. — *Iconographic Encyclopcedia,* 4:279 (N.Y. 1851); Thorpe, *Northern Mythology.* (J.W.M.)

Friar

(Lat. *frater,* Fr. *frere,* brother), a term common to monks of all kinds, founded on the supposition that there is a brotherhood between the persons of the same monastery. It is especially applied to members of the four mendicant orders, viz.

1. *Franciscans,* Minorites, or Gray Friars;
2. *Augustines;*
3. *Dominicans,* or Black Friars;
4. *Carmelites,* or White Friars.

In a more restricted sense, the word means a monk who is not a priest: those in orders are generally denominated *father.*

Frick, Albert

a German theologian, was born at Ulm, September 18, 1714, and died May 30, 1776. He studied at Leipsic, and was appointed assessor (judge) to the

faculty of theology. In 1743 he became minister at Jungingen, but, returning to Ulm in 1744, filled the post of librarian and professor of morals. In 1751 he went to Munster as preacher; and in 1768 was named head librarian. Among his writings are *Historia traditionum ex monumentis Ecclesiae Christianae* (Ulm, 1740): — *De Natura et Constitutione Theologie Catecheticae* (Ulm, 1761-64, 4to). — Hoefer, *Nouv. Biog. Generale,* 18:871.

Frick, Elias

a German theologian, was born at Ulm, November 2, 1673, and died February 7, 1751. He studied at the gymnasium of his native city and at the universities of Leipsic and Jena, and in 1704 was pastor at Boehringen, in 1708 pastor at Bermaringen, in 1712 preacher in Ulm, in 1729 professor of morals in the gymnasium of Ulm, and also, in 1739, head librarian. We have from him *De Studio pacis et benevolentiae omnium erga omnes* (1704): — *Diss. i et ii de cura veterum circa haereses* (Ulm, 1704 and 1736), followed by his treatise *De Catechisatione veteris et recentioris Ecclesice*: — *Hellleuchtende Wahrheit der Lehre vom heiligen Abendmahl,* etc. (Ulm, 1725). — Hoefer, *Nouv. Biog. Gen.* 18:871.

Frick, Johann

a German theologian, brother of the preceding, was born at Ulm December 30, 1670, and died March 2, 1739. After studying at the gymnasium of his native city he went to the University of Leipsic, where he applied himself especially to theology, and at an early date took part in editing the *Acta Eruditorum.* In 1698 he was named archdeacon of Ilmenau, but, owing to bad health, could not perform the duties. After his recovery he was appointed pastor at Pfuhl. In 1701 he went to Munster as preacher, and in 1712 was called to the chair of theology there. His principal works are, *Grun der Wahrheit von dem grossen Hauptunterschiede der evangelischen und roemisch-catholischen Religion* (1707): — *Britannia rectius de Lutheranis edocta,* etc. (Ulm, 1709, 4to): — *Inclementia Clementis examinata,* etc. (Ulm, 1714): — *Die bulla Unigenitus, oder Clenzentis XI Constitution,* etc. (1714): — *Dissertatio solemnis de culpa schismatis protestantibus immerito imputata,* etc. (Ulm, 1717, 4to) *Zozimus in Clemente XI redivivus* (Ulm, 1719, 4to): Περὶ τοῦ λόγου, *sive de Verbo aeterno Dei Filio, ad proaemium Evangelii Joannis* (Ulm, 1725, 4to): — *De Cura Ecclesiae veteris circa Canonem S. Scripturae et ad*

conservandam codicum puritatem (Ulm, 1728, 4to). — Hoefer, *Nouv. Biog. Generale*, 18:869-70; Ersch u. Gruber, *Allgemeine Encyclopadie*, s.v. (J.W.M.)

Friday

is a day of fasting in the Greek and Latin churches in memory of the crucifixion of Christ. It is a fast-day in the Church of England, unless Christmsas-day happens to fall on a Friday.

Fridegode

was a monk of Dover in thee 10th century, who. was chosen by his patron, Odo, archbishop of Canterbury, to write in heroic verse a life of St. Wilfrid, when, in 956, the relics of that saint were brought from Northumbriaa to Canterbury. Eadmer *(Vita Oswaldi*, in Wharton's *Anglia Sacra)* says that Fridegode: was Oswald's teacher, and was thought to excel the men of his time in secular and divine learning *(Ang. Sac.* 2:193). His life of Wilfrid is mereby a poetic version of that by Eddius Stephanus, and so abounds in Greek words that, according to William of Malmesbury *(De Gest. Pont.* page 200), it needed a sibyl to interpret it. Mabillon has published it in the *Acta Sanctorum*, etc.; a part from as imperfect MS. at Corvei in *Saec. iii, pars prima*, pages 171-196, and the remainder from a MS. in England, in *Saec. iv, pars prima*, pages 722-726. Several other works not now extant have been attributed to Fricegoode. — Wright, *Biog. Brit. Lit.* (Anglo-Saxon Period, pages 433-4). (J.W.M.)

Fridolin ST.

The histoery of Fridolin, written in the 10th century by Valtherus (Walter), a monk of Sackingen, cannot, according to Rettberg, be considered as a really historical source, yet is received by learned Roman Catholics as an authority. The best edition is contained in Mone's *Quellansammlung d. bidischen Landesgeschichte.* All our knowledge of hilm is derived from this biography. The exact time of his life even is unknown, but he is generally considered as a coantemporary of Chlodwig I (t 511). According to this biography he was a Celt, but left the British islands to escape the reputation hue had gained by his preaching. In Poitiers he brought back the people and the clergy to the veneration of their St. Hilary, whose relics he brought to light, and to whom he erected a church. He is also said to have been the first apostle of Germany. While seeking an island in the Rhine

which had been shown him in a vision by Hilary, he came to Chur, or, according to others, to Glarus, where he brought a dead man back to life; in consequence, he is considered as the patron of the canton, and is still represented on its coat of arms. He finally found the island he sought between Schaffhausen and Basel, and founded there a church to St. Hilary and the nunnery of Sackingan, where, after the Rhine had, at his request, moved to another bed (!), he died, on the 6th of November, on which day he is commemorated. According to Rettherin, this biography is a legend invented for the purpose of establishing the right of the convent to the whole island; and his travels were imagined to give the divers churches erected to St. Hilary in different places a renowned founder. — Herzog, *Real-Encyklop.* 4:595.

Friedlander David,

a Jewish scholar, was born at Kdnigsberg (Prussia) December 6, 1749. The Reform movement at Berlin, under the leadership of Mendelssohn (q.v.), attracted him to the Prussian metropolis, and brought hims into relations: ewith Mendelssohn. He devoted himself to educationams and other reforms among the Jews, and at one tiume went so far as to propose a union of the Jewish Chetrch with the Christian. In a *Sendschreiben* addressed to the Protestant clergyman Teller, he asked "how it might be possible for a conscientious Jew to enter into Christian fellowship without making a hypocritical confession." The unfavorable reply which he received to this inquiry and the disapprobation with which it was met from many Jews, caused him to abandon the project. Friedlander was a constant contributor to the *Berlinische Monatsschrift*, and to the Sammler (a Jewish periodical at Kdnigsberg, supported mainly by disciples of Kant). Besides a number of works of inferior merit, he translated the liturgies, and contributed to Mendelssohn's great Bible work (t l hq), *Das Buch Kohelath*, im Original mit d. hebraische. Commentar Mendelssohn's u. d. Uebers. David Friedlinder's (Berlin, 1772). He died at Berlin, December 26, 1834. — Jost, *Gesch. d. Judenthums u. s.* **Sekten**, 3:316; *Biographie Universelle*, 64:513; Kitto, *Cyclop. of Bib. Lit. 2;* Etheridge, *Introd. to Bib. Lit.* 477. (J.H.W.)

Friend

"is taken for one whom we love and esteem above others, to whom we impart our minds more familiarly than to others, and that from a confidence

of his integrity and good will towards us; thus Jonathan and David were mutually friends. Solomon, in his book of Proverbs, gives the qualities of a true friend. 'A friend loveth at all times:' not only in prosperity, but also in adversity; and, 'There is a friend that sticketh closer than a brother.' He is more hearty in the performance of all friendly offices; he reproves and rebukes when he sees anything amiss. 'Faithful are the wounds of a friend.' His sharpest reproofs proceed from an upright and truly loving and faithful soul. He is known by his good and faithful counsel, as well as by his seasonable rebukes. ' Ointment and perfume rejoice the heart, so does the sweetness of a man's friend by heartv counsel: by such counsel as comes from his very heart and soul, and is the language of his inward and most serious thoughts. The company and conversation of a friend is refreshing and reviving to a person who, when alone, is sad, dull, and inactive. 'Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.' The title, 'the friend of God,' is principally given to Abraham: 'Art not thou our God, who gavest this land to the seed of Abraham, thy friend, forever?' And in <23410>Isaiah 41:8, 'But thou Israel art the seed of Abraham, my friend.' 'And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness; and he was called the friend of God' (<59023>James 2:23). This title was given him, not only because God frequently appeared to him, conversed familiarly with him, and revealed his secrets to him, 'Shall I hide from Abraham that thing which I do?' (<01817>Genesis 18:17), but also because he entered into a covenant of perpetual friendship both with him and his seed. Our Savior calls his apostles 'friends:' 'But I have called you friends;' and he adds the reason of it, 'For all things that I have heard of my Father I have made known unto you' (<43515>John 15:15). As men use to communicate their counsels and their whole minds to their friends, especially in things which are of any concern, or may be of any advantage for them to know and understand, so I have revealed to you whatever is necessary for your instruction, office, comfort, and salvation. And this title is not peculiar to the apostles only, but in common with them to all true believers. The friend of the bridegroom is the brideman, he who does the honors of the wedding, and leads his friend's spouse to the nuptial chamber. John the Baptist, with respect to Christ and his Church, was the friend of the bridegroom; by his preaching he prepared the people of the Jews for Christ (<43029>John 3:29). Friend is a word of ordinary salutation, whether to a friend, or foe; he is called friend who had not on a wedding garment (<40212>Matthew 22:12). And our Savior calls Judas the traitor friend. Some are of opinion that this title is given to the guest by an irony, or

antiphrasis, meaning the contrary to what the woerd importeth; or that he is called so because he appeared to others to be Christ's friend, or was so in his own esteem and account, though falsely, being a hypocrite. However, this being spoken in the person of him who made the feast, it is generally taken for a usual compellation, and that Christ, following the like courteous customs of appellation and friendly greeting, did so salute Judas, which yet left a sting behind it in his conscience, who knew himself to be the reverse of what he was called. The name of friend is likewise given to a neighbor. 'Which of you shall have a friend, and shall go to him at midnight, and say, Friend, lend me three loaves?' (Luke 11:5)." — Watson, *Dictionary*, s.v.

Friendly Islands

"as distinguished from the Fiji Islands (q.v.), generally reckoned a part of them, are otherwise styled the TONGA GROUP. They stretch in S. lat. from 180 to 230, and in W. long. from 1720 to 1760, and consist of about 32 greater and 150 smaller islands, about 30 of which are inhabited. The great majority are of coral formation, but some are volcanic in their origins and in Tofua there is an active volcanoe. The principal member of the archipelago is *Tongataboo,* or *Sacred Tonga,* which contains about 7500 inhabitants, out of a total population of about 25,000" (Chambers, s.v.). In 1847 the missionaries estimated the population at 50,009. Next to Tongataboo, the most important islands are Vavau, with about 5000 inhabitants, and the Habai group, with about 4000. "The Friendly Islands were discovered by Tasan in 1643, but received their collective name from Cook. Both these navigators found the soil closely and highly cultivated, and the people apparently unprovided with arms. The climate is salubrious, but humid; earthquakes and hurricanes are frequent, but the former are not destructive" (Chambers, s.v.). The first attempt to introduce Christianity was made in 1797, when captain Wilson, of the Duff, left ten mechanics at Hihifo or Tongataboo, in the capacity of missionaries. This attempt met with no success. The chief under whose protection they resided was murdered by his own brother, and the island involved in a civil war. Three of the missionaries were murdered by the natives; the others were robbed of all their, goods, and in 1800, being utterly destitute, and having but little prospect of usefulness among the natives, accepted from the captain of an English ship a passage to New South Wales. For twenty years after this, no missionaries visited the islands. In August 1822, the Reverend Walter Lawry, of the Wesleyan Missionary Society, arrived at Tongataboo, but he

left again the next year for New South Wales. In 1825 the Reverend Messrs. John Thomas and John Hutchinson were appointed to Tongsataboo. They arrived in June 1826, at Hihifo. In 1827 they were re-enforced by the arrival of Reverend Nathaniel Turner, Reverend William Cross, and Mr. Weiss. They found at Nukualof, one of the chief towns of the island, two native preachers from Tahiti, who had been some time employed in that locality, preaching to the people in the Tahitian language. They had erected a chapel, and 240 persons attended their teaching. In 1830 Mr. Thomas proceeded to Lifuka, the chief of the Habai Islands. On his arrival he found that the king, Taufaahau, had renounced idolatry. Schools were soon opened both for males and females, which were well attended, chiefly by adults, and taught principally by the natives themselves. After being some months in the island, Mr. Thomas baptized king Taufaahau, whose conversion was followed by that of a large portion of the people. Among others was Tamaha, a female chief of the highest rank, who had been regarded as a deity, and was one of the pillars of popular superstition. In the island of Vavau, king Finau also yielded to the exhortations of the missionaries and of king Taufaahau, and with his, about a thousand of his, people renounced idolatry. In 1831 three new missionaries arrived, one of whom was a printer. A printing-press was now established, at which were printed large editions of several school-books, select passages of Scripture, hymn-books, catechisms, and other useful books. Thus education made great progress, and numerous native helpers assisted the missionaries in preaching the Gospel iin the various islands. In 1834 a powerful religious revival occurred, beginning in Vavas, and soon extending to the Habai and Tonga islands. It was followed by a remarkable reformation of manners. Polygamy was now abandoned, marriage became general, and greater decency and modesty prevailed in dressing, Among the most zealous of the converts was king Taufaahau, who at his baptism was called king George, while his queen was named Charlotte. He erected for the missionaries a very large chapel in Habai, and, being a local preacher, preached himself an appropriate sermon on the occasion. In 1839, king George, in a large assembly of the chiefs and people, promulgated a code of laws, and appointed judges to hear and decide all cases of complaint which might arise among them. In June 1840, the heathen chiefs of Tonga, where Christianity had made much less progress than in Habai and Vavau, broke out in rebellion. Captain Croker, of the British ship Favorite, who happened to arrive just at this time, united the force under his command to that of king George, but he and two of his officers were killed, and the first

lieutenant and nineteen men dangerously wounded. The mission in Tongataboo was broken up for a time, but it was resumed at the restoration of peace. In 1844 king George for a short time became a backslider in heart, but soon penitently acknowledged his fall, and ever since remained a devoted Christians. In 1845 he succeeded to the sovereignty of all the islands. In 1852 a new rebellion broke out in Tonga. It was instigated by a few chiefs who still adhered to heathenism; but the Roman Catholic missionaries made common cause with them, and one of them went in search of a man-of-war to chastise king George. The latter, however, succeeded in suppressing the revolt. In November 1852, a French man-of-war arrived, the commander of which, captain Bolland, had been commissioned by the French governor of Tahiti to inquire into certain complaints lodged against king George by the captain of a French whaler; and by the Roman Catholic priests residing in Tonga. The king obeyed the summons of the captain, went on board the man-of-war, and had a five hours' conversation with the captain, who declared himself satisfied ewith the reports made by the king, and in the name of the French government recognised him as the king of the Friendly Islands, only stipulating that the king should protect the French residents and tolerate the Roman Catholic Church. These conditions were accepted by the king. In 1868 paganism in the Friendly Islands was almost extinct. Great numbers of the islanders can *speak* English, and, in addition, have learned writing, arithmetic, and geography, while the females have been taught to sew. The missions are still under the care of the Wesleyan Missionary Society, which in 1868 had in the islands 5 circuits, 178 chapels, 2 other preaching-places, 19 missionaries and assistant missionaries, 1686 subordinate paid and unpaid. agents, 8613 members, 795 in trial for membership, 6617 scholars in schools, and 23484 attendants in public worship. See Newcomb, *Cyclopedia of Missions*, page 714; Walter Lawry, in *Missions in Tonga and Feejee; Wesleyan Almanac* for 1869. *SEE SOCIETY ISLANDS*.

Friends Society Of.

This body of Christians now subsists in two main divisions, generally known to the public; as the Orthodox and the Hicksite; but these designations are not used by the bodies them. selves. The former body is designated below as No. 1, and the article is written by William J. Allinson, editor of *The Friends' Review;* the latter body is designated as No. 2, and the article is written by Samuel M. Janney, of Lincoln, London County, Virginia.

FRIENDS (No. 1). The organization of the Friends as a distinct society o church was not the result of any deliberate design to form a sect, but must be regarded as a providential ordering, and as a necessity growing from the degeneracy, corruptions, and worldlinsess which permeated the churches in the early part of the 17th century. They did not profess tto establish a new religion, or claim to have discovered any new truthe. Their object was the revival of primitive Christianity, which had been maintained through the centuries of the Christian aera by successive testimony-bearers, many of whom had sealed the truth with their blood, and been counted unto the Lord for a generation. Especially they were led to call the attention of the people to the Holy Spirit as the living and infallible guide, as a precious and glorious reality, essential to the Christian life, and sufficient to lead into true holiness. They never held the doctrine of the Spirit as a mere theory, or ignored the great truth that this unspeakable gift proceeded from the adorable Giver, and was consequent upon the death and vicarious sacrifice of him who for our sakes laid down his life upon Calvary. They always regarded the close connection of cause and effect as described in our Lord's words: "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you" (BIBLEJohn 16:7). This truth George Fox began to teach aied preach, not as an invention of his own, but as a priceless jewel thrown aside and hidden under the rubbish ofdogmas and forms. The Divine Spirit asserted himself almost simultaneously in the hearts of many contemporaries, who were ready to respond to the preaching of Fox: "It is the very truth." Had the clergy and other professors of that day opened their hearts to the spirituality of the Christian religion, and yielded themselves to the Spirit's guidance, the Church would have been reformed, and Fox would have been satisfied. The religious awakening of this period was well described by the pen of Milton: "Thou hast sent out the spirit of prayer upon thy servants over all the land to this effect, and stirred up their vows as the sound of many waters about thy throne. Every one can say that now certainly thou hast visited this land, and hast not forgotten the uttermost corners of the earth, in a time when men thought that thou wast gone up from us to the farthest end of the heavens, and hadst left to do marvellously among the sons of these last ages." Christ the object of faith, the Spirit the transforming power, was the doctrine of the first Friends, as it has ever been that of their true successors. The divinity of our Lord was not called in question by the teachers of that day, whilst the guidance of His Spirit, the light of Christ in the conscience, was denied or ignored; and

hence the prominence given to the latter truth, and the comparative silence respecting the other, in the controversial writings of the early Friends. George Fox, the founder of the Society of Friends, was born in 1624, and in 1647, after much deep experience of the blessedness of the Comforter, "even the Spirit of Truth which proceedeth from the Father," he went forth through England, on foot and at his own charges, freely preaching to the people the unsearchable riches which Christ had purchased for them, and was ready to give liberally to all who would ask for it, coming unto God by him. To the spiritual standard thus raised many flocked ministers of various churches, sin-sick members of their flocks who had wandered unsatisfied upon "barren mountains and desolate hills," magistrates, rich men and poor, and "honorable women not a few." Eight years from the date last given, ministers of the new society preached the Gospel in various parts of Europe, in Asia, and Africa, and bore, with heroic endurance, persecutions, imprisonment, and the tortures of the Inquisition in Rome, Malta, Austria, Hungary, etc. An authentic history of their sufferings was collected by Joseph Besse, and published, London, 1753, in two large folios. The systematic interference by the state in matters of religion and conscience, which was the policy of England through all the political overturnings, caused shameless oppressions and wrongs to be perpetrated upon this peaceable and God-fearing people, three thousand four hundred of them at one time being incarcerated in filthy and unwholesome prisons, where many of them died martyrs to the truth. No one seemed to think of purchasing exemption from persecution by yielding, even in appearance, a point of principle.

"No — nursed in storm and peril long
The weakest of their band was strong;"

and, whilst men and women were perishing in jails, even the little boys and girls would meet together at the places appointed, and in the beauty and sweetness of early piety worship the God of their fathers in spirit and in truth. But not even childhood was sacred from religious intolerance and official interference. These babes in Christ (as truly they might be called) were disturbed at their worship, savagely threatened, and sometimes cruelly beaten.

The early history of Friends is closely connected with that of George Fox, and necessarily included in the various biographies of that remarkable man. He commenced his career as a seeker after the truth, amid meeting, in

Europe and America, with many whose yearnings were similar, they were called *Seekers.* The epithet of Quakers was given in derision, because they often trembled under an awful sense of the infinite purity and majesty of God, and this name, rather submitted to than accepted by them, has become general as a designation. "To this man will I look," said the Holy Spirit by Isaiah, "even to him that is poor and of a contrite spirit, and *trembleth at my word."* To tremble, then, at the presence of the God of the whole earth, and especially when speaking in his name, is not to be regarded as any reproach; but their name, as a body, is *"The Religious Society of Friends."* The spread of the society in North America was rapid, especially after the founding of Pennsylvania in 1680 by William Penn, whose career as a wise legislator is prominent in history, and who, as a Christian philanthropist, a statesman, a writer, and a minister of the Gospel of Christ, established a reputation which even the vindictive attacks of Macaulay could not undermine. As early as 1672 George Fox found an established settlement of Friends in Perquimans County, North Carolina, which proved the germ of an independent diocese, or Yearly Meeting, whose members from that time have been exemplary upholders, at the cost of persecution and much loss of substance, of the principles of civil and religious liberty, steadily testifying against slavery and war, and maintaining the freeness of the Gospel. During the War of the Rebellion their heroic firmness in refusing to bear arnms was proof against cruel tyranny, so that some of these simple testimony-bearers, who "loved not their lives unto the death," by meek yet brave endurance of tortures and privations have made their names historic. It is noteworthy that in North Carolina, within a very few years (during and since the Rebellion), about seven hundred persons joined the society frohm convincement. The membership of that Yearly Meeting, although many times thinned by emigration to free states, is now about three thousand souls. The persecution of Friends in New England was so sanguinary that

"Old Newbury, had her fields a tongue,
And Salem's streets, could tell their story
Of fainting woman dragged along,
Gashed by the whip accursed, and gory;"

and four Friends actually suffered martyrdom — a Quaker woman of remarkable refinement and piety, and three men of equal worth, being hanged on Boston Common. The number of victims was likely to be increased, when proceedings were checked by a royal mandamus.

The membership of the society becoming very widely extended, a formal organization by a system of Church government became necessary, and George Fox evinced much sagacity, mental soundness, and spiritual guidance in successful efforts to establish rules for the government of the Church, and meetings for discipline in a harmonious chain of subordination, the highest and final authority being a Yearly Meeting. The Yearly Meetings are, in a sense, diocesan, having each a derlied torrifolial jurisdiction, and independent of each other in their government and lawmaking powers, whilst by a sort of common law there are principles of discipline sacred to all, and membership in any meeting involves a connection with the society wherever existing, and may be transferred by certificate when the person claiming suchi credential is not liable to Church censure.

The transaction of the business of these meetings is regarded as the Lord's work; and as he declared "where two or three are gathered in my name, there AM I in the midst of them," they regard his immediate presence with his Church as the foundation of its authority. Hence, in these meetings, and in those especially for worship, it is held to be necessary for all kinds to be turned to him who is present by His Spirit, and whose anointing teacheth all things, and alone can enable his people to serve him according to the counsel of his will.

In the ministry of the Word, no Friend who is true to the principles of the society will speak without feeling a direct call and movement of the Holy Spirit for the service. Under this influence, the Gospel ministry is regarded as very precious, and a blessing to be guarded and cherished. Elders are appointed, who are believed to be prudent persons, gifted with a discerning spirit, and it is their duty to counsel, foster, and aid the ministers, and either to encourage or restrain the vocal offerings of those who attempt to speak in this capacity, according as they are or are not believed to be called of God to the work.

No system of theological training is known or could be permitted among the Friends. They are favorable to education, and provide for its free extension to the children of poor mnembers; but they regard it as the exclusive province of the Holy Spirit to select his own ministers, and to instruct them what they shall say. It is, however, considered the duty of all and especially of those who stand as ambassadors for Cherist, to be diligent and prayerful in the perusal of the Holy Scriptures, through which the man

of God, led as he will assuredly be by the Spirit which gave them forth, will be "thoroughly furnished unto all good works." So great is the stress which Friends place upon the perusal of the Scriptures, and upon the bringing up of their children and others under their care in this practice, that it is made a natter of semi-annual investigation in all their meetings, and so long ago as 1754 London. Yearly Meeting enacted a rule of discipline that the families of poor Friends should be provided with Bibles — a gratuitous Scripture distribution which was in advance of any Bible Society.

The privilege and duty of prayer, both secretly and vocally, under a reverent and filial sense of the character of the engagement, are regarded as of the very highest importance. It is believed that "men ought always to pray," but a jealousy is felt lest any should in a light and flippant way rush into this exercise. He who knoweth. what we have need of before we ask him, will, if reverently waited upon, extend his kingly scepter and put into, the heart the prayer of faith; and before anyone shall pray vocally in their meetings, as mouthpiece for the people, it is requisite that a direct movement of the Holy Spirit should prompt the offering, lest the words of rebuke be applicable: "Ye ask and receive not, because ye ask amiss." The following clause in the London Discipline expresses the creed of the society respecting this part of the service of Almighty God:

> "As prayer and thanksgiving are an important part of worship, may they be offered in spirit and in truth, with a right understanding seasoned with grace. When engaged herein, let ministers avoid many words and repetitions, and be cautious of too often repeating the high and holy name of God or his attributes; neither let prayer be in a formal or customary way, nor without areverent sense of divine influence."

The meetings of the society are characterized by practical recognition of the presidency and headship of Christ in the Church, and a conviction that every movement of the body should be dictated by its Head.

The Society of Friends is not at issue with other orthodox churches on the, general points of Christian doctrine. Avoiding the use of the word Trinity, they revresntly believe in the Holy Three: the Father, the Lord Jesus Christ, the only-begotten of the Father, by whom are all things, who is the mediator between God and man, and in the Holy Spirit, who proceedeth from the Father and Son — ONE GOD, blessed forever. They accept is its fullness the testimnony of holy Scripture with regard to the nature and

offices of Christ, as the promised Messiah, the Word made flesh, the atonement for sin, the Savior and Redeemer of the world. They have no reliance upon any other name, no hope of salvation that is not based upon his meritorious death on the cross. The charge that they deny Christ to be God. William Penn denounced as "most untrue and uncharitable," saying, "We truly and expressly own him to be so, according to the Scripture." As fully do they admit his humanity, and that he was truly man, "sin only excepted." They so fully believe in the Holy Spirit of Christ, that without the inward revelation thereof they feel that they can do nothing to God's glory, or to further the salvation of their own souls. Without the influence thereof they know not how to approach the Father through the Son, nor what to pray for as they ought. Their whole code of belief calls for the entire surrender of the natural will to the guidance of the pure, unerring Spirit, "through those renewed assistance," says one of their writers, "they are enabled to bring forth fruits unto holiness, and to stand perfect in their present rank." As it was the design of Christ, in going to the Father, to send asea comforter his Spirit to his disciples, so it is with his Spirit that he baptized and doth baptize them, it being impossible, in the estimation of the Friends, that an outward ablution should wash from the spirit of man the stains of sin. Hence they attach importance only to "the baptism which now saveth," and which John the Baptist predicted should be administered by Christ. And it is by his Spirit, also, that his followers are enabled to partake of the true supper of the Lord: "Behold, I stand at the door and knock: if any man hear my voice and, open unto me, I will come in and sup with him, and he shall sup with me." Thus they hold that the coming of the Lord Jesus Christ is the flesh was the grand epoch and central fact of time, and that types, and shadows, and all ceremonial observances, which had their, place before as shadows of good things to came, now that they have been fulfilled in him, are only shadows of those shadows. The type properly precedes the reality, and truly this was worthy of being foreshadowed; "but," says Paul (<4630>1 Corinthians 13:10), "when that which is perfect is come, then that which is in past shall be done away."

Their view respecting the resurrection may be briefly stated in the language of one of the society's documents: "The Society of Friends believes that theawill be a resurrection both of the righteous and the wicked; the one to eternal life and blessedness, and the other to everlasting misery and torment, agreeably to <4025>Matthew 25:31-46; <4055>John 5:25-30; <4652>1 Corinthians 15:12-58. That God will judge the world by that man whom he

hath ordained, even Christ Jesus the Lord, who will render unto every man according to his works; to them who by patient continuing in well-doing during this life seek for glory and honor, immortality and eternal life; but unto the contentious and disobedient, who obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and angumish upon every soul of can that sinneth, for God is no respecter of persons" (Thomas Evans).

They have ever regarded war as inconsistent with Christianity. For this they refer to the teachings of Christ and his apotiles, the example of the early Christians, and to the witness for truth in their own consciences, tested and confirmed by the sacred writings. They find that all the emotions which are exercised in wars and fightings are traced to evil lusts, and are inconsistent with that love which is the substance of the first, the second, and the new commandment, which "worketh no ill to his neighbor," and on which "hang all the law and the prophets."

They consider oaths to be inadmissible, as being positively forbidden by our Lord in language not to be mistaken, and this testimony was made the occasiol of inflicting severe penalties upon the first Friends. When their persecutors failed to convict them upon false charges, it was customary to administer the testoaths to them on refusing to take which they were thrown into prison. They decline to employ the complimentary and false language of the world, and to apply to the months and days the names given in honor of pagan gods, preferring, the numerical nomenclature adopted in the Scriptures. In dress they aim at plainness and simplicity, avoiding the tyranny of an ever-changing fashion. As a natural result, a degree of uniformity of dress prevails among them, bearing much resemblance to the style in vogue at the rise of the society. This approach to uniformity, which at first was unintentional, came to be cherished as a hedge of defense against worldly and ensnaring associations, and a means by which they recognized each other. The principle at stake is not in the fashion of a garb, but in simplicity and the avoidance of changes of fashion. Were the customary patterns all abandoned today, and the principle of simplicity still consistently adhered to the kaleidoscope of fashion would make frequent changes in the people around them and Friends would soon be left as peculiar in their appearance as at present.

Whilst Friends, as good citizens, have cheerfully paid all legal assessments for the support of public schools and of the poor, and have contributed

abundantly to the various charities and general claims of benevolence, they have always been characterized by their scrupulous care in relieving their own poor, so that none of their members come upon the public for maintenance or for gratuitous education.

A dangerous tendency to "hold the truth in parts" led a portion of the society, in the early part of the preselt century, into the error of insisting too singly upon the precious doctrine of Christ within the hope of glory, and of denying, or at best holding lightly, a belief in his true divinity whilst incarnate, and in the atoning, cleansing, saving efficacy of his blood which was shed for us. Thus Socinianism gained a footing in the society, to the grief of those who held the ancient faith, and in 1827 an extensive and much-to-be-regreted secession occurred, in which doctrinal and personal considerations were mingled; and, in the excitement of the division, it is believed that many failed to comprehend the true issues, and that not a few who were essentially one in faith were dissevered for life as regards church fellowship. Thus two entirely distinct societies now exist, each claiming exclusive right to the same name, and causing confusion among other professors as to their identity. In this secession portions of six out of ten Yearly Meetings then existing joined with the body popularly designated by the name of their leader (though they have never acknowledged the title). In Great Britain and Ireland, and in two of the American Yearly Meetings then existing, no schism occurred.

There are thirteen independent Yearly Meetings of the Religious Society of Friends. The oldest of these is that of London, the records of which are preserved from the year 1672. This body is regarded by the others with respectful affection as the mother of Yearly Meetings, and its General Epistle of Christian Counsel, which is issued annually is gladly received, repuilished, and circulated by nearly all the coordinate bodies. The number of members in England is 15,453, whilst there is an attendance of its meetings by non. members of 3658. There are settlements of Friends in France, Germany, Norway, and in several parts of Australasia, which all make annual reports to London Yearly Meeting, and acknowledge subordination to it. Friends in England are a highly influential body in proportion to their number. There is a Yearly Meeting in Ireland, one in Canada, and nine in the United States, viz., the Yearly Meetings of New England, New York, Philadelphia, Baltimore, North Carolina, Ohio, Indiana, Western Indiana, and Iowa. The increase of membership in the Western States has been rapid of late years, and settlements of Friends are

starting up in Kansas, Missouri, etc. The membership of the society may be rated at 80,000.

In all these Yearly Meetings, First-day Schools are conducted with zeal and efficiency, exerting a wide evangelical influence. In a number of the Yearly Meetings these are under the direct care of the society, and made the subjects of annual statistical reports. Thus, in Indiana Yearly Meeting, there are 115 such schools, with 710 teachers, and 6953 pupils, ofwhom 2307 are over twenty-one years of age. In the Yearly Meeting of Western Indiana there are 63 First-day Schools, with 6170 pupils, and 411 teachers. North Carolina Yearly Meeting has taken the lead in the establishment of a *Normal* First-day School, the benefit of which has been very decided.

There are in England and Ireland several educational institutions of merit under care of the society. In this country Friends have three colleges, viz., *Haverford College,* Pennsylvania; *Earlham College,* Richmond, Indiana; and *Whittier College,* Salem, Iowa. There are also large boarding-schools under the care of different Yearly Meetings, the most noted of which are those of *West Town,* Pennsylvania, *Providence,* Rhode Island, *Union Springs,* N.Y., and *New Garden,* New Carolina. (W.J.A.)

FRIENDS (No. 2). —

I. *History.* — The origin of the Religious Society of Friends dates from about the middle of the 17th century. George Fox, the chief instrument in the divine hand by whom it was gathered, was born in Leicestershire England, in the year 1624. His parents were pious members of the National Church, and from his childhood he was religiously inclined. When about nineteen years old he was led by a sense of duty to seek retirement from the world, and he spent much time in reading the holy Scriptures, with meditation and prayer. In the year 1647 he began to appear as a preacher of the Gospel, and he found many prepared to receive his message of love, calling them away from a reliance upon all rites and ceremonies to the word of divine grace, or Spirit of Christ, as the efficient cause of salvation. Converts in large numbers were soon gathered, who met together for divine worship, waiting upon God in silence, or engaging in preaching, prayer, or praise, as they believed themselves prompted by the Spirit of Christ, their ever-present teacher. The persecutions endured by the early Friends, both in Europe and America, were exceedingly severe, and were chiefly on account of their absenting themselves from the Established Church, refusing to pay tithes, openly attending their own religious

meetings when prohibited by law, and declining to take oaths of any kind, or to engage in military service. "Between the years 1650 and 1689, about fourteen thousand of this people suffered by fine and imprisonment, of which number more than three hundred died in jail, not to mention cruel mockings, buffetings, scourgings, and afflictions innumerable."

It has been estimated that, at the death of George Fox in the year 1690, the number of Friends in Europe and America was about 75,000, and that 10,000 of these inhabited the British colonies. They afterwards declined in the mother country, and greatly increased in America, where they became most numerous in Pennsylvania, New Jersey, Rhode Island, and North Carolina.

In the year 1827 a schism took place in Philadelphia Yearly Meeting, wrhich afterwards extended to most of the other Yearly Meetings in America. The space allotted for this article will not suffice to give an intelligible account of it (see Janney's *Hist. of Friends,* volume 4: The part relating to the separation has been republished in a small volume by T. Ellwood Zell, Philadelphia). At the time of the separation, those who took the name of Orthodox Friends were in the Western States the more numerous; but in the Atlantic sea-board States they were less numerous than those who are by some called Hicksites, but who persistently refuse to acknowledge any other name than that of Friends or Quakers. It is of this branch only that we now treat.

II. *Doctrines*. — We hold the doctrines of the early Friends, as expounded in the writings of Fox, Penn, Penninsgtosn, and Barclay. A committee mhich represents Philadelphia Yearly Meeting has recently so farapproved of a "Sumary of Christian Doctrines," from which the following abstract is taken, as to order its purchase for distribution:

The Scriptures. — The Religious Society of Friends, from its rise to the present day, has always maintained its belief in the authenticity and divine authority of the holy Scriptures, referring to them for proof of its principles and acknowledging them to be the only fit outward test of. Christian doctrines. We do not call them the Word of God, because this appellation is applied by the writers of the Scriptures to that Eternal Power by which the worlds were made, for "In the beginning was the Word, and the Word was with God and the Word was God."

We assign to the Scriptures all the authority they claim for themselves, which is chiefly expressed in the following texts: "Whatsoever things are written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope" (Romans 15:4). "The holy Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus" (2 Timothy 3:15-17). "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction ins righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (Barclay's *Apology*, prop. 3, § 5).

In the advices issued by our several Yearly Meetings, the Scriptures are very frequently and earnestly recommended to the attention of our members. In the year 1854, Philadelphia Yearly Meetings after referring to "those sublime truths which are recorded in the holy Scriptures," thus continues: "In these invaluable writings we find the only authentic record of the early history of our race, the purest strains of devotional poetry, and the sublime discourses of the Son of God. Their frequent perusal was therefore especially urged upon our younger members, who were encouraged to seek for the guidance of divine grace, by which alone we realize in our experience the saving truths they contain." In the year 1863, the following minutes of Baltimore Yearly Meeting was sent down to its subordinate meetings, viz.: "We have been reminded that this Yearly Meeting has at various times issued advices to its members inciting them to the frequent reading of the holy Scriptures, the authenticity of which has always been acknowledged by the Society of Friends. We believe it is not the part of true wisdom to dwell upon defects, whether real or imaginary, in the sacred records but rather to use them as they were intended, for reproof, for correction, for instruction in righteousness, remembering that it is only through the operation of the Spirit of Truth upon our hearts that they can be made availing to us in the promotion of our salvation."

The following extract is taken from the Rules of Discipline of the Yearly Meeting of Friends held in Philadelphia: "If any in membership with us shall blaspheme, or speak profanely of Almighty God, Christ Jesus, or the Holy-Spirit, he or she ought early to be tenderly treated with for their instruction, and the convincement of their understanding, that they may experience repentance and forgiveness; but should any, notwithstanding this brotherly labor, persist in their error, or deny the divinity of our Lord and Savior Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the Scriptures; as it is manifest them are not one in faith

with us, the monthly meeting where the party belongs, having extended due care for the help and benefit of the individual without effect, ought to declare the same, and issue their testimony accordingly."

Immediate Revelation. — The highest privilege granted to man is that of entering into communion with the Author of his being. "Ye are the temples of the livineg God," writes the apostle Paul; "as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people" (<470616>2 Corinthians 6:16). "The anointing which ye have received of him," says the beloved disciple, "abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (<620227>1 John 2:27).

In the ordering of divine Providence, instrumental means are often employed to convey religious truth, such as the reading of the Scriptures, the preaching of the Gospel, and the vicissitudes of life; but in all cases the good effected is from the immediate operations of divine grace upon the heast or conscience. In fact, there can be no saving knowledge of Christ but from immediate revelation. "No man can come to me” said Jesus, "except the Father, which hath sent me draw him." This drawing of the Fither is the operation of his Spirit, for "the manifestation of the Spirit is given to every man to profit withal" (<461207>1 Corinthians 12:7). To the wicked he comes as a reprover for sin, a "spirit of judgment and a spirit of burning," but to the prayerful and obedient as a comforter in righteousness.

The Original and Present State of Man. — It is a scriptural doctrine that neither righteousneess nor unright-eousness can be transmitted by inheritance, but every man shall be judged according to his deeds. The language of the prophet Ezekiel is very clear on this point. "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.'" ... "The fathers have eaten sour grapes, and the children's teeth are set on edge." ... "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." ... "The *son shall not bear the iniquity* of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of thee wicked shall be upon him" (<261802>Ezekiel 18:2-25).

Man was created in the image of God; he was pure, benevolent, and blissful, and he enjoyed thes privilege of communion with God, that is, to

partake of "the tree of life which is in the midst of the paradise of God" (<660207>Revelation 2:7). But, although he was made a free agent, he was not to be so independent of God as to know of himself good or evil without divine direction. And when he presumed to set up his own will, and to be governed by it in oppositionto the divine will, be *assusmed the place of God,* and having thus turned away from the Holy Spirit, he ceased to partake of "the tree of life," and consequently died a spiritual death. It was then he experienced the fulfillment of the divine prediction," *In the day thou eatest* thereof thou shalt surely die;" for "to be carnally minded is death, but to be spiritually minded is life and peace."

Animal propensities may be transmitted from parents to children, but the Scriptures do not teach that we inherit any *guilt* from Adam, or from any of our ancestors; nor do we feel any compunction for their sins. The language of our Savior clearly implies that little children are innocent, for "of such," he says, "is the kingdom of heaven."

The Divine Being. — The unity, omnipresence, omnipotence, and omniscience of God, the only fountain of wisdom and goodness, are fully set forth in the Scriptures of both the Old and the New Testament. He declares by the mouth of his prophet, "Thus saith the Lord, the Holy One of Israel, his Maker." ... "I, even I, am the Lord, and besides me there is no Savior." ... "Thus saith the Lord, your. Redeemer, the Holy One of Israel" (<234311>Isaiah 43:11, 14). These. declarations are reiterated and confirmed in the New Testament. "Jesus answered, The first of all the commandments is, 'Hear, O Israel, the Lord our God is one Lord,'" etc. (<411229>Mark 12:29).

That spiritual influence or medium by which the Most High communicates his will to man is called his Word, and the same term is applied to his creative power, by which all things were made. The unity of the Eternal Word, or Logos, with God, may be illustrated by the light which emanates from the sun; for "God is light," and of Christ it is said, "In him was life, and the life was the light of men." The connection between the great luminary of the solar system and the light proceeding from him is so perfect that we apply the term Sun to them both. So, in relation to the Eternal Word, which was in the beginning with God, and was God, it is a manifestation of his wisdom and power, being called in the Old Testament "The angel of his presence" (<236309>Isaiah 63:9), "The Redeemer of his people;" and in the New Testament, "The Son of God, by whom also he made the worlds" (<580102>Hebrews 1:2). The term Christ was also applied by

the apostles to the Spirit of God as manifested in men. For instance, Paul writes of the children of Israel under Moses, "They did all eat the same spiritual meat, and they did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ" (<46004>1 Corinthians 10:4). Peter says that the prophets "prophesied of the grace that should come unto you, searching what, or what manner of time the *Spirit of Christ* which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow"'(<60011>1 Peter 1:11).

The most full and glorious manifestation of the divine Word, or Logos, was in Jesus Christ, the immaculate Son of God, who was miraculously conceived and born of a virgin. In him the manhood or son of man was entirely subject to the divinity. The Word took flesh, or was manifested in the flesh. "He took not on him the nature of angels, but he took on him the seed of Abraham." ... "Of whom as concerning the flesh, Christ came, who is over all, God, blessed forever." Being "in all points tempted like as we are, yet without sin," he, was an examnple to all succeeding generations, "a man approved of God by miracles, wonders, and signs which God did by him." The intimate union between Christ and lhis Church is illustrated in the epistles of Peter and Paul by two similitudes: that of a body having many members, of which Jesus Christ is the head; and that of a temple, of which he is the chief corner-stone. The holy manhood of Christ, that is, the soul of him in whom the Holy Spirit dwelt iwithout measure, is now, and always will be, the head: or chief member of that spiritual body which is made up of the faithful servants of God of all ages and nations.

“There is one God, and one Mediator between God and men, the man Christ Jesus" (<54205>1 Timothy 2:5). As Moses was a mediator to ordain the legal dispensation, so Jesus Christ was and is the Mediator of the new covenant; first, to proclaim and exemplify it in the day of his outward advent; and, secondly, through all time, in the ministration of his Spirit.

"The Spirit itself maketh intercession for us wlth groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (<450826>Romans 8:26).

When the apostles went forth preaching Christ and his spiritual kingdom, they attributed to his name or power their wonderful success. <442232>Acts 2:32, 33; 4:10, 11, 12: "This is the stone," said Peter to the rulers, "which

was set at naught of you builders, which is become the head of the corner, Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Salvation by Christ. — The great work of the Messiah for the salvation of men is beautifully portrayed in the passage which he read from Isaiah in the synagogue at Nazareth. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the, Lord" (<40418>Luke 4:18, 19). He came to establish a spiritual kingdom of truth and love in the hearts of mankind, and thereby to put an end to the kingdom of evil; a work of reformation was then begun which has not ceased to this day, though often obstructed and retarded. Then was laid the foundation on which succeeding generations have built, and no moral reform of any value or permanency can take place unless it be founded on Christian principles.

Another prophecy of Isaiah is referred to by the evangelist Matthew as having been fulfilled by the miracles of Christ. He says, "When the even was come they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses" (<40816>Matthew 8:16). As in the outward relation he took away the infirmities of the people and healed their sicknesses, so in the inward and spiritual relation he heals the maladies of the soul, and raises it from death in sin to a life of righteousness.

The great object of the Messiah's advent is thus declared by himself: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (<43837>John 18:37). He could not bear witness to the truth among that corrupt and perverse people without suffering for it. He foresaw that they would put him to death, and he went forward calmly doing his Father's will, leading a life of selfsacrifice, wounded for the transgressions of the people, baptized spiritually in suffering for them, and finally enduring on the cross the agonies of a lingering death, thus sealing his testimony with his blood. His obedience in drinking the cup of suffering was acceptable to

God, for "he hath loved us and hath given himself for us, an offering and a sacrifice to God, for a*sweetsmelling savor" (<4502>Ephesians 5:2).

It was to reconcile man to God by. removing the enmity from (man's) his heart that Jesus Christ lived, and taught, and suffered, and for this purpose the Spirit of Christ is still manifested as a Redeemer from the bondage of corruption. Hence the apostle says, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." ... "We pray you, in Christ's stead, be ye reconciled to God" (<4705>2 Corinthians 5:19, 20). It is in man that the change must be wrought and the reconciliation effected, for there can be no change in Deity.

"If, when we were enemies," says Paul, "we were reconciled to God by the death of his Son, much more, being reconciled, we shall be *saved by his life"* (<4510>Romans 5:10); for "in him was life, and the life was the light of men" (<4004>John 1:4). It is the life of God, or spirit of truth reaealed in the soul, which purities and saves from sin. This life is sometimes spoken of as the blood; for, according to the Mosaic law, "the *blood is the life."* And when Jesus told the people, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," he alluded to the life and power of God which dwelt inshim, and spake through him. In explanation of this, he said to his disciples, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, thery are spirit and they are life."

It is obvious that the sinner cannot come into a state of concord with God until the sinful nature is remoesed, and that nothing can remove it but the baptism of the Holy Spirit. The dealings of the Most High with the children of men are beautifully exemplified in the parable of the prodigal son, who had wandehied far from his father's house, and spent his substance in riotous living. When he came to himself, and determined to go back, confessing his sins, and offering to become as one of the hired servants, his father did not stand off and order him to be punished, neither did he lay his punishment upon the other son who had been faithfuil; but his compassion was awakened by his penitence and the sufferings he had brought upon himself, and "while he was yet a great way off he ran and fell on his neck, and kissed him." The conduct of the parent, as represented in this parable, answers exactly to the divine character, and corresponds entirely with the character of Jesus Christ, who was filled with the divine perfections. But the doctrine that God cannot, or will not forgive sins without a

compensation or satisfaction, and that man, not being able to make this satisfaction, it was made by Jesus Christ, who was appointed or given up to be *killed for this purpose*, is so inconsistent with the divine character, that it cannot be reconciled with the teachings of the Son of God. It appears to deprive, the Deity of that infinite love which is his most endearing attribute; and if a human parent were to act upon the same principle towards his children, we could not justify his conduct.

When the *sinful nature* in man is slain by the power of God being raised into dominion in us, then is divine justice satisfied, for there is nothing vindictive in the character of the Deity. He does not afflict his creatures for any other purpose than their own reformation or purification and, when that purpose is accomplished, he is ready to pardon his repenting children. The only sure ground of acceptance is the new birth; for, when Christ's kingdom is established within us, then his righteousness becomes ours; not by imputation, but by our becoming really "partakers of the divine nature" (<61104>2 Peter 1:4). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior" (<56305>Titus 3:5).

Baptism and *the Lord's Supper*. — Friends believe that the "washing of regeneration and renewing of the Holy Ghost" is the only baptism essential to salvation. "There is one Lord, one faith, one baptism, one God and Father of all, who is above all, through all, and in you all" (<49405>Ephesians 4:5, 6). The baptism of Christ is inward and spiritual, as may be shown by the following texts: <40311>Matthew 3:11, 12; <44105>Acts 1:5; 18:25, 26; <46213>1 Corinthians 12:13; 6:11; <51220>Colossians 2:20, 23; <60321>1 Peter 3:21.

We have no grounds to believe that “the passover" which Jesus ate with his disciples was intended to be perpetuated in the Christian Church; nor does it appear that he instituted a new ceremony on that occasion. He conformed to the Mosaic law, which was not abrogated until his crucifixion, when he blotted out the handwriting of ordinances, and "took it out of the way, nailing it to his cross" (<51214>Colossians 2:14). "Behold, I stand at the door and knock," says Christ; "if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (<66320>Revelation 3:20). This is the Lord's Supper, is which the new wine of the kingdom and the bread of life are distributed to sustain the soul.

III. *Worship, Discipline,* etc. — The author of Christianity has prescribed no set form of worship, enjoining only that it must be in spirit and in truth. Friends have adopted silence as the basis of public worship, believing that it is free from the objections that exist against all prescribed forms; that it gives to each worshipper an opportunity for self-examination and secret prayer, with the benefit that results from the sympathy of other minds present; and that it affords the best preparation for the exercise of spiritual gifts in preaching, prayer, or praise.

The Christian ministry can be rightly exercised by those only who have received a call and qualification from the Head of the Church and the prophecy of Joel, quoted by Peter, is fulfilled, under the Gospel: "It shall comne to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy." As it was in the primitive Church, so it is now in the Society of Friends, women as well as men are permitted to preach the Gospel. No salary or pecuniary compensation is allowed to ministers, but those who travel in the service of the Gospel may partake of the needful hospitality or assistance of their friends.

Testimonies. — The testimonies of Friends against war, slavery, oaths, lotteries, and the use, as a beverage, of intoxicating drinks, as also against vain fashions, corrupting amusements, and flattering titles, are founded on Christian principles, and have been found salutary in practice.

Discipline. — The system of Church government existing in this society is in accordance with the doctrine, "One is your Master, even Christ, and all ye are brethren." There is so distinction like that of clergy and laity, but all the members *of both sexes* have a right to participate insthe deliberations and decisions of the body. In meetings for discipline the men and women meet in separate apartments, and are coordinate branches of the body, each transacting the business pertaining to its own sex; but, in some cases, when needful, they act in concert, by the appointment of joint committees of men and women. The cooperation of women in the administration of discipline has been found salutary in many respects, but especially in promoting among them self-reliance and dignify of character.

IV. Statistics. — We have six Yearly Meetings, connected by epistolary correspondence, but independent of each other in regard to discipline. The aggregate membership of these is about 35,000.

Large numbers of persons not members, but who affiliate with us in religious profession, regularly attend our meetings for divine worship.

We have, in the cities of New York, Philadelphia, Baltimore, and Richmond, Indiana, extensive and well-sustained schools, adapted to a high standard of useful and practical education. There are also numerous schools of varied character throughout the Yearly Meetings.

Swarthmore College, situated about eight miles southwest from Philadelphia, on the line of the Westchester Railroad, is designed for three hundred pupils of both sexes. Here our children, and those intrusted to our charge, may receive the advantages of a thorough collegiate education,. under the guarded care of members of our religious society. (S.M.J.)

FRIENDS, PROGRESSIVE. A religious society organized in 1853, in Chester County, Pennsylvania, as a result, in part, of a division in Kennett Monthly Meeting of Friends ("Hickite"). The division was caused by differences of opinion upon questions of reform and progress; the official members of the Society of Friends generally discouraging activity in temperance, antislavery, and other similar organizations, while a large proportion in many localities a majority of the laity were warmly in favor of cooperating with them. After years of contention, the two parties in Kennett Monthly Meeting fell asunder, and finally, in 1853, an association was organized under the name of "Pennsylvania Yearly Meeting of Progressive Friends." Thes new society opened its doors to all who recognized the equal brotherhood of the human family, without regard to sex, color, or condition, and who ackunowledged the duty of defining and illustrating their faith in God, not by assent to a creed, but by lives of personal purity, and works of beneficence and charity. It diasavowed any intention or expectation of binding its members together by agreement as to theological opinions, and declared that it would seek its bond of union in "identity of object, oneness of spirit in respect to the practical duties of life, the communion of soul with soul in a common love of the beautiful and true, and a common aspiration after moral excellence." It disclaimed all disciplinary authority, whether over individual members or local associations; it set forth no forms or ceremonies, and made no provision for the ministry as an order distinguished from the laity; it set its face against every form of ecclesiasticisrm, and denounced as the acme of superstitious imposture the claim of churches to hold an organic relation to God and to speak by his authority, maintaining that such bodies are purely

human, the repositories of no power save that rightly conferred upon them by the individuals of whom they are comsposed. Besides the Yearly Meeting, which includes persons living in places widely distant from each other, there is a local association, which meets for worship at Longwood, near Hamorton, on every First day, and, during a large portion of every year, maintains a First day School for children. This local body has never employed a religious teacher, though there is nothing in the principles of the organization to forbid such a step whenever its members, may think it necessary or expedient. Uniformity of practice in this respect is neither expected nor desired it being held that the arrangements for meetings should be in every case adapted to the peculiar needs and tastes of the communities in which they are held. The division in the Society of Friends was not confined to Kennett Monthly Meeting, but extended to every Yearly Meeting in the body. As early as 1849, that division led to the organization, at Grees Plain, Ohio, of a society exactly similar to that of the Progressive Friends, but under a different name. This society is now extinct. At Junius, near Waterloo, N.Y., in the same year, a society of “Congregational Friends" was formed. This society afterwards took the name of "Progressive Friends," and, at a later day, that of "Friends of Human Progress," by which it is still known. In Salem, Columbiana County, Ohio, in 1852, a society called "Progressive Friends" was organized, which had but a brief existence. In North Collins, Erie County, N.Y., there is a society bearing the name of "Friends of Human Progress," which, in its principlen, is vary similar to the "Progressive Friends." (O.J.)

Friends of God

In the 14th century a spirit of mysticism pervaded nearly all Western Germany, from the Low Countries to the very borders of Italy. It brought under its intfluence all ranks and classes, and led ultimately to the formation of an extensive but unorganized brotherhood, the so-called Friends of God. Among their chief seats were the cities of Strasburg, Cologne, Basel, Constance, Nuremberg, and Nordlingen. Their distinguishing doctrines were self-renunciation, the complete giving up of self to the will of God the continuous activity of the Spirit of God in all believers, the possibility of intimate union between God and man, the worthlessness of all religion based upon fear or the hope of reward, and the essential equality of the laity and clergy, though, for the sake of order and discipline, the organization of the Cburch was held to be necessary. They often appealed to the declaration of Christ (John 15:15), "Henceforth I

call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you;" and from this probably arose their name, which was not intended to designate an exclusive party or sect, but simply to denote a cenrtain stage of spiritual life, the stage of disinterested love to God. From this association went forth monks and ecclesiastics who cherished a lively interest in the spiritual guidance of the laity, preached in the German langurage (the vernaculsar of the people), and labored not only to educate the people to perform their duties as required by the Church laws, and to all manner of good works, but also "to lead them forward to a deeper experience of Christianity, to a truly divine life according to their own understanding of it." From their snumber also went forth "those priests who, scorning to be troubled by the common scruples during the time of the papal interdict, and amid the ravages of the Black Death, bestowed the consolations of religion on the forsaken people" (Neander, *Church History*, volume 5). Many of their leaders were in close connection with convents, especially those of Eugenthal and Maria Medingen, near Nuremberg; and it is said that Agnes, the widow of king Andrew of Hungary, and various knights and burghers, were in close connection with this association. But foremost among their leaders was the Dominican monk Tauler (q.v.), of Strasburg, who spent his life in preaching and teaching with wonderful success in the country extending from his native city to Cologne, and whose influence is to this day active among his countrymen by means of his admirable sermons, which are still widely read. Much of his religious fervor and light be himself attributed to the instruction of his friend, Nicholas of Basel (q.v.), a laymen, whom Schmidt, in his work below cited, mentions as the greatest of the leaders of the Friends of God. He has often been called a Waldensian, but Schmidt denies this, and says that the only sympathy which any of the Friends of God had with the WaIdensians was anti-sacerdotalism. On the strength of documents which Schmidt has lately discovered, the Friends of God are said to havem been "mystics to the height of mysticism: each believer was in direct union with God, with the Trinity, not the Holy Ghost alone." He says also, "they were faithful to the whole mediaeval imaginative creeds: transubstantiation, worship of the Virgin and saints, and Purgatory. Their union with the Deity was not that of pantheism, or of passionate love; it was rather through the fantasy. They had wonders, visions, special revelations, prophecies. Their peculiar heresy was the denial of all special prerogatime to the clergy except the celebration of the sacraments; the

lawman had equal sanctity equal coenmunion with the Deity, saw visions, uttered prophecies... . Neither were they Bible Christians; they honored and loved the Bible, but sought and obtained revelation beyond it. They rejected one clause of the Lord's prayer. Temptations were marks of God's favor not to be deprecated. But, though suffering was a sign of divine love, it was not self-inflicted suffering. They disclaimed asceticism self-maceration, self-torture. All things to the beloved were of God; all therefore indifferent" (Milman, *Latin Christianity,* 8:399). The Friends of God are frequently charged with pantheism, but Neander undertakes to defend them against this charge, admitting, however, that those of them who knew not how to "guard against the danger of falling into the unfathomable abyss of God unrevealed, instead of holding fast to the God revealed in Christ, plunged into the gulf of pantheistic self-deification." And that this gave rise to "the wild, fanatic, pantheistic mysticism, which was for getting beyond Christ, beyond all positive revelation, all humnization of the divine, as we see it exemplified particularly among a portion of the so-called Beghards (q.v.) ... and the so-called Brothers and Sisters of the Free Spirit (q.v.). Among those of the Friends of God who by unwise speculation, and by an intoxication of -self-forgetting love discarding all calm reflection, "were unconsciously betrayed into effusions and expressions upon which that wild, fanatical pantheism afterwards seized and fastened itself," is reckoned Master Eckhart (q.v.), from whose writings and sermons twenty-six propositions connected with a pantheistic mode of thinking, or verging upon such a mode of thinking, had been drawn, were formally condemned. But he promptly retracted all those propositions which were found to be heretical or scandalous, "and in general submitted himself to be corrected by the pope and the Church." These "pantheistic and quietistic views" were earnestly opposed by Ruysbroek (q.v.) and by Tauler. The former especially secured himself against the danger of pantheism by the prominence he gives to the will, "which he describes as the main-spring on which all development of the higher life depends." Another of the leaders of the Friends of God was the Dominican monk Heinrich Suso (q.v.), of Suabia, who, like Tauler, gave "prominence to the mediation of Christ as necessary to the attaining to true communion with God, and was thus distinguished from those pantheistic mystics who, notwithstanding mediation, were for sinking directly into the depths of the divine essence." Many of the leaders of the Friends of God were put to death by order of the Inquisition on the charge of being Beghards. Among these were Nicholas of Basel and two of his associates,

Martin of Reichenau, and a Benedictine and follower of Martin. Milman *(Latin Christianity,* page 408) says that the influence of the doctrines taught by the Friends of God, especially of Tauler and his followers, were "seen in the earnest demand for reformation by the councils; the sullen estrangement, notwithstanding the reunion to the sacerdotal yoke, during the Hussite wars; the disdainful neutrality when reformation by the councils seemed hopeless;" and that it is especially "seen in the remarkable book *German Theology,* attributed by Luther to Tauler himself, be it doubtless of a later period." — Neander, *Church History,* 5:380; Herzog, *Real-Encyklopadie,* 10:159; Schmidt, *Gottesfreunde im xiv Jahrhundert* (Jena, 1855); Pfeiffer, *Deutsche Mystiker des* 14 *and* 15 *Jahrh.;* Milman, *Latin Christianity,* 8:309; Kurtz, *Church Hist.* 1:484; Bennet, in *Methodist Quart. Rev.* January 1869, page 45 sq.; *Theologia Germanica,* edit. by Dr. Pfeiffer and transl. by Susanna Winkworth. (J.H.W.)

Friends of Light

SEE FREE CONGREGATIONS.

Fries, Jacob Friederich

an eminent German philosopher, was born at Barby August 23, 1773. He was at first private tutor in Switzerland, became professor of philosophy in 1804, then successively professor of mathematics at Heidelberg in 1805, and of theoretical philosophy at Jena in 1816. In 1819 he was deposed for political reasons, but restored in 1824 as professor of natural philosophy and mathematics, and died there August 10th, 1843. The personal religious life of Fries was not a happy one. His father was a Moravian, but died when the son was only five years old. The school education to which he was subjected seems to have estranged him from Christianity when quite young. While yet a young man, he wrote: "The lectures of Garve on imagination and superstition have changed my religious sentiments. All the religious system in which I was bred has been overthrown; but this causes me no uneasiness. It was easy for me to throw the atonement overboard; I have never had any dread of God; the thought of the Holy One has always been to me a thought of peace." In 1799, when his mother died, he wrote: "The belief in a reunion I leave to others; I am not ephantast enough to hold it." Yet in 1806 he wrote to a Moravian brother: "My peace cannot compare with yours; the deserted: Penates will probably punish me for a long time yet." A sketch of his life has recently appeared, by E.L.D. Henke,

J.F. Fries aus seinem handschriftlichen Nachlasse dargestellt (Leipzig, 1867, 8vo) .

The professed aim of Fries in philosophy was to give a firmer basis to Kant's system than that philosopher himself had laid down. "He found two faults with Kant: 1st. The vicious logical arrangement of his doctrine, by which he makes the value of his categories to depend on transcendental proofs, and that of his ideas on moral proofs, instead of rising, without any proof, to the immediate knowledge of reason. On this point Fries approaches the views of Jacobi. 2d. The confounding of psychological ideas with philosophy, properly so called, and not properly distinguishing the aids that psychology furnish to metaphysics from metaphysics themselves. He regarded the life and independence of Kant's practical philosophy as the most beautiful part of his system. Fries maintains that he has remedied the errors of Kant, and that he has placed the *doctrine of faith,* which is the focus of all philosophical conviction, on a solid basis. And he asserts that he has effected this by means of researches carried on in the spirit of Kant himself. Fries, as well as Kant, makes the limits of science his starting-point; hence he arrives at pure faith of reason in that which is eternal, a faith that is strengthened by presentiment *(Ahnung)* Knowledge, or science, is only concerned with sensuous phenomena; the true essence of things is the object of faith; we are led by feeling to anticipate, even amidst appearances, the value of belief, which is the offspring of the limitation itself of knowledge. Here again, in placing feeling and presentiment *(Ahnung)* above science, Fries approaches the doctrine of Jacobi. His labors in connection with philosophical anthropology, which he regards as the fundamental science of all philosophy, are of great interest. They contain particular theories on spiritual life, and particularly on the three fundamental faculties of the mind-cognition, feeling *(Gemuth,* the faculty of being interested), and the. faculty of action, which is supposed to precede the two former. Afterwards follow theories on the three degrees of development — *sense, habit, understanding* (as the power of self-command and self-formation); on the degrees of thought, qualitative and quantitative abstractions of the imagination, mathematical intuition, attention, the difference between the understanding and the reason, etc. His *anthropological logic* contains also some excellent views on the subject of reasoning, method, and system. He regards practical philosophy as the theory of the value and end of human life and of the world, or the theory of human wisdom. It is there that you

find the last goal of all philosophical research; it is divided into a moral theory and a religious theory (theory of the final goal of the universe). The former may be also subdivided into general ethics, or theory of the value and end of human actions, theory of virtue, and theory of the state" (Tennemann, *Manual Hist. Philos.,* revised by Morell, § 422).

Fries "called his system Philosophical Anthropology," since he made all further philosophical knowledge dependent on man's self-knowledge. He distinguished three grades of *Erkenntniss;* we know *(wissen)* the phenomena of our subjective thinking; this is the realm of philosophy. We believe *(glauben)* that there are appearances — Erscheinungen — out of the mind that all is not a mere subjective creation. We have a feeling, a presentiment *(ahnen),* that there is a reality, a substance behind these appearances; here Fries places all that pertains to God, the existence of the soul and immortality. De Wette had much conversation with Fries, first at *Jena,* then at Heidelberg, and to him he essentially owed his transition from the dry Kantian rationalism to the method which may be most simply named the *ideal-believing.* After listening to this system, De Wette says that he gathered up, as by magic, his previously scattered knowledge and convictions into a well-ordered and beautiful whole. The philosophy of Fries seemed to commend itself in this, that it preserved the formal, logical reflection of Kant, without sharing in the metaphysical insipidity, yea, emptiness of the contents of that philosophy. (Edwards, in *Bibliotheca Sacra,* 1850, page 780).

His principal writings are: *Reinhold, Fichte au. Schelling* (Lpz. 1803): — *Philosophische Rechtslehre* (Jena, 1804): — *System der Philosophie* (Lpz. 1804): — *Wissen, Glauben und Ahnung* (Lpz. 1805): — *Neue Kritik der Vernunft* (Heidelberg, 1807, 3 volumes; 2d edit. 1830): — *System d. Logik* (Lpz. 1811; 3d edit. 1837): — *Populare Vorles. uber d. Sternkunde* (Lpz. 1813; 2d edit. 1833): — *Ueber d. Gefahrdung d. Wohlstandes u. Charakters d. Deutschen durch d. Juden* (Lpz. 1816): —*Vom Dentuschen Bunde,* etc. (Lpz. 1817): — *Handbuch der praktischen Philosophie* (Lpz. 1817-32, 2 volumes): — *Handbuch d. psychischen Anthropologie* (Jena, 1820; 2d edit. 1837-39, 2 vols.): — *Die mathematische Naturphilosophie* (Jena, 1822): — *Julius U. Evagoras* (a philosophical novel) (Jena, 1822): — *Die Lehre d. Liebe, d. Glaubens, u. d. Hoffnung* (Jena, 1823): — *Systeme d. Metaphysik* (Jena, 1824): — *Polemische Schriften* (Halle, 1824): — *Die Gesch. der Philosophie,* etc. (Halle, 1837-40, 2 volumes). In connection, with Schmid and Schroter, he published the *Oppositionschrift*

f. Theologie u. Philosophie. — Hoefer, *Nouv. Biog. Gener.* 18:876 sq.; Herzog, *Real-Encyklopadie,* 7:355 sq.; Morell, *Modern Philosophy,* part 2, chapter 7.

Fries, Justus Henry

a minister of the German Reformed Church, was born in Westphalia, Germany, April 24, 1777, and came to America in 1803. He could not pay his passage, and hence became a "Redemptioner," and served a farmer in York County, Pennsylvania, three years. Being free, he studied theology with Reverend Daniel Wagner, in Frederick, Maryland. He was licensed in 1810, and not long afterwards ordained. For two years he served eight congregations in York County, Pennsylvania, and in 1812 he removed to Buffalo Valley, in Union County, Pennsylvania, where he continued the remainder of his life, doing a pioneer work, his labors extending over several counties. He died October 9, 1839. He was noted for his extraordinary memore, his eccentricities of character, his great love of ‘American institutions', his fondness for politics, his active life is the ministry, and his great success in laying the foundation of numerous now flourishing German Reformed congregations in the beautiful valleys of the Susquehanna. He preached only in Germsan. (H.H.)

Friese, Or Fries, Or Frisius Martin,

a Jutland theologian, was born at Riepen in 1688, and studied theology at the University of Copenhagen under Wandalin, Massius, and the ex-rabbi Steenlauch. In 1712 he was appointed instructor in philosophy, and in 1717 preacher and confessor to the household of a nobleman. In 1719 he was called to the university at Kiel as third professor of theology. Here he lectured especially upon Exegesis of the New Testament, and wrote several polemical works. After a visit to the libraries at Nuremberg and Wolfenbuttel, he was on his return in 1725, promoted to the second professorship, and at nearly the same time was elected Prokanzler, which position he held up to the time of his death, August 15, 1750. His principal works are: *Dissertationes iii de erroribus pictorum contra historiam sacram* (Copen. 1703-5, 4to): — *Schediasma de ceremonia* τοῦ ἐκτινάσσειν τὸν κονίορτον *ad Matt.* 10:14 (Copen. 1706, 4to): — *Dissertatio de* δοκιμασία *(a exhortationis Irenicae, ad unionem inter Evangelicos et reformatos procurandam hodie facta* (Kiel, 1722 and 1733): — *Fundamenta Theologiae theticae, selectionibus dictis*

probantibus eorumque, ubi opus est, exegesi et observationibus praecipuis instructa (Hamb. 1724) *Demonstratio exegetica des nonnullis valde notatu dignis modis quibus V.T. in Novum adlegatur, pariterque de graeca* 70 *interpretum versione, etc.* (Hamb. 1730, 4to): — *Dissert. de usu et abusu Graecorum in primis scriptorum in illustrandis N.T. vocabulis et dicendi modis* (Kiel, 1733). — Hoefer, *Nouv. Biog. Gener.* 18:879.

Friesland, Frisians

— Friesland, in the wider sense of the word, was formerly the name of the whole north-western coast of Germany and the coast of Holland, embracing the country from the mouth of the Weser to the central mouth of the Rhine. It was divided by what is now called the Zuyder Zee into West Friesland and East Friesland. The latter was subsequently again divided into two parts, the country between the Zuyder Zee and the Ems, now forming the Dutch provinces of Friesland and Groningen, and the country between the Ems and the Weser, constituting the modern East-Friesland, which was until 1744 a separate principality, was then united with Prussia, fell in 1815 to Hanover, with the whole of which it was in 1866 again annexed to Prussia. A branch of the Frisians, the North Frisians, inhabited the western coast of Schleswigs and the islands of Heligoland, Fohr and Sylt.

The first Christian missionary among the Frisians was bishop, Amandus, who entered the country in the train of the conquering Fraiiks. He met with but little success, but established two convents at Ghent, Blandinum and Gandanum. In 636, Dagobert, king of the Franks, built the first Christian church of Friesland at Utrecht, at that time called Wiltenburg; and St. Eligius (q.v.), bishop of Noyon, made great efforts to gain a footing for Christianity among the people, but he had likewise but little success. About 675, Adgill I, who, ruled over that part of Friesland which was not conquered by the Franks, gave permission to the English bishop Wilfrid to preach. The defeat of his successor Radbod by Pepin of Heristal extended the territory of the Franks up to the Yssel and the Fly, and thus opened a wider field to the Christian missionary. The English monk Wilbrod was consecrated by pope Sergius I archbishop of the Frisians, and took up his residence at Wiltenburg. After the death of Pepin in 714, Radbod made an attempt to shake off the yoke of the Franks, and to expel Christianity from his territory, but he was again defeated by Charles Martel in 717, and had to become a Christian himself. He died, however, a pagan in 719. Poppa,

the guardian of Radbod's minor son, Adgill II, was apparently friendly to Christianity, which found now a very zealous missionary in Winfred (St. Boniface, q.v.), but when a favorable opportunity seemed to offer he risked a new war against the Franks, in which, in 734, he lost his life. Adgill II, who received the title of king, but was a vassal of the Franks, openly professed Christianity, but the resistance of the people to the new doctrine continued. Adgill II was succeeded by his two sons: first Gundobald, and, later, Radbod II, the latter of whom was a violent opponent of Christianity, and was expelled from the country by Charlemagne, who embodied the whole of Friesland with his empire. Christianity at this time was firmly established in the southern part of Friesland. The successor of Wilbrod as bishop of Utrecht, Gregory, established in his episcopal city a theological school, in which many missionaries for Friesland and Northwestern Germany were educated. Among his assistants, Lebuin and Wilbrod are mentioned. The latter was subsequently appointed by Charlemagne bishop of Bremen, and in that position he zealously worked for the conversion of the Frisians. With him labored for seven years S. Liudger (q.v.), a native of Friesland, and pupil, of the school of Utrecht, when the rising of the Saxons under Wittekind was followed by a general revolt of the Frisians. The defeat of this revolt terminated the resistance of the Frisiansto the Franks and Christianity. Friesland was now regarded as a Christian country, but remnants of paganism maintained themselves until late in the Middle Ages.

At the time of the Reformation, West Friesland was a part of the Netherlands. Into East Friesland, which was ruled by a count, and a part of the German empire, the Reformation was introduced by count Edzard I, who, as early as 1519, became acquainted with the writings of Luther, and favored the Reformation, without, however, usings any coercive measures against those who preferred to remain in the Church of Rome. Among those who successfully labored in behalf of the Reformation was master Jorgen von der Dure *(Magister Aportanus)*, who had been educated at Zwolle by the Brethren of the Common Life. After the death of Edzard, in February, 1528, his son Enno began to despoil the churches, suppress the convents, and introduce the Reformation by force. In 1529, Bugenhageg, - at the request of count Enno, sent two Lutheran preachers from Bremen to organize the new administration of the churches. But already, a number of the Protestant ministers and laity had come under the influences of the Anabaptists and Reformed (Zuinglian) views. Count Enno expelled

Carlstadt, and ordered all the Anabaptists out of the country; but the clergy, in 1530, could not be prevailed upon to adopt the whole of the Lutheran Church discipline which was laid before them. Several other *at*tempts to introduce Lutheranism by force failed, and the Reformed system of Zuinglius maintained the ascendency. In 1543, the widow of Enno, countess Anna, who, during the minority of her son, acted as regent, called a distinguished Reformed theologian, Johann a Lasco, *SEE LASCO*, to Friesland. He was appointed superintendent general, and under his administration the Reformed Church of Friesland attained a high degree of prosperity and reputation. As a refuse of many Protestant exiles from France, the Netherlands, ard Great Britain, it received the name "Refuge of thee oppressed and exiled Church of God. — Herzog, *Real-Encylop.* 4:607; Onno Klopp, *Geschichte Ostfrieslands* (Hanover, 1854-56, 2 volumes). (A.J.S.)

Frieze

in classical architecture, the middle division of an entablature, lying between the architrave and the cornice. In the Tuscan order it is plain. In the Doric it is divided by three raised flutes, called triglyphs, into spaces called metopes, which are usually filled with sculpture. In the Ionic it is sometimes ornamented withe sculpture; sometimes the metopes swell out in the middle. In the Corinthian and Composite it is ornamented in various *ways*, but usually either with flowers or figures. Any horizontal band that is occupied with sculpture is called a frieze by some writerms.

Frigga

the wife of Odin, and supreme goddess of the race of the Asir (or Ases), the celestial gods of the Scandinavian mythology, was a daughter of the giant Fjorgym, presided over marriages and in the assemblies of the goddesses, which were always held in her palace, was prescient of, but never revealed, the fate of men, knew the language of plants and animals, and through her great wisdom aided Odin by her counsels. Her abode was said to be "the magnificent mansion of Fensalir (the marshy halls), which denotes the deep, moist earth," and from her relation to Odin, the sun in this mythology, she may be regarded as typifying the earth, which, drawing from him the generative principles of light and warmth, gives growth and fruitfulness to living things. She is closely related to, and frequently confounded with Freva (q.v.), and is generally represented (see pl. 12, fig.

1, *Mythology and Religious Rites in Icon. Encyclop.)* seated in a golden chariot drawn by two white cats, her tresses and veil floating in the wind, with two attendants, with veils and tresses likewise floating, flying near her. — *English Cyclopaedia,* s.v.; *Icon. Encyclop.* 4:277-8 (N.Y. 1851); Thorpe, *Northern Mythology.* (J.W.M.)

Fringe

Picture for Fringe 1

(lydæG] *gedil',* twisted thread, i.e., a *tassel,* <052212>Deuteronomy 22:12; a "wreath" or *festoon* for a column, <110717>1 Kings 7:17; tyxæyxæ, *tsitsith',* a flower-like projection, i.e., a *tassel,* <041538>Numbers 15:*38,* 39; the "fore-lock," <260803>Ezekiel 8:*3*), an ornament worn by the Israelites upon the edges, and especially at the corners of their robes, as an affectation of piety (comp. <402305>Matthew 23:5). These terms must have denoted pedicles in the shape of bobs or flowing threads. Fringed garments, elaborately wrought, were very common among both the ancient Egyptians and Babylonians. *SEE EMBROIDERY*. Such fringes, however, as appear upon the tunics and outer robes of figuress delineated on the Assyrian and Egyptian monuments probably did not entirely correspond with those in use among the Jews, although it may be presumed that there was a general resemblance between those worn for general purposes, i.e., as ornamental appendages. Moreover, it may be doubted whether fringes of that description were intended by the Jewish legislator, since they were in such common use that they could form no proper mark of distinction between an Israelite and a Gentile; and, besides, they seem appropriate to state-dresses rather than to ordinary attire, while it is plainly the latter which is contemplated in the prenscription of Moses, and this anpecially with a religious reference. *SEE PHYLACTERY.*

Picture for Fringe 2

The Mosaic law respecting these ornaments is contained in <041538>Numbers 15:38-41; <052212>Deuteronomy 22:12, where the children of Israel are enjoined to append fringes or tassels (tyxæyxæ, µylædæG]), consisting of several threads, to the four corners (twpnK] [bir]a) of their outer garment (dgB, tWsB]), to put-one distinguishing thread (lytæP], not "ribbon," as the A.V.) of deep blue in each. of these fringes,. and constantly to look at them, in order to be put in mind thereby of God's commandments to keep them. What

number of threads each of these symbolical fringes is to have besides the said blue one, of what material, or how theys are to be made, the injunction does not say. Like most of the Mosaic laws, it leaves, the particulars to be determined by the executive powers according to the peculiar circumstances of the time. The followiing account of thiem relates chiefly to Rabbinical usages.

Guided by the fact that they are symbolical, tradition, in determining the manner in which these fringes are to be made, endeavored to act in harmony ewith their sipiritual import. and hence fixed that each of these four fringes, or tassels for the four corners of the garment should consist of eight threads of white wool the emblem of purity and holiness (<2018>Isaiah 1:18); that one of these threads is to be wound round the others, first *seven* times, and then a double knot to be made; then *eight* times, and a double knot (15 =hy); then *eleven* times (=hw), and a double knot; and finally *thirteen* times (=dja), and a double knot, so as to obtain, from the collective number of times which, this thread is wound round, the words dja hwhy (Jehovah is one), constituting the creed which was the distinguishing mark of the Hebrew nation, and which was inscribed on their bansners, Whilst the five knots represent the five books of the law. As the law, however, is said to contain 613 commandments, *SEE SCHOOL*, and as the design of these fringes is to remind the Jews of all these commandments, tradition has so arranged it that the word tyxyx, which is numerically 600, with the 8 threads and 5 knots, should exactly comprise this number, and thus constitute a perfect symbol of the law.

Originally, as we have seen, this fringed or tasseled garment was the outer one. It was more like a large oblong piece of cloth, with a hole in the center through which the head was put, thus dividing it into two halves, one covering the front, and the other the back of the body, like a tunic.

Picture for Fringe 3

But when the Hebrews began to mix with other natiolns, asnd especially when they were dispersed and became a by-word and a hissing, this ancient badge of distinction which God conferred upon them became the signal of persecution, inasmuch as it indicated that the wearer of it was a Jew, on whom Christians thought they ought to avenge the blood of Christ. Hence the Israelites found it necessary to, discard the fringed garment as an outer dress, and to wear it in a smaller size, and a somewhat altered form, as an

under garment, in order to conceal it from their persecutors. This under fringed garment is called t/pnK] [Bir]a, the four-cor*nered dress*, or simply tyxyxæ fringes or tassels, and is waorn by every orthodox Jew to the present day.

Picture for Fringe 4

Picture for Fringe 5

Yet, though the Jews have been compelled to relinquish the large outer fringed garment as a permanent article of apparel, they still continue to wear it in a somewhat codified form at their morning prayers, and call it tylfæ *talith'*, i.e., *cover* or *wrapper*. This *talith'*, or fringed wrapper, is generally made of a white woollen material; the wool must be spun by Jews for this express purpose. It has three or more blue stripes running in parallel lines across the whole garment, at the right and left side. In some cases, however, the talith is also made of silk. Every married Jew must wear it at morning prayer; a single man can do what he likes. When putting it on, the following prayer is offered: "I Blessed art thou, O Lord, King of the universe, who hast sanctified us with thy commandments, and enjoined us to array ourselves with fringes." The Jews attach the utmost importance to the fringed garsent. Thus it is related in the Talmud that "R. Joseph asked R. Joseph b. Rabba, which commandment has your father admonished you to observe more than any other? He replied, The law about the fringes. Once when my father, on descending a ladder, stepped on one of the threads and tore it, off, he would not move from the place till it was repaired" (Sabbath, 118b). Some of the Rabbins go so far as to say that the law respecting the fringes in as important as all the other laws put together (see Rashi on <04541>Numbers 15:41). It was for this reason that. the woman with the issue of blood (<40920>Matthew 9:20), and the inhabitants of Gennessaret (<41436>Matthew 14:36, were so anxious to touch a fringe of our Savior's garment (κράστεδον τοῦ ἱματίου). This superstitious reverence for the external symbol, with little care for the things it symbolized, led the Pharisees to enlarge their fringes, believing that the larger they made the tassels, the better they did God service (comp. the Rabbinical sayings, Whoso diiigently keeps this law of fringes is made worthy, and shall see the face of the majesty of God" — Baal Haturim on Numbers 15; "When a man is clothed with the fringe, and goes out therewith to the door of his habitation, he is safe and God rejoiceth, and the angel [of death] departeth

from thence, and the man sball be delivered from all hurt," etc. — R. Menachem on do.); and this it was that our Savior rebuked (Matthew 23:5). See Maimonides, 1:100, etc.; *Orach Chayim,* § 7; the Hebrew Prayer-book, called µyYæi Ë r Þ, (Vienn. 1859), page 21, a, etc., *SEE HEM.*

Frint Jacob,

a Roman Catholic bishop of Austrias, was born in 1766 at Bdmisch-Kamnitz, in Austria. He was for several yaears professor of theology at the University of Vienna, and caused the establishment of a higher theological institution for secular priests, of which he himself became the first director. He was appointed in 1827 bishop of St. Poelten, and died in 1834. He is the author of numerous theological works as *Handbuch der Religionswissenschaft* (Vienna, 1806-14, 6 volumes): — *Das alte und das neue Christenthunz, od. Krit. Beleuchtung der Stunden der Andacht* (Vienna, 1822-24, 4 numbers): — *Geist des Christenthums* (Vienna, 1808, 2 volumes). From 1813 to 1826 he was the editor of a journal for scientific theology, which was continued by Plotz and Seback. (A.J.S.)

Frisbie Levi;

professor in Harvard College, was born at Ipswich, Massachusetts, in 1784. He entered Harvard College in 1798, and during most of the time till his graduation in 1792, he supported himself by labor as a clerk or in teaching. He commenced the study of law, but was compelled to desist by an affection of the eyes, which hindered his progress through life. In 1805 he was made Latin tutor at Harvard, and in 1811 professor of Latin, which post he held until 1817, when he was transferred to the chair of moral philosophy, for which he had peculiar qualifications. His lectures on ethics, government, etc., were considered very able; they were chiefly delivered extempore; but some of them have been published (see below). He died July 9, 1822. He was a contributor to the *North American Review,* and to other periodicals; and a "*Collection of the Writings of Professor Frisbie,*" edited by Andrews Norton, appeared in 1823, containing portions of his *Lectures,* as well as of his periodical contributions were, *Unitarian Biography,* 2:231 sq.; Allibone, *Dictionary of Authors,* s.v.

Frischmuth Johann,

a German theologian and Orientalist, was born at Wertheim in 1619, and died at Jena in 1687, in which city he was professor of Hebrew. He was

also acquainted with Arabic. Besides other works, he wrote 60 dissertations on philololgical, Biblical, and theological subjects, of which the most important are, *De Pontificum Hebraeorum vestitu sacros: — De Sacrficiis: — De Pontificatu Mosis contra Nihusium: — De Graeca LXX Interpret. versione: — De Mediatatione Mortis et Memoria clarissimorum quorundam in re sacra et literaria Virorum.* — Hoefer, *Nouv. Biog. Generale,* 18:889.

Frisians

SEE FRIESLAND.

Frith Or Fryth John,

an English reformer and martyr, was born at Seven Oaks, in Kent, where his father kept an inn, and was educated at King's College, Cambridge, where he so greatly distinguished himself that, when Wolsey formed his new college at Oxford, he was appointed one of its first members. About 1525 he became acquainted with Tyndale, and by him was won over to the principles of the Reformation. With others, he found it necessary to, retire to the Continent in 1528. On his return to England in 1530 he was put into the stocks at Reading as a vagabond, but was taken out of them by the school-master of the town, to whom he made his case known in so elegant Latin as to prove himself a scholar. From Reading he went to London, and there engaged in controversy with Sir Thomas More, publishing a trast on Purgatory against Sir Thomas. His zealled to his apprehension. While in the Tower he was examined, by the king's command; before archbishop Cranmer; Brandon, duke of Suffolk; Boleyn, earl of Wiltshire; Stokesley, bishop of London; Gardner, bishop of Winchester, and the chancellor Audley. The prisoner maintained that the dogma of transubstantiation was not *de fide;* at the same time, he did not condemn those who held the doctrine of a corporeal presence; he only reprobated the prevalent notions respecting propitiatory masses and the worshipping of the sacramental elements. He denied also the doctrine of purgatory. At length he was brought before an episcopal commission at St. Paul's, where many efforts were made to induce him to recant, but in vain. At last the bishop of London pronounced sentence upon him as an obstinate heretic, and he was delivered to the secular power. A writ was issued for his execution, and he was burnt at Smithfield on the 4th of July, 1533, "maintaining his fortitude to the last, and charitably extending his forgiveness to a bigoted popish

priest, who endeavored to persuade the people that they ought no more to pray for him than for a dog." Frith was an excellent scholar. He wrote *Treatise of Purgatory: — Antithesis between Christ and the Pope: — Mirror, or Glass to know thyself, written in the Tower, 1532: — Articles* (for which he died) *written in Newgate Prison,* June 23, *1533: — Answer to Sir Thomas More's Dialogues concerning Heresies: — Answer to John Fisher, bishop of Rochester,* etc., all of which treatises were reprinted at London (1573, fol.), with the works of Tyndale and Barnes. They may be found also in Russell, *Works of the Reformers,* volume 3 (Lond. 1828; 3 volumes, 8vo). See Hook, *Eccl Biog.* 5:235; Burnet, *Hist. of the English Reformation,* 1:263-277.

Frithstool Or Freedstool

Picture for Frithstool

literally the seat of peace; a seat or chair, usually made of stone, placed near the altar in some churches, and intended as the last and most sacred resort for those that claimed the privilege of the sanctuary. The violation of the *Freedstool* was attended by the most severe punishment. "According to Spelman, that at Beverley had this inscription: Haec sedes lapidea *freedstoll* dicitur i.e., pacis cathedra, ad quam reus fugiendo perveniens omnimodam habet securitatem.' Frithstools still exist in the church at Hexham and Beverley Minster, both in the north aisle of the chanceel: the former of these has the seat hollowed out in a semicircular form, and is slightly orinamented with patterns of Norman character, that at Beverley is very rude and plain."

Fritigild

a queen of the Marcomans in the 4th century. She was converted to Christianity, and applied to Ambrose for further religious instruction. He sent her a catechism composed expressly for the purpose. Through her influence the Marcomans were converted as a people, and remained at peace with Rome during the incessant wars of the time.

Fritz Samuel,

a German Jesuit and missionary, was born in 1650, and died in 1730. He was sent as missionary to South America, and established mission settlements between the Nape and Rio Negro, into which nearly 40,000

natives were gathered. The Portuguese from Brazil attacked and broke up these settlements, carrying many of the Indians to Para. Fritz, after vainly striving to obtain redress, retired to the village of Xeberos in Peru, where he died. His map of the Amazon, though superseded by the fuller dnd exacter works of more recent explorers, procured for him for a long time a just renown as a geographer. — Hoefer, *Nouv. Biog. Generale*, 18:895-7.

Fritzsche

the name of a German family distinguished for learning.

1. CHRISTIAN FRIEDRICH, a theologian, was born at Nauendorf August 17, 1776. He studied at the Orphan School of Halle, and afterwards theology at Leipzig. He became successively pastor of Steinbach in 1799, superintendent at Dobrilugk in 1809, professor of theology at Halle in 1830, and was in 1833 appointed censor for theological works. Besides a number of occasional articles, pamphlets, etc, collected in the *Fritzschiorum Opuscula Academica* (Lpz. 1838), published by himself and two of his sons, he wrote *Vorlesungen u. d. Abendmahl*, etc.: — *De Anamartesia Jesu Christi* (Halle, 1835-37): — *De Revelationis Notione biblica* (Lpz. 1828). — Pierer, *Universal-Lexikon*, 6:754.

2. KARL FRIEDRICH AUGUST, eldest son of Christian Fritzsche, also a distinguished theologian, was born at Steinbach December 16, 1801. After receiving his first instruction from his father he continued his studies at the University of Leipzig, where he became professor extraordinary of theology in 1825. The year following he went to Rostock as ordinary professor, and in 1841 to Giessen, where he died December 6, 1846. Besides some important exegetical essays published in the *Fritzschiorum Opuscula Academica*, he wrote *De nonnullis secundae Pauli ad Corinthios Epistolae Locis* (Lpz. 1824): — *Commentar z. Matthaeus* (Lpz. 1826); — *Commentar z. Marcus* (Lpz. 1830): — *De Conformationae Novi Testamenti critica, quam C. Lachmannus edidit* (Giessen, 1841): — *Pauli ad Romanos Epistola, c. comment. perpet.* (Halle, 1836-43, 3 volumes, 8vo). As a commentator, his philological acuteness is perhaps extreme. — Pierer, *Universal-Lexikon*, 6:754; *Christian Rev.* 9:469; Herzog, *Real-Encykl.* 19:510.

Fritzlar

(probably from Frideo lare =*domus pacis)* is a city of Prussia, situated on the shores of the Eder, and one of the oldest seats of the Church in Central Germany. Here Boniface founded in 732 a church dedicated to St. Peter, and a small convent, with a school chiefly intended for the accommodation of clerical students. He first directed it himself, but afterwards gave up the charge to his countryman Wigbert, who thus became the first regular abbot of the institution (t 747). The second abbot was Tatian; the third, Wigbert II. The school soon gained a great reputation. Sturm, abbot of Fulda, and Megingoz, bishop of Wiirzburg, were among its first scholars. The institution remained for centuries at the head of both clerical and secular education. Under Charlemagne, Fritzlar was in 774 burned down by the heathen Saxons, and the church alone escaped. As it stands at present, it is in the Roman style of the 12th century. Fritzlar was for a time a bishopric (in 786), but was soon joined to that of Mayence. See S. Schminke, *De antiquitat. Friteslariens. diss.* (Marburg, 1715, 4to). — Herzog, *Real-Encyklop.* 4:612.

Fritzlar Hermann Of

SEE HERMANN.

Frog

Picture for Frog

( , *tsepharde'a*, a *marsh-leaper* [Gesenius, *Thes. Heb.* page 1184], βάτραχος; Exodus 8:2 et sq.; Psalm 78:45; 105:80; Revelation 16:13), the animal selected by God as an instrument for humbling the pride of Pharaoh (Exodus 8:2-14; Psalm 78:45; 105:30; Wisd. 19:10). Frogs came in prodigious numbers from the canals, the rivers, and the marshes; they filled the houses, and even entered the ovens and kneading-troughs; when, at the command of Moses, the frogs died, the people gathered them in heaps, and "the land stank" from the corruption of the bodies. There can be no doubt that the whole transaction was miraculous; frogs, it is true, if allowed to increase, can easily be imagined to occur in such multitudes as marked the second plague of Egypt — indeed, similar plagues are on record as having occurred in various places, as at Poeonia and Dardania, where frogs suddenly appeared in such numbers as to cause the inhabitants to leave that region (see Eustathius on *Hom. II.* 1, and other

quotations cited by Bochart, *Hieroz.* 3:575); but that the transaction was miraculous appears from the following considerations:

1. The numbers were unprecedented, and suddenly produced, and they were found in extraordinary places.

2. The time of the occurrence was in spring, when ordinarily the old frogs would be engaged in spawning, and the younger ones would be in their tadpole state, or, at any rate, not sufficiently developed to enable them to go far from the Water.

3. The frogs would not naturally have died, in such prodigious numbers as is recorded, in a single day. Amongst the Egyptians the frog was considered a symbol of an imperfect man, and was supposed to be generated from the slime of the river — ἐκ τῆς τοῦ ποταμοῦ ἰλύος (see Horapollo, 1:26). A frog sitting upon a lotus *(Nelumbium)* was also regarded by the ancient Egyptians as symbolical of the return of the Nile to its bed after the inundations. Hence the Egyptian word *Hhrur,* which was used to denote the Nile descending, was also, with the slight change of the first letter into an aspirate, *Chrur,* the name of a frog (Jablonski, *Panth. AEgypt.* 4:1, § 9).

The mention of this reptile in the O.T. is confined to the passage in Exodus 8:2-7, etc., in which the plague of frogs is described, and to the two allusions to that event in Psalm 78:45; 105:30. The term also occurs in Wisd. 19:10, in reference to the same event. In the N.T. the word occurs once only in Revelation 16:13, "three unclean spirits like frogs." There is no question as to the animal meant. Although the common frog is so well known that no description is needed to satisfy the reader, it may be necessary to mention that the only species recorded as existing in Palestine is the green *(Rana esculenta),* and that Dr. Richardson alone refers the species of Egypt to the rarer speckled gray frog *(Rana punctata).* The only known species of frog which occurs at present in Egypt is the *Rana esculenta,* of which two varieties are described, differing from Spallanzani's species in some slight peculiarities *(Descript. de l'Egypte, Hist. Natur.* 1:181, fol. ed.). The *Rana esculenta,* the well-known edible frog of the Continent, has a wide geographical range, being found in many parts of Asia, Africa, and Europe. How the *R. punctata (Pelodytes)* came to be described as an Egyptian species it is difficult to say, but it is almost certain that this species is not found in Egypt, and it is almost as certain that none but the *R. esculenta* does occur in that country (Ginther, "On the

Geographical Distribution of Batrachia," *Annals N.H.* 1859). It is not at all unlikely, however, that an unusual species was selected on this extraordinary occasion, in order to deepen the impression of the visitation. A species of tree-frog *(Hyla)* occurs in Egypt, but with this genus we have nothing to do. (See Hasselquist, *Trav.* pages 68, 254; Seetzen, *Reise,* 3:245, 350, 364, 490.) But, considering the immense extent of the Nile from south to north, and the amazing abundance of these animals which it contains in the state of spawn, tadpole, and complete frog, it is likely that different species, if they do not occur in the same locality, are at least to be met with in different latitudes. Storks and other waders, together with a multitude of various enemies, somewhat restrain their increase, which nevertheless, at the spawning season, is so enormous that a bowl can scarcely be dipped into the water without immediately containing a number of tadpoles. The speckled species is found westward even to the north of France, but is not common n Europe. It is of ash color with green spots, their feet being marked with transverse bands, and is said to change its color when alarmed. It is lively, but no strong swimmer, the webs on the hinder toes extending only half their length hence, perhaps, it is more a terrestrial animal than the common green frog, and, like the brown species, is given to roam on land in moist weather. (See Penny *Cyclopaedia,* s.v.).

Although it is very hazardous, in transactions of an absolutely miraculous natures, to attempt to point out the instruments that may have served to work out the purposes. of the Almighty, we may conjecture that, in the plague of frogs, a species, the one perhaps we have just mentioned, was selected for its agility on land, and that, although the fact is not expressly mentioned, the awful visitation was rendered still more ominous by the presence of dark and rainy weather — an atmospheric condition never of long duration on the coast of Egypt, and gradually more and more rare up the course of the river. Travelers have witnessed, during a storm of rain, frogs crowding into their cabin, in the low lands of Guiana, till they were packed up in the corners of the apartuent and continually falling back in their attempts to ascend above their fellows and the door could not be opened without others entering more rapidly than those within could be expelled (see Roberts, Oriental *Illustrations,* in hoc.). Now, as the temples, palaces, and cities of Egypt stood, in general, on the edge of the ever-dry desert, and always above the level of the highest inundations, to be there visited by a continuation of immense number of frogs was assuredly a most distressing calamity; and as this phenomenon, in its ordinary occurrence

within the tropics, is always accompanied by the storms of the monsoon or of the setting in of the rainy season, the dismay it must have caused may be judged of when we reflect that the plague occurred where rain seldom or never falls, where none of the houses are fitted to lead off the water, and that the animals appeared in localities where they had never before been found, and where, at all other times, the scorching sun would have destroyed them in a few minutes. Nor was the selection of the frog as an instrument of God's displeasure without portentous meaning in the minds of the idolatrous Egyptians, who considered that animal a type of Ptlash, their creative power (Wilkinson, *Anc. Eg.* 4:351 sq.), as well as an indication of man is embryo. The magicians, indeed, appeared to make frogs cone up out of the waters (Exodus 8:7), but we must not understand that to them was given also the power of producing the animals. The effect which they claineed as their own was a simple result of the continuation of the prodigy effected by Moses and Aaron; for that they had no real power is evident not only from their inability to stop the present plague, the control which even Pharaoh discovered to be solely in the hands of Moses, but also the utter failure of their enchantments in that of lice, where their artifices were incompetent to impose upon the king and his people. (See Kitto's *Daily Bible*: *Illustrations*, in loc.) *SEE PLAGUES (OF EGYPT*).

Froissard de Broissia Charles,

a French Jesuit missionary, died October 10, 1704, near Pekin, in China, where he was laboring in the missionary work of his order. In the bitter controversy between the Dominicans anch Jesuits, (1) whether the Chinese terms *Tien* and *Chang-ti* meant the material heavens or the God of heaven, and (2) whether the ceremonial honors paid to ancestors and to Confucius are religious acts or only civil and political customs, he took an active part, and, in agreement with his colleagues, resolved these questions in the way most favorable to secure apparent success. The Jesuits, adopting the view that these terms meant the God of heaven, and that these ceremonies were simply commendable customs, not repugnant to the Catholic faith, employed *Tien* and *Chang-ti* to designate God in the Christian sense, and, following the doctrine of Escobar (q.v.), that intention gives character to the deed, allowed their converts to continue their ceremonial practices, provided they received baptism, took the name of Christians, and recognized the supremacy of their missionary teachers. The number of nominal conversions was, as might be expected great. The dispute, which

excited ridicule of Christianity among the educated Chinese, was referred, on the one hand, to the Chinese emperor Khang-hi, who decided in favor of the Jesuits, and, on the other, to pope Clement XI, who decided in favor of the Doamsinican as the orthodox view. Froissard left only some fragments of translations of important Chinese works. — Hoefer, *Nouv. Biog. Gener.* 18:920-21.

Fromage Pierre,

a French Jesuit missionary and Orientalist, was born at Laon May 12, 1678, and died in Syria December 10 or 23, 1740. He went on his mission-work first to Egypt, where he remained some years, and then to Syria, where he passed the remainder of his life, mostly at Aleppo. He became superior of his order, and, in despite of great difficulties, established at the monastery of St. John the Baptist, near Antura, a printing-press, and published, mostly is the Arabic language, a great number of translations and incitations of religious and theological works. Fromage was present and made an opening discourse at the great synod of the Alaronites, held October 15, 1736, near Tripoli, in Syria. — Hoefer, *Nouv. Biog. Generale*, 18:931-2; Rose, *New Genesis Biog. Dictionary*, 7:456. (J.W.M.)

Froment

SEE FROMMENT.

Fromment Antoine,

one of the French and Swiss Reformers, was born near Grenoble in 1510. Of his early life little is known. A disciple of Fareb, he passed with him into Switzerland, and labored especially in Neufchaetel and Vaud. When Farel was obliged to leave Geneva in 1532, *SEE FAREL*, be sent for Fromment, who reached Geneva November 3, and found his task a fearful one. He began his work as a schoolmaster, promising to teach "reading and writing in a month" to all-comers, and to charge nothing in case of failure. Many flocked to the school, and were taught not only reading and writing, but also the principles of the Reformation. On New-Years day, 1533, Fromment preached in the fish-market against Romanism; a crowd of Roman Catholics broke up the meeting, and Fromment was obliged to leave Geneva. He returned in 1534. A Dominican named Furbitz, preaching in the cathedral in favor of transubstantiation, challenged the Protestants to answer his arguments. Fromment, who was in the audience, at once began

to speak. A tumult arose, and again Fromment was compelled to depart from the city. He went to Berne accompanied by one of the burgesses of Geneva, and obtained the protection of the Bernese government, under which both Fromment and Farel returned to Geneva. From 1537 to 1552 Fromment was pastor of the quarter of St. Gervais. In 1552 he was deposed from the ministry on account of certain misconduct on the part of his wife, the rigid discipline of Geneva not allowing the husband of such a wife to remain a pastor. He became a notary, and in 1559 was made one of the council of Two Hundred. His own life becoming disorderly, he was banished in 1562, and was only allowed to return in 1572. He died in 1585. He wrote a history of the reform in Geneva, which has recently been edited by Gustave Revilliod, under the title *Les Actes et les Gestes merveilleux det la cite de Geneve faictz du temps de la Reformation*, etc. (Genebve, 1854). —Ruchat, *Reformation en Suisse*, t. 3; Haag, La France Protestante, s.v.; Polenz, Franzos. *Calvinismus*, 1:314 sq.; Hoefer, *Nouv. Biog. Generale*, 18:936; *London Quarterly Review*, October 1857, 190 sq.

Fromond

(Fromondus), a theologian of Liege, was born at Haccourt in 1587. He taught philosophy and theology at Louvain, and was, in 1633, appointed dean of the chapter of St. Peter, in that city. He appears to have possessed some scientific knowledge, besides a pretty extensive acquaintance with theology and philology. Des Cartes was one of his friends. Fromond, however; defended Ptolemy's system (of the immobility of the earth and the motion of the sun) against Philippe Laensberg. He was an intimate friend of Jansenius and was one of the two theologians to whom the latter confided, when dying, his renowned *Augustinus*. He died at Louvain in 1653. The best work of Fromond is a *Commentaire des Actes des Apostles* (Paris, 1670, 2 volumes, fol.). He wrote also *Anti-Aristarchus, sive de orbe Terra immobili, adversus Philippum Lansbergium* (Antw. 1631, 4to): — *Vesta, sive Anti-Aristarchi vindex, contra Jacobum Lansbergium et Copernicanos* (Antw. 1633, 4to): — *Brevis Anatomia Hominus* (Louvain, 1641, 4to). — Hoefer, *Nouv. Biog. Gener.* 18:918.

Front Or Facade

In ancient descriptions of churches, the front of the church is spoken of sas the east or altar end. In modern writings, when churches are a "oriented"

or located with reference to the points of the compass, the principal front or facade is the west end, the end away fa om the altar.

Frontier

(hxq; *katseh', end,* as often rendered, comp. <24531>Jeremiah 51:31; <23611>Isaiah 56:11), the extremity or border of a country (<26509>Ezekiel 25:9).

Frontlet

Picture for Frontlet

(only in the plur. tpfwf *totaphoth',* prob. *fillets,* from an obsolete root ãWf to bind about [Gesenius, *Thes. Heb*. page 548]; Sept. ἀσαλευτά [v.r. ἀσαλευτόν, apparently pointing tp,f/f], i.e.m immovable; Vulg. vaguely *appensum quid, movebuntur,* and collocate) occurs only in three passages (<02316>Exodus 13:16; <05608>Deuteronomy 6:8; 11:18), and each time in the form of a proverbial similitude, "as frontlets between your eyes," and also coupled with another similar expression, "as a sign (or token) upon your hand" (comp. <02309>Exodus 13:9; "as a memorial between your eyes"), in connection with a command to observe the Mosaic law. In Exodus the expression is used more immediately with reference to the ordinance respecting the consecration of the first-born and the Passover solemnity; but in the two passages of Deuteronomy it relates to the precepts and statutes of the old covenant generally. The meaning in charging the Israelites to "bind them for a sign upon their hand, and have them as frontlets between their eyes," evidently is, that they should keep them as distinctly in view, and as carefully attend to them, as if they had them legibly written on a tablet between their eyes, and bound in open characters upon their hands; so that, wherever they looked, and wbatever they did, they could not fail to have the statutes of the Lord before them. That no actual written memorial was intended to be enjoined upon the Israelites is clear from the nature of the case, since no writing to be worn either between the eyes or upon the hand could by possibility have served the purpose of legibly expressing all the statutes and ordinances of the law. It is clear, also, from the alternative phrases witg which those in question are associated such as, "That the Lord's law may be in thy mouth" (<02309>Exodus 13:9); "That these words shall be in thine heart;" "That ye shall lay up these my words in your heart and in your soul" (<05606>Deuteronomy 6:6; 11:18), as well as from the parallel sayings of a later day (<20603>Proverbs 6:21; comp.

3:3; 4:21). But the Jews, some time after their return from Babylon (it is not known exactly when), gave the direction about having the precepts of the law as frontlets a literal turn, and had portions of it written out and worn as badges upon their person. These are called by the modern Jews *tephillin'*, ˆyLpt (a word signifying prayers, but not found in the Bible; Buxtorf, *Lex. Talm.* col. 1743). These were strips of parchment, on which were written four passages of Scripture (Exodus 13:2-10, 11-17; Deuteronomy 6:4-9, 13-22) in an ink prepared for the purpose. They were then rolled up in a case of black calfskin, which was attached to a stiffer piece of leather, having a thong one finger broad, and one and a half cubits long. Those worn on the forehead were written on four strips of parchment (which might not be of any hide except cow's hide — Nork, *Bramm. und Rabb.* page 211; comp. Hesych. s.v. Σκυτικὴ ἐπικουρία), and put into four little cells within a square case, on which the letter v was written; the three points of the v being "an emblem of the heavenly Fathers, Jehovah our Lord Jehovah" (Zohar, fol. 54, col. 2). The square had two thongs (h/[yxæ), on which Hebrew letters were inscribed; these were passed round the head, and after making a knot in the shape of r, passed over the breast. This was called "the *tephillah* on the head," and was worn in the center of the forehead (Leo of Modena, *Ceremonies of the Jews*, 1:11, n. 4; Calmet, s.v. Phylactery; *Otho, Lex. Rabbis.* page 656). The Karaites, on the contrary, explained Deuteronomy 6:8; Exodus 13:9, etc., as a *figurative* command to remember the law (Reland, Ant. page 132), as in similar passages (Proverbs 3:3; 6:21; 7:3; Song of Solomon 8:6, etc.), and appealing to the fact that in Exodus 13:9 the word is not t/pf/f, but ˆ/rKz"a memorial" (Gerhardus on Deuteronomy 6:8; Edzardus on *Berachoth.* 1:209; Heidanus, *De Orig. Erroris*, 8, B. 6; Schbttgen, *Hor. Hebr.* 1:199; Rosenmuller, ad loc.; Hengstenberg, *Pent.* 1:458). Considering, too, the nature of the passages inscribed on the phylacteries (by no means the most important is the Pentateuch for the fathers are mistaken in saying that the Decalogue was used in this way, Jeremiah 1.c.; Chrysost. 1.c.; Theophyl. *ad* *Matthew* 23:5), and the fact that we have no trace whatever of their use before the exile (during which time the Jews probably learnt the practice of wearing them from the Babylonians), they were justified in claiming that the object of the precepts (Deuteronomy 6:8; Exodus 12:9) was to impress on the minds of the people the necessity of remembering the law. But the figurative language in which this duty was urged supon the Jews was

mistaken by the Talmusdists for a literal command. An additional argument against the literal interpretation of the direction is the dangerous abuse to which it was immediately liable. Indeed, such an observance would defeat the supposed intention of it, by substituting an outward ceremony for an inward remembrance. Accordingly, these badges were turned into instruments of religious vanity and display, and abused for selfish purposes by those who sought, by a great profession of legal ritualism, to hide their deficiency of inward principle. They even came eventually to be employed as charms or amulets, having a divine virtue in them to preserve the wearer from sin or from demoniacal agency; hence such sayings as these concerning them in the Talmudical writings: "Whosoever has tephilim upon his head ... is fortified against sin;" They are a bandage for cutting off," i.e., from various kimeds of danger or hostility (Spencer, 4, c. 5). Jerome (on Matthew 23:5) speaks of them generally as worn by the Jews for guardianship and safety (ob custodiam et munimentum); "not considering that they were to be borne in the heart, not and the body." *SEE PHYLACTERY*.

On the analogous practice alluded to in Revelation 13:16; 14:1, *SEE FOREHEAD.*

Fronton Le Duc, Or Fronto Ducaeus

SEE DUC, FRONTON DU.

Froriep Justus Friedrich,

a learned Orientalist, was born at Lubeck June 1, 1745, and was educated at Leipsig, where he passed B.D. in 1767. In 1771 he was made professor of Oriental literature at Erfurt, and in 1792 superintendent at Biickeburg. He died at Wetzlar January 26, 1800. Among his numerous writings are, *De utilitate linguae Arabicae* (Lips. 1767, 4to): — *Arabische Bibliothek,* 8vo: — *Bibliothek d. theolog. Wissenschaften* (Lemgo, 1771-86, 2 volumes, 8vo). — Doering, *Gelehrten Theologen Deutschlands,* s.v.

Frossard Benjamin Sigismond,

a Protestant theologian, was born at Nyon, Canton Vaud, Switzerland, in 1754, and died, at Montauban, France, January 3, 1830. He finished his education at Geneva, and was a pastor in Lyons until the siege of that city in 1793. On the establishment of departmental schools *(ecoles centrales)* in France, under the decree of October 25, 1795, Frossard was made

professor of morals in that of Clermont-Ferrand. In 1802 he was engaged in the compilation of the organic rules for the reformed worship, and in 1809 was charged with the organization of a faculty of theology at Montauban, of which he became dean. This deanery he lost in 1815, but retained the chair of morals and eloquence. We have from him *La Cause des Esclaves negres et des habitants de la Guinee,* etc. (Paris, 1788, 2 volumes, 8vo); a French translation of Hugh Blair's *Sermons* (Lyons, 1782, 3 volumes, 8vo); and of Wilberforce's *Practical View,* etc., under the title *Le Christianisme des Gens du Monde, mis en opposition avec le veritable Christianisme* (Montauban, 1821, 2 volumes, 8vo). — Haag, *La France Protestante;* Hoefer, *Noev. Biogr. Generale,* 18:949-50. (J.W.M.)

Frost

(prop. רפכ *kephor,* so called from *covering* the ground, "hoar-frost," <012164>Exodus 16:14; <183829>Job 38:29; <197516>Psalm 147:16; also קרח, *ke'rach,* from its *smoothness, ice,* as rendered <180616>Job 6:16; 38:29; "frost," <183710>Job 37:10; hence *cold,* "frost," <013140>Genesis 31:40; <243630>Jeremiah 36:30; and *"crystal,"* from its resemblance to ice, <263122>Ezekiel 1:22), frozen dew. It appears in a still night, when there is no storm or tempest, and descends upon the earth as silently as if it were produced by mere breathing (<183710>Job 37:10). Throughout western Asia, very severe and frosty nights are often succeeded by days warmer than most western summers afford (<012104>Genesis 21:40; see <243630>Jeremiah 36:30). Dr. Robinson says *(Researches,* 2:97), in Jerusalem "the ground never freezes; but Mr. Whiting had seen the pool back of his house (Hezekiah's) covered with thin ice for one or two days." Dr. Barclay states *(City of the Great King,* page 50) that "frost at the present day is entirely unknown in the lower portion of the valley of the Jordan [the Ghor]; but slight frosts are sometimes felt on the sea-coast, and near Lebanon." *SEE PALESTINE*.

The word חנמל *chanamal,* found only in <197847>Psalm 78:47, where (in accordance with the Sept. Vulg., Chald., Arabic, Syr., and most interpreters) it is rendered "frost," signifies (according to Michaelis) a species of *ant,* as destructive to trees (?) as the hail (Aben-Ezra) in the parallel member. (See Gesenius, *Thes. Heb.* page 499; Bochart, *Hieroz.* 3:255, edit. Lips.) Perhaps, if an animal at all be meant, it may be a designation of the *caterpillar* (so some of the Rabbins), an insect nowhere else properly distinctly referred to in the Scriptures, but peculiarly destructive to the foliage of trees. *SEE LOCUST*.

Froude Richard Hurrell, M.A.,

was born in Devonshire in 1803, and entered Eton College in 1816, and Oriel College, Oxford, 1821. In 1826 he became fellow and tutor of Oriel, where he remained till 1830. He took priests orders in 1829, and for the last four years of his life he resided alternately in the south of Europe and in the West Indies. He was a man of fine genius, but of ill-regulated temper and will. He shared in the so-called ()xfoird movement under Newman and Pusey, and died February 28, 1836, a thorough but unhappy ascetic. Every day, according to his own account, he became "a less and less loyal son of the Reformation." His *Remains* (Lond. 1838, 4 volumes, 8vo) contain his *Journal, Sermons, Essays* on *Rationalism,* on *Erastianism,* on *Becket, Henry II, etc. — Edinburgh Review,* 67:525 sq.

Fructuosus

ST., archbishop of Braga, sprung from the blood royal of the Goths, devoted his property chiefly to the founding of monasteries. He was abbot of his own monastery of Complutum; was ordained bishop of Dama, and in 656 archbishop of Braga. He died A.D. 665. He is commemorated in the Roman Catholic Church on the 16th of April. He wrote a *Rule* for his monks at Complutum, and a *Supplement.* They are published in Holstenius, *Cod. Regul.* part 2, page 133 (Paris, 1663); also with his *Epistolae,* in Migne, *Patrol. Lat.* 87:1087 sq.; coinp. Mabillon, *Ord. St. Benedict,* 1:437. — Clarke, *Succ. Sac. Lit.* 2:408.

Fruit

(properly yrp; *peri',* καρπός), an extensive term, denoting produce in general, whether vegetable or animal, and also used in a figurative sense (see Gesenius's *Heb. Lex.* and Robinson's *Greek Lex.).* The Hebrews had three generic terms designating three great classes of the fruits of the land, closely corresponding to what may be expressed in English as, 1. *Corn-fruit,* or field produce; 2. *Vintage-fruit;* 3. *Orchard-fruit.* The term /yq; *ka'yits,* "summer-fruits," appears to denote those less important species of fruit which were adapted only to immediate consumption, or could not easily or conveniently be conserved for winter use (<24010>Jeremiah 40:10, 12). The three terms spoken of as being so frequently associated in the Scriptures, and expressive of a most comprehensive triad of blessings, are thefollowing:

1. zgD; *dagan'*, "fruit of the field," or agricultural produce. Under this term the Hebrews classed almost every object of field-culture *SEE AGRICULTURE*. Jahn says, "The word is of general signification, and comprehends in itself different kinds of grain and pulse, such as wheat, millet, spelt, wall-barley, barley, beans, lentils, meadow-cumin, pepper-wort, flax, cotton, various species of the cucumber, and perhaps rice" *(Bib. Archaeol. §* 58). There is now no doubt among scholars that *dagan* comprehends the largest and most valuable species of vegetable produce, and therefore it will be allowed that the rendering of the word in the common version by *"corn,"* and sometimes by "*wheat,"* instead of "*every species of corn"* or field produce, tends to limit our conceptions of the divine bounty, as well as to impair the beauty of the passages where it occurs. *SEE CORN.*

2. v/ryTæ, *tirosh'*, "the fruit of the vine" in its natural or its solid state, comprehending grapes, moist or dried, and the fruit in general, whether in the early cluster or the mature and ripened condition (<236508>Isaiah 65:8, which is rendered by βότρυς, *grape*, in the Sept., refers to the young grape; while <070913>Judges 9:13, where “the *vine* said, Shall I leave my *tirosh* [fruit], which cheereth God and man?" as evidently refers to the ripened produce which was placed on the altar as a first-fruit offering in grateful acknowledgment of the divine goodness). "Sometimes," says Jahn, "the grapes were dried in the sun, and preserved in masses, which were called µybæ[} *anabim'*, µyvæyvæa}, *ashishim'*, and µyqæMx}æ, *tsimmukim'* (<092518>1 Samuel 25:18; <101601>2 Samuel 16:1; <131240>1 Chronicles 12:40; <280301>Hosea 3:1)" *(Bib. Archol.* § 69). It is also distinctly referred to as the *yielder* of wine, and therefore was not wine itself, but the raw material from which it was expressed or prepared, as is evident from its distinctive contrast with wine in <300601>Amos 6:15, last clause. *SEE WINE.*

3. rhix]yæ, *yitshar'*, "orchard-fruits," especially winter or keeping fruits, as dates, figs, olives, pomegranates, citrons, nuts, etc. As we distinguish *dagan* from j f;jæ (wheat), and *tirosh* from sysæ[; and ˆyæyæ, so must we *yitshar* from ˆm,v, (oil), which are unfortunately confounded together in the common version. *Shemen,* beyond question, is the proper word for *oil*, not *yitshar;* hence, being a specific thing, we find it in connection with a great variety of specific purposes, as sacrificial and holy uses, edibles, traffic, vessels, and used in illustration of taste, smoothness, plumpness,

insinuation, condition, fertility, and luxury. *Yitshar,* as to the mode of its use, presents a complete contrast to *shemen.* It is not, even in a single passage, employed either by way of comparison or in illustration of any particular quality common to it with other specific articles. In one passage only is it joined with tyzi *zayith,* "olive," the oil of which it has erroneously been supposed to signify, and even here (<12832>2 Kings 18:32) it retains as an adjective the generic sense of the noun, *"preserving-fruit."* It should be read, "a land of *preserving*-olives *(zeyth-yitshas)* and dates *(debash)."* Cato has a similar expression, *oleam conditivam,* "preserving-olive tree" *(De Re Rust.* 6). It may be observed that the Latin terms *ma'um* and *pomumn* had an extended meaning very analogous to the Hebrew *yitshar.* Thus Varro asks, "Is not Italy so planted with fruit-trees as to seem one entire *pomarium*?" i.e., orchard *(De Re Rust.* 1:2). *SEE OLIVE; SEE OIL.*

Thus the triad of terms we have been considering would comprehend every vegetable substance of necessity and luxury commonly consumed by the Hebrews of which first-fruits were presented or tithes paid, and this view of their meaning will also explain why the injunctions concerning offerings and tithes were sufficiently expressed by these terms alone (<041812>Numbers 18:12; <051423>Deuteronomy 14:23). *SEE ORCHARD.*

On the terms rendered in our version “fruitful field," "fruitful place," etc., *SEE CARMEL.*

The term "fruit" is also used of *persons* (<121930>2 Kings 19:30; <241202>Jeremiah 12:2), and of *offspring, children* (<19210>Psalm 21:10; <280916>Hosea 9:16; <022122>Exodus 21:22), so in the phrases "fruit of the womb" (<013002>Genesis 30:2; <051373>Deuteronomy 7:13; <231318>Isaiah 13:18; <420142>Luke 1:42), "fruit of the loins" (<440230>Acts 2:30), "fruit of the body" (<19213>Psalm 132:13; <330607>Micah 6:7), and also for the *progeny* of beasts (<052851>Deuteronomy 28:51; <231429>Isaiah 14:29). This word is also used metaphorically in a variety of forms, the figure being often preserved: "They shall eat the fruit of their doings," i.e., experience the consequences (<230310>Isaiah 3:10; <200131>Proverbs 1:31; Jer. 6:19; 17:10); "with the fruit of thy works (of God) is the earth satisfied," i.e., is watered with rain, which is the fruit of the clouds (<19A413>Psalm 104:13); "fruit of the hands," i.e., gain, profits (<201116>Proverbs 31:16); " fruit of a proud heart," i.e., boasting (<231012>Isaiah 10:12); "fruit of the mouth,” i.e., what a man says, or his words (<201214>Proverbs 12:14; 18:20); "fruit of the righteous," i.e., counsel and example (<201130>Proverbs 11:30); " to pay over the fruits," i.e., produce as rent (<402141>Matthew 21:41); "fruit of the vine," i.e., wine (<402629>Matthew 26:29;

(Mark 14:25; Luke 22:18); "fruits meet for repentance," i.e., conduct becoming a profession of penitence (Matthew 3:8); " fruit of the lips," i.e., what the lips utter (Hebrews 13:15; Hosea 14:3); "fruits of righteousness," i.e., holy actions springing from a renewed heart (Philippians 1:11). "Fruit," in Romans 15:28, is the contribution produced by benevolence and zeal. "Fruit unto God," and "fruit unto death," i.e., to live worthy of God or of death (Romans 7:4, 5). The "fruits of the Spirit" are enumerated in Galatians 5:22, 23; Ephesians 5:9; James 3:17, 18. Fruitfulness in the divine life stands opposed to an empty, barren, and unproductive profession of religion (John 15:2-8; Colossians 1:10; 2 Peter 1:5-8; Matthew 7:16-20). *SEE GARDEN.*

FRUIT, "the product of the earth, as trees, plants, etc.

1. 'Blessed shall be the fruit of thy ground and cattle.' The fruit of the body signifies children: 'Blessed shall be the fruit of thy body.' By fruit is sometimes meant reward: 'They shall eat of the fruit of their own ways' (Proverbs 1:31); they shall receive the reward of their bad conduct, and punishment answerable to their sins. The fruit of the lips is the sacrifice of praise or thanksgiving (Hebrews 13:15). The fruit of the righteous — that is, the counsel, example, instruction, and reproof of the righteous — is a tree of life, is a means of much good, both temporal and eternal, and that not only to himself, but to others also (Proverbs 11:30). Solomon says, in Proverbs 12:14, 'A man shall be satisfied with good by the fruit of his mouth;' that is he shall receive abundant blessings from God as the reward of that good he has done by his pious and profitable discourses. 'Fruits meet for repentance' (Matthew 3:8) is such a conduct as befits the profession of penitence.

2. “The fruits of the Spirit are those gracious habits which the Holy Spirit of God produces in those in whom he dwelleth and worketh, with those acts which flow from them, as naturally as the tree produces its fruit. The apostle enumerates these fruits in Galatians 1:22, 23. The same apostle, in Ephesians 5:9, comprehends the fruits of the sanctifying Spirit in these three things, namely, goodness, righteousness, and truth. The fruits of righteousness are such good works and holy actions as spring from a gracious frame of heart: 'Being filled with the fruits of righteousness,' Philippians 1:11. Fruit is taken for a charitable contribution, which is the fruit or effect of faith and love: 'When I have sealed unto them this

fruit,' <451528>Romans 15:28; when I have safely delivered this contribution. When fruit is spoken of good men, then it is to be understood of the fruits or works of holiness and righteousness; but when of evil men, then are mefant the fruits of sin, immorality, and wickedness. This is our Savior's doctrine, <400716>Matthew 7:16-18."

FRUIT-TREE (yrP]æ x[e, *ets-peri',* <010111>Genesis 1:11, etc.). From the frequent mention of fruit in the Scriptures, we may infer that fruit-bearing trees of various sorts abounded in Palestine. Among the number are specially noticed the vine, olive, pomegranate, fig, sycamore, palm, pear, almond, quince, citron, orange, mulberry, carob, pistacia, and walnut. Other trees and plants also abounded, which yielded their produce in the form of odorous resins and oils, as the balsam, galbanum, frankincense, ladanum, balm, myrrh, spikenard, storax gum, and tragacanth gum. *SEE PALESTINE*. The ancient Egyptians bestowed great care upon fruit-trees, which are frequently delineated upon the monuments (Wilkinson, 1:36, 55, 57, abridgment). The Mosaic law contains the following prescriptions respecting fruit-trees:

1. The fruit of newly-planted trees was not to be plucked for the first four years (<031923>Leviticus 19:23 sq.). The economical effect of this provision was observed by Philo *(Opp.* 2:402). Michaelis remarks *(Laws of Moses,* art. 221), "Every gardener will teach us not to let fruit-trees bear in their earliest years, but to pluck off the blossoms; and for this reason, that they will thus thrive the better, and bear more abundantly afterwards. The very expression, 'to regard them as uncircumcised,' suggests the propriety of *pinching* them off." Another object of this law may have been to exclude from use crude, immature, and therefore unwholesome fruits. When fruits are in season the Orientals consume great quantities of them. Chardin says the Persians and Turks are not only fond of almonds, plums, and melons in a mature state, but they are remarkable for eating them before they are ripe. But there was also a higher moral object in the Mosaic regulation. Trees were not regarded as full-grown until the fifth year, and all products were deemed immature (ἀτελεῖς) and unfit for use until consecrated to Jehovah *(Josephu,.Ant. 4:*8,19). *SEE FORESKIN*. The Talmud gives minute rules and many puerile distinctions on the subject (Orlah, 1:10). *SEE FIRSTFRUITS.*

2. In besieging fortified places fruit-trees were not to be cut down for fuel (q.v.) nor for military purposes (<052019>Deuteronomy 20:19; compare

Josephus, Ant. 4:8, 42; Philo, *Opp.* 2:400). *SEE SIEGE*. This humane prohibition, however, was not always observed (2 Kings 2:25). *SEE TREE*.

Frumentius St.,

called the apostle of Christianity in Ethiopia, was born in Tyre towards the beginning of the 4th century. He was brought up by his uncle Meropius, whom he accompanied (with his relative (Edesius) on a voyage of scientific discovery. They landed on the coast of Abyssinia or Ethiopia to procure water, but the natives murdered all on board except the two boys, whom they found sitting under a tree and reading. (Edesius became cup-bearer and Frumentius private secretary to the prince. After the death of the prince, Frumentius was appointed tutor to the young prince Aizanes, and obtained great influence in state affairs. He succeeded in founding a church, and in 326 went to Alexandria, where Athanasius (recently made bishop of Alexandria) consecrated him bishop of Axum (Auxuma), the chief city of the Abyssinians, and an important mart of trade. His labors were rewarded by extraordinary nuocean. He is supposed to have translated the Bible into Ethiopian. Theophilus of Arabia visited Abyssinia, and "repaired to the principal town, Auxuma (Axum). Theophilus being an Arian, and Frumentius, the friend of Athanasius, professing in all probability the doctrines of the Council of Nice, it is possible a dispute may have arisen in their announcement here of their respective doctrines, which would necessarily be attended with unfavorable effects on the nascent church; but perhaps, too, Frumentius, who had not received a theological education, did not enter so deeply into theological questions. Still the emperor Consitantiss considered it necessary to persecute the disciples of the hated Athanasius even in these remote regions. After Athanasius had bees banished from Alexandria, inh the vear 356, Constantius required the princes of the Abyssinian people to send Frumentius to Alexandria, in order that the Arlan bishop Georg ius, who bad been set up in place of Athanasius, might inquire into his orthodoxy, and into the regularity of his ordination" (Neander, Church *Hist.* 2:120). The princes refused, and Frumentius continused at work until his death, the date of which is uncertain (perhaps A.D. 360). He is cellebrated as a saint by the Latins on October 27, by the Greeks on November 30, and by the Abyssinians on December 18. — Socrates. *Hist. Eccl.* 1:19; Theodoret, 1:22; Ludolf, *Histor. Ethiop.* 3:7; Butler, *Lives of Saints,* October 27.

Fruytier Jacobus,

a Dutch divine, was born June 5, 1659, at Middelburg. He was descended from Jan Fruytier, a courtier of William, prince of Orange, and a zealous advocate of the Reformation. Jacobus was educated at Utrecht. His first settlement was at Aardensburg, where he remained seven years, In 1688 he accepted a call to Dirksland, in 1691 removed to Vlissingen (Flushing), and in 1695 to Middelburg. In 1700 he was called to Rotterdam. Here he was installed April 25, 1700, and labored zealously in the ministry till his death, May 23, 1731. He was one of the favorite preachers in that city. Fruytier was a zealous Voetian, and became deeply involved in the controversy which at that time raged in the Reformed Church between the Coccejans and Voetians. His first efforts were those of a pacificator. The violent attack on the Coccejans made by Pierre de Joucourt, minister of the Walloon church at the Hague, was ably answered by Braunius, Van Til, and D'Outrein. Fruytier was so much pleased with the replies of the two latter that he wrote an article expressive of his gratitude, and designed to effect a reconciliation. The effort was premature and fruitless. D'Outrein replied, showing that things were not yet ripe for such a result, and, moreover, that Fruytier himself was not preparad to make sufficient concessions to the opposing party. Fruytier replied, but to this rejoinder D'Outrein made no public response. This is thought to have had an exasperating effect on Fruytier, who is said to have been a man of choleric temperament. In 1713 he issued a work that involved him in serious difficulties. Its title is, *Sion's worstelingen, of historische Zamenspraken over de verscheidene en zeer bittere wederwaardigheden van Christus Kerke* (Zion's Struggles, or historical Conferences respecting the various and very grievous Adversities of Christ's Church). The work was specially directed against the Cartesian Coccejans and such as were regarded as rationalistic, but it assaulted also the Biblical Coccejans and Cocceius himself. Three speakers are introduced — *Truth, Piety,* and *Nathanael*. The Coccejans are represented as open or secret enemies to the truth. The charges brought against them by *Truth* are briefly the following: such a misinterpretation of the Scriptures as was intolerable to those who cordially loved the truth; such an undermining, as the part of others, of the principal mysteries of Christianity that there seemed to be a design to reinstate heathenism, or enthrone the blasphemies of Socinus; the vital truths of the Bible were misunderstood by some, not believed by others, so openly ridiculed by still another class in their writings, while they were

excessively pleased with imaginary discoveries of truth; and, finally, all these things were palliated and defended by others. The following are the charges made by Piety: an attempt to introduce a heathenish morality as a substitute for spiritual religion; as a consequence of this, that worldly and natural men began to ridicule religion and to entertain atheistic views; and, finally, the power of religion was no longer visible ina the lives, of many who professed to love the truth, but who, under the pretext of Christian liberty, had because conformed to the world. *Nathanael* is introduced as an unsuccessful apologist for the Coccejans. The gravity of the charges and the acrimonious spirit pervading the work gave just offense, and the Classis of Schieland refused their approbation. Notwithstanding this, it was sent forth to the world with the lamp of Church authority affixed to its title-page. This rendered the Classis indignant. Cited before them, he put the blame upon the puielisher. His apology was deemed insufficient, but he continued inflexible. The case was carried before the Synod of South Holland in 1717, and that body, after laboring with him and finding him intractable, voted to deprive him of his seat in the same until he should repent and submit. After persisting far seven years in his refusal, he finally, in the year 1724, confessed his fault and testified his sorrow. He was immediately restored. It is conceded that Fruytier may have been actuated by zeal for what he regarded as truth in the publication of this work; but his piety, which is admitted to have been deep and fervent, was not free from the admixture of fanaticism, nor was his devoted attachment to the truth, as be viewed it, free from bigotry. A new edition of *Sion's Worstelingen* has just (1869) been issued at Utrecht. Hiss controversy with Lampe on the eternal generation of the Son, and the procession of the Holy Spirit from the Father and the Son, may be reserved for the article on Lampe. His ministry eas long and laborious, aed he seams to have been influenced by a sincere desire to be useful, andito promote vital godliness. He is still represented and honored by a respectable posterity. See Ypeij and Dermout, *Geschiedenis der Nederlandsche Hervormde Kerk,* 3 Deel, biz. 181, 182, 187191, 202-204; en Aanteekeningen (Breda, 1824); Glasius, *Godgeleerd Nederland,* 1 Deel, blz. 475 en verv. (J.P.W.)

Fry Elizabeth,

an eminent female philanthropist, was the daughter of John Guerney, a rich banker near Norwich, and a member of the Society of Friends. She was born May 21, 1780, at Bramerton. "The benevolence of her disposition displayed itself by her habit, while yet a girl, of visiting the poor on her

father's property, and forming a school for the education of their children. Under the teaching of William Savery, an American Friend, she was brought to the knowledge and love of the truth. Her character froan that day was entirely changed, and she became a genuine snd consistent Christian. In 1800 she was married to Joseph Fry, Esq., of Loondon, and consequently settled in the metropolis. There she resumed her early habit of visiting the poor; and although she became the mother of a large family, who were most tenderly loved and assiduously trained, she yet found leisure, by a rigid economy of time and arrangement of domestic duties, to render her beneficent offices to her poor and suffering fellow-creatures. In 1810 she became a preacher among the Friends. Every day was she found visiting charity-schools, in the houses and lanes of the poor, and in the wards of sick hospitals, till at length, by a providential train of circumstances, she was led to extend her benevolent attentions to the inmates of a prison and a lunatic asylum (1813). The accents of Christian love found entrance into the hearts of those wretched outcasts, and she became the honored instrument of remodeling the discipline and improving the state of our national prisons. At the commencement of her career there was no classification of any sort, no separation between male and female prisoners; all criminals, parents and children, men and women, those who were comparatively innocent with the inveterately depraved, were indiscriminately huddled together, and in these circumstances many left the prison far more familiar with crime than when they entered it. It required no small resolution and faith to enter such a den of iniquity as a British jail at that period was, but Mrs. Fry attempted it and was successful. Her dignity, and at the same time her feminine gentleness, subdued their ferocity and won their attention. She told them that vice was the cause of all their misery; that if they would return to virtuous habits they might again be happy, and she proposed rules for their observance, of which they unanimously expressed their approval. Repeating her visit after a brief interval, and finding them equally tractable and submissive, she proceeded with her contemplated measures. She appointed a teacher to those children who had been committed for petty offences, and many of whom were under seven years of age. Even their profligate mothers took an interest in this infant school. Mrs. Fry next devised some employment for the women, by teaching them to seew, and supplying them with work. For the accomplishnent of this arduous undertaking she formed a ladies committee (1817), some of whom made it a sacred duty to attend in the prison daily, so that there was not a moment when the females were not under the

superintendence of some proper and efficient guide. A matron was at length appointed to live in the prison, and take the oversight of the female prisoners. But the ladies committee still continued their attendance, one giving instruction in needlework, another in knitting, while a third read some good religious book, and spoke to them about the guilt and the wages of sin, the duty and superior happiness of a sober, chaste, and religious life. In a few weeks the most astonishing moral revolution was effected within the walls of the prison; not only the language of blasphemy, obscenity, and fiendish discord entirely disappeared, but women of the most abandoned characters were reclaimed to established habits of sobriety, industry, and piety. The public interest was greatly excited by the intelligence. Visitors of the highest official station and noble rank visited the schools, and the most undoubted testimonies were borne to the excellent principles and efficient working of these benevolent schemes. Mrs. Fry, while she continued her inspection of the prisons, extended her benevolent regards to other classes, such as making provision for female convicts both during their voyage out and at their allotted stations. She also visited all the principal jails in Scotland and Ireland, France, Holland, Denseark, and Prussia, and her last scheme of philanthropy was begun with a view to benefit British seamen, particularly to alleviate the miserable state of the coast guard; forming libraries and adopting means for circulating books and tracts in men-of-war ships. These anxious and multifarious labors made serious inroads on the health of this excellent lady. After trying the waters of Bath in the spring of 1845, she returned home no way improved, and gradually sank till she expired at Ramsgate, October 12. Her death was lamented throughout Europe as a loss to humanity. She was, as she has often been called, the female Howard, and, like her prototype, her benevolent exertions were the fruit of a lively and established faith in the Gospel of Christ." — Rich, C*yclopaedia of Biography; Memoirs of Elizabeth Fry*, by her daughters (London, 1848, 2 volumes; New York, 1850, 2 volumes, 8vo); Corder, *Life of Mrs. Fry* (London, 1853); *Methodist Quart. Review*, April, 1851, art. 3; *North Brit. Rev.* 9:136; *Princeton Review*, 20:31.

Frye Joseph,

a Methodist Episcopal minister of the Baltimore Conference, was born in Winchester Frederick County, Virginia, in 1786, of Lutheran parents; was converted under Methodist preaching, and began to exhort while young, and entered the itinerancy in 1809. He retired from the ministry in 1836,

and died in Baltimore May 1845. Mr. Frye had remarkable powers as a preacher. Hundreds were converted through his preaching. The Reverend Alfred Griffith relates that on one occasion General Jackson (then President of the United States) heard Mr. Frye preach. "The tears ran down the President's face like a river; and, indeed, in this respect, he only showed himself like almost everybody around blue. When the service was closed, he moved up towards the altar with his usual air of dignity and earnestness, and requested an introduction to the preacher. Mr. Frye stepped down to receive the hand of the illustrious chief magistrate; but the general, instead of merely giving him his hand, threw his arms around his neck, and, in no measured terms of gratitude and admiration, thanked him for his excellent discourse" (Sprague, Annals, 7:472). — *Minutes of Conferences,* 4:8.

Frying-pan

(t v,j ,r]mi, *marche sheth*, prop. *a boil*er), a pot for boiling meat, etc. (Leam. 2:7; 6:9). *SEE POT*. Jarchi says it was a deep vessel, so that the oil could not become ignited upon the fire. The Rabbins distinguish it from the t bij }mi, *machabath'*, iron "pan," flat plate, or slice (<030205>Leviticus 2:5; <260403>Ezekiel 4:3), asmd say that the former was concave and deep, though both were used for the same purpose. The Bedouins, and some other Arab tribes, use a shallow earthen vessel, somewhat resembling a frying-pan, and which is employed both for frying and baking one sort of bread. *SEE BAKE*. There is also used in Western Asia some modification of this pan, resembling the Eastern oven, which Jerome describes as a round vessel of copper, blackened on the outside by the surrounding fire which heats it. This baking-pan is also common enough in England and elsewhere, where the villagers bake large loaves of bread under inverted round iron pots, with embers and slow burning fuel heaped upon them. Something like a deep concave pan may be seen in the paintings of the tombs of Egypt, in their representations of the various processes of cookery, *SEE COOK*, which no doubt bears a resemblance to the one used by the Hebrews on this occasion. *SEE PAN*.

Fryth John.

SEE FRITH.

Fuel

(hl;k]a; *oklah'*, and tl,ko}a}m, *maako'leth*, both general terms for anything *consumed*, whether by eating or combustion). From the extreme scarcity of wood in many places, the Orientals are accustomed to use almost every kind of combustible matter for fuel; even the withered stalks of herbs and flowers (<400628>Matthew 6:28, 30), thorns (<195809>Psalm 58:9; <210706>Ecclesiastes 7:6), and animal excrements are thus used (<260412>Ezekiel 4:12-15; 15:4, 6; 21:32; <230919>Isaiah 9:19). Prof. Hackett speaks of seeing the inhabitants of Lebanon picking up died *grass*, roots and all, for fuel, and says that it even becomes an article of traffic *(Illust. of Script.* page 131). The inhabitants of Baku, a port of the Caspian, are supplied with scarcely any other fuel than that obtained from the naphtha and petroleum with which the neighboring country is highly impregnated. The Arabs in Egypt draw no inconsiderable portion of their fuel, with which they cook their victuals, from the exhaustless mummy-pits so often described by travelers. Wood or charcoal is still, as it was anciently, chiefly employed in the towns of Egypt and Syria. The roots of the *rothem*, a species of the broom-plant (called in the English Bible "juniper"), which abounds in the deserts, are regarded by the Arabs as yielding the best charcoal (<183004>Job 30:4; <19C005>Psalm 120:5). Although the coal of the ancients was that obtained from charring-wood (but fossil coal from Liguria and Elis was occasionally used by smiths, Theophrastus, *Frag.* 2:61, edit. Schneider), yet the inhabitants of Palestine now to some extent use anthracite coal, which crops out in some parts of Lebanon (Kitto, *Phys. Hist.* page 67). *SEE COAL*. Wood, however, is their chief article of fuel, especially at Jerusalem, and it is largely brought from the region of Hebron (Tobler, *Denkblatter aus Jerusalem*, page 180). *SEE WOOD*. As chimneys are but little known in the East, apartments are warmed in cold weather by means of pans, chafing-dishes, or braziers of valious kinds, and either of imetal or earthen-ware, which are set in the middle of the room after the fire of wood which it contains has been allowed to burn for some time in the open air, till the. flame and smoke have passed away. Charcoal is also extensively employed for the same purpose (<243622>Jeremiah 36:22). Grates are not known even where chimneys are found, but the fuel is burnt on the hearth, or against the back of the chimney. In cottages, a fire of wood or animal dung is frequently burnt upon the floor, either in the middle of the room or against one of the side walls, with an opening above for the escape of the smoke. It is also common to have a fire in a pit sunk in the floor, and covered with a mat or

carpet, so as not to be distinguished from any other portion of the floor. In all cases where wood is scarce, animal dung is used for fuel in the East. Cow-dung is considered much preferable to any other, but *all* animal dung is considered valuable (Ezekiel 4:15). When collected it is made into thin cakes, which are stuck against the sunny side of the houses, giving them a curious and rather unsightly appearance. When it is quite dry and falls off, it is stored away in heaps for future use. It is much used for baking, being considered preferable to any other fuel for that purpose. *SEE FIRE.*

Fugitive

is the rendering in the A.V. of the following Heb. terms: [n; *na (wavering)*, a *rover* (Genesis 4:12, 14; elsewhere “wander," etc.); fyl;P; *palit'* (one that has *escaped*, as often rendered), a *refugee* (Judges 12:4); lPon; *nophel' (falling*, as usually rendered, i.e., away to the enemy), a *deserter* (2 Kings 25:11); jr;b]mi; *nibrach'* (lit. a *breaking* away, i.e., *flight) fugitives* (only in the plur. and Ezekiel 17:21); jy;r]B; *beri'ach* (from the same root as the last, prop. a *bolt*, as, often rendered, hence a *prince;* but here perhaps simply a *breaker* away), *a fugitive* (Isaiah 15:5).

Fuh-he

sometimes spelled *Fohi,* is not unfrequently confounded with Fo, the Chinese Buddha, from whom, however, he was separated by centuries, and with whose religious teachings those of Fuh-he had nothing in common. Fuh-he is the reputed founder of Chinese civilization, having "established social order, instituted marriage, and taught the use of writing" among that people. He is alleged to have been born in the province of Shenzy, and to have reigned B.C. 2952. It is not probable, however, that matters of this kind concerning him can be determined with any tolerable accuracy. According to Chinese tradition, the first man who was created was Pwanko, or Animated Chaos, who was "succeeded by three sovereigns, styled Heaven Emperor, Earth Enmperor, and Man Emperor, or Heaven, Earth, and Man, the three powers of nature, and the triplification of the Great Extreme, or Supreme Unit." This first creation was destroyed by a deluge. When this had subsided, the first man who reappeared was Fuh-he. He issued with his wife and six children from the "sacred circle." "Fuh-he," says the Chinese text, "is the first [who appears] at each opening and

spreading out" [of the universe]. Thus Fuh-he is but the reappearing of Pwanko, and, as he escaped from the deluge, he has many of the characteristics of Noah.

His Writings. — The Chinese were originally worshippers of the heavenly bodies. Fuh-he reduced their religious notions to a philosophical system. He was the author of the most ancient of the Chinese canonical books, called *Yih-King,* "The Book of Changes," an "expanded form of ancient and recondite speculations on the nature of the universe in general, the harmonious action of the elements, and the periodic changes of creation." It is based on some eight peculiar diagrams called *Kwa.* In the hands of the commentators this "cosmological essay" became a "standard treatise on ethical philosophy." The following summary of the *Yih-King,* or *Y King,* is given by Faber, *Origin of Pagan Idolatry,* 1:246: "The Book of Y received its name from the mystery of which it treats, the mystery being hieroglyphically represented by a figure resembling the Greek Y or Roman Y. It teaches that the heaven and the earth had a beginning, and therefore the human race; that of the heaven and earth all material things were formed, then male and female, then husband and wife. The Great Term (as they call it) is the Great Unity and the Great Y. Y has neither body nor figure, and all that has body and figure was made by that which has neither body nor figure. The Great Term, or the Great Unity, comprehends. Three, and the One is Three, and the Three One. Tao is life. The first has produced the second, and the two have produced the third, and the three have produced all things. He whom the spirit perceiveth, and whom the eye cannot see, is called Y." — Morrisson, *Chinese Disc.* volume 1, part 1, pages 92, 93; Du Halde, *Description de I'Empire de la Chine; Journal of Asiatic Society* (1856), 16:403, 404; Faber, *Origin of Pagan Idolatry,* 1:246; Hardwick, *Christ and other Masters,* 2:17, 18; Legge, *Life and Teachings of Confucius* (Philadelphia); Giitzlaff, *Chinese History,* 1:119. (J.T.G.)

Fulbert

bishop of Chartres, one of the most eminent and learned prelates of the 11th century. The place of his birth is unknown. He was probably born about A.D. 950, in Italy, but educated in France. About A.D. 990 he commenced a school at Chartres, where he continued his instructions for some time, and with such renown that his fame for learning spread to the most distant parts of the kingdom. Many of the best scholars of those times

were Fulbert's pupils, and he contributed largely to the revival of literature. Berengar of Tours was one of his pupils, and king Robert was his patron and friend. His pupils always spoke of him with affection and veneration. He was not "satisfied with imparting to his scholars all possible knowledge, but he regarded it of the greatest moment to take care for the welfare of their souls. One of Berengar's fellow-students at that time, named Adelmann, in a letter written at a later period, of which letter we shall have occasion to speak on a future page, reminded him of those hearty conversations which they had at eventide, while walking, solitarily with their preceptor in the garden, how he spoke to them of their heavenly country, and how sometimes, unmanned by his feelings, interrupting his words With tears, he adjured them by those tears to strive with all earnestness to reach that heavenly home, and for the sake of this to beware, above all things, of that Which might lead them from the way of truth handed down from the fathers" (Neander, *Church Hist.*, Torrey's transl., 3:502, where Adelmanum's letter is cited). A.D. 1007 he was ordained bishop of Chartres, and died in 1029. It is said that he was the first who introduced the celebration of the festival of the Virgin's Nativity in France: it is certain that he was a zealous upholder of her honor, since he built the church of Chartres to her praise. His writings consist of 134 *Epistolae*: — *Tractatus contra Judaeos:* — *Sermones*: — *Carmina,* etc. According to bishop Cosin, his doctrine on the Eucharist was altogether conformable to that of the primitive Church; but his first epistle (the fifth in Migne) to Adeodatus teaches tranasubstantiation. Yet his language on the Eucharist is sufficiently indefinite to have probably led his pupil Baerengar (q.v.) to his more scriptural and spiritual views of that sacrament. His works were edited by Masson (Paris, 1585), by Villiers ("in bad faith," Mosheim, Par. 1608, 8vo), and in the Bib. *Max. Potr.* 18:1. They are given in most complete form in Migne, Patrol. *Latina*, t. 141, where also several biographies of Fulbert are collected. See Oudin, *Script. Eccl.* 2:519; Ceillier, *Auteurs Sacres* (Paris, 1863), 13:78; Dupin, *Eccl. Writers*, 9:1 sq.; Mosheim, *Church Hist.* cent. 11, part. 2, chapter 2, § 31, n. 65; Noander, Ch. Hist. 3:470, 502; Clarke, *Succession of Sacred Literature.*

Fulcherius Carnoixensis

(*Faucher de Chartres*), a mediaeval French priest and historian, was born at Chartres in 1059, and died in 1127 at Jerusalem, whither he had gone as the first Crusade (1096) as chaplain to Baldwin, whom he followed in all his expeditions. His *Histoire de Jerusalem,* continued to the year of his

death, embraces the greater part of the events of the Crusade from the couicil at Clermont (1095), and is especially important as being a record of such facts only as himself or other eye-witnesses could verify. It was published by Bongars in *Recueil des Historiens de la Croisade,* and in a fuller and corected form by Duchesne in *Historiens de France* (volume 4), and in the *Historiens de Croisades* published by the Academy of Inscriptions and Belles-Lettres. — Hoefer, *Nouv. Biog. Generale,* 18:282-3; *Histoire Litteraire de la France,* t. 11: (J.W.M.)

Fulco

(FOULQUES, FULEC) OF NEUILLY, one of the most popular preachers of the Middle Ages, wemas born in the second half of the 12th century. "He was one of the ordinary, ignorant, worldly-minded ecclesiastics, the priest and parson of a country town not far from Paris. Afterwards he experienced a change; and as he had before neglected his flocks and injured them by his bad example so now he sought to build them up by his teaching and example." Feeling his lack of education for the ministry, "he went on weekdays to Paris, and attended the lectures of Peter Cantor, a theologian distinguished for his peculiar scriptural bent and his tendency to practical reform; and of the knowledge here acquired he availed himself by elaborating it into sermons, which he preached on Sundays to his flock. These sermons were not so much distinguished for profoundness of thought as for their adaptation to the common understanding and to the occasions of practical life. At first neighboring clergymen invited him to preach before their congregations. Next he was called to Paris, and he preached not only in churches, but also in the public places. Professors, students, people of all ranks and classes, locked to hear him. In a coarse cowl, girt about with a thong of leather, he itinemeated as a preacher of repentance through France, and fearlessly denounced the reigning vices of learned and unlearned, high and low. His words often wrought such deep compuncstion that people scourged themselves, threw themselves on the ground before him, confessed their sins before all, and declared themselves ready to do anything he might direct in order to reforms their lives and to redress the wrongs which they had done. Usurers restored back the interest they had takens; those who, in times of scarcity had stored up large quantities of grain to sell again at a greatly advanced price, threw open their granaries. In such times he frequently exclaimed, 'Give food to him who is perishing with hunger, or else thou perishest thyself.' He announced to the corn-dealers that before the coming harvest they would be forced to

sell cheap their stored-up grain, and cheap it soon became in consequence of his own annunciation. Multitudes of abandoned women, who lived on the wages of sin, were converted by him. For some he obtained husbands; for others he founded a nunnery. He exposed the impure morals of the clergy; and the latter, seeing the finger of every sin pointed against them, were obliged to sepaprate from their concubines. A curse that fell from his lips spread alarm like a thunderbolt. People whom he so addressed were seen to fall like epileptics, foaming at the mouth and distorted with convulsions. Such appearances promoted the faith in the supernatural power of his words. Sick persons were brought to him from all quarters, cho expected to be healed by his touch — by his blessing; and wonderful stories were told of the miracles thus wrought... . The personal influence of this man, who stood prominent neither by his talents nor his official station, gave birth to a new life of the clergy, a greater zeal in discharging the duties of the predicatorial office and of the cure of souls, both in France and in England. Young men who, in the study of a dialectic theology at the University of Paris, had forgotten the obligation to care for the salvation of souls, were touched by the discourses of this unlearned itinerant, and trained by his instrumentality into zealous preachers. He formed and left behind him a peculiar school; he sent his disciples over to England, and his example had a stimulating effect even on such as had never come into personal contact with him. 'Many,' says Jacob of Vitiny, 'inflamed with the fire of love, and incited lay his example, began to teach and to preach, and to lead not a few to repentance, and to snatch the souls of sinners from destruction'" (Neander, *Church Hist.,* Torrey's transl., 4:209). When Innocent III proclaimed the fourth Crusade, A.D. 1198, Fulco devoted himself wholly to preaching in its favor, and among all the "orators who blew the sacred trumpet" he was the most successful. "Richard of England was satiated with the glory and misfortunes of his first adventure, and he presumed to deride the exhortations of Fulco, he was not abashed in the presence of kings. 'You advise me,' said Plantagenet, 'to dismiss my three daughters, pride, avarice, and incontinence. I bequeath them to the most deserving: my pride to the Knights Templars, my avarice to the monks of Cisteaux, and my incontinence to the prelates.' But the preacher was heard and obeyed by the great vassals" (Gibbon, *Decline and Fall,* Harper's edition, 6:60). Fulco did not live to see the results of the Crusade; he died at Neuilly A.D. 1201. — Villehardouin, *Hist. de la Conquet de Constantinaple* (transl. by T. Smith, London, 1829, 8vo); Hoefer, *Nouv. Biog. Gener.* 18:308; Milman, *Latin Christianity,* Luke 9, chapter 7;

Gieseler, *Ch. History*, per. 3, § 80; Hurter, *Geschichte Pabst Innocent's* III (Hamburg, 1834), volume 1; Herzog, *Real-Encyklop*. 19:516.

Fulda Monastery Of,

a celebrated convent, established in 744 by Boniface, and one of his pupils named Sturm. The latter, a young man of good familv, having decided on becoming a hermit, was sent by Boniface to search out a spot in the forest of Buchonia, secure from the inroads of the Saxons. Sturm set out with two companions, and finally selected a plot of land on the banks of the Fulda, which was given them by duke Karlmann. In January, 744, Sturm and seven companions took possession, and immediately commenced improving and building. The convent was organized on the plan of Monte Cassino, after the rule of St. Benedict, and Sturm became its first abbot. In November 4, 751, pope Zachariah exempted it from episcopal jurisdiction. The convent prospered rapidly, its inmates numbering 400 before Sturm's death in 779. Its prosperity still increased under Sturm's successor, Bangulf. Both Pepin the Short and Charlemagne were very liberal towards this convent, which in its turn did great good in disseminating the knowledge of agriculture as well as literature throughout the surrounding country. Its celebrated theological school was particularly prosperous under Rabanus Maurus, who afterwards became abbot of Fulda. There were twelve seniors or sub-instructors, and the scholars were instructed in grammar, rhetoric, dialectics, theology, and the German language. Nor were either fine or mechanical arts overlooked, for the convent produced both clever artists and talented artisans. Under the abbot Werner (968 to 982), Fulda became the first among the abbeys of Germany and France. Otto I named its abbots arch-chancellors of the empire. In 1331 the duke John of Ziegenhein led the citizens of Fulda to assault the convent, but the assailants were overpowered and their leaders put to death. The Reformation at first made an impression in the convent, but abbot Balthasar succeeded in 1573 in checking the progress of evangelical doctrines within its walls. In 1631 Fulda was subjected to Sweden, and an attempt was made to introduce Protestantism into the district, but, after the defeat of Nordlingen, the Roman Catholic abbots resumed their sway. In 1809, Fulda, which six years before had become a principality of the prince of Orange, was by Napoleon I annexed to the grand-duchy of Frankfort, but Prussia finally joined it in 1815 to the electorate of Hesse-Cassel, of which it remained a part until the incorporation of that country, in 1866, with Prussia. See Brower, *Antiq. Fuld.* lib. 4 (Antwerp, 16); Dronke,

Traditiones et Antiquitates Fuldenses (Fulda, 1844); Niedner, *Zeitschrift f. hist. Theol.* (1846); Herzog, *Real-Encyklop.* 4:624; McLear, *Christian Missions in the Middle Ages*, page 214.

Fulda Manuscript

(Codex Fuldensis), one of the best copies of the early Latin version, containing the whole N.T., written by order of Victor, bishop of Capua, A.D. 546, and now in the Abbey of Fulda, in Hesse-Cassel. The Gospels are arranged in a kind of harmony. It was described by Schaunat *(Vindemic Literariex Collectio,* 1723, page 218), collated by Lachmann and Buttmann in 1839 for the Latin portion of the N.T., and has been edited by Ern. Ranke (Marb. 1867, 8vo) — Scrivener, *Introd.* page 264; Tregelles, in Horne's *lntrod.* 4:254. *SEE LATIN VERSIONS.*

Fulfil

(usually aLeaaamille', πληρόω), to *fill* up), generally used with reference to the accomplishment of prophecy. It is used in the O.T. with respect to various kinds of prophecies, such as are imminent (e.g. the death of Jeroboam's child, <111417>1 Kings 14:17), or distant (e.g. that referring to the rebuilding of Jericho, <111634>1 Kings 16:34); those that are accomplished in a near as well as in a remote event, *SEE DOUBLE SENSE*, those that relate to some similar typical occurrence class, or character, *SEE TYPE*, proverbial expressions, *SEE PROVERB*, and especially predictions relating to the Messiah. Several distinguished scholars consider that some texts in the N.T. containing references to the O.T., and introduced by the formulas, "All this was done *that it might befulfilled* which was spoken of the Lord by the prophet (<400122>Matthew 1:22; 2:15); *"For thus it is* written by the prophet" (<400205>Matthew 2:5); "*Then was fulfilled* that which was spoken" (<400217>Matthew 2:17), may be mere allegations, without its being intended to declare that the literal fulfillment took place on the occasion described. Even if those passages could not be applied to certain events, otherwise than by accommodation or illustration, the phrases which introduce them will easily bend to that explanation; for it may be shown, by examples from the Rabbins and from the earliest Syriac writers, that in the East similar modes of speech have always been in use. *SEE ACCOMMODATION*. It is to be observed, however, concerning the formulas *"that it might befulfilled," "then was fulfilled,"* etc., when used with reference to the fulfilnent of prophecy in the New Testament, the events are not to be

understood as happening merely for the purpose of making good the predictions, but rather that in or by this event was fulfilled the prophecy. The ambiguity in the understanding of the first of these formulas arises from what are technically called the *telic* and the *ecbatic* uses of the Greek particle ἵνα. It is also to be noted that the individuals or nations actually engaged in fulfilling prophecy often had no such intention, or even any knowledge that they were doing so. See Stuart, in *Biblical Repos.* 1835, page 86; Woods, *Lectures on Inspiration,* page 26; Pye Smith, *Principles of Prophetic Interpretation,* page 51, and others. Some, however (e.g. Davidson, *Sacred Hermeneutics,* page 471 sq.), contend that the phrase ἵνα πληρωθῇ, "that it might be fulfilled," and similar expressions in both the Heb. and Gr. Scriptures, always designate an intentional and definite fulfillment of an express prediction *(Meth. Quar. Rev.* April 1867, page 194). *SEE PROPHECY*.

Fulgentius, St., Fabius Claudius Gordianus

bishop of Ruspe, called "the Augustine of the 6th century," was born at Telepta (Leptis), in the province of Byzacena, North Africa, A.D. 468. His father dying in his childhood, the care of his education fell on his mother, who had him carefully instructed in the Greek language. It is said that when a boy he could repeat the whole of Homer. In early manhood he was made procurator of his native place, but, disgusted with the world, he threw up his office and devoted himself to the monastic life, against his mother's will. He first entered a monastery at Byzacena, but in the disorder of the times he was compelled to abandon it, and retired to Sicca, where he was severely treated by the Arians. Afterwards he resolved to go into Egypt, but was dissuaded by Eulalius, bishop of Syracuse, because the monks of the East had separated from the Catholic Church. He went from Sicily to Rome about A.D. 500, and then returned to Africa and founded a new monastery. The see of Ruspe becoming vacant, he was ordained bishop, much against his will, in the year 504. "Though become a bishop, he did not change either his habit or manner of living, but used the same austerities and abstinence as before. He defended his faith at once boldly and respectfully against his Arian sovereign. He speaks thus to the king in an apologetic treatise which the monarch himself had called for *(Lib. iii ad Trasimundum):* 'If I freely defend my faith, as far as God enables me, no, reproach of obstinacy. should be made against me, since I am neither forgetful of my own insignificance nor of the king's dignity; and I know well that I am to fear God and honor the king, according to <451307>Romans

13:7; 1 Peter 2:17. He certainly pays you true honor who answers your questions as the true faith requires.' After praising the king in that he, the monarch of a yet uncivilized people, showed so much zeal for the knowledge of scriptural truth, he says: 'You know well that he who seeks to know the truth strives for far higher good than ihe who seeks to extend the limits of a temporal kingdom.' He was banished twice to Sardinia. 'There he was the spiritual guide of many other exiles, who united themselves to him. From hence he imparted counsel, comfort, and confirmation in the faith to his forsaken Christian friends in Africa, and to those from other countries who sought his advice in spiritual things and in perplexities of the heart' (Neander, *Light in Dark Places,* N.Y. 1853, 31 sq.). After the death of Thrasimund, he and all the other expelled bishops were recalled by Hilderic, son of Thrasimund (A.D. 523). Fulgentius thenceforward enjoyed the quiet possession of his see till A.D. 533, when he died, "full of honor, and renowned for piety, learning, and every Christian virtue." He is counmemorated in the Church of Rome as a saint on the list of January. His writings are mostly controversial, against Arianism and Pelagianism. The most important are, against Arianism: *Libri iii ad Trasimundum: —De TrinitateLiber: — Contra Sermonem Fastidiosi Ariasi;* against Pelagianism: *Libri Tres ad Monemum: — De Veritate Praedestinationis et gratia Dei: — Liber de Praedestinatione et Gratia.* Fulgentius was led to write against Pelagianism by the writings of Faustus of Rhegiums (q.v.), which were laid before him for his judgment. He explained "the system of Augustine with logical consisnteney, but in doing this he carefully avoided the harsh points of the Praedestinatian view of the matter. He severely censuring those who talked of a predestination to sin. He spoke, indeed, of a teaofold predestination (praedestinatio duplex), but by this he understood either the election to eternal happiness of those who were good by the grace of God, and the predestination of those who were sinners by their own choice to deserved punishment" (Neander, *Ch. Hist.* 2:650. See also Hagenbach, History of Doctrines, § 114). Editions of his writings: Basel, 1556, 1566, 1587; Antwerp, 1574; Cologne, 1618; Lyons, 1633, 1652, 1671; best, that of Paris, 1684, 4to; reprinted at Venice, 1742, fol.,: and in Migne, *Patrologia Latina,* t. 65 See Herzog, *Real-Encyklop.* 4:627; Wetzer [Welte, *Kirchen-Lex.* 4:249; Ceillier, *Auteurs Sacres* (Paris, 1682), 11:1 sq.; Dupin, *Eccles. Writers,* 5:13 sq. Fleury, *Hist. Eccles.* lib. 30, 11.

Fulgentius, Ferrandus

a friend and pupil of Fulgentius of Ruspe, who with him partook of exile in Sardinia. On his return to Carthage he became a deacon, A.D. 523. He died A.D. 551. He was one of the first to declare against the condemnation of the Three Chapters. He also took part in the controversy at that time agitating the Church whether it was orthodox to say, "One person of the Trinity has suffered." Fulgentius defended this expression, but recommended to add "in the flesh which he assumed." Of his writings, we have a *Breviatio Canonum* (An Abridgment of the Ecclesiastical Canons), containing 232 canons of the councils of Ancyra, Laodicea, Nice, Antioch, Gangra, and Sardica, the canons of which last council, it is most probable, he took from Dionysius Exignus. It was published by the Jesuit Chifflet at Dijon (1649, 4to). He left also a number of *Epistles*, which, with the Canons, may be found in *Bib. Max. Patr*. 9:475, and in Migne, *Patrol. Latina*, volumes 65, 67, 68. A work against the Arians and other heretics was first published by A. Mai *(Coll. nouv.* t. 3.) — Herzog, Real-Encyklop. 4:626; Wetzer u. Welte, *Kirchen-Lex.* 4:250; Cave, Hist. Liter.; Clarke, *Succession of Sac. Lit.*

Fulke William, D.D.,

a famous Puritan divine, was born in London, and went in 1555 to St. John's College, Cambridge, of which he became fellow in 1564. He spent six years at Clifford's Inn, studying law, but preferred letters, and especially theology. "He took orders, but, being suspected of Puritanism, as be was the intimate friend of Cartwright, then professor of divinity, he emas expelled frolm college. The earl of Leicester presented him in 1571 to the living of Warley, in Essex, and two years after to Kedington, in Suffolk. He afterwards took his degree of D.D. at Cambridge, and, as chaplain, accompanied the earl of Lincoln when he went as ambassador to France, and on his return he was made master of Pembroke Hail, and Margaret professor. He died in 1589. “In force of argument and criticism he was one of the ablest divines of his time, and one of the principal opponents of the Roman Church" (Darling). His writings, which were very numerous, both in Latin and English, were directed chiefly against Popery. The most important of them are the *Rhemes Translation of the New Testament, and the authorized English Version with the Arguments of Bookes, Chapters, and Annotations of the Rhemists, and Dr. Fulke's Confutation of all such Arguments, Glosses, and Annotations* (first edition, 1580; often reprinted;

last. ed. by Hartshorne, Camhbridge, 1843, 8vo; New York, 1834, 8vo): — *Defence of the sincere and true Translation of the Scriptures, against Gregory Marlin* (new edit. by Parker Society, Camb. 1843, 8vo): — Answers to Stapleton, *Martiall, and Sandecs* (on the controversy with Rome, reprinted by the Parker Society, Cambridge, 1848, 8vo).

Fullenius Bernardus,

was born in 1602. He pursued his collegiate course at the University of Franeker. He devoted himself specially to the study of the Hebrew and mathematics. His proficiency in both studies was great. When only twenty-seven he was appointed to fill the chair made vacant by the death of the distinguished Orientalist, Sixtinus Amamas. He accepted the appointment, and in 1630 he entered upon the discharge of its duties. For seven years he filled the office with fidelity and acceptance. The professorship of mathematics was then tendered to him, and the celebrated Cocceius appointed him his successor in the department of Oriental literature. He was one of the committee appointed by the Synod of Dort to revise the new translation of the New Testament. An edition of *J. Drusii Commentaris ad librum Coheleth Salomonis et Jobi* was brought out under his editorial supervision, and with prefaces prepared by him. See Glasius, *Godgeleerd Nederland*, i Deel, biz. 479; G. Brandt, *Historie der* Reformatie, etc., 3 Deel, labz. 53 (Rotterdam, 1704). (J.P.W.)

Fuller

Picture for Fuller

(sbK, *kobes'*, from sbK; *to tread* [comp. Gesenius, *Monum. Phoen.* page 181]; γναφεύς). The art of the fuller is beyond doubt of great antiquity and seems to have reached at an early period a comparativa degree of perfection. Very scanty materials, however, exist for tracing its progress, or for ascertaining exactly, in aney particular age or country (see Pliny, 2:57), what substances were employed in the art, and what methods were resorted to for the purpose of making them effectual. At the transfiguration our Samioum's robes are said to have been white, “ so as no fuller on earth could white them" (<41>Mark 9:3). Elsewhere we read of "fullers soap" (<39>Malachi 3:2), and of "the fullers field" (<12>2 Kings 18:17). Of the processes followed ile the art of cleaning cloth and the various kinds of stuff among the Jews we have no direct knowledge. In an early part of the

operation they seem to have trod the cloths with their feet (Geseneius, *Thes.* page 1261), as the Hebrew Ain-Rogel, or En-rogel, literally Foot-fountain, has been rendered, on Rabbinical autbority, "Fullers fountain," on the ground that the fullers trod the cloths there with their feet (comp. Host, *Marokko*, page 116). They were also rubbed with the knuckles, as in modern washing (Synes. *Ep.* 44; compare Euseb. *Hist. Eccl.* 2:1, 2). A subsequent operation was probably that of rubbing the cloth on an inclined plane, is a mode which is figured is the Egyptian paintings (Wilkinson, 2:106, abridgm.), and still preserved in the East. It seems from the above notices that the trade of the fullers, as causing offensive smells and also as requiring space for drying clothes, was carried on at Jerusalem outside the city (comp. Martial, 6:93; Plaut. *Asin.* 5:2, 57). A fullers town (officina fullonis) is mentioned in the Talmudical writers (Midrash, *Kohel.* 91:2) by the name of, hr;v]M'hi tyBe," house, of maceration." So far as it is mentioned in Scripture, fulling appears to have consisted chiefly in cleansing garments and whitening them (compare EAlian, *Var. Hist.* 5:5). The use of white garments; and also the feeling respecting their use for festal and religious purposes, may be gathered from various passages: <210908>Ecclesiastes 9:8; <270709>Daniel 7:9; <236406>Isaiah 64:6; <380303>Zechariah 3:3, 5; <100614>2 Samuel 6:14; <131527>1 Chronicles 15:27; <410903>Mark 9:3; <660404>Revelation 4:4; 6:11; 7:9; compare Mishna, *Taanith*, 4:8; see also Statius, *Silv.* 1:2, 237; Ovid, *Fast.* 1:79; Claudian, *De Laud. Stil.* 3:289. This branch of the trade was perhaps exercised by other persons than those who carded the wool and smoothed the cloth when woven (Mishna, *Baba Kama*, 1, 10:10). In applying the marks used to distinguish cloths sent to be cleansed, fullers were desired to be careful to avoid the mixtures forbidden by the law (<031919>Leviticus 19:19; <052211>Deuteronomy 22:11; Mishna, *Massek. Kilaim, 9:*10). Colored cloth was likewise fulled (Mishna, *Shabb.* 19:1). See Schottgen, *Triturae et fulloniae antiquitates* (2d edition, Lips. 1763). *SEE HANDICRAFT*.

Fuller's Soap

(µyvæB]kæm] tyræBo, *borith' mekabbeshin', alkali of those treading* cloth, i.e., *washers' potash;* Sept. ποία πλυνόντων), some alkaline or saponaceous substance mixed with the water in the tubs used for stamping or beating cloth. Two substances of the nature are mentioned in Scripture: r t,n, *nether, nitre* (νίτρον, *nitrum,* <202520>Proverbs 25:20; <240222>Jeremiah 2:22), and tyræBo, *borith', soap* (ποία, *herba fullonum, herba borith,* <390302>Malachi 3:2)

Nitre is found in Egypt and in Syria, and vegetable alkali was also obtained there from the ashes of certain plants, probably *Salsola kali* (Gesenius, *Thesaur. Heb.* page 246; Pliny, 31:10, 46; Hasselquist, page 275; Burckhardt, *Syria,* page 214). The juice also of some saponaceous plant, perhaps *Gypsaphila struthium,* or *Saponaria officinalis,* was sometimes mixed with the water for the like purpose, and may thus be regarded as representing the soap of Scripture. Other substances also are mentioned as being employed in cleansing, which, together with alkali, seem to identify the Jewish with the Roman process (Pliny, 35:57), as urine and chalk *(creta cimolia),* and bean-water, i.e., bean-meal mixed with water (Mishna, *Shabb.* 9:5; *Niddah,* 9:6). Urine, both of men and of animals, was regularly collected at Rome for cleansing cloths (Plin. 38:26, 48; Athen. 11, page 484; Mart. 9:93; Plautus, *Asin.* 5:2, 57); and it seems not improbable that its use in the fullers trade at Jerusalem may have suggested the coarse taunt of Rabshakeh during his interview with the deputies of Hezekiah in the highway of the fullers field (<121827>2 Kings 18:27); but Schottgen thinks it doubtful whether the Jews made use of it in fulling *(Antiq. full.* § 9). The process of whitening garments was performed by rubbing into them chalk or earth of some kind (גִּיר). *Creta cimolia* (cimolite) was probably the earth most frequently used ("cretae fullonise," Pliny, 17:4; compare Theophr. *Charact.* 11). The whitest sort of earth for this purpose is a white potters clay or marl (Hoffmann, *Handb. d. Min. eral,* II, 2:230 sq.), with which the poor at Rome rubbed their clothes on festival days to make them appear brighter (Pliny, 31:10, § 118; 35:17). Sulphur, which was used at Rome for discharging positive color (Plin. 35:57), was abundant in some parts of Palestine, but there is no evidence to show that it was used in the fullers trade. The powerful cleansing properties of *borith* or soap are employed by the prophet Malachi as a figure under which to represent the prospective results of Messiah's appearance (<390302>Malachi 3:2). See Beckmann, *Hist. of 1nv.* 2:92, 106, edit. Bohn,; Saalschttz, 1:3, 14, 32; 2:34, 6; Smith, *Dict. of Classical Antiq.* s.v. Fullo. *SEE SOAP*.

Fuller's Field

(שְׂדֵה כֹבֵס *sedeh' koos';* Sept. ἀγρὸς τοῦ γναφέως, or κναφέως ; Vulg. *agerfullonis),* a spot near Jerusalem (<121817>2 Kings 18:17; <233602>Isaiah 36:2; 7:3) so close to the walls that a person speaking from there could be heard on them (<121817>2 Kings 18:17, 26). It is only incidentally mentioned in these passages, as giving its name to a "highway" (מְסִלַּת an embanked

road, *Gesen. Thes.* page 957 b), "in" (B) or "on" (l a, A.V. "in") which highway was the "conduit of the upper pool." The "end" (hxq) of the conduit, whatever that was, appears to have been close to the road (<2308>Isaiah 7:3). In considering the nature of this spot, it should be borne in mind that *sadeh,* "field," is a term almost invariably confined to cultivated arable land, as opposed to unreclaimed ground. *SEE TOPOGRAPHICAL TERMS*. One resort of the fullers of Jerusalem would seem to have been below the city on the south-east side. *SEE ENROGEL*. But Rabshakeh and his "great host" can hardly have approached in that direction. They must have come from the north — the only accessible side for any body of people — as is certainly indicated by the route traced in <2308>Isaiah 10:28-32 *SEE GIBEAH*; and the fuller's field, from this circumstance, has been located by some (Hitzig, *zu Jesa.* 7:3; Williams, *Holy City,* 2:472) on the table-land on the northern side of the city, near the Damascus gate. *SEE FULLER'S MONUMENT* (below). The "pool" and the "conduit" would be sufficient reasons for the presence of the fullers, and their location would therefore determine that of the "field" in question. *SEE CONDUIT*. On the other hand, Rabshakeh and his companions may have left the army and advanced along the east side of Mount Moriah to En-rogel, to a convenient place under the temple walls for speaking. There can be little doubt, however, that the "upper pool" is the cistern now called Birket el-Mamilla, at the head of the Valley of Hinnom, a short distance west of the Yafa gate (Porter, *Handbook for S. and P.* pages 99, 136). Hezekiah conveyed the waters from it by a subterranean aqueduct to the west side of the city of David (<142320>2 Chronicles 32:30). The natural course of this aqueduct was along the ancient road to the western gate beside the castle, and this was the road by which the Assyrian ambassadors would doubtless approach the city, coming as they did from Lachish. The position of the fuller's field is thus indicated. It lay on the side of the highway west of the city. *SEE FULLER'S GATE* (below). The fullers occupation required an abundant supply of water, and an open space for drying the clothes. We may therefore conclude that their "field" was beside, or at least not far distant from the upper pool. *SEE GIHON*.

Fuller's Gate

(porta fullonis), one of the mediaeval gates on the western side of Jerusalem (Adamnanus, 1:1), thought by Dr. Robinson *(Researches,* 1:475) to be the *Porta Judiciaria* of Brocardus (ch. 8, fin.), in the wall of those

days, somewhere over against the Church of the Holy Sepulchre, leading to Sillo (Neby Samwil) and Gibeon, and also the *Serb* of Arabian writers (Edrisi, about A.D. 1150, ed Jaubert, 1:314; "History of Jerus." in the *Fundgr. des Orients,* 2:129). It seems to have derived its name from leading to the FULLER'S FIELD *SEE FULLER'S FIELD* (2 Kings 18:17; Isaiah 7:3).

Fuller's Monument

(μνῆμα τοῦ γναφέως), a conspicuous object mentioned by Josephus in his account of the course of the third or outer wall of Jerusalem *(War,* 5:4, 2), as situated near "the tower of the corner," where the wall bent, after passing the sepulchres of the kings, to the valley of the Kidron; evidently, therefore, at the north-east angle of the ancient city (Strong's *Harm. and Expos, of the Gospel,* Append. page 23). It does not follow, as Dr. Barclay supposes *(City of the Great King,* page 25), that the monument in question was situated in the FULLER'S FIELD *SEE FULLER'S FIELD* . *SEE JERUSALEM*.

Fuller, Andrew

perhaps the most eminent and influential of Baptist theologians, was born February 6, 1754, at Wicken, Cambridgeshire, England. His opportunities for education were scanty, and his subsequent attainments as a theologian resulted from the activity of a mind naturally vigorous working earnestly on no very ample materials. He was baptized in 1770, began preaching in 1774, and in 1775 became pastor of a church in Soham. His doctrinal system at this time was unsettled. The prevailing type of opinion then prevalent among the Baptists was an exorbitant Calvinism, verging to an Antinomian and fatalistic extreme. It was deemed necessary to a consistent orthodoxy for a preacher to avoid offering freely to all men the invitation of the Gospel. Dr. Gill (q.v.) was the standard of doctrinal soundness. Fuller states that Gill and Bunyan were authors to whom he was much indebted. He gradually found that they did not agree, and still more was he impressed with the practical difference between the accepted teaching and the New Testament. In 1776 he became acquainted with Messrs. Ryland and Sutcliffe, names to be afterwards honorably associated with his in the foreign missionary work. The works of the New England theologians, particularly Edwards and Bellamy, confirmed him in the views to which his ftind had been tending. The change in the spirit of his preaching awakened violent opposition. His congregation, however, increased, and the effects

of his doctrine confirmed his faith in it. In 1782 he removed to Kettering, which was the scene of his labors to the close of life. Here, in 1784, he gave deliberate expression to his views in the treatise, *The Gospel worthy of all Acceptation.* In the same year he concerted with his friend Sutcliffe a meeting for united prayer for the revival of religion and the conversion of the world — the origin of the "Monthly Concert." Out of these counsels grew the missionary movement under the leadership of Carey (q.v.), in which, as secretary of the Baptist Missionary Society, Mr. Fuller bore a laborious and responsible part. In 1793 appeared his celebrated treatise, *The Calvinistic and Socinian Systems compared.* Princeton College in 1795, and Yale in 1805, conferred upon him the degree of D.D., which he modestly declined. He died May 7, 1815. His other works are, 3. *The Gospel its own Witness* (1800): — 4. *Dialogues, Essays, and Letters*: — 5. *Exposition of Genesis:* — 6. *The Great Question answered* (1806): — 7. *Strictures on Sandemanianism* (1809): — 8. *Sermons on various Subjects*: — 9. *Exposition of the Revelation*: — 10. *Letters on Communion* (1815). His writings are marked by solid force of reasoning, plainness and simplicity of statement, and an ingenuous candor. In reference to his unaffected style, he has been called “the Franklin of theology." Without the opportunity to become a critical student of the Scriptures, he is a better Biblical theologian than many whose scholarship he could not aspire to. For his theological position, see the article CALVINISM *SEE CALVINISM*. — Works, with Life prefixed, 5 volumes, London, 1831; also 1853 imp. 8vo; more complete edition, edited by Belcher, 3 volumes, Philadel. (L.E.S.)

Fuller, Thomas

divine, historian, genius, and wit, was a son of the Reverend T. Fuller, minister of Aldwinkle, in Northamptonshire, at which place he was born in June, 1608. He was educated at Queen's College, Cambridge, and removed to Sidney College, of which he became fellow in 1631. In 1632 he was appointed minister of St. Bennet's parish, Cambridge, and acquired great popularity as a pulpit orator. He obtained, in the same year, the prebend of Salisbury, and afterwards the rectory of Broad Windsor, of both of which he was deprived during the Civil War, in consequence of his activity on the side of the monarch. Between 1640 and 1656 he published nearly the whole of his works. In 1648 he obtained the living of Waltham, in Essex, which in 1658 he quitted for that of Cranford, in Middlesex. At the Restoration he recovered the prebend of Salisbury, was made D.D. and

king's chaplain, and was looking forward to a mitre, when his prospects were closed by death, August 15, 1661. Fuller possessed a remarkably tenacious memory. He had also a large share of wit and quaint humor, which he sometimes allowed to run riot in his writings. Among his chief works are, *A History of the Holy War* (Camb. 1640, 2d edit. fol.): — *The Church History of Britain* (new edit, edited by *Nichols*, Lond. 1837, 3 volumes, 8vo): — *The History of the University of Cambridge* (new edit. Lond. 1840, 8vo): — *The History of the Worthies of England* (new ed. by Nuttall, Lond. 1840, 3 volumes, 8vo): — *Pisgah Sight of Palestine*, a *History of the Old and New Test.* (Lond. 1662, fol.). Coleridge says that "Fuller was incomparably the most sensible, the least prejudiced great man of an age that boasted a galaxy of great men. He is a very voluminous writer, and yet, in all his numerous volumes on so many different subjects, it is scarcely too much to say that you will hardly find a page in which some one sentence out of every three does not deserve to be quoted for itself as a motto or as a maxim." See Russell, *Memorials of the Life and Works of Fuller* (Lond. 1844, sm. 8vo); Rogers, *Fuller's Life and Writings (Edinb. Rev.* 74:328).

Fullerton Hugh Stewart,

a Presbyterian minister, was born near Greencastle, Penn., February 6, 1805. Not long after, his parents removed to Orange Co., N.Y., and in 1815 to Fayette County, Ohio. He studied one year at the Ohio University, and was licensed to preach in 1830. In 1832 he accepted a call to the church at Chillicothe, where he labored four years, and then resigned from ill health. In 1837 he removed to Salem Ohio, where he remained until his death, August 15, 1862. — *Wilson, Presbyterian Hist. Almnanac,* 1864.

Fulness

a term variously used in Scripture.

1. "The fullness of time" is the time when the Messiah appeared, which was appointed by God, promised to the fathers, foretold by the prophets, expected by the Jews themselves, and earnestly longed for by all the faithful: "When the fullness of the time was come, God sent his Son," Galatians 4:4.

2. The fullness of Christ is the superabundance of grace with which he was filled: "Of his fullness have all we received," John 1:16. And whereas

men are said to be filled with the Holy Ghost, as John the Baptist, <4001 5>Luke 1:15; and Stephen, <4006 5>Acts 6:5; this differs from the fullness of Christ in these three respects:

(a.) Grace in others is by participation, as the moon hath her light from the sun, rivers their waters from the fountain; but in Christ all that perfection and influence which we include in that term is originally, naturally, and of himself.

(b.) The Spirit is in Christ infinitely and above measure, <4003 4>John 3:34; but in the saints by measure according to the gift of, God, <4004 6>Ephesians 4:16.

(c.) The saints cannot communicate their graces to others, whereas the gifts of the Spirit are in Christ as a head and fountain, to impart them to his members. "We have received of his fullness," <4001 6>John 1:16.

3. It is said that "the fullness of the Godhead dwells in Christ bodily," <5001 9>Colossians 2:9; that is, the whole nature and attributes of God are in Christ, and that really, essentially, or substantially; and also personally, by nearest union; as the soul dwells in the body, so that the same person who is man is God also.

4. The Church is called the fullness of Christ, <4001 2>Ephesians 1:23. It is the Church which makes him a complete and perfect head; for, though he has a natural and personal fullness as God, yet as Mediator he is not full and complete without his mystical body (as a king is not complete without- his subjects), but receives an outward, relative, and mystical fullness from his members (Watson, Dic*tiomary*, s.v.).

5. It is probable that the expression *fulness of the Godhead,* as applied to Christ (<5001 9>Colossians 1:19; 2:9), contains aen allusion to the theories of some speculators, who taught that there were "certain distinct beings" (sons as they called them), "who were successive emanations from the Supreme Being himself," to whom they gave the title of "the Fulness." They pretended that one of these had assumed human nature in Jesus Christ. It was probably in designed contradiction to this that the apostle asserts the indwelling in Jesus "of all the fullness of the Godhead" (Eden).

Fulvia

(the name of a noble Roman family, Graecized Φουλβία), a lady of Rome who had embraced Judaism, but having been defrauded of a sum of money by a Jewish impostor, complained through her husband Saturninus to the emperor Tiberius, who thereupon proscribed the Jews from the city (Josephus, Ant. 18:3, 5). No contemporary historian notices this expulsion, and it seems to have been but of temporary and partial force, different from the later and more formal edict of Acts 18:2. *SEE CLAUDIUS*.

Funek

(*Funeccius*), JOHANN, a celebrated Lutheran divine, was born at Werden, near Nuremberg, February 1, 1518, and was beheaded at Kdnigsberg, October 28, 1566. He married the daughter of Osiander (q.v.), and adopted the opinions of his father-in-law on justification (q.v.), and, after the death of Osmander, 1552, he came to be the leader of the mediation party, but in 1556 he assented to the Augsburg Confession and to Melancthon's Loci Communes. He was declared to be orthodox in 1561 by the divines of Leipsic and Wittenberg. He was made chaplain to Albert, duke of Prussia, but, having given him advice deemed disadvantageous to Poland, was, with his friends Snellius and Horstius, condemned and executed in 1566. He wrote a *Chronology* from Adam to A.D. 1560 (continued by an anonymous hand to 1578) in folio; Latin biographies of Vert Dietrich, and Andrew Osiander, his father-in-law; and Commentaries in German on Daniel and the Revelations, published by Sachsen (Frankfort, 1596, 4to), with wood-engravings by Spies. — Hoefer, *Nouv Biogr. Gener*. 19:58; Gieseler, *Ch. History*, per. 4, § 39. (J.W.M.)

Functionaries

“persons ceho are appointed to discharge any office. Thus the clergy are 'functionaries' of the particular church of which they are members, to f*ulfill* an *office* and administration in the same,' in that capacity deriving their station and power from Christ, by virtue of the sanction given by him to Christian communities. Thus the authority of those officers comes direct from the society so constituted, in whose name and behalf they act as its representatives, just to that extent to which it has empowered and directed them to act. In conformity with these views, each person about to be ordained as priest in the Church of England is asked whether he thinks he

is ' truly called,' both 'according to the will of *Christ* and the order of this *Church of England*.'"

Fundamentals

A distinction has been drawn, both in the Roman Catholic and Protestant Churches, between fundamental and non-fundamental articles of faith.

I. Roman theologians understand by *articuli fundamentales* those doctrines which every Christian is obliged to know, to believe, and to profess, on pain of damnation; and by *articuli non-fundamentales* such doctrines as a man may be involuntarily ignorant of, without losing the name of Christian and the hope of salvation, it being taken for granted that he would believe them if made known to him by the Church. Substantially the Roman doctrine is that whatever the Church teaches isfundamiental.

II. In the Lutheran Church the distinction between fundamental and non-fundamental doctrines was introduced by Hunnius, and after him was further developed by Quenstedt. See Hunnius, *De fundamentali dissenas doctrine Lutherianae et Calvinianae* (1626). According to this distinction, fuundamental doctrines are those which are essential to the faith unto salvation, viz. the doctrine of Christ the Mediator, of the Word of Godsas the seed of truth, etc. The later theology has abandoned this distinction, so far as its scientific use is concerned. Practically, however, all Christians agree in considering certain doctrines as essential to the Christian systems, and others as comparatively nonessential. See Bergier, *Dict. de Theologie*, s.v. *Fondamentaux*; Pelt, *Theolog. Encyclop.* art. 66; Dodd, *On Parables*, 1:14; Chillingworth, *Religion of Protestants*, part 1, chapter 3; Hammond, *Works*, volume 1; Stillingfleet, *Work*, 4:56 sq.; Turretin, *De Articulis Fundamentalibus*, 1719. Waterland treats the subject largely in his *Discourse on Fundamentals* (Works, Oxf. 1853, 6 volumes, volume 5, page 73 sq.). He remarks that when we apply "the epithet fundamental either to religion in general or to Christianity in particular, we are supposed to mean something essential to religion or Christianity, so necessary to its being, or, at least, to its well-being, that it could sot subsist, or maintain itself, without it." He holds that Scripture indicates this distinction of things more or less weighty: e.g. Paul, with regard to certain Judaizers, exhorted his converts eo bear with them (40191 Corinthians 9:19-23), while to others he would not give place by subjection, no, not for an hour (4025Galatians 2:5, 21). That the primitive Church recognised the distinction he thinks has

been fully shown hey Spansheim, 3:1059; Hornbeck, *Socin. Confut.* 19:210, etc. Bingham remarks that as to fundamental articles of faith, the Church had them always collected or summed up out of Scripture in her creeds, the profession of which was ever esteemed both necessary on the one hand, and sufficient on the other, in order to the admission of members into the Church by baptism; and, consequently, both necessary and sufficient to keep men is the unity of the Church, so far as concerns the unity of faith generally required of all Christians, to make them one body and one Church of believers *(Orig. Eccles.* book 16, chapter 1). The difficulty of the subject, according to Waterland, lies not so much in deciding what is fundamental to the *Christian system* as such, as in deciding whether these things are to be held essential in the belief of *particuular persons* in order to their salvation. The former are as fixed as Christianity itself; the latter will always vary with the capacities and opportunities of the persons themselves. So the terms of communion may be one thing, the terms of salvation another. Herein Roman Catholic theology differs from Protestant, as it makes the terms of communion identical with the terms of salvation. Jonathan Edwards cites Stapfer to the same purport: "On account of the various degrees of men's capacities, and the various circumstances of the times in which they lived, one man may know truths which another cannot know. Whence it follows that the very same articles are not fundamental to all men; but, accordingly as revelation hath been more or less complete, according to the several mspeensations under which men hamlived, their various natural abilities, and their various modes of circumstances of living, different articles are, and have *been,* fundamental to different men. This is very plain from the different degrees of knowledge before and since the coming of Christ, for before his coming many *truths* were hid which are now set in the most clear light; and the instance of the apostles abundantly shows the truth of what I have now advanced, who, although they were already in a state of grace, and their salvation was secured, *yet* for some time were ignorant of the necessity of the suffering and death *of* Christ, and of the true nature of his kingdom; whereas he who now does not ackowledge, or perhaps denies, the necessity of Christ's death, is *by* all means to be considered as *in* a fundamental error. Therefore, as a man hath received of God greater or less natural abilities, so let the number of articles to which he shall give his assent be greater or smaller; and as revelation hath been made, or information bath been given, to a man more clearly or obscurely, in the same proportion is more or less required of him. Therefore, in our own

case, we ought to *be* cautious of even the smallest errors, and to aim at the highest degree of knowledge in divine truths. In the case of others we ought to judge concerning theme with the greatest prudence, mildness, and benevolence. Hence we see that a-certain precise number of articles which shall be necessary and fundamental to every man cannot be determined" (Edwards, *Works,* N.Y. ed., 4 volumes, volume 11, page 545).

After Cromwell came into power in England in 1653, a committee of divines was appointed by Parliament to draw up a catalogue of "fundamentals" to be presented to the House. "Archbishop Usher was nominated, but he declining, Mr. Baxter was appointed in his room; the rest who acted were Dr. Owen, Dr. Goodwin, Dr. Cheynel, Mr. Marshal, Mr. Reyner, Mr. Nye, Mr. Sydrach Simpson, Mr. Vines, Mr. Manton, Mr. Jacomb. Mr. Baxter desired to offer the Apostles Creed, the Lord's Prayer, and the Ten Commandments alone, as containing the fundamentals of religion; but it was objected that this would include Socinians and papists. Mr. Baxter replied that it was so much fitter for a center of unity or concord, because it was impossible, irt his opinion, to devise a form of words which heretics would not subscribe, when they had perverted them to their own sense. These arguments not prevailing, the following articles were presented to the House, under the title of The Principles of Faith, presented by Mr. Thomas Goodwin, Mr. Nye, Mr. Sydrach Simpson, and other Ministers, to the Committee of Parliament for Religion, by way of Explanation to the Proposals for propagating the Gospel.

1. That the Holy Scripture is that rule of knowing God and living unto him, which whoso does not believe cannot be saved.

2. That there is a God, who is the creator, governor, and judge of the world, which is to be received by faith, and every other way of the knowledge of him is insufficient.

3. That this God, who is the creator, is eternally distinct from all creatures in his being and blessedness.

4. That this God is one in three persons or subsistences.

5. That Jesus Christ is the only mediator between God and man, without the knowledge of whom there is no salvation.

6. That this Jesus Christ is the true God.

7. That this Jesus Christ is also true man.

8. That this Jesus Christ is God and man in one person.

9. That this Jesus Christ is our Redeemer, who, by paying a ransom and bearing our sins, has made satisfaction for them.

10. That this same Lord Jesus Christ is he that was crucified at Jerusalem, and rose again, and ascended into heaven.

11. That this same Jesus Christ being thee only God and man in one person, remains forever a distinct person from all saints and angels, notwithstanding their union and communion with him.

12. That all men by nature are, dead in sins and trespasses; and no man can be saved unless he be born again, repent, and believe.

13. That we are justified and saved by grace and faith in Jesus Christ, and not by works.

14. That to continue is any known sin, upon what pretense or principle soever, is damnable.

15. That God is to be worshipped according to his own will; and whosoever shall forsake and despise all the duties of his worship, cannot be saved.

16. That the dead shall rise; and that there is a day of judgment, wherein all shall appear, some to go into everlasting life, and some insto everlasting condemnation. Mr. Baxter (Life, page 205) says Dr. Owen worded these articles; that Dr. Goodwin, Mr. Nye, and Mr. Simpson were his assistants; that Dr. Cbeynel was scribe; and that Mr. Marshal, a sober, worthy man, did something; but that the rest were little better than passive. It appears by these articles that these divines intended to exclude not only Deists, Socinians, and papists, but Arians, Antinomians, Quakers, and others" (Neal, *History of the Puritans*, Harpers ed., 1:131).

Funeral

Picture for Funeral 1

Burying was (as generally, Cicero, *Leg.* 2:22; Pliny, 7:55*)* the oldest, as in all antiquity the customary, and among the Israelites the only mode of disposing of corpses (Genesis 23:19; 25:*95 35:*8,1,9; Judges 2:9;

8:32; <092501>1 Samuel 25:1, etc.; <431117>John 11:17; <402760>Matthew 27:60, etc.). So likewise among the Egyptians, Babylonians, and Persians (Lucian, *Suet.* 21; Curtius, 3:12, 11 and 13), of which people ruins of necropolises and tombs still remain. Of burning, (which among the Greeks was a well-known custom — although in no age altogether prevalent, see Becker, *Charicles*, 2:181 sq.), the first trace occurs in <093112>1 Samuel 31:12, and even there as an extraordinary case (verse 10). The practice has also been inferred from <300610>Amos 6:10, where the term /p r]* sm], *mesarepho'*, "he that burneth him" (i.e., the nearest relative, who kindled the *pyre;* compare <012509>Genesis 25:9; 35:29; <071631>Judges 16:31), occurs; but De Rossi, with several MSS., reads (so Hitzig, ad loc., although Rosenmuller, *ad be.*, otherwise explains) /p r]c,m], alluding to the different custom of burning — not the body itself, but sweet spices at the funeral, as in Chronicles 16:14; 21:19; <243405>Jeremiah 34:5 (comp. <051231>Deuteronomy 12:31), as confirmed by Josephus (*War*, 1:33, 9; see Geier, *De luctu*, 6:2 sq.; Kiirchmann, *De funerib*. page 248 sq.; Dougtaei *Analect.* 1:196 sq.). After the exile the burning of dead bodies was still less an Israelitish custom, and the Talmud classes it with heathenish practices; hence even Tacitus *(Hist.* 5:5, 4) mentions burial as an altogether Jewish usage. The same conclusion is confirmed by the fact that combustion of the person is affixed by the Mosaic law (<032014>Leviticus 20:14;, 21:9) as a special penalty for certain crimes (see Michaelis [who, however, reaches a false result], *De combustione et humatione mortuoruom ap. Hebraeos, in* his *Syntagma comm.* 1:225 sq.). *SEE GRAVE*. To leave the dead unburied was to the Hebrews a most dreadful thought (<111322>1 Kings 13:22; 14:11; 16:4; 21:24; <240733>Jeremiah 7:33; 8:2; 9:22; 14:16; 16:4; 25:33; <262905>Ezekiel 29:*5;* <197903>Psalm 79:3), and was regarded by the ancients universally as one of the grossest insults (Sophocles, *Ajax.* 1156; Herodian, 8:5, 24; 3*:*12, 25; Plutarch, *Virt.* mul. page 226, ed. Tauchn.; Isocr. Panath. page 638; see Musgrave, in Soph. Antiq. 25); hence to inter the remains of the departed was a special work of affection (Tobit 1:21; 2:8), and was an imperative duty of sons toward their parents (<012509>Genesis 25:9; 35:29; 1 Macc. 2:70; Tobit 6:15; <400821>Matthew 8:21; compare Demosth. *Aristog.* page 496; Vas. Max. 5:4, ext. 3; see Kype, *Obsess.* 1:46), and next devolved upon relatives and friends (Tobit 14:16). If the corpse remained uninhumed, it became a prey to the roving, hungry dogs and ravenous birds (<111411>1 Kings 14:11; 16:4; 21:24; <240733>Jeremiah 7:33; <102110>2 Samuel 21:10 [<120935>2 Kings 9:35 sq.]; compare Homer, *Il.* 22:41 sq.; Eurip. *Heracl.* 1050). Nevertheless, that was not often the fate of the dead among the Issraelites, except in

consequence of the atrocities of war, since <5212>Deuteronomy 21:23 (Josephus, *War*, 6:72) was held to entitle even criminals to interment (Josephus, *War*, 4:5, 2; comp. <4027>Matthew 27:58; yet it was otherwise in Egypt, <0140>Genesis 40:19). According to the Talmud (Lightfoot, *Hosea Heb.* page 499) there were two especial burial-places at Jerusalem for executed persons. *SEE TOMB*.

Picture for Funeral 2

What form or ceremonies of obsequies was observed by the ancient Hebrews is almost altogether unknown, except that in the earlier and simpler age the act of interment was performed *by* the relations (sons-, brothers) with- their own hands (<0125>Genesis 25:9; 35:29; <0716>Judges 16:31; the later passages, 1 Macc. 2:70; Tobit 14:*16*, only indicate the attendance of the kindred at the rites; so also <4022>Matthew 8:22). In later times the Jews left this to others, and in <3056>Amos 5:16 it is spoken of as something shocking that kinsmen should be obliged to carry the corpse to the crave (this pious care, however, was due from friends, e.g. from pupils towards their teacher, <1130>1 Kings 13:30; <4029>Mark 6:29). Closing the eyes and giving the last kiss (Thilo, *Apoer.* 1:44) are mentioned (<0146>Genesis 46:4; 1, 1; Tobit 14:15) as natural expressions of farewell (the Talmud has a prescription concerning them, Shabb. 23:5) from early antiquity (Homer, *Il.* 11:452; *Odyss.* 11:425 sq.; 24:296; Eurip. *Hec.* 428; Virg. *An.* 9:487; Ovid, Trist. 2:3, 43; 4:3, 43 sq.; Val. Max. 2:6, 8; Pliny, 11:55; Euseb. *Hist. Eccl.* 7:22). Immediately after decease (the sooner the better,) the body was washed (<4037>Acts 9:37), then wrapped in a large cloth (σινδών, <4027>Matthew 27:59; <4154>Mark 15:46; <4225>Luke 23:53), or all its limbs wound with bands (ὀθόνια, κειρίαι, see <4314>John 11:44; compare Chiffiet, *De hinteas sepulcral. Christi,* Antw. 1624, 1688), between the folds of which, in the case of a person of distinction, aromatics were laid or sprinkled (<4339>John 19:39 sq.; compare <4312>John 12:7; the custom of anointing the corpse with spiced unguents was very prevalent anciently, Pliny, 13:1; Homer, *Odyss.* 24:45; *Iliad*, 18:350; 24:582; Lucian, *Luct.* 11). See Dougtaei *Annal.* 2:64 sq. At public funerals of princes sumptuous shrouds were usual, and there was a prodigal expense of odors (Josephus, *Ant.* 15:3, 4; 17:8, 3; *War*, 1:33, 9). The speedy burial customary with the later Jews (<4506>Acts 5:6, 10; as a rule on the same day, before sundown) had its origin in the Levitical defilement (<0419>Numbers 19:11 sq.); in earlier times it did not prevail (<0232>Genesis 23:2 sq.; comp. Chardin, 6:485). The removal (ἐκφέρειν) to the grave was done in a coffin (σορός, <4714>Luke 7:14;

λάρναξ, Josephus, *Ant.* 15:3, 2), which probably was usually open (? <4074>Luke 7:14; comp. Schulz, *Leitung*, 4:182; but see Josephus, *Ant.* 15:1, 2); and on a bier (חַמָּה, <1033>2 Samuel 3:31; κλίνη, Josephus, *Life*, 62; *Ant.* 17:8, 3; of costly materials in the case of royal personages, aeven adorned with precious stones, Josephus, *Ant.* 13:16, 1; 17:8, 3; *War*, 1:33, 9), borne by men (<4074>Luke 7:14; <4016>Acts 5:6, 10), with a retinue of the relatives and friends (<1031>2 Samuel 3:31; <4072>Luke 7:12; the Talmud speaks of funeral processions with horns (Par*ah*, 12:9; on royal funeral processions, see Josephus, *Ant.* 13:16, 1; 17:8, 3; *War*, 1:33, 9) in a long train (<1213>Job 21:33), and with loud weeping and wailing (<1032>2 Samuel 3:32; compare Baruch 6:31). Even in the house of grief, before the funeral, lamentation was kept up with accompaniment of mourning pipes (<4023>Matthew 9:23; <4058>Mark 5:38; compare <2917>Jeremiah 9:17; <1435>2 Chronicles 35:25; Ovid, *Fast.* 6:660; see Hilliger, *De tibicin. in funer. adhib*. Viteb. 1717; Kiirchmann, *Fun. Roman*. 2:5). Female mourners, especially (<2917>Jeremiah 9:17), were hired for the purpose (Mishna, *Moed Katon*, 3:8), who prolonged the lamentation several days (Wellsted, 1:150; Prokesch, *Erinner*. 1:93, 102, 130). After the burial a funeral meal was given (<1035>2 Samuel 3:35, <2416>Jeremiah 16:5, 7; <2804>Hosea 9:4; <2647>Ezekiel 24:17, 24; Tobit 4:18; Epist. Jeremiah 30; compare Homer, *Il.* 23:28; 24:802; Lucian, *Luct.* 24: see Geier, *De luct. Ebr.* chapter 6; Hebenstreit, in the *Miscell. Lips.* 2:720 sq.; 6:83 sq.; Garmann, in Iken's *Thesaur.* 1:1028 sq.); and among the later Jews, in families of distinction, invitations were extended to the honorable as well as to the people, so that these entertainments eventually became scenes of luxurious display (Josephus, *War*, 2:1, 1). Warriors were buried with their arms (<2627>Ezekiel 32:27; 1 Macc. 13:29; comp. Homer, *Odyss.* 11:74; 12:13; Virgil, *AEn*. 6:233; Diod. Sic. 18:26; Curtius, 10:1, 31; see Tavernier, 1:284), and persons of rank or royalty with jewels and valuables (Josephus, *Ant.* 15:3, 4; 16:7, 1). In later times, when the belief in the resurrection became generally distinct, a funeral sacrifice was made (2 Macc. 12:43). See generally Weber, *Observatt. sacr. circa funera populor. orientt.* (Argent. 1767); Montbron, *Essai sur la litterature des Hebreux* (Par. 1819), III, 1:1 sq., 253 sq.; also Meursius, *De funere lib. sing.*, il his *Opp.* 5. For the funeral customs of the ancient Egyptians, see Wilkinson, chapter 10 (abridgm.); for those of the modern Egyptians, see Lane, chapter 28: *SEE BURIAL*.

Picture for Funeral 3

Picture for Funeral 4

Monographs on funerals in general have been written by Fuderici (Jen. 1755), Ingler [in Germ.] (Luneb. 1757), Pomeg (L.B. 1659); on burial in general, by Heidegger (Heidelb. 1670), Nettelbladt (Rost. 1728), Lungh (Holm. 1672); on ancient modes of burial, by Gyraldus (Helmst. 1676), Quenstedt (Viteb. 1660), Strauch (Viteb.1660), Cellarius (Helmst.1682), Florinus (Aboe, 1695); among the Greeks, by Norberg (Opusc. 2:507-526); on the right and duty of sepulture, by Bruckner (Jena, 1708), Bohmer (Halle, 1717), Burchard (Lips. 1700), Hofmann (Viteb. 1726), Horer (Viteb. 1661), Sahme (Regiom. 1710), Saurmann (Brem. 1737), Schlegel (Lips. 1679); in time of war, by Preibis (Viteb. 1685); in temples, by Allegrantia (Medio. 1773), Platner (Lips. 1788), Winkler (Lips. 1784), Woken (Viteb. 1752), Lampe (Argent. 1776), Gundling *(Obs. select.* 1:137 sq.); on sepulchres, by Eckhard (Jena, 1726); on cenotaphs, by Bidermann (Frib. 1755); and cemeteries, by Bachon (Gott. 1725), Berger (Rost. 1689), Bohmer (Hal. 1716, 1726), Fuhrmann [in Germ.] (Hal. 1801), Spondanus (Par. 1638); and their sanctity, by Lederer (Viteb. 1661), Lichtwehr (Viteb. 1747), Niespen (L.B. 1723), Plaz (Lips. 1725), Schopfer (Bremen, 1747), Junius (Lips. 1744); on the Catacombs, by Cyprian (Helmst. 1699); Fehrnel (Lips. 1710-13); on mourning, by AEminga (Gryph. 1751); Nicolai (Marb.1739), Geier (Lips. 1666), Kirchmann (Hamb. 1605, Lubec, 1625), Sopranus (Lond. 1643); on funeral dresses, by Mayer (Hamb. 1706); on the expense of funerals, by Philipp (Lips. 1684); on placing money in the mouth of the corpse, by Seyffert (Lips. 1709); on lamps at the grave, by Ferrari (Patavium, 1764), Schurzfleisch (Viteb. 1710), Willesch (Alt. 1715); and flowers, by Flugge (Hafn. 1704); on funeral feasts, by Jenichen [in German] (Lpz. 1747), Schmidt (Lips. 1693), Troppanger (Viteb. 1710); on funeral incense, by Bromel (Jen. 1687); on funeral orations, by Bohmer (Helmst. 1713, 1715), Mayer (Lips. 1670), Rosenberg (Budiss. 1689), Senf (Lips. 1689), Wildvogel (Jen. 1701), Witte (1691); and as a Roman custom, by Fortlage (Osnabr. 1789); on monuments, by Behrnauer [in German] (Frib. 1755), Herfordt (Hafn. 1722), Hottinger (Heidelb. 1659); on cuttings for the dead, by Michaelis (F. ad V. 1734); on Christian burial, by Behrnauer (Budiss. 1732), Gretsa (Ingolstadt, 1611), Joch (Jen. 1726), Kiesling (Viteb. 1736), Franzen (Lips. 1713), Larroquanus *(Advers. sacr.* L.B. 1688, page 187 sq.), Panvinus

(Lond. 1572, Romans 1581, Lips. 1717), Rosenberg (Budiss. 1690), Samellius (Taurin. 1678), Schurzfleisch *(Controv.* page 34); on the burial of the patriarchs, by Carpzov *(Dissert.* page 1670 sq.), Semler (Halle, 1706), Zeibich (Viteb. 1742); on Asa's funeral, by Miiller (Viteb. 1716); on the burial of animals, by Dasson (Viteb. 1697), Lange (Altorf, 1705), Castaeus [at 2229Jeremiah 22:19] (Lips. 1716). *SEE GRAVE; SEE CEMETERY; SEE DEAD, ETC.*

Funeral Discourses

(1) addresses delivered either at the house of mourning or the grave;
(2) funeral sermons or panegyrics.

I. We see, in 4102Acts 8:2, that certain ceremonies were observed in the early Church on the occasion of funerals. The apostolical constitutions prescribe certain services in cases of Christian burial (book 8, cap. 41, 42, *Celebretur dies tertius in psalmis, lectionibus et precibus, ob eum, qui tertia die resurrexit; item dies nonus*, etc.). But these services did not all take place at the time of the funeral, since it is known that bodies were not kept for three days in the East before burial. Of *addresses* delivered at funerals there is no mention made until after Basil, the two Gregorics, and Chrysostom had introduced Greek rhetoric into the Christian Church. The funeral addresses of that age are mostly panegyrics delivered on the deaths of distinguished persons, such as martyrs, bishops, princes, etc. In the Middle Ages, funeral services were chiefly masses and prayers for the dead. The Reformation, while abolishing masses for the dead, instituted in its stead the practice of proclaiming the Word of God by the side of the open grave. The objects of this practice were stated, as early as 1536, in the *Church Discipline* of Wurtemberg, to be (1) public recognition of the Christian's hope of resurrection; (2) a public testimony of Christian affection; (3) an earnest *memento mori.* Since the introduction of Rationalism, addresses at the grave have lost much of their general religious character in Germany, and have become, to a certain extent, panegyrics of the deceased. In other Protestant countries usages vary: sometimes there is simply a liturgical service at the house or at the grave; sometimes simply the reading of the Scriptures and prayer; sometimes an address of consolation or warning is added. This latter is generally the usage of the churches which do not make use of forms of prayer.

II. *Funeral Sernons*. — These are generally delivered from the pulpit. The funeral sermon differs from the simple funeral address, inasmuch as instead of being, as the former originally was, a mere exhortation, or, as it afterwards became, a personal panegyric, it is a regular sermon, preached from a text, which, however adapted to the circumstances, reminds the officiating minister, as does also the place from whence it is delivered, that he addresses a congregation, not a mere circle of family or friendship, and that his whole discourse should consequently be more objective than personal. The funeral sermon proper, as contrasted with orations and panegyrics, may be considered as having originated with Protestantism, in the place of the Roman Catholic ceremonial, which was necessarily rejected with the doctrine of purgatory (see Klieforth, *liturgische Abhandlungen* (volume 1, page 275 sq). The earliest Protestant discipline made the principal part of the funeral ceremony the Word of God, either as a simple-lesson, or as a regular sermon (see *Hallische Kirchenordnung,* A.D. 1526; Richter, 1:47). "At the following church-service after the burial of the party he shall be remembered and his death announced; his friends shall be comforted by the Word of God, and others reminded to hold themselves in readiness, with strong faith and hope, to obey God's call at any time and in any way." The *reformatio ecclesiarum Hassie,* 1526 (ib. page 61), says: *"Laudandum autem, si in funere habeatur aut sincera praedicatio verbi Dei, aut saltem juxta ipsum brevis admonitio."* In those days liturgy and homiletics were not so distinct from each other as they have become since. In some places texts were prescribed for funeral sermons, and even sermons were given as models for similar productions. Luther himself gives two such in his *Hauspostille.* The sermon was gradually made more like the panegyric. Hunnius says, in the preface of his twenty-seven funeral sermons: "Men are no longer simply buried with the customary Christian ceremonies, but by request of the survivors there are sermons preached on the Word of God, and testimony rendered of the life and especially of the end of the dead, in what faith and hope they ended their life." Added to these, comparison with similar persons, reference to other members of the family, etc., furnished much material for discourses as acceptable to the hearer as to the preacher. From the middle of the 16th century to the beginning of the 18th, funeral sermons were either mere eulogies, or utterly objective and speculative discourses. A.H. Francke gave in 1700 a funeral sermon of 40 pages fol., with a long appendix. In the Roman Church some of the most brilliant sermons of the 16th and 17th centuries were funeral discourses; e.g. the *oraisons funebres* of Bossuet

and other French orators. In modern Protestant churches (England and America) funeral sermons are generally preached only on the death of somle person distinguished for piety or position. Still, in some parts of the United States they are in rmore frequent use; sometimes they are even preached with regard to the debease of children. See Herzog, *Real-Encyklop.* s.v. Grabreden. *SEE BURIAL; SEE HOMILETICS*.

Furlong

(στάδιος or στάδιον, *a stadiun),* a Greek measure of distance, equal to 606 feet 9 inches (Luke 24:13; John 6:19; 11:18; [1 Corinthians 9:24, "race," i.e., a course or lists for running]; Revelation 14:20; 20:16). See Smith's *Dict. of Class. Antiq.* s.v. Stadium. *SEE MEASURE; SEE STADE*.

Furman Richard, D.D.,

a leading Baptist minister in the Southern States, was born at AEsopus, N.Y., in 1755. While he was a child, his father removed to South Carolina. His education was carefully attended to by his father, who instructed him in English studies and in mathematics, and particularly in the Scriptures. He began at the early age of eighteen to preach in destitute places, and soon gained a wide influence. Many churches were formed by his agency. During the Revolutionary War he was an ardent supporter of the cause of Independence, and his eloquence and patriotism attracted the attention of Patrick Henry and other leading statesmen. In 1787 he became pastor of a church in Charleston. He sat in the Convention for ratifying the Constitution of the United States. He received the degree of D.D. from Brown University in 1800. He was elected in 1814 the first president of the Baptist General Convention for missionary purposes. He died August 1825. He was a solemn and impressive preacher, an able presiding officer in deliberative assemblies, and in every relation an object of reverence and affection. He published,

1. *Rewards of Grace, a Sermon on the Death of Reverend Oliver Hart* (1796): —

2. *An Oration at the Charleston Hospital* (1796): —

3. *Sermon Commemorative of General Washington* (1800): —

4. *A Sermon on the Death of the Reverend Edmund* Botford. — Sprague, *Annals,* 6:161. (L.E.S.)

Furnace

is the rendering in the Engl. Vers. of the following words. *SEE BURNING*.

Picture for Furnace 1

1. .ˆWTaj *attun'* (a Chald. term, of uncertain, prob. foreign derivation; Sept. κάμινος), a large furnace, with a wide opening at the top to cast in the materials (<270322>Daniel 3:22, 23), and a door at the ground by which the metal might be extracted (verse 26). It was probably built like the Roman kiln for baking pottery-ware (Smith, *Dict. of Class. Antiq.* s.v. Fornax). The Persians were in the habit of using the furnace as a means of inflicting capital punishment (Daniel 3; comp. <242922>Jeremiah 29:22; 2 Macc. 7:5; <280707>Hosea 7:7; see Hoffmann, *De flamma furni Babylonici*, Jen. 1668). A parallel case is mentioned by Chardin *(Voyage en Perse,* 4:276), two ovens having been kept ready heated for a whole month to throw in any bakers who took advantage of the dearth. *SEE PUNISHMENT.*

2. ˆvbK; *kibshan'* (so called from *subduing* the stone or ore), a smelting or calcining furnace (<011928>Genesis 19:28), perhaps also a brick-kiln (<021109>Exodus 9:8, 10; 19:18); but especially a lime-kiln, the use of which was evidently well known to the Hebrews (<233312>Isaiah 33:12; <300101>Amos 2:1). *SEE BRICK;SEE LIME.*

3. rWK, *kur* (so called from its *boiling* up), a refining furnace (<201703>Proverbs 17:3; 27:21; <262218>Ezekiel 22:18 sq.), metaphorically applied to a state of trial (<051020>Deuteronomy 4:20; <110851>1 Kings 8:51; <234810>Isaiah 48:10; <241104>Jeremiah 11:4). The form of it was probably similar to the one used in Egypt (Wilkinson, *Anc. Eg.* 2:137, abridgm.). The jeweller appears to have had a little portable furnace and blowpipe, which he carried about with him, as is still the case in India. *SEE METALLURGY.*

Picture for Furnace 2

4. lylæ; *alil'* (perhaps so called from *working* over, Sept. δοκίμιον, *Vulg. probatum),* according to some, a *workshop;* others a *crucible* (only in <191206>Psalm 12:6, where it possibly denotes a *mould* in the sand for casting). *SEE FINING-POT.*

5. rWNTi, *tannur'* (of uncertain etymology), an *oven* (as usually rendered) for baking bread ("furnace," <011517>Genesis 15:17; <233109>Isaiah 31:9; <160311>Nehemiah 3:11; 12:38), perhaps sometimes in a more general sense (<011517>Genesis 15:17; <233109>Isaiah 31:9). The *tannur* is still in use by the Arabs under the same name, being a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste is spread upon the sides to bake, thus forming thin cakes (see Jahn, *Bibl. Archaeol.* § 140). Of the Gr. κλίβανος, by which the Sept. render this word, Jerome says, on <250510>Lamentations 5:10, "The *clibanus*, an extended round vessel of brass for baking bread, the fire being applied internally." *SEE OVEN*.

Picture for Furnace 3

6. Κάμινος, a general term forfurnace, kiln, or oven (<401342>Matthew 13:42, 50; <660115>Revelation 1:15; 9:2); especially the potter's furnace (Ecclus. 27:5; 38:30), which resembled a chimney in shape, and was about five or six feet high, having a cylindrical frame, in which the fire was kindled at the bottom, and the narrow funnel produced a strong draught, thatraised the flame abov-e the top (Wilkinson, *Ancient Egypt.* 2:108, abridgment); also a blacksmith's furnace (Ecclus. 38:28). The same al o describes the calci-lung furnace (Xenophon, *Vectig.* 4:49). It is iemetaphorically used in the N.T. in this sense (<660115>Revelation 1:15; 9:2), and. in <401342>Matthew 13:42 with an especial reference to <270306>Daniel 3:6. *SEE POTTER*.

The TOWER OF THE FURNACES (µyrwNThi lDGmi, *Migdal' hat-Tannurim*; Sept. πύργος τῶν θαννουρείμ v.r. θανουρίμ, Vulg. turrisfurnorumn), i.e., of the Ovens (Neb. 3:11; 13:38), was one of the towers on the second or middle wall of Jerusalem, at its N.W. angle, adjoining the "corner gate," and near the internsection of the present line of the Via Dolorosa with the Street of St. Stephen (Strong's *Harm. and Expos. Append*. page 17). It may have derived its name fronc "the Bakers Street" (<243721>Jeremiah 37:21) or "bazaar," which probably lay in that vicinity (Josephus, *War*, 5:8, 1, init.), as similar shops still do (Barclay, *City of the Great King*, page 434). *SEE JERUSALEM*.

Furneaux Philip, D.D.,

an English Nonconformist minister, was born at Totness in 1726, and died in 1783. He was first an assistant to a dissenting congregation in

Southwark, then lecturer at Salters Hall, and in 1753 succeeded Moses Lowman (q.v.) at Clapbam, in Surrey, where be remained twenty-three years. For the last six years of his life he was totally deranged. He published Sermons (1758-69), and *Letters to Justice Blackstone on his Exposition of the Act of Toleration* (1793, 8vo), which, it is said, induced that learned commentator to change some of his positions in the subsequent editions of his work. — Rose, *New Genesis Biog. Dict.* 7:462; Allibone, *Dictionary of Authors*, s.v. (J.W.M.)

Furniture

is the rendering in the Auth. Vers. in one passage of rKi *kar*, a camel's litter or canopied saddle, in which females are accustomed to travel in the East, <013108>Genesis 32:34, elsewhere a lamb, etc.; also in a few passages of yl ke; a general term for *vessels*, utensils, or implements of any sort. The manufacture of all kinds of furniture is represented on the Egyptian monuments with great minuteness. The recent excavations among the Assvrian mounds have also disclosed a high degree of refinement among the people of that age. See Wilkinson's *Anc. Egypt*, Rosellini's *Illustra.*, and Layard and Botta's works on ancient Nineveh and Babylon; also the various articles of household furniture in their alphabetical order. *SEE CARPENTER*. It appears that the furniture of Oriental dwellings, in the earliest ages, was generally very simple; that of the poorer classes consisted of but few articles, and those such only as were absolutely necessary. *SEE HOUSE.* The interior of the more common and useful apartments was furnished with sets of large nails with square heads, like dice, and bent at them head, so as to make them cramp-irons: a specimen of these may be seen in the British Museum. In modern Palestine the plan is to fix nails or pins of wood in the walls, while they are still soft, in order to suspend such domestic articles as are required; since, consisting altogether of clay, they are too frail to admit of the operation of the hammer. To this custom there is an allusion in <150908>Ezra 9:8, and <232223>Isaiah 22:23. On these nails were hung their kitchen utensils or other articles. Instead of chairs, they sat on mats or skins; and the same articles on which they laid a mattress, served them instead of bedsteads, while their upper garment was used for a covering. *SEE CHAIR*. Sovereigns had chairs of state, or thrones with footstools (<022226>Exodus 22:26, 27; <052412>Deuteronomy 24:12). The opulent had (as those in the East still have) fine carpets, couches, or divans and sofas, on which they sat, lay, and slept (<101728>2 Samuel 17:28; <120410>2 Kings 4:10). They have

also a great variety of pillows and bolsters, with which they support themselves when they wish to take their ease, and there is an allusion to these in <26138>Ezekiel 13:18. In later times these couches were splendid, and the frames in-laid with ivory (<30604>Amos 6:4), which is plentiful in the East; they were-also richly carved and perfumed (<20716>Proverbs 7:16, 17). *SEE BED*. On these sofas, in the latter ages of the Jewish state, for before the time of Moses it appears to have been the custom to sit at table (<01433>Genesis 43:33), they universally reclined when taking their meals (<30604>Amos 6:4; <42736>Luke 7:36-38). *SEE ACCUBATION.* Anciently splendid hangings were used in the palaces of the Eastern monarchs, embroidered with needle-work, and ample draperies wane asspeadad over the openings in the sides of the apartments, for the twofold purpose of affording air, and of shielding them from the sun. Of this description were the costly hangings of the Persian sovereigns mentioned in <17006>Esther 1:6, which passage is confirmed by the statements of Quintius Curtius relating to their msuperb palace at Persepolis. *SEE EMBROIDERY*. In the more ancient periods other articles of necessary furniture were both few and simple. Among these were a hand-mill, a kneading-trough, and an oven. *SEE BREAD*. Besides kneadding-troughs and ovens they must have heed various kinds of earthen-ware vessels, especially pots to bold water for their several ablutions. In later times baskets formed an indispensable article of furniture to the Jews. *SEE BASKET*. Large sacks are still, as they anciently were (<01401>Genesis 44:1-3; <43911>John 9:11), employed for carrying provision and baggage of every description. The domestic utensils of the Orientals in the present day are nearly always of brass; those of the ancient Egyptians were chiefly of bronze or iron. Bowls, cups, and drinking-vessels of gold and silver were used in the courts of princes and great men (<01402>Genesis 44:2, 5; <111021>1 Kings 10:21). Some elegant specinens of these are given in the paintings of the tombs of Egypt. *SEE BOWL*. Bottles were made of skins, which are chiefly of a red color (<02505>Exodus 25:5). *SEE BOTTLE*. Apartments were lighted by means of lamps, which were fed with olive-oil, and were commonly placed upon elevated stands (<40515>Matthew 5:15). Those of the wise and foolish virgins (<40251>Matthew 25:110) were of a different sort; they were a kind of torch or flam-beau, made of iron or earthen-ware, wrapped about with old linen, moistened from time to time with oil, and were suitable for being carried out of doors. *SEE LAMP*.

Furrow

(dWdG]*, gedud'*, an *incision*, e.g. in the soil, <196510>Psalm 65:10; hn;[}m'*, maanah'*, a *tilling* with the plough, <19C903>Psalm 129:3; µl,T,, *to'lem*, <183138>Job 31:38; 39:10; <281004>Hosea 10:4; 12:11, a *ridge*, as rendered <196510>Psalm 65:10; hgW;r [}, *ar-gahc'* <261708>Ezekiel 17:8, 10, a bed is a garden, as rendered <220513>Song of Solomon 5:13; 6:2), an opening is the ground made by a plough or other instrment (<196510>Psalm 65:104; <281004>Hosea 10:4, 16). Roberts, on <183138>Job 31:38, "If my land try against me, or that the furrows likewise, thereof complain," observes that similar proverbs are common among the Hinduis. *SEE AGRICULTURE*.

In <281010>Hosea 10:10, the text has µt;nOy[}, i.e., µt;nOy[e, *their* [*two*] *eyes*, which the A.Vers. seems to have pointed µt;nO[;; and even thus it will hardly bear their rendering, "these [two] *furrows"* (as if from hn;[;, to *till*, the same root as in the second Hebrew word above); but the margin, with all the versions (Davidson's *Hebrew Text*, page 125), has µt;/nwO[}, *their* [two] *iniquities*, referring to the golden calves at Dan and Bethel (Henderson, Comment. ad loc.). *SEE CALF, GOLDEN*.

Furseus

a missionary and abbot in the British Isles, and the founder of the convent of Lagny, near Paris, was born in Ireland, where he founded also a convent, to which he gave very strict rules. He then went to West Anglia, and erected the abbey of Knobbersburg, which he afterwards resigned to his brother Foillan, in order to withdritaw into solitude. During the persecution of the Christians by Penda, king of the Mercians, he fled to France, where, under the protection of Chlodwig II, he founded the convent of Lagny. He is supposed to have died in 650-654. He had acquired particular consideration bhm his visions, in which he pretended to see and hear angels; theys are related in Bollandus, in *vita S. Fursei ad* 16 Jan. See Mabillon, *Ada SS. Ord. S.B.I. ad a.* 650; *Annal. Mabill. 1. catal. general.* page 731; Bede, *Hist. gent. Angl. eccl.* 2:19-23; Herzog, *Real-Encyklop*. 4:629.

Fury

(hm;je, *chema'*, or ˆ/rj;, *charon'*, both signifying intense anger) is attributed to God like anger, metaphorically, or speaking after the manner of men;

that is, God's providentials actions are such as would be performed by a man in a state of anger; so that when he is said to pour out hin fury on a person or on a people, it is a figurativem expression for dispensing afflictive judgments (<03526>Leviticus 26:28 <18122>Job 20:23; <23603>Isaiah 63:3; <24404>Jeremiah 4:4; <26513>Ezekiel 5:13; <27916>Daniel 9:16; <38121>Zechariah 8:21 etc.). *SEE ANTHROPOMORPHISM.*

Future Life

SEE ETERNAL LIFE; SEE IMMORTALITY; SEE INTERMEDIATE STATE.

Future Punishment

SEE PUNISHMENT.

Fyne Passchier De,

was born January 31, 1588, at Leyden. He was inducted into the ministerial office somewhat irregularly. His first charge was that of Jaarsveld. He was zealously attached to the cause of the Remonstrants. In consequence of his refusal to nsubscribe the Canons of the Synod of Dort, he was suspended from the ministry. This did not deter him from avowing his intention to exercise his gift as the opportunity should be afforded him. Refusing to subscribe the act, which imposed silence upon him, be was sentenced to be banished. Notwithstanding this sentence, he still persisted in preaching from place to place, and was successful in evading his persecutors. After enduring many hardships and privations in his itinerant ministry, he was in 1638 settled over a church in Haarlem. Here he was at first molested, but was subsequently permitted to exercise his ministry without further annoyance. He labored here till his death, which took place in 1661. He was a man of natural shrewdness, of great intrepidity, and full of zeal as a minister of the Gospel. The asperity of his language towards his opponents finds an apology in the treatment he received at their hands-. His account of the *Rijnsburgeren* is regarded as valuable, being the testisony of one personally acquainted with the facts. It is entitled *Kort en waerachtig verhael van het eerste begin en opkomen van de niuwe secte der profeten of Rijnsburgern.* See Brandt's *Historie der Reformatie,* etc., iii en iv Deelen, op verscheidene plaatsen; *De Remonstrantsche Broederschap,* etc., *door J. Tideman, Phil. Theor. Mag. Lit. Hum. Dr., Predikant to*

Rotterdam, 1847; Glasius, *Godgeleerd Nederland*, blz. 479 en verv. (J.P.W.)