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Kinkaid, Samuel- Kyrle, John

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Kinkaid, Samuel Porterfield

a Presbyterian minister, was born May 24, 1827, in Donegal, Butler County, Pa.; was educated at Washington College, Pa., where he graduated with honor in 1857; studied theology at the Western Theological Seminary, Alleghany, Pa.; was licensed in the spring of 1859, and during his senior year at the seminary preached at Academia and Rockland, Pa. There his labors were so abundantly successful that immediately upon his graduation he was ordained and installed over the united churches of Academia, Rockland, and Richland. In addition to his pastoral duties, he taught the academy at Freedom, Venango County, Pa. He died March 24, 1866. Kinkaid was marked for his great earnestness and diligence, as well as for his ardent piety and ability to present truth with directness and searching power.-Wilson, *Presb. Hist. Almanac*, 1867.

Kinkead, James

a Presbyterian minister, was born in St. Louis County, Mo., July 6,1807, licensed to preach in 1833, and ordained in 1840. His ministerial life was passed entirely in St. Francois and Washington counties, Mo. During the civil war he took every opportunity to favor the Union cause, and thus became obnoxious to the rebels, by whom he was taken from his bed and cruelly murdered on the night of Sept. 26,1863. Destitute of thorough educational training, he yet excelled in quickness of perception, power of reasoning, and good judgment. Not sectarian in views of doctrine and Church government, he was always tenaciously firm in the support of truth, and watchful against sophistry. *Presb. Hist. Almanac*, 1865. (H. C. W.)

Kinnersley, Ebenezer

a Baptist minister, and an eminent scientist, was born in Gloucester, England, in 1711. In 1714 he was brought to America. His early life was spent in Lower Dublin, near Philadelphia, where he pursued his studies under the supervision of his father. He was ordained for the ministry in 1743. In 1746 his attention was directed to scientific pursuits and discoveries. Afterwards he became associated with Dr. Franklin in some of his most splendid discoveries, and delivered scientific lectures in Philadelphia, New York, Boston, and Newport. In 1753 he was chosen chief master of the English school in connection with the academy at Philadelphia, and in 1755 was unanimously elected professor of the English language and of oratory in the college. Successful in this department, he

was honored, in 1757, by the trustees with the degree of master of arts, and in 1768 was chosen a member of the American Philosophical Society, which was then composed of the most learned and scientific men in the city. In 1772 he resigned the professorship, and visited the island of Barbadoes on account of his failing health. He afterwards returned to America, and died July 4, 1778. Mr. Kinnersley was of dignified personal appearance, and eminent as a teacher of public speaking. He acquired his chief renown not in the ministry, but in his scientific pursuits and experiments.-See Sprague, *Annals Amer. Pulpit, 6:*45. (J. L. S.)

Kinnim.

SEE LICE; *SEE TALMUD*.

Kinsman

Of the four Hebrew words thus translated in the A.V., three, raev] (<042711>Numbers 27:11; "kinswoman," <031812>Leviticus 18:12,13; elsewhere "kin," etc.; and so , hr;a}vi, "kinswomen," <031817>Leviticus 18:17), [diwo (literally *acquaintance*, Ruth ii, 1), and bwoq; (<193812>Psalm 38:12 [11]; <181914>Job 19:14, A.V. " kinsfolk," literally *near*, as often), indicate simple relationship. The remaining one, laeGo, along with that, implies certain obligations arising out of that relationship. The term laeGo, *goal'*, is derived by the lexicographers from the verb laG;, *to redeem*. That the two are closely connected is certain, but whether the meaning of the verb is derived from that of the noun, or the converse, may be made matter of question. The comparison of the cognate dialects leads to the conclusion that the primary idea lying at the basis of both is that of *coming to the help* or *rescue* of one, hence *giving protection, redeeming, avenging*. In this case the laeGo of the O.T. would, in fundamental concept, answer pretty nearly to the παράκλητος *or paraclete* of the N.T. The goal among the Hebrews was the nearest male blood relation alive. To him, as such, three rights specially belonged, and on him corresponding duties devolved towards his next of kin. *SEE KINDRED*.

1. When an Israelite through poverty sold his inheritance and was unable to redeem it, it devolved upon one of his kin to purchase it (<032525>Leviticus 25:25-28; Ruth 3; 4). So also, when an Israelite had through poverty sold himself into slavery, it devolved upon the next of kin, as his goel, to

ransom him in the jubilee year (<03257>Leviticus 25:47 sq.). *SEE JUBILEE, YEAR OF*. In allusion to this, God is frequently represented as the goel of his people, both as he redeems them from temporal bondage (<02106>Exodus 6:6; <23401>Isaiah 43:1; 48:20; <24534>Jeremiah 50:34, etc.) and from the bondage of sin and evil (<23414>Isaiah 41:14; 44:6, 22; 49:7; <19430>Psalm 103:4; <18925>Job 19:25, etc.). In some of these passages there is an obvious Messianic reference, to which the fact that our redemption from sin has been effected by one who has become near of kin to us by assuming our nature gives special force (comp. <58214>Hebrews 2:14). *SEE REDEEMER*.

2. When an Israelite who had wronged any one sought to make restitution, but found that the party he had wronged was dead without leaving a son, it fell to the next of kin of the injured party, as his goel, to represent him and receive the reparation (<04756>Numbers 5:6 sq.). The law provided that in case of his having no one sufficiently near of kin to act for him in this way, the property restored should go to the priest, as representing Jehovah, the King of Israel-a provision which the Jews say indicates that the law has reference to strangers, as " no Israelite could be without a redeemer, for if any one of his tribe was left he would be his heir" (Maimon. in *Baba Kama, 9:*11). *SEE GOEL*.

3. The most striking office of the goel was that of acting as the avenger of blood in case of the murder of his next of kin; hence the phrase µDhi l aê, *the blood avenger*. In the heart of man there seems to be a deeprooted feeling that where human life has been destroyed by violence the offence can be expiated only by the life of the murderer; hence, in all nations where the rights of individuals are not administered by a general executive acting under the guidance of law, the rule obtains that where murder has been committed the right and duty of retaliation devolves on the kindred of the murdered person. Among the Shemitic tribes this took the form of a personal obligation resting on the nearest of kin — a custom which still prevails among the Arabs (Niebuhr, *Des. d'Arabie*, ch. 7). This deep-rooted feeling and established usage the Mosaic legislation sought to place under such regulations as would tend to prevent the excesses and disorders to which personal retaliation is apt to lead, without attempting to preclude the indulgence of it. (Mohammed also sought to bring the practice under restraint without forbidding it [see *Koran*, ii, 173-5; 17:33].) Certain cities of refuge were provided, to which the manslayer might endeavor to escape. If the goel overtook him before he reached any of these cities, he might put him to death; but if the fugitive succeeded in gaining the asylum, he was

safe until at least an investigation had been instituted as to the circumstances of the murder. If on inquiry it was found that the party had been guilty of deliberate murder, the law delivered him up to the goel, to be put to death by him in any way he pleased; but if the murder was accl. dental, the manslayer was entitled to the protection of the asylum he had reached. *SEE CITY OF REFUGE*. He was safe, however, only within its precincts, for if the goal found him beyond these he was at liberty to kill him. Among some of the Oriental nations the right of blood-revenge might be satisfied by the payment of a sum of money, but this practice, which obviously gave to the rich an undue advantage over the poor in matters of this sort, the law of Moses absolutely prohibits (Numbers 35:31). *SEE BLOOD-REVENGE*.

From the narrative in Ruth 3 and 4 it has been concluded that among the duties of the goel was that of marrying the widow of a deceased kinsman, so as to raise up seed to the deceased, thus identifying the office of the goel with that of the levi, as provided for in Deuteronomy 25:5-10. *SEE MARRIAGE*. But the levirate law expressly limits the obligation to a brother, and, according to the Jewish commentators, to a full brother by the father's side (Maimonides, quoted by Otho, *Lex. Rabbin.* p. 372), and in this relation neither Boaz nor the other kinsman stood to Elimelech or his sons. It is further evident that the question was one of right rather than one of duty, and that the kinsman who waived his right incurred no disgrace thereby, such as one who declined to fulfil the levirate law incurred. The nearest kinsman had the right to redeem the land, and the redemption of the land probably involved the marrying of the widow of the deceased owner, according to usage and custom; but the law did not enjoin this, nor did the goil who declined to avail himself of his right come under any penalty or ban. The case of the goel and that of the levir would thus be the converse of each other: the goel had a right to purchase the land, but in so doing came under an obligation from custom to marry the widow of the deceased owner; the levir was bound to marry the widow of his deceased brother, which involved, as a matter of course, the redemption of his property if he had sold it (see Selden, *De Success. in bon. defunct.* c. 15; Benary, *De Hebrceorumu Leviratu*, p. 19 sq.; Bertheau, *Exeyet. IIdb. zum A. T.* pt. 6:p. 249; Michaelis, *On the Laws of Moses*, ii, 129 sq.) *SEE LEVIRATE LAW*,

Kipling, Thomas

an English divine, born in Yorkshire about the middle of the 18th century, was educated at St. John's College, Cambridge, where he graduated as B.A. in 1768, and became D.D. in 1784. His first prominent position was that of deputy regius professor of divinity under bishop Watson, and later he was promoted to the deanery of Peterborough. In 1792 Kipling preached the Boyle Lectures, which were not published. In 1793 he brought out at the university press a very handsome edition of the famous " Codex Bezae" of the N.T., with facsimile types *(Codex Bezce, Quadratis literis, Graeco-Latinis,* 2 vols. folio), which was immediately assailed with a virulence amounting to personal hostility by the party which had espoused the cause of the once notorious Frend, who was banished the university for Unitarianism, and in whose case Kipling had come forward as promoter, or public prosecutor. Dr. Edwards, the leader of the party, charged him with ignorance and want of fidelity. But, though his prolegomena do not manifest much accurate scholarship, and he commits the serious error of printing the *corrections* instead of the original reading of the *text,* which he relegated to the notes at the end, Tregelles *(Introd. to Text. Crit. of N. Test.)* allows that he "appears to have used scrupulous exactitude in performing his task efficiently according to the plan which he had proposed to himself." Kipling also published *The Articles of the Church of England proved not to be Calvinistical* (1802, 8vo), written in answer to Overton's *True Churchman ascertained.* He died in 1822. See Kitto, *Cyclop. Bib. Lit* s.v.; Allibone, *Diet. Engl. and Amer. Authors,* vol. ii, s.v.; Hoefer, *Nouv. Biog.* ◁0270▷*Genesis 27:*766,

Kippah.

SEE PALM.

Kippis, Andrew, D.D., F.R.S., F.A.S.,

all eminent English Unitarian divine, was born at Nottingham in 1725. He studied under Dr. Doddridge at Northampton, and in 1746 became minister of a congregation at Boston, Lincolnshire. In 1750 he removed to Dorking, and in 1753 became the pastor of a Presbyterian congregation of Unitarian tendency at Prince's Street, Westminster, with which society he continued connected till his death, which occurred in 1795. The duties arising out of this connection, however, did not preclude Dr. Kippis from seeking other means of public usefulness. In 1763 he became a tutor in an academy for

the education of dissenting ministers in London, on a plan similar to that on which the academy at Northampton had been conducted. He was also one of the principal contributors to the *Monthly Review* and the *Gentleman's Magazine* at a time when these were considered the leading periodicals of England. There are several pamphlets of his on the claims of the dissenters, and on other topics of temporary interest; but the work with which his name is most honorably connected is the republication of the *Biographia Britannica*, with a large addition of new lives, and a more extended account of many persons whose lives are in the former edition of that work. The design was too vast to be accomplished by any one person, however well assisted. Five large folio volumes were printed of the work (1778), and yet it had proceeded no further than to the name of Fastolf. Part of a sixth volume, it is understood, was printed, but it has not been given to the world. Many of the new lives were written by Dr. Kippis himself, and particularly that of captain Cook, which was printed in a separate form also. Dr. Kippis's was a literary life of great industry. Hle was the editor of the collected edition of the works of Dr. Nathaniel Lardner (q.v.), with a life of that eminent theological scholar. He published also the ethical and theological lectures of his tutor, Dr. Doddridge, with a large collection of references to authors on the various topics to which they relate. His other works of interest are, *Sermon on Luke ii*, 25 (Lond. 1780, 8vo): — *'Sermon on Psalm 144*, 15 (London, 1788, 8vo) : — 4 *Vindication of Protestant Dissenting Ministers* (1773). See Rees, *Funeral Serm.; Gent. Mag.* vols. 65, 66, 74; Darling, *Encyclopaedia Bibliog. s.v.*; *English Cyclopcedia*, s.v.

Kippod.

SEE BITTERN.

Kippoz

SEE OWL.

Kir

(Heb. *id.*, ryqa, *wall or fortress*, as often; Sept. always as an appellative, τεῖχος, πόλις, βόθρος, etc., but v. r. Χαῤῥάν, Κυρηνή, etc.), a people and country subject to the Assyrian empire, mentioned in connection with Elam (22216Isaiah 22:6), to which the conquered Damascenes were transplanted (12169 2 Kings 16:9; Amos i, 5), and whence the Aramaeans in

the east of Syria at some time or other migrated (Amos 9:7). This is supposed by major Rennel to be the same country which still bears the name of *Kurdistan* or Koordistan *(Geogr. of Herodot.* p. 391). There are, however, objections to this view which do not apply so strongly to the notion of Rosenmuller and others, that it was a tract on the river *Cyrus* (Pliny, *Hist. Nat. 6:*10; Ptolemy, 5:12) *(*Κῦρος and Κύῤῥος, in Zend *Koro),* which rises in the mountains between the Euxine and Caspian Seas, and runs into the latter after being joined by the Araxes (Busching, *Magaz. 10:*420; compare Michaelis, *Spicil.* ii, 121; *Suppl.* 2191; Gesenius, *Thesaurus,* p. 1210) ; still called *Kur* (Bonomi, *Niveveh,* p. 47, 71). Gurjistan, or Grusia (Grusiana), commonly called Georgia, seems also to have derived its name from this river *Kur,* which flows through it. Others compare *Curena* or *Curna* of Ptolemy *(*Κουρήνα or Κοῦρνα, *6:*2, 10, Chald. ynrq), a city in the south of Media, on the river Mardus (Bochart, *Phaleg, 4:*32); Vitringa the city *Carine,* also in Media (Καρίνη, Ptolemy, 6:2, 15), now called *Kerend* (Ritter, *Erdk. 9:*391). Some region in Media is perhaps most suitable from the fact that Armenia, whose northern boundaries are washed by the river Cyrus, was probably not a part of Assyria at the time referred to (see Knobcl, *Prophet.* ii, 108), Keil *(Comment. on Kings,* ad loc.) thinks the Medes must be meant, erroneously imagining that the inhabitants of Kir are spoken of in Isaiah as good bowmen. The Sept. (Vat. MS. at 2 Kings), the Vulg., and Chald. (at 2 Kings and Amos), and Symmachus (at Amos ix), render *Cyrene!*

For *Kit of Moab* (Isaiah 15:1), *SEE KIR-MOAB*

Kirataurjuniya,

one of the most celebrated poems of Sanscrit literature, the production of Bhhravi, depicts the conflict of Arjuna with the god Siva in his disguise of a kirata, or mountaineer.

Kirchentag.

SEE CHURCH DIET.

Kircher

Athanasius, an eminent German Jesuit, and quite prominent as a philosopher, was born near Fulda, Germany, in 1601. He entered the Society of Jesus in 1618, and taught mathematics and metaphysics in the

college at Wirzburg. During the inroads of the Swedes he fled before the Protestant powers, and, after a short stay in France, went to Rome, and became a professor at the Propaganda. He died in 1680. His writings, which extend over the different departments of the natural sciences, philosophy, philology, history, and archeology, evince great talent, but are often fanciful in their theories. His principal works of interest to us are, *(Oedipus AEgyptiacus,* etc. (Rome, 1652, etc., 4 vols. fol.): — *Mudus subterranceus, in xii libros digestus,* etc. (Amsterdam, 1665, *fol.):-Arca hoe, in tres libros digesta,* etc. (Amst. *1675):-Liber philologcicus de sono artificioso, sice musica,* etc. (in Ugolino's *Thesauurus, 32:353):-Liber diacriticus de Musurgia, antiquozmoderna* (Ugolino, 32:*417):-China, monumentis, qua sacris, qua profanis, illustrata* (Amst. 1667, fol.) *Turris ueabel, sive Archontologia,* etc. (Amst. 1679, fol.); etc. See his *Autobiography and Letters* (Augsb. 1684); Wetzer und Welte, *Kirchen-Lex.* vol. 6:s.v.; Darling, *Encyclop. Bibliog* . .v. (J. II. W.)

Kircher, Konrad

a learned German philologian of Augsburg, of the 16th century, was a Lutheran pastor first at Donauwerth and later at Jaxtdorf, and died about 1622. He wrote *Concordic veteris Testamenti Gracace Ebreis vocibus respondentes* (Francf. 1607, 2 vols. 4to; greatly enlarged by Abrah. Trommius, Amst. 1718):*De usu concordantiorum Graecorum in Theologia.* See Simon, *Hist. Crit. du Vieux Testament,* i, 3, ch. ii; *Allgena. Hist. Lexikon, 3:*33.

Kirchhofer, Melchior

a celebrated Swiss ecclesiastical writer, was born Jan. 3, 1775, at Schaffhausen, and was educated at Marburg. In 1797 he returned to Switzerland, and was ordained for the holy ministry. His first important position he secured in 1.808 at Stein, and this he filled up to his death, Feb. 13, 1853. He is quite celebrated for his able efforts in the department of Church History, which procured for him in 1840 the doctorate of theology from the University of Marburg. Among the especially valuable writings of Kirchhofer are his monographs on Hofmeister (1810), Oswald Myconius (1813), Werner Steiner (1818), Berthold Haller (1828), Wilhelm Farel (1831), and his continuation of Hottingers' *Ecclesiastical History of Switzerland.-Herz*og, *Real-Encyklopadie, 7:*708.

Kirchmayr, Thomas

a German theologian, was born at Straubingen, Bavaria, in the early part of the 16th century; became pastor first at Stadtsulza, in Thuringia, and later (in 1541) at Kahla. He died at Wiesbach in 1563. Kirchmayr is noted as the author of a commentary on 1 John, in which he advocates the predestination theory in a somewhat peculiar manner. He teaches that the chosen ones never lose the influence of the holy Spirit, however great their transgression. He was criticised and obliged to quit the pulpit.-Pierer, *Universal Lexikon, 9:*534.

Kirchmeier, Johann Christoph

a noted German theologian, was born at Orpherode, Hesse, Sept. 4, 1674, and was educated at the University of Marburg. He became in 1700 professor of philosophy at Herborn, in the year following regular professor of theology at the same high-school, and in 1702 removed in this capacity to Heidelberg. In 1723 he returned to Marburg, and was promoted to the highest honors that his alma mater could bestow. He died March 15, 1743. Kirchmeier was the honor and pride of the German Reformed Church in Marburg, and his memory is revered to this day. A list of his writings, which are mostly of a controversial nature and in pamphlet form, is given by Diring, *Gelehrte Theoloyen Deutschlands d.* 18ten *und 19ten Jahrh.* ii, 94 sq.

Kirchmeier, Johann Siegmund

a German theologian of note, was born at Allendorf Jan. 4, 1674, and was educated at Marburg and Leyden. In 1703 he became pastor at Schwebda. In 1704 he accepted the professorship of logic and metaphysics at Marburg University, and at the same time became pastor of a Re-formed church at Marburg. He died April 23, 1749. His writings, mainly dissertations, are enumerated by Diring, *Gelehrte Theologen Deutschlands d. 18te u.* 19te *Jahrh.* ii, 99 sq.

Kirghis,

or KIRGHIS - KAISAKI *(Cossacks of the Steppes),* is the name of a people spread over the immense territory bounded by the Volga, desert of Obshtchei (in 550 N. lat.), the Irish, Chinese Turkestan, AlaTau Mountains, the Sir-Daria, and Aral, and Caspian Seas-a vast tract of land,

not unfrequently designated as the "Eastern Steppe," and containing 850.000 English square miles; sterile, stony, and streamless, and covered with rank herbage five feet high. The Kirghis are of Turkish origin, and speak the Uzbek idiom of their race. They have from time immemorial been divided into three branches, called the *Great, Middle, and Little Hordes.* The first of these wanders in the south-west portion of the Eastern Steppe; the Middle Horde roams over the territory between the Ishim, Irish, Lake Balkhash, and the territory of the Little Horde. The Little Horde (now more numerous than the other two together) ranges over the country bounded by the Ural, Tobol, Siberian Kirghis, and Turkestan. (A small offshoot of them has, since 1801, wandered between the Volga and the Ural river, and is under rule of the governor of Astrachan.) South of Lake Issikul is a wild mountain tribe called the *Diko-Kamennja,* the only tribe which calls itself Kirghis. They are called by their neighbors *Kara* or Black Kirghis, and are of Mandshfir stock. Their collective numbers are estimated at upwards of 14 millions of souls, more than half of whom belong to the Little Horde. This people is, with the exception above mentioned, nomadic, and is ruled by sultans or khans. They are restless and predatory, and have well earned for themselves the title of the " Slave-hunters of the Steppes," by seizing upon caravans, appropriating the goods, and selling their captives at the great slavemarkets of Khiva, Bokhara, etc. Their wealth consists of cattle, sheep, horses, and camels. They are of the Moslem faith, in a somewhat corrupt form, and, like the followers of Mohammed, are the sworn enemies of the Mongols. "Fired by hereditary hate," says Dixon *(Russia,* p. 339 sq.), "these Kirghis bandits look upon every man of Mongolian birth and Buddhistic faith as lawful spoil. They follow him to his pastures, plunder his tent, drive off his herds, and sell him as a slave. But when this lawful prey escapes their hands they raid and rob on more friendly soil, and many of the captives whom they carry to Khiva and Bokhara come from the Persian valleys of Atrek and Meshid. Girls from these valleys fetch a higher price, and Persia has not strength enough to protect her children from their raids." Notwithstanding the strenuous efforts of Ruissia to educate the Kirghis, there are among them at the present time only twelve schools, attended by about 370 children. See Chambers, *Cyclopcedia,* vol. 5:s.v.; Brockhaus, *Real Encyklopadie,* vol. 8, s.v. Kirgesen.

Kir-Har'aseth

(<120301>2 Kings 3:25), Kir-har'eseth (<231607>Isaiah 16:7), Kir-ha'resh (<231611>Isaiah 16:11), Kir-he'res (<244831>Jeremiah 48:31, 36). *SEE KIR-MOAB*.

Kiriatha'im

(<244801>Jeremiah 48:1, 23; <262509>Ezekiel 25:9). *SEE KIRJATHAIM*.

Kiriathia'rius

(Κιριαθιάρος v. r. Καριαθιρί, *Vilgq. Crearpatros),* a corrupt form (1 Esdr. 5:19) for *Kirjatharim* (<150225>Ezra 2:25), or KIRJATH-JEARIM (<160729>Nehemiah 7:29).

Kir'ioth

(<300202>Amos 2:2). *SEE KERIOTH*.

Kir'jath

(<061828>Joshua 18:28). *SEE KIRJATH-JEARIM*; also the following names, of which this is the first part.

Kirjatha'im

(Heb. *Kiryatha'yim,* µyatæy;r]qi, *two cities,* i.e. double-town; Sept. Καριαθάϊμ, but Καριαθάμ in Numbers; ἡ πόλις in Genesis; v. r. Καριαθέμ or Καριαθέν in Jeremiah and Ezekiel; πόλις παραθαλλασσία [apparently mistaking the directive termination hmy;A for µy;A] in Ezekiel; Auth. Vers. " Kiriathaim" in Jeremiah and Ezekiel), the name of two places.

1. One of the most ancient towns in the country east of the Jordan (see Ewald, *Gesch. Isr.* i, 308), as it was possessed by the gigantic Emim (<011405>Genesis 14:5), who were expelled by the Moabites (compare <050209>Deuteronomy 2:9, 10), and these, in their turn, were dispossessed by the Amorites, from whom it was taken by the Israelites. Kirjathaim was then assigned to Reuben (<043237>Numbers 32:37; <061319>Joshua 13:19); but during the Assyrian exile the Moabites again took possession of this and other towns (<244801>Jeremiah 48:1, 23; <262509>Ezekiel 25:9). Burckhardt *(Travels,* p. 367) found ruins, called *El-Teim,* which he conjectures to have been *Kiriathaim*, the last syllable of the name being retained. This is somewhat

doubtful, as the Christian village *Kariatha* or *Koreiatha (*Καριάδα, Καριάθα*)* of Eusebius and Jerome *(Onomast.* s.v.) is placed ten miles west of Medeba, whereas El-Teim is but two miles (Seetzeni places it at half an hour, *Reise,* i, 408). Michaelis *(Orient. u. exey. Bibl. 3:*120; *Suppl.* 2203 sq.) compares the modern city *Kiujathaimi,* one day's journey from Palmyra (Wood, *Ruins of Pallmyra,* p. 34); and Busching *(Erdb. 11:*5(8) adduces *Kriathaim* (in Pliny, 6:32, *Carriata),* a place in the desert of Arabia; but botl these identifications are inadmissible (Hamesvell, 3:169). Ritter *(Erdim Ekde, 15:*1185,1186) supposes that the *Ononmasticon* confounds two places of the same name, one being the ancient city corresponding to El-Teim, north of the wady Zurka, and the other the Christian town, represented by the modern *KureTyrut,* south of the same wady; but we see no occasion for this, as the latter place, the name of which fully agrees, lies at the required distance (eleven miles, Seetzen, *Reise,* ii, 342) south-west of Medeba (Porter, *Handbook,* p. 300), upon the southern slope of Jebel Attarus (perhaps referred to by Eusebius in the expression annexed to his description, ἐπὶ τὸν Βάριν, *on the Baris,* using the term in the sense of a fortress on a *hill-top* rather than alluding to a position beyond the valley Zurka-Main, which Ritter, p. 578, fancifully conceives to be thus indicated from the abundance of mandrakes, βαάρας*)*. *SEE KEROTH*, 2.

2. A city of refuge in the tribe of Naphtali (<130676>1 Chronicles 6:76); elsewhere (<062132>Joshua 21:32) called KARTAN *SEE KARTAN* (q.v.).

Kirjath-Ar'ba

(Hebrew *Kiryath'- Aba',* tyir]q] [Bir]ai; *city of Arba ;* Sept. πόλις Ἀρβόκ, <012302>Genesis 23:2; <071415>Judges 14:15; 15:13, 54; 20:7; Καριαθαρβόκ, <062111>Joshua 21:11; <070110>Judges 1:10; πόλις τοῦ πεδίου, <013527>Genesis 35:27; once with the art. [Bir]ah; tyir]q]; *Kiryath'-ha-Arba';* Septuag. Καριαθαρβό v. r. Καριαθαρβόκ, <161125>Nehemiah 11:25; Auth. Vers. " city of Arba," in <013527>Genesis 35:27; <061513>Joshua 15:13; 21:11), the ori alame fHrnc, in the mountains of Judah, so called from its founder, one of the Anakim, and inhabited under the same name after the exile. Hengstenberg, however, thinks that Hebron was the earlier name, and Kirjath-Arba only was imposed by the Canaanites *(Beitr. 3:*187). Sir John AMandevillo (cir. 1322) found it still " called by the Saracens *Karicarba,* and by the Jews *Arbotha" (Early Travels,* p. 161), It is a Jewish gloss (first mentioned by

Jerome) which interprets the latter part of the name ([Bir]ai *arba*, Heb. "four") as referring to the four great meil buried there (the saints Adam, Abraham, Isaac, and Jacob; so the Talmud, see Keil. ad loc.; or the giants Anak, Ahiman, Sheshai, and Tolmai, according to Bochart, *Canan*, i, 1).

Kir'jath-A'rim

([150225]Ezra 2:25). *SEE KIRJATH-JEARIM*.

Kir'jath-Ba'al

(Heb. Kirjath'-Ba'al, l [BiA tyir]q, *city of Baal;* Sept. Καριαθβάαλ*)*, another name ([061560]Joshua 15:60; 18:14) for *SEE KIRJATH-JEARIM*. (q.v.). *SEE BAALAM*.

Kir'jath-Hu'zoth

(Heb. *Kiryath'-Chutsoth',* tyir]q twox j u, *city of streets;* Sept. πόλεις ἐπαύλεων*)*, a city of Moab to which Balak took Balaam on his arrival to offer a preparatory sacrifice ([042239]Numbers 22:39). The Vulgate understands an extreme city of the territory of Moab, as that on the border of Arnon, where the king met his prophetic guest (verse 36); but the two appear to have been different. The city in question was probably the capital of the Moabitish king, usually called KIR-MOAB, and here distinguished from other places of a similar name *(Kiujath* meaning simply "city") by an epithet indicative of its extent; compare the presence of the court and " high places of Baal," as well as the conspicuous situation of the city (verse 41), corresponding to that of Kerak. Porter, however (Murray's *Handbook for Pal.* p. 299 sq.), inclines to identify the place with the *Keireyat* on Jebel Attarus, and so with KIRIATHAIM *SEE KIRIATHAIM* (q.v.).

Kir'jath-Je'irim

(Heb. *Kiryath'-Yearim',* tyir]q µyr [ey], *city of forests;* Sept. Καριαθιαρείμ, [061814]Joshua 18:14; [071812]Judges 18:12; [130250]1 Chronicles 2:50, 52. [140104]2 Chronicles 1:4; [160729]Nehemiah 7:29; [242620]Jeremiah 26:20; Κιριαθαπίμ, [090621]1 Samuel 6:21; 7:1, 2; v.r. [130250]1 Chronicles 2:50, 52; [140104]2 Chronicles 1:4; [160729]Nehemiah 7:29; [242102]Jeremiah 21:20; πόλις Ἰαρείμ, [061509]Joshua 15:9,60; [131305]1 Chronicles 13:5 [v.r.Ἰαρίμ]; πολεις Ἰαρείμ, [060917]Joshua 9:17; Καριαθιαείρ v.r. πόλις Ἰαΐρ, [130253]1 Chronicles 2:53; Καριαθβάαλ, [061315]Joshua 13:15; omits in [131306]1 Chronicles 13:6 [or,

rather, paraphrases the words "Baalah, which is Kirjath-jearim," by πόλις Δαυΐδ]; Josephus ἡ τῶν Καριαθιαριμιτῶν πόλις, *Ant. 6:*2,1; with the art. µyrI[;Y]hi tyir]qi,æ<242620>Jeremiah 26:20), in the contracted form KIRJATH-ARIM (Heb. *Kiryath'-Arim'*, µyrI[; tyir]qi,æ<150225>Ezra 2:25; Sept. Καριαθιαρείμ v.r. Καριαθιαρίμ), and simply KIRJATH (Heb. *Kiryath'*, tyir]qi,æ<061828>Joshua 18:28; Sept. πόλις Ἰαριείμ), one of the towns of the Gibeonites (<060917>Joshua 9:17). It belonged to the tribe of Judah (<061560>Joshua 15:60; <071812>Judges 18:12), and lay on the border of Benjamin (<061815>Joshua 18:15; <130250>1 Chronicles 2:50), to which it was finally assigned (<061828>Joshua 18:28). It was to this place that the ark was brought from Beth-shemesh, after it had been removed from the land of the Philistines, and where it remained till removed to Jerusalem by David (1 Samuel 7; 1 Chronicles 13). This was one of the ancient sites which were again inhabited after the exile (<150225>Ezra 2:25; <160729>Nehemiah 7:29). It was also called KIRATH-BAAL (<061560>Joshua 15:60; 18:14), and BAALAH (<061509>Joshua 15:9). It appears to have lain not far from Beeroth (<150225>Ezra 2:25). " It is included in the genealogies of Judah (<130250>1 Chronicles 2:50, 52) as founded by or descended from Shobal, the son of Caleb ben-Hur, and as having in its turn sent out the colonies of the Ithrites, Puhites, Shumathites, and Mishraites, and those of Zorah and Eshtaol. 'Behind Kirjath-jearim' the band of Danites pitched their camp before their expedition to Mount Ephraim and Laish, leaving their name attached to the spot for long after (<071812>Judges 18:12). *SEE MAHANEH-DAN*. Hitherto, beyond the early sanctity implied in its bearing the name of BAAL, there is nothing remarkable in Kirjath-jearim. It was no doubt this reputation for sanctity which made the people of Beth-shemesh appeal to its inhabitants to relieve them of the ark of Jehovah, which was bringing such calamities on their untutored inexperience. From their place in the valley they looked anxiously for some eminence, which. according to the belief of those days, should be the appropriate seat for so powerful a Deity [see Thomson, *Land and Book*, ii, 539] (<090620>1 Samuel 6:20, 21). In this high place-' the hill' (h[;b]GIhæ)–under the charge of Eleazar, son of Abinadab, the ark remained for twenty years (7:22), during which period the spot became the resort of pilgrims from all parts, anxious to offer sacrifices and perform vows to Jehovah (Josephus, *Ant. 6:*2,1). Sixty-two years after the close of that time Kirjath-jearim lost its sacred treasure, on its removal by David to the house of Obed-edom the Gittite (<131305>1 Chronicles 13:5, 6; <140104>2 Chronicles 1:4; <100602>2 Samuel 6:2, etc.). It is very remarkable and suggestive that in the account of this transaction the

ancient and heathen name Baal is retained. In fact, in <1062>2 Samuel 6:2 probably the original statement-the name Baale is used without any explanation, and to the exclusion of that of Kirjath-jearim. In the allusion to this transaction in <1916>Psalm 132:6, the name is obscurely indicated as the *'wood'-yaar,* the root of Kirjath-jearim. We also hear of a prophet Urijah ben-Shemaiah, a native of the place, who enforced the warnings of Jeremiah, and was cruelly murdered by Jehoiakim (<2620>Jeremiah 26:20, etc.), but of the place we know nothing beyond what has already been said. A tradition is mentioned by Adrichomius *(Descr. T. S.* Dan. § 17), though without stating his authority, that it was the native place of 'Zechariah, son of Jehoiada, who was slain between the altar and the Temple'" (Smith). Josephus says it was near Beth-shemesh (A*nt. 6:*1, 4). Eusebius and Jerome *(Onomast.* s.v. *Baal, Baul-carcathiarim)* speak of it as being in their day a village nine or ten miles from Diospolis (Lydda), on the road to Jerusalem; consequently north-west (Hamesveld, 3:266). With this description, and the former of these two distances, agrees Procopius (see Reland, *Palest.* p. 503). On account of its presumed proximity to Beth-shemesh, Williams *(Holy City)* endeavors to identify Kirjath-jearim with *Deir el-Howa,* east of Ain Shems. But this, though sufficiently near the latter place, does not answer to the other conditions. Dr. Robinson thinks it possible that the ancient Kirjath-jearim may be recognised in the present *Kuryet el-Enab.* The first part of the name (Kirjath, Kuryet, signifying *city)* is the same in both, and is most probably ancient, being found in Arabic proper names only in Syria and Palestine, and not very frequently even there. The only change has been that the ancient "city of forests" has, in modern times, become the "city of grapes." The site is also about three hours, or nine Roman miles from Lydda, on the road to Jerusalem, and not very remote from Gibcon, from which Kirjath-jearim could not well have been distant. So close a correspondence of name and position seems to warrant the conclusion in favor of Kurvet el-Enab (see Ritter's *Erdkunzde, 16:*108-110). This place is that which ecclesiastical tradition has identified with the Anathoth of Jeremiah (i, 1; comp. Jerome, ad loc.; also *Ononzasticon,* s.v.; Josephus, *Ant. 10:*7, 3), which, however, is at Anata. Kuryet el-Enab is now a poor village, its principal buildings being an old convent of the Minorites and a Latin church. The latter is now deserted, and is used for a stable, but is said to be one of the largest and most solidly constructed churches in Palestine (Robinson, ii, 109, 334-337). The village is prettily situated in a basin, on the north side of a spur jutting out from the western hills. The only well-built houses are those belonging to the

family of the sheiks Abu-Ghosh, who for the last half century have been the terror of travellers, but have lately been overtaken with punishment by the Turkish government. Dr. Robinson remarks that "a pretty direct route from Beth-shemesh would pass up on the east of Yeshua and along wady Ghurab; but no such road now exists, and probably never did, judging from the nature of the country. In all probability, the ark was brought up by way of Saris" *(Researches*, new ed., 3:157). Schwarz, who identifies Kirjath-jearim with the same site, suggests that the hill (which he calls Mount Midan) south-west of the village, and just south of Kuryet es-Saideh, may be the "Mount Jearim" spoken of in <061510>Joshua 15:10 (but different from Mount Baalah of ver. 11); both places having taken the title Jearim from the intervening tract of land, perhaps once covered with wood *(Palest.* p. 97). It is the testimony of a recent traveller (Tobler, *Dritte Wanderung,* p. 178) that in the immediate neighborhood, on the ridge probably answering to Mount Jearim, there still are "real woods, so thick and so solitary, he had seen nothing like them since he left Germany."

Kir'jath- San'nah

(Hebrew *Kiryath'- Sannah',* hN;s'A tyir]qæ, perh. *city of Sannah;* <061549>Joshua 15:49; Sept. πόλις γραμμάτων), usually *Kirjath-se'pher* (Heb. *Kimryath'-Se'pher,* r p,s´A tyir]qæ, *book-city;* Sept. πόλις γραμμάτων, <061515>Joshua 15:15, 16; <070111>Judges 1:11; πόλις τῶν γραμμάτων, <070112>Judges 1:12; v. r. Καριαθσέφερ, <070111>Judges 1:11), in later times (<061515>Joshua 15:15, 49; <070111>Judges 1:11) called DEBIR *SEE DEBIR* (q.v.), a Canaanitish royal city (<061038>Joshua 10:38), afterwards included within the tribe of Judah (<061548>Joshua 15:48; comp. <070111>Judges 1:11), but assigned to the priests (<062115>Joshua 21:15; <130658>1 Chronicles 6:58; compare Hamesveld, 3:224). The name Debir means a *word* or *oracle,* and is applied to that most secret and separated part of the Temple, or of the most holy place, in which the ark of the covenant was placed, and in which responses were given from above the cherubim. From this, coupled with the fact that Kirjath-sepher means" city of writing," it has been conjectured that Debir was some particularly sacred place or seat of learning among the Canaanites, and a repository of their records. " It is not, indeed, probable," as professor Bush remarks (note ad loc. Joshua), "that writing and books, in our sense of the words, were very common among the Canaanites; but some method of recording events, and a sort of learning, was doubtless cultivated in those regions." Bochart *(Canaan,* ii, 17) explains the latter

part of the name Kirjath-sannah as being a Phoenician term equivalent to the Arabic *sunna* or " precept," which would be in keeping with the above explanation of the other terms. Gesenius *(Thesaur.* p. 962. 1237) thinks it a term expressive of the *paln,* and Furst *(Heb. Lex.* s.v.) thinks it denotes the *senna* plant. Debir was taken by Joshua (x, 38); but it being afterwards retaken by the Canaanites, Caleb, to whom it was assigned, gave his daughter Achsah in marriage to his nephew Othniel for his bravery in carrying it by storm (<06516>Joshua 15:16). It was situated in the mountains of Juilah (<06549>Joshua 15:49), to the south of Hebron (<06038>Joshua 10:38; see Keil, *Comment.* ad loc.), and on a high spot not very far from it (<06515>Joshua 15:15), and appears to have been strongly fortified (Ewald, *Gesch. Isr.* ii, 289). These circumstances and the associated names (<06548>Joshua 15:48-50) appear to indicate a position on the mountains southwest of Hebron, in the vicinity of *ed-Dhoheriyeh,* which has a commanding situation and some ruins (Robinson's *Researches,* i, 311).

Kirk

a word meaning *circle,* in the sense of " assembly" or "company;" the original word being Saxon, and supposed by some to have come from the Greek κυριακόν, *dominicum, "* The Lord's house." The word *Church* is the same as " Kirk," and has the same signification as " congregation" or assembly, which are elsewhere given as translations of the original word ἐκκλησία. The established religion of Scotland (the Presbyterian) is usually called the *Kirk of Scotland. SEE SCOTLAND.*

Kirkland, John Thornton, D.D., Ll.D.

an eminent American Unitarian divine, was born at Herkimer, N. Y., Aug. 17,1770. His youthful days were spent at Stockbridge, Mass. At the age of thirteen he went to Phillips Academy, then under the care of Dr. Eliphalet Pearson, and in 1785, with the patronage of the excellent judge Phillips, he entered Harvard University. He passed through college with a high reputation for scholarship, especially excelling in the departments of languages and metaphysics, and graduated in 1789 with distinguished honors. Shortly after he went to Stockbridge, and commenced the study of theology under the direction of Dr. Stephen West; but the strict views of theology to which he was here introduced were little to his taste, and he soon after returned to Cambridge, where he found himself in a much more congenial theological atmosphere. In November, 1792, while still

prosecuting his theological studies, he was appointed tutor of metaphysics in Harvard University, and held this office until February, 1794, when he was ordained, and installed pastor of the New South Church, Boston. Here he soon drew around him an intelligent and discriminating congregation, among whom were some of the leading men of the times. In 1802 he was honored with the degree of doctor of divinity from the College of New Jersey, and in 1810 with the degree of doctor of laws from Brown University. So high was his professional reputation at that time, and so commanding the influence he had acquired, that in 1810 he was elected to the presidency of Harvard University. Dr. Kirkland's presidency marked a brilliant epoch in the history of the college. Under his administration the course of studies was greatly enlarged; the law school was established; the medical school reorganized; four different professorships in the academical department endowed and filled; three new buildings erected, and immense additions made to the library. In August, 1827, he suffered a stroke of paralysis, which led him, in March, 1828, to resign his office as president; and in April he set out on a long journey through the Western and Southern States, and afterwards spent three years and a half in visiting foreign countries. He died April 26,1840. Dr. Kirkland was a person of simple, dignified, and winning manners; he had great natural dignity; there was an unstudied grace in his whole bearing and demeanor. His mind was of an ethical turn; he was distinguished as a moralist, and seemed to possess a thorough, intimate, and marvellous knowledge of men. He was remarkable, too, for the comprehensiveness of his views and the universality of his judgments. He always generalized on a large scale, and even his conversation was a succession of aphorisms, maxims, and general remarks. Iis publications consisted of a few occasional *Discourses,* several-contributions to the periodicals of that day, and a *Memoir of Fisher Ames.* See Ware, *Amer. Unitarian Biog.* i, 273; *Christian Examiner. 29:*232. (J. L. S.)

Kirkland, Samuel

a Congregational minister, was born Dec. 1, 1741, at Norwich, Conn. He received his degree from the College of New Jersey, 1765, though not present himself. In Nov. 1765, he went on a missionary visit to the Seneca Indians, and returning in May, 1766, he was duly ordained and appointed missionary by the Connecticut Board of Correspondents of the society in Scotland. He settled at Oneida in the midst of the Oneida tribe, and labored until the Revolution suspended his mission. During the war he served as

chaplain in the army, and was engaged in negotiations with the Indians, for which services he was rewarded by Congress in 1785. As soon as the war was ended he continued his missionary labors among the Indians. In 1788 the Indians and New York State presented him with valuable lands, part of which he improved and occupied. During the year 1791 he made a *Statement of the Numbers and Situation of the Six United Nations of Indians in North America,* and in the winter conducted a delegation of some forty warriors to meet Congress in Philadelphia. In 1793 he was instrumental in procuring a charter for the Hamilton Oneida Academy, which has since become a college. His connection with the society in Scotland was broken off in 1797, for what reason he knew not, but he continued his accustomed work until his death, Feb. 28,1808.-Sprague, *Annals,* i, 623.

Kirkpatrick, Hugh.

SEE KIRKPATRICK, JAMES.

Kirkpatrick, Jacob, D.D.,

a Presbyterian divine, was born near Baskingridge, N. J., August 7,1785; pursued his classical studies under the direction of the Rev. Robert Finley, D.D., and graduated at the College of New Jersey in 1804. After this he studied law three years, but in 1807 he decided definitely in favor of the ministry, and resumed his studies under John Woodhull, D.D., of Freehold, N. J. In August, 1809, he was licensed by the New Brunswick Presbytery, and was ordained and installed pastor of the United First Church of Amwell, Ringoes, N. J., June 20,1810, where he continued to labor for fifty-six years. He was one of the founders of the Hunterdon County Bible Society (1816), and also among the earliest and most energetic promoters of the temperance reformation in that county. He died at Ringoes, N. J., May 2,1866. Dr. Kirkpatrick was a man of a large and generous heart; his preaching was full of tenderness, pathos, and earnestness; his Christian character unassuming, and adorned with meekness and piety.-Wilson, *Presb. Historical Almanac,* 1867. (J. L. S.)

Kirkpatrick, James

a noted minister of the Presbyterian Church in Ireland, was the son of Hugh Kirkpatrick, a minister in Lurgan, Scotland, from about 1686 to the Revolution, when he retired to Dairy, Ireland, where he preached until

1691, then removed to Old Cumnock, and in 1695 again returned to Scotland, and died at Ballymoney in 1712. James was educated at Glasgow, entered the ministry, and became one of the most promising Irish Presbyterians in the pulpit. In 1706 he was the preacher of the Second Belfast congregation. During the opposition of the House of Parliament to the Presbyterians, James Kirkpatrick became one of the ablest champions of the Presbyterian cause. In 1713 he published *An Historical Essay upon the Loyalty of Presbyterians in Great Britain and Ireland from the Reformation to the present Year* (Belfast, 1713, 4to), to which neither he nor the printer dared to affix their names for fear of persecution. He died about 1725. Reid and Killen, *Hist. Presb. Ch. in Ireland, 3:*91 sq.

Kirk-Sessions

is the name of a petty ecclesiastical judicatory in Scotland. Each parish, according to its extent, is divided into several particular districts, every one of which has its own elder and deacons to govern it. A Consistory of the ministers, elders, and deacons of a parish form a kirk-session. These meet once a week, the minister being their moderator, but without a negative voice. It regulates matters relative to public worship, elections, catechizing, visitations, membership, etc. It judges in matters of less scandal; but greater, as adultery, are left to the Presbytery, and in all cases an appeal lies from it to the Presbytery. The functions of the kirk-session were in former times too often inquisitorially exercised; but this is now less frequently attempted, and the danger of it is continually diminishing through the growth of an enlightened public opinion. In former times, also, the kirk-session in Scotland often imposed fines, chiefly for offences against the seventh commandment; but this practice had no recognition in civil nor even in ecclesiastical law, and is now wholly relinquished. The kirk-session of the Established Church in each parish is fully recognised in Scottish law as having certain rights and duties with respect to the poor, but recent legislation has very much deprived it of its former importance in this relation. Buck, s.v.; Chambers, s.v.

Kirkton, James

a Scottish divine, who flourished in the second half of the 17th century, is noted as the author of *The secret and true History of the Church of Scotland from the Restoration to* 1678, etc. (edited by C. K. Sharpe, Edinb. 1817, 4to), a work which has been highly commended by Sir Walter

Scott *(London Quart. Review*, *18:*502 sq.). Kirkton died in *1699.- Blackwood's Magazine,* ii, 305 sq.

Kirkwood, Robert

a Presbyterian minister, born in Paisley, Scotland, May 25,1793, was educated in Glasgow College, and studied divinity with Rev. John Dick, D.D., at Theological Hall, Glasgow. He was licensed in 1828. In response to a pressing call for ministerial workers in New York, he went thither and connected himself with the Reformed Protestant Dutch Church, under the Missionary Society of which he labored until 1830, when he became pastor at Cortlandville, N. Y. He officiated there and at Auburn and Sandbeach, N. Y., until 1839, and then served as a domestic missionary for seven years in Illinois. For the next eleven years he labored as agent for the Bible and Tract Societies. In 1857 he transferred his connection from the Reformed to the Presbyterian Church, and settled at Yonkers, N. Y., devoting the remainder of his life to literary labors. He died August 26,1866. In addition to numerous contributions to the *Christian Intelligencer, New York Observer,* and *The Presbyterian,* he published *Lectures on the Millennium* (New York, 1855) *: — Universalism Explained* (New York, 1856): — *A Plea for the Bible* (New York, 1860; a very popular work and extensively sold): *-Illustrations of the Offices of Christ* (New York, 1862; a practical treatise on divine influences); together with a selection of sermons. Mr. Kirkwood having enjoyed the superior advantages of instruction by the distinguished Dr. Dick, was thoroughly and systematically trained in the great evangelical doctrines. His preaching was characterized by a practical scriptural tone. "His only peculiarity of doctrine was his pre-millennial views, in which, however, as his work on this subject shows, he was moderate, cautious, and never went to the extreme of fixing the time and seasons, which the Father hath put in his own power."-Wilson, *Presb. Historical Almanac.*

Kir-Mo'ab

(Heb. Kir-Moeib', ba;wmAwyqæ, *fortress of Moab SEE KIR*; <231501>Isaiah 15:1; Sept. τὸ τεῖχος τῆς Μωαβίτιδος, Vulg. *murus Moab,* Auth. Vers. " Kir of Moab"), usually KIR-HERES (Heb. *Kir-che'res,* Aryqæ r,j , *brick fortress,* <244831>Jeremiah 48:31, 36; Sept. κειράδες, Vulg. *murus fictilis;* in pause c r ,j ; ryqæ,<231611>Isaiah 16:11; Sept. τεῖχος ὃ ἐνεκαίνισας, Vulgate *muruis cocti lateris,* Auth. Vers. "Kir-haresh"), or KIR-HARESETH (Heb.

Kir-Chare'seth, tc,r,j}Aryqæ *id.,* (Isaiah 16:7; Sept. κατοικοῦντες Σέθ,Vulgate *muri cocti lateris;* in pause tc,r;j}ryqæ (2 Kings 3:25; Sept. τὸ τεῖχος, Vulgate *murifictiles,* Auth. Vers. "Kir-haraseth"), one of the two strongly fortified cities in the territory of Moab, the other being Ar of Moab. Joram, king of Israel, took the city, and destroyed it, except the walls (2 Kings 3:25); but it appears from the passages here cited that it must have been rebuilt before the time of Isaiah, and again ravaged by the Babylonians. In his prophecy (Isaiah 15:1), the Chaldee paraphrast has put baw;mD]aK;rK] *kerakka de-Moab,* " the castle of Moab;" and the former of these words, pronounced in Arabic *karak, kerak,* or *k'rak,* is the name it bears in 2 Mace. 12:17 *(*Χάρακα, *Characa),* in Steph. Byzant. *(*Χαρακμῶβα, *Characmoba),* in Ptolemy (v, 17, 5, Χαράκωμα, *Characoma),* in Abulfeda *(Tab. Syr.* p. 89), and in the historians of the Crusades. Abulfeda (who places it twelve Arabic miles from Ar-Moab) describes *Kerak* as a small town, with a castle on a high hill, and remarks that it is so strong that one must deny himself even the wish to take it by force (comp. 2 Kings 3:25). In the time of the Crusades, and when in possession of the Franks, it was invested by Saladin; but, after lying before it a month, he was compelled to raise the siege (Bohaeddin, *Vita Saladin.* p. 55). The Crusaders had erected here a fortress still known as *Kerak,* which formed one of the centres of operations for the Latins east of the Jordan. On the capture of these at length by Saladin after a long siege, in A.D. 1188, the dominion of the Franks over this territory ceased (Wilken, *Kreuzz. 4:*244-247). " It was then the chief city of *Arabia Secunda* or *Petracensis;* it is specified as in the *Belka,* and is distinguished from ' Moab' or 'Rabbat,' the ancient Ar-Moab, and from the *Mons regalis* (Schultens, *Index Geogr.* s.v. Caracha; see also the remarks of Gesenius, *Jesaia,* i, 517, and his notes to the German translation of Burckhardt). The Crusaders, in error, believed it to be Petra, and that name is frequently attached to it in the writings of William of Tyre and Jacob de Vitry (see quotations in Robinson, *Bib. Res.* ii, 167). This error is perpetuated in the Greek Church to the present day; and the bishop of Petra, whose office, as representative of the patriarch, it is to produce the holy fire at Easter in the Church of the Sepulchre at Jerusalem (Stanley, *S. and P.* p. 467), is in reality bishop of Kerak (Seetzen, *Reisen,* ii, 358; Burckhardt, p. 387)" (Smith). The first person who visited the place in modern times was Seetzen, who says, " Near to Kerak the wide plain terminates which extends from Rabbah, and is broken only by low and detached hills, and the

country now becomes mountain)us. Kerak, formerly a city and bishop's see, lies on the top of the hill near the end of a deep valley, and is surrounded on all sides with lofty mountains. The hill is very steep, and in many places the sides are quite perpendicular. The walls round the town are for the most part destroyed, and Kerak can at present boast of little more than being a small country town. The castle, which is uninhabited, and in a state of great decay, was formerly one of the strongest in these countries. The inhabitants of the town consist of Mohammedans and Greek Christians. The present bishop of Kerak resides at Jerusalem. From this place one enjoys, by looking down the wady Kerak, a fine view of part of the Dead Sea, and even Jerusalem may be distinctly seen in clear weather. The hill on which Kerak lies is composed of limestone and brittle marl, with many beds of blue, black, and gray flints. In the neighboring rocks there are a number of curious grottoes; in those which are under ground wheat is sometimes preserved for a period often years" (Zach's *Monatliche Correspond. 18:*434). A fuller account of the place is given by Burckhardt *(Travels in Syria,* p. 379-387). by whom it was next visited; and another description is furnished by Irby and Mangles *(Travels,* p.361-370). From their account it would seem that the caverns noticed by Seetzen were probably the sepulchres of the ancient town. We also learn that the Christians of Kerak (which they and Burckhardt call *Kerek)* are nearly as numerous as the Mohammedans, and boast of being stronger and braver (see Robinson's *Researches,* ii, 566-571). On account of the notoriously savage character of its Mohammedan inhabitants, Kerak has not often been visited by travellers. Lieut. Lynch, of the United States expedition to the Dead Sea, penetrated this fastness of banditti, having boldly seized the sheik and detained him as a hostage for their safety. He describes the town as situated upon the brow of a hill 3000 feet above the Dead Sea. The houses are a collection of stone huts, built without mortar. They are from seven to eight feet high; the ground floors about six feet below, and the flat terrace mud-roofs mostly about two feet above the streets; but in many places there were short cuts from street to street across the roofs of the houses. The houses, or rather huts, without windows and without chimneys, were blackened inside by smoke, and the women and children were squalid and filthy. Kerak contains a population of about 300 families; these include about 1000 Christians, who are kept in subjection by the Moslem Arabs. The Moslem inhabitants are wild-looking savages, but the Christians have a mild and hospitable character. The males mostly wear sheep-skin coats, the women dark-colored gowns; the Christian females

did not conceal their faces, which were tattooed like the South Sea islanders. The entrance to Kerak is by a steep and crooked ravine, which is completely commanded at the summit by the castle. This latter, partly cut out of and partly built upon the mountain top, presents the remains of a magnificent structure, its citadel cut off from the town by a deep ditch. It seems to be Saracenic, although in various parts it has both the pointed Gothic and the rounded Roman arch, the work doubtless of the various masters into whose hands it has fallen during its eventful history. Its walls are composed of heavy, well-cut stones, with a steep glacis-wall surrounding the whole. It is of immense extent, having five gates, seven wells and cisterns, with subterranean passages, and seven arched store-houses, one above another, for purposes of defence (see Lynch's *Narrative*, p. 355-359). Mr. De Saulcy also entered this 'den of robbers," as he terms it, and he has added some particulars to the above description *(Narrative*, i, 302-330, 390). His account illustrates the character of the inhabitants, who have for many years been the terror of the vicinity (Porter, *Handbook*, p. 60; Schwarz, *Palestine*, p. 216). See also Ritter's *Erdkunzde, 15:*916, 1215. A map of the site and a view of part of the keep will be found in the Atlas to De Saulcy *(La Mer Morte*, etc., feuilles 8, 20). *SEE MOAB.*

Kirwan.

SEE MURRAY, NICHOLAS.

Kirwan, Walter Blake

an eminent Irish divine, and one of the most celebrated and popular preachers of the last half of the 18th century, was born at Galway about 1754. He was educated at the college of the English Jesuits at St. Omer; was ordained priest, and was for a time professor of natural and moral philosophy at Louvain. Having embraced Protestantism in 1787, he became successively minister of St. Peter's Church, Dublin; prebendary of Howth, minister of St. Nicholas Without in 1788, and dean of Killala in 1800. He died in 1805. Few preachers of any age have enjoyed such popularity as Walter Blake Kirwan. So great was the throng to listen to his sermons that it was found necessary to defend the entrance of the church where he was to preach with guards and palisades. I-le was a man of fine feelings, amiable and benevolent, and his irresistible powers of persuasion were chiefly devoted to the preaching of charity sermons. It is said that the collections taken up after his sermons seldom fell short of £1000. These

addresses have been published under the title of *Sermons*, with a sketch of his life (London, 1814, 8vo). See Darling, *Cyclopaedia, Bibliographica*, ii, 1735; Allibone, *Dict. of English and Amer. Authors*, ii, 1038; *Lond. Quart. Rev. 11:*130 sq.; Lord Brougham, *Contrib. to the Edinb. Rev.* (Lond. and Glasgow, 1856), i, 104 sq. (J. H. W.)

Kish

(Heb. *id.* vyqæa *trap*, otherwise a *horn;* Sept. Κεί̋ς or Κί̋ς, N.T. Κί̋ς, Auth. Vers. " Cis," <441321>Acts 13:21), the name of five men.

1. The second of the two sons of Mahli (grandson of Levi); his sons married their cousins, heiresses of his brother Eleazar (<132221>1 Chronicles 23:21, 22). One of these sons was named Jerahmeel (<132429>1 Chronicles 24:29). B.C. cir. 1658.

2. A Benjamite of Jerusalem (i.e. the northern neighborhood of Jebus), third named of the sons of Jehiel (of Gibeon) by Maachah (<130830>1 Chronicles 8:30; 9:36). B.C. apparently cir. 1618.

3. A wealthy and powerful Benjamite, son of Ner (<130833>1 Chronicles 8:33; 9:39), and father of king Saul (<091801>1 Samuel 9:3; 10:11, 21; 14:51; <130939>1 Chronicles 9:39; 12:1; 26:28). He was thus the grandson (<091001>1 Samuel 9:1, " son" [q.v.]) of Abiel (q.v.). *SEE NER*. No incident is mentioned respecting him excepting his sending Saul in search of the strayed asses (<090903>1 Samuel 9:3), and that he was buried in Zelah (<102114>2 Samuel 21:14). B.C. 1093. In <441321>Acts 13:21 he is called CIs. See SAUL.

4. A Levite of the family of Merari, son of Abdi, and one of those who assisted Hezekiah in restoring the true religion (<142912>2 Chronicles 29:12). B.C. 726.

5. A Benjamite, the father of Shimei, and greatgrandfather of Mordecai (<170205>Esther 2:5). B.C. considerably ante 598.

Kish'

(<130644>1 Chronicles 6:44). *SEE KUSHAIAH*.

Kish'iin

(Heb. *Kishyon'*, ˆ/yvÞqæ, so called from the *hardness* of the soil; Sept. Κεσιών;, Auth. Vers. "Kishon" in <062128>Joshua 21:28), a city of the tribe of

Issachar (<061920>Joshua 19:20, where it is mentioned between Rabbith and Abez), assigned to the Levites of the family of Gershom, and for a place of refuge (<062128>Joshua 21:28); elsewhere (<130672>1 Chronicles 6:72) called KEDESH *SEE KEDESH* (q.v.). De Saulcy found ruins called *Kashaneh* (or *Kabshaneh),* an hour and a half from Kefr-Kenna, commanding the Merj-es-Serbal. north of Mt. Tabor, which he is inclined to identify with the ancient Kishion *(Naurat.* ii, 325, 326). Schwarz, citing from Astori, places it 2-1 miles south of Chesulloth (Iksal); but he appears to be misled by the analogy of the name of this place with that of the brook Kishon *(Palest.* p. 166), which has no connection in origin (see Hamesveld, 3:241).

Ki'shon

Picture for Kishon

(Heb. *Kishon',* ˆ/vyqæ, *winding;* Septuag. Κισῶν; but in <198309>Psalm 83:9, Κισσών v.r. Κεισών, Auth. Vers. "Kison"), a torrent or winter stream (l jni, A. V. "river") of central Palestine, the scene of two of the grandest achievements of Israelitish history-the defeat of Sisera (<070407>Judges 4:7,13; 5:21), and the destruction of the prophets of Baal by Elijah (<111840>1 Kings 18:40). It formed the boundary between Manasseh and Zebulon (<061911>Joshua 19:11). *SEE JOKNEAM*. Some portion of it is also thought to be designated as the "waters of Megiddo" (<070519>Judges 5:19). *SEE MEGIDDO*. The term coupled with the Kishon in <070521>Judges 5:21, as a stream *of the ancients* (µymæWdQ]hi, A. V. "that *ancient* river"), has been very variously rendered by the old interpreters.

1. It is taken as a proper name, and thus apparently that of a distinct stream-in some MSS. of the Sept. Καδημείμ (see Barhdt's *Hexapla);* by Jerome, in the Vulgate, *torrens Catdumim;* in the Peshito and Arabic versions, *Carmmin.* This view is also taken by Benjamin of Tudela, who speaks of the river close to Acre (doubtless meaning thereby the Belus) as the µymwdq l jn. It is possible that the term may refer to an ancient tribe of Kedumirm-wanderers from the Eastern deserts-who had in remote antiquity settled on the Kishon or one of its tributary wadys. *SEE KADMIONITES*.

2. As an epithet of the Kishon itself: Sept. χειμάῤῥους ἀρχαίων*;* Aquila, καυσώνων, perhaps intending to imply a scorching wind or simoom as accompanying the rising of the waters; Symmachus, αἰγίων or αἰγῶν,

perhaps alluding to the swift springing of the torrent (αἴγες is used for high waves by Artemidoru..). The Targum, adhering to the signification " ancient," expands the sentence-'" the torrent in which were shown signs and wonders to Israel of old;" and this miraculous torrent a later Jewish tradition (preserved in the *Commentarius in Canticlum Debborce,* ascribed to Jerome) would identify with the Red Sea, the scene of the greatest marvels in Israel's history. The rendering of the A.V. is supported by Mendelssohn, Gesenius, Ewall, and other modern scholars. The reference is probably to exploits among the aboriginal Canaanites, as the plain adjoining the stream has always been the great battle-ground of Palestine. *SEE ESDRAELON*. For the Kishon of [16228]Joshua 21:28, *SEE KISHION*.

By Josephus the Kishon is never named, neither does the name occur in the early Itineraries of Antoninus Augustus, or the Bordeaux Pilgrim. Eusebius and Jerome dismiss it in a few words, and note only its origin in Tabor *(Onomasf.* Cison), or such part of it as can be seen thence *(Ep. ad Eustochium, §* 13), passing by entirely its connection with Carmel. Benjamin of Tudela visited Akka and Carmel. He mentions the river by name as -" Nachal Kishon," but only in the most cursory manner. Brocardus (cir. 1500) describes the western portion of the stream with a little more fulness, but enlarges most on its upper or eastern part, which, with the victory of Barak, he places on the east of Tabor and Hermon, as discharging the water of those mountains into the Sea of Galilee *(Descr. Terrce S.* cap. 6, 7). This has been shown by Dr. Robinson *(Eib. Res.* ii, 364) to allude to the wady el-Bireh, which runs down to the Jordan a few miles above Scythopolis.

The Kishon is beyond all doubt the river now called *Nahr el-Mokattah* (or *ilukatta),* which, after traversing the plain of Acre, enters the bay of the latter name at its south-east corner. It has been usual to trace the source of this river to Mount Tabor (as above by Jerome), but Dr. Shaw affirms that in travelling along the south-eastern brow of Mount Carmel he had an opportunity of seeing the sources of the river Kishon, three or four of which lie within less than a furlong of each other, and are called Ras el-Kishon, or the head of the Kishon. These alone, without the lesser contributions near the sea, discharge water enough to form a river half as large as the Isis. During the rainy season all the waters which fall upon the eastern side of Carmel, or upon the rising grounds to the southward, empty themselves into it in a number of torrents, at which time it overflows its banks, acquires a wonderful rapidity, and carries all before it. It was

doubtless in such a season that the host of Sisera was swept away in attempting to ford it. But such inundations are only occasional, and of short duration, as is indeed implied in the destruction in its waters of the fugitives, who doubtless expected to pass it safely. The course of the stream, as estimated from the sources thus indicated, is not more than seven miles. It runs very briskly till within half a league of the sea; but when not augmented by rains, it never falls into the sea in a full stream, but insensibly percolates through a bank of sand, which the north winds have thrown up at its mouth. It was in this state that Shaw himself found it in the month of April, 1722, when it was crossed by him.

Notwithstanding Shaw's contradiction, the assertion that the Kishon derives its source from Mount Tabor has been repeated by modern travellers as confidently as by their ancient predecessors *(Summer Ramble,* i, 281). Buckingham's statement, being made with reference to the view from Mount Tabor itself, deserves attention. He says that near the foot of the mountain on the south-west are " the springs of the Ain es-Sherrar, which send a perceptible stream through the centre of the plain of Esdraelon, and form the brook Kishon of antiquity." Further on. the same traveller, on reaching the hills which divide the plain of Esdraelon from that of Acre, saw the pass through which the river makes its way from the one plain to the other *(Travels in Palestine,* i, 168, 177). Schwarz also states that the sources of the Kishon are at a village called Sheik Abrik, south-west of Tabor *(Palest.* p. 166). On further inquiry, and more extensive comparison of observations made at different times of the year, it will probably be found that the remoter source of the river is really in Mount Tabor, but that the supply from this source is cut off in early summer, when it ceases to be maintained by rains or contributory torrents; whereas the copious supply from the nearer springs at Ras el-Kishon, with other springs lower down, keep it up from that point as a perennial stream, even during the drought of summer. (See Kitto's *Pict. Hist. of Palestine,* p. cxci.) Mariti (ii, 112) mentions the case of the English dragoman who was drowned, and his horse with him, in the attempt to cross this temporary stream from Mt. Tabor, in Feb. 1761. During the battle of Mount Tabor, between the French and Arabs, April 16,1799, many of the latter were drowned in their attempt to cross a stream coming from Deburieh, which then inundated the plain (Burckhardt, *Syria,* p. 339). Monro, who crossed the river early in April (in its lower or perennial part), in order to ascend Mount Carmel, describes it as traversing the plain of Esdraelon. The river,

where he crossed it, *in a boat,* was then thirty yards wide. In the plain from Seolam to Nazareth he crossed "a considerable brook, and afterwards some others, which flow into a small lake on the northern side of the plain, and eventually contribute to swell the Kishon" *(Ramble,* i, 55,281). Dr. Robinson says that this account corresponds with channels that he observed *(Biblical Researches, 3:*230). Prokesch also, in April, 1829, when travelling directly from Ramleh to Nazareth, entered the plain of Esdraelon at or near Lejjun, where he came upon the Kishon, flowing in a deep bed through marshy ground; and after wandering about for some time to find his way through the morass, he was at last set right by an Arab, who pointed out the proper ford *(Reise ins t. Land,* p. 129). The scriptural account of the overthrow of Sisera's host manifestly shows that the stream crossed the plain, and must have been of considerable size. The above arguments, to show that it did so, and still does so, are confirmed by Dr. Robinson, who adds that " not improbably, in ancient times, when the country was perhaps more wooded, there may have been *permanent* streams throughout the whole plain." The transaction of the prophet Elijah, who, after his sacrifice on Carmel, commanded the priests of Baal to be slain at the river Kishon, requires no explanation, seeing that it took place at the perennial lower stream. This also explains, what has sometimes been asked, whence, in that time of drought, the water was obtained with which the prophet inundated his altar and sacrifice.

The Kishon is, in fact, the drain by which the waters of the plain of Esdraelon, and of the mountains which inclose that plain, namely, Carmel and the Samaria range on the south, the mountain of Galilee on the north, and Gilboa, "Little Hermon" (so called), and Tabor on the east, find their way to the Mediterranean. Its course is in a direction nearly due north-west along the lower part of the plain nearest the foot of the Samaritan hills, and close beneath the very cliffs of Carmel, breaking through the hills which separate the plain of Esdraeloln from the maritime plain of Acre, by a very narrow pass, beneath the eminence of Harothieh or Harti, which is believed by some still to retain a trace of the name of Harosheth of the Gentiles. It has two principal feeders: the first from Deburieh (Daberath), on Mount. Tabor, the north-east angle of the plain; and, secondly, from Jelbuin (Gilboa) on the south-east. It is also fed by the copious spring of Lejjun, the stream from which is probably the "waters of Megiddo" (Porter, *Handbook,* p. 385). The highest source of the Kishon on the south-east is the large fountain of Jenin, the ancient En-gannim, the water from which,

increased by a number of the streamlets from the surrounding hills, flows westward across the plain through a deep channel during the winter months; but in summer this channel, like the northern one, is perfectly dry (Van de Velde, *Travels*, i, 362). The two channels unite at a point a few miles north of the site of Megiddo. The channel of the united stream is here deep and miry, the ground for some distance on each side is low and marshy, and the fords during winter are always difficult, and often, after heavy rain, impassable; yet in summer, even here, the whole plain and the river bed are dry and hard (Robinson, ii, 364). These facts strikingly illustrate the narrative of the defeat of Sisera. The battle was fought on the south bank of the Kishon, at Megiddo (Judges 4:13; 5:19). While the battle raged a violent storm of wind and rain came on (Judges 5:4, 20; comp. Josephus, *A*t. 5:5, 4). In a short time the hard plain was turned into a marsh, and the dry river-bed into a foaming torrent. The Canaanites were driven back on the river by the fiery attack of Barak and the fury of the storm; for "the earth trembled, the heavens dropped... the stars in their courses fought against Sisera." The warhorses and chariots dashing madly through the marshy ground made it much worse; and the soldiers, in trying to cross the swollen torrent, were swept away.

But, like most of the so-called "rivers" of Palestine, the perennial stream forms but a small part of the Kishon. During the greater part of the year (as above noted) its upper portion is dry, and the stream confined to a few miles next the sea. The sources of this perennial portion proceed from the roots of Carmel-the " vast fountains called Sa'adiyeh, about three miles east of Chaifa" (Thomson, *Land and Book*, ii, 140), and those, apparently still more copious, described by Shaw (Robinsone, ii, 365), as bursting forth from beneath the eastern brow of Carmel, and discharging of themselves "a river half as big as the Isis." It enters the sea at the lower part of the bay of Akka, about two miles east of Chaifa, "in a deep, tortuous bed, between banks of loamy soil some fifteen feet high, and fifteen to twenty yards apart" (Porter, *Handbook*, p. 383). Between the mouth and the town the shore is lined by an extensive grove of date-palms, one of the finest in Palestine (Van de Velde, i, 289). The part of the Kishon at which the prophets of Baal were slaughtered by Elijah was doubtless close below the spotm on Carmel where the sacrifice had taken place. This spot is now fixed with all but certainty as at the extreme east end of the mountain, to which the name is still attached of *El-sahraka*, ' the burning." S*EE CARMEL*. Nowhere does the Kishon run so close to the mountain as just

beneath this spot (Van de Velde, i, 324). It is about 1000 feet above the river, and a precipitous ravine leads directly down, by which the victims were perhaps hurried from the sacred precincts of the altar of Jehovah to their doom in the torrent bed below, at the foot of the mound, which from this circumstance may be called tell Kilss, the hill of the priests. Whether the Kishon contained any water at this time we are not told; that required for Elijah's sacrifice was in all probability obtained from the spring on the mountain side below the plateau of El-Mahraka. At the mouth of the river are banks of fine sand, which any unusual swell in the river converts into dangerous quicksands (Van de Velde, i, 289).

The modern name *Nahr el- Mukatta* some have thought means "the river of slaughter," in allusion to the slaughter of the prophets of Baal on its banks; but the name may also signify " river of the ford," from another meaning of the same root (compare Robinson, ii, 365); the latter is the interpretation given of the name by the people of the country.-Kitto; Smith. See further in Hamesveld, i, 522 sq.; Schwarz, *Palestine,* p. 49; Hackett, *Illustra.* p. 321-323; Ritter, *Erdk. 16:*704; Maunadrell, *Early Travels,* p. 430; Pococke, *East,* II, i, 55; G. Robinson, *Palest.* i, 203 (Par. 1835); Thomson, *Land and Book,* i, 492; Stanley, *Sinai and Pal.* p. 347; Wilson, *Lands of Bible,* ii, 86; Tristram, *Land of Israel,* p. 95, 494, Kishshu. *SEE CUCUMBER.*

Kislker, Johaxn Justus,

a German theologian, was born at Rodinghausen in 1660, and was educated at the universities of Jena and Giessen. In 1694 he became professor of philosophy at Rinteln University, and the year following professor of theology. He died March 25, 1714. For a list of his writings, mainly dissertations, see Doring, *Gelehrte Theologen Deutschlands des 18'en und* 19:en *Jahrh.* ii, 102.

Ki'son

(1930Psalm 83:9). *SEE KISON.*

Kiss

(qvn; *nashak';* Gr. φιλέω, to *love,* and derivatives). Originally the act of kissing had a symbolical character, as a natural species of language, expressive of tender affection and respect. It appears from the case of

Laban and Jacob (<01293>Genesis 29:13) that this method of salutation was even then established and recognised as a matter of course. In <01276>Genesis 27:26, 27, a kiss is a sign of affection between a parent and child; in <22001>Song of Solomon 8:1, between a lover and his bride. It was also, as with some modern nations, a token of friendship and regard bestowed when friends or relations met or separated (Tobit 7:6; 10:12; <42045>Luke 7:45; 15:20; <44037>Acts 20:37; <41648>Matthew 26:48; <10209>2 Samuel 20:9); the same custom is still usual in the East (Tischendorf, *Reise, i,* 255). The Church of Ephesus wept sore at Paul's departure, and fell on his neck and kissed him. When Orpah quitted Naomi and Ruth (<08014>Ruth 1:14), after the three had lifted up their voice and wept, she "kissed her mother-in-law, but Ruth clave unto her."

That it was usual to kiss the mouth (<20426>Proverbs 24:26) may be presumed (<01304>Genesis 33:4; <02027>Exodus 4:27; 18:7; <09041>1 Samuel 20:41). Kissing the lips was not only permitted, but customary among near relatives of both sexes, both in patriarchal and in later times (<01291>Genesis 29:11; <22001>Song of Solomon 8:1). Between individuals of the same sex, and in a limited degree between those of different sexes, the kiss on the cheek as a mark of respect or an act of salutation has at all times been customary in the East, and can hardly be said to be extinct even in Europe. Mention is made of it

(1) between parents and children (<01276>Genesis 27:26, 27; 31:28, 55; 48:10; 1, 1; <02187>Exodus 18:7; <08009>Ruth 1:9, 14; <10433>2 Samuel 14:33; <11920>1 Kings 19:20; <42150>Luke 15:20; Tobit 7:6; 10:12);

(2) between brothers, or near male relatives or intimate friends (<01293>Genesis 29:13; 33:4; 45:15; <02027>Exodus 4:27; <09041>1 Samuel 20:41);

(3) the same mode of salutation between persons not related, but of equal rank, whether friendly or deceitful, is mentioned (<10209>2 Samuel 20:9; <19510>Psalm 85:10; <20706>Proverbs 27:6; <42045>Luke 7:45 [1st clause]; 22:48; <44037>Acts 20:37);

(4) as a mark of real or affected condescension (<10515>2 Samuel 15:5; 19:39);

(5) respect from an inferior (<42038>Luke 7:38, 45, and perhaps 8:44). In other cases the kiss is imprinted on the beard (see Arvieux, 3:182); sometimes on the hair of the head (see D'Orville, *Ad Chariton, 8:*4), which was then taken hold of by the hand (<10209>2 Samuel 20:9). Among the Arabs the women and children kiss the beards of their husbands or fathers. The

superior returns the salute by a kiss on the forehead. Kissing the hand of another appears to be a modern practice. In Egypt an inferior kisses the hand of a superior, generally on the back, but sometimes, as a special favor, on the palm also. To testify abject submission, and in asking favors, the feet are often kissed instead of the hand (<4707>Luke 7:38). " The son kisses the hand of his father, the wife that of her husband, the slave, and often the free servant, that of the master. The slaves and servants of a grandee kiss their lord's sleeve, or the skirt of his clothing" (Lane, *fod. Eg.* ii, 9; compare Arvieux, *Trav.* p. 151; Burckhardt, *Trav.* i, 369; Niebuhr, *Voy.* i, 329; ii, 93; Layard, *Nin.* i, 174; Wellsted, *Arebia,* i, 341; Malcolm, *Sketches of Persia,* p. 271). Friends saluting each other'join the right hand, then each kisses his own hand, and puts it to his lips and forehead, or breast; after a long absence they embrace each other, kissing first on the right side of the face or neck, and then on the left, or on both sides of the beard (Lane, ii, 9,10; comp. Irby and Mangles, p. 116; Chardin, *Voyage, 3:*421; Burckhardt, *Notes,* i, 369; Russell, *Aleppo,* i, 240). The passage of <183127>Job 31:27, " Or my mouth hath kissed my hand," is not in point (see Menken, *Dissert.* in p. 1., Lipsi.e, 1711; Dought ei, *Analect.* i, 211; Kieseling, in the *Nov. Miscell. Lips. 9:*595; Bottiger, *Kunstnzythol.* i, 52), and refers to idolatrous usages (see L. Weger, *De osc. manus idolctrica,* Regiom. 1698), namely, the adoration of the heavenly bodies (comp. Cicero, *Ver. 4:*43; Gesenius, *Comment.* on <234923>Isaiah 49:23). *SEE ADORATION*. It was the custom to throw kisses towards the images of the gods, and towards the sun and moon (<111918>1 Kings 19:18; <281302>Hosea 13:2; comp. Minuc. Felix, ii, 5; Tacit. *Hist. 3:*24, 3; Lucian, *De Salt.* c. 17; Pliny, *Hist. Nat. 28:*5). The kissing of princes was a token of homage (Psalm ii, 12; <091001>1 Samuel 10:1; Xenophon, *Cyrop. 7:*5, 32). So probably in <014140>Genesis 41:40, "Upon thy mouth shall all my people kiss," where the Auth. Vers. interprets, "According to thy word shall all my people be ruled" (see Gesenius, *Thesaur. Heb.* p. 923). We may compare the Mohammedan custom of kissing the Kaaba at Mecca (Burckhardt, *Trav.* i, 250, 298, 323; Crichton, *Arabia,* ii, 215). Xenophon says *(Agesil. 5:*4) that it was a national custom with the Persians to kiss whomsoever they honored; and a curious passage to this effect may be found in the *Cyclopaedia* (i, 4, 27). Kissing the feet of princes was a token of subjection and obedience, which was sometimes carried so far that the print of the foot received the kiss, so as to give the impression that the very dust had become sacred by the royal tread, or that the subject was not worthy to salute even the prince's foot, but was content to kiss the earth itself near or

on which he trod (<23A903>Isaiah 49:33; <331707>Micah 7:17; <197209>Psalm 72:9; comp. <011440>Genesis 41:40; <091208>1 Samuel 24:8; <401009>Matthew 28:9; see Dion Cass. lix, 27; Seneca, *De Benef:* ii, 12). Similar usages prevail among the Orientals to the present day (see Wilkinson, *Anc. EI.* ii, 203; Layard, *Ninev.* i, 274; Harmer, *Obs.* i, 336; Niebuhr, *Travels,* i, 414; comp. Assemani, *Bibl. Or.* i, 377; Otho, *Lex. Raub.* p. 233; Barhebr. *Chronicles* p. 148, 189, 569). The Rabbins, in the meddlesome, scrupulous, and falsely delicate spirit which animated much of what they wrote, did not permit more than three kinds of kisses-the kiss of reverence, of reception, and of dismissal *(Breshith Rabba* on <012911>Genesis 29:11).

The peculiar tendency of the Christian religion to encourage honor towards all men, as men, to foster and develop the softer affections, and, in the trying condition of the early Church, to make its members intimately known one to another, and unite them in the closest bonds, led to the observance of kissing as an accompaniment of that social worship which took its origin in the very cradle of our religion. (See Coteler, *Ad constitut. Apost.* ii, 57; Fessel, *Advers. sacr.* p. 283.) Hence the exhortation, " Salute each other with a holy kiss" (<451616>Romans 16:16; see also <461620>1 Corinthians 16:20; <471312>2 Corinthians 13:12; <520526>1 Thessalonians 5:26; in <600514>1 Peter 5:14 it is termed "a kiss of charity"). " It might, perhaps, be understood among the members of the Church that the kiss was to be exchanged between persons of the same sex only, though no direction to this effect is found in the apostolic epistles, and it is known that in process of time the heathen took occasion from the practice to reproach the Christians for looseness of manners. On this account care was taken (as appears from the *Apostolical Constitutions)* to maintain in respect to it the distinction of sexes; but the practice itself was kept up for centuries, especially in connection with the celebration of the Supper. It was regarded as the special token of perfect reconciliation and concord among the members of the Church, and was called simply the *peace* (εἰρήνη), or the *kiss of peace* (osculum pacis). It was exchanged in the Eastern Church before, but in the Western after the consecration prayer. Ultimately, however, it was discontinued as a badge of Christian fellowship, or a part of any Christian solemnity" (Fairbairn). (See *Apost. Constit.* ii, 57; 8:11; Just. Mart. *Apol.* i, 65; Palmer, *On Lit.* ii, 102, lad note from Du Cange; Bingham, *Christ. Antiq.* b. 12:c. 4:§ 5, vol. 4:49; b. ii, c. 11:§ 10, vol. i, 161; b. ii, c. 19:§ 17, vol. i, 272; b. 4:c. 6:§ 14, vol. i, 526; b. 22:c. 3:§ 6, vol. 7:316; see also *Cod. Just. V. Tit. 3:*16, *de Don. ante Nupt.;* Brande, *Pop. Antiq.* ii, 87). The peculiar

circumstances have now vanished which gave propriety and emphasis to such an expression of brotherly love and Christian friendship. (See Wemyss, *Clavis Synmbolica*, s.v.) The kiss of peace still forms lpart of one of the rites of the Romish Church. It is given immediately before the communion; the clergyman who celebrates mass kissing the altar, and embracing the deacon, saying, " Pax tibi, frater, et ecclesiae sanctx Dei;" the deacon does the same to the subdeacon, saying, "Pax tecum ;" the latter then salutes the others.

Kissing the foot or toe has been required by the popes as a sign of respect from the secular power since the 8th century. The first who received this honor was pope Constantine I. It was paid him by the emperor Justinian II, on his entry into Constantinople in 710. Valentine I, about 827, required every one to kiss his foot, and from that time this mark of reverence appears to have been expected by all popes. When the ceremony takes place, the pope wears a slipper with a cross, which is kissed. In more recent times, Protestants have not been required to kiss the pope's foot, but merely to bend the knee slightly. *SEE ADORATION*.

On the subject of this article generally, consult Emmerich, *De Osculis ap. Vet. in discessu* (Meining. 1783); Heckel, *De Osculis* (Lipsie, 1689); Pfanner, *De Osculis Christianor. Veter.*, in his *Obs. Sacr.* ii, 131-201; Kem*pius*, *De Osculis* (Francof. 1680); Jac. Herrenschmidius, *Osculogia* (Viteb. 1630); Miller, *De Osculo Sancto* (Jena, 1674); Boberg, *De Osculis Hebr. ;* Lomeier, *Diss. genial.* 1p. 328; also in Ugolini, *Thesaur.* vol. xx; Gotz, *De Osculo* (Jena, 1670); Lange, *Friedenkuss d. alten Christen* (Leipz. 1747); compare Fabricius, *Bibliogr. antiquar.* p. 1016 sq.; and other monographs cited by Volbeding, *Index*, p. 55, 147. *SEE SALUTATION*.

Kissos.

SEE IVY.

Kistemaker, Johann Hyacinth

a celebrated Roman Catholic theologian, was born August 15, 1754, at Nordhorn, in Hanover, and was educated at the University of Minister. He was ordained priest Dec. 22, 1777, but filled the rostrum instead of the pulpit, and became quite celebrated for his attainments as a linguist. In 1786 he was elected professor of philology at his alma mater, and in 1795

was transferred to the chair of Biblical exegesis. He died March 2,1834. Of his numerous works we have room here only for the titles of those most important in theology, which are, *Commentiatio de nova exegesi prcecipue Veteris Testamenti ex collatis scriptoribus Graecis et Romanis scripta* (Muinster, 1806): — *Exe.et. Abhandlung uber -*(0168)*Matthew 16:*18, 19, and 19:3-12. *oder uber cde Prinzat Petri und das Eheband: -Exegesis critica inz Psalmos lxvii, et cix, et excursus in Daniel in de fornace ignis* (1809): — *Weissagung Jesu oren Gericht uiber Judda und die Welt,* etc. (1816):-*Canticum canticorcum illustratue ex Hierographia Orientalium* (1818): — *eissagung vom Inmanuel* (1824); and especially *Biblia sacra Vulgate editionisn juxta exemplar Vaticanum* (1824. 3 vols.), dedicated to pope Leo XII; and his translation of the New Testament (1825), which is largely circulated among the Roman Catholics of Germany. See Hamberger. *Das gelehrte Deutschland,* Appendix, vols. 18 and 23; Wetzer und Welte, *Kirchen-Lexikon,* vol. 6:s.v.; 12:671 sq. (J. H.W.)

Kite

Picture for Kite 1

Picture for Kite 2

(hYaj *ayyah',* so called from its clamorous *cry;* Sept. ἰκτίν v. r. ἴκτινος,Vulg. *vultur;* but in Job28:7, γύψ, Auth. Version "vulture"), an unclean and keensighted bird of prey ((0114)Leviticus 11:14; (0143)Deuteronomy 14:13). The version of Pseudo-Jonathan has the *black vulture;* the Venetian Greek κολοιόν, or *jackdaw;* Kimchi azag, or *magpie;* Saadias and Abelwalid the male *horned owl* most of which are evidently mere conjectures, with little regard to the context, which classes the bird in question with other species of the falcon tribe. *SEE GLEDE*. The allusion in Job alone affords a clew to its identification. The deep mines in the recesses of the mountains from which the labor of man extracts the treasures of the earth are there described as "a track which the bird of prey hath not -known, nor hath the eye of the *ayyah* looked upon it." Bochart *(Hieroz.* ii, 193 sq., 779), regarding the etymology of the word, connected it with the Arabic *al-ypuyu,* a kind of hawk, so called from its cry *yadd,* described by Damir as a small bird with a short tail, used in hunting, and remarkable for its great courage, the swiftness of its flight, and the keenness of its vision, which is made the subject of praise in an Arabic stanza quoted by Damir. The English designate it as the *merlin,* the *Falco*

cesalon of Linnenus, which is the same as the Greek αἰσαλών and Latin *cesalo.* This smallest of British hawks is from ten to twelve inches long; the male with blue-gray back and wings, body rufous; the female dark brown back and wings, with brownish-white body (see *Penny C(yclop.* s.v. Merlin). Gesenius, however *(Thesaur* p. 39), is inclined to regard the Hebrew term as a general denomination of the hawk genus, on account of the addition Hnymæle, *after its kind. SEE HAWK*. " The Talmud goes so far as to assert that the four Hebrew words rendered in the A. V.-' vulture,' glede,' and ' kite,' denote one and the same bird (Lewysohn, *Zoologie des Talmuds, §* 196). Seetzen (i, 310) mentions a species of falcon used in Syria for hunting gazelles and hares, and a smaller kind for hunting hares in the desert. Russell *(Aleppo,* ii, 196) enumerates seven different kinds employed by the natives for the same purpose. Robertson *(Clavis Pentateuchi)* derives *ayyah* from the Heb. hya, an obsolete root, which he connects with an Arabic word, the primary meaning of which, according to Schultens, is 'to turn.' If this derivation be the true one, it is not improbable that 'kite' is the correct rendering. The habit which birds of this genus have of' sailing in circles, with the rudder-like tail by its inclination governing the curve,' as Yarrell says, accords with the Arabic derivation" (Smith). Wood *(Bible Animals,* p. 358) inclines to adopt Tristram's identification of the *ayyah* with the red kite *(Milvus regalis),* which is scattered all over Palestine, feeding chiefly on the smaller birds, mice, reptiles, and fish. Its piercing sight and soaring habits peculiarly suit the passage in Job. *SEE VULTURE*.

Kith'lish

(Heb. *Kithlish',* vyl t]Kæ, prob. for l tK]vyaæ, a *man's wall;* Sept. Χαθαλείς v. r. Καθλώς ant Μααχώς, *Vulg. Cethlis),* a town in the valley or plain (Shephelah) of Judah, mentioned between Lahmam and Gederoth (<061540>Joshua 15:40); evidently situated in the south-western group, possibly at the "mound and some foundations called *Jelamneh"* (Robinson, *Researches,* ii, 386), on wady el-Heroy, between Gaza and Lachish (Van de Velde, *Map).* A writer in Fairbairn's *Dictionary,* s.v., proposes the ruined site *el-Jilas* given by Smith (in Robinson's *Res. 3,* Appendix, p. 119) in this vicinity; but this is not laid down on any map, if, indeed, it be not the same place as the above. The derivation proposed by the same writer for the name Kithlish, from ttK; *to crush,* and vyæli, *a lion,* as if it were the

haunt of that animal, is fanciful, and unwarranted by any allusion of the kind in the text; the form, moreover, would then have been vylæK.

Kit'ron

(Heb. *Kitron'*, ˆwOrf]qæ, *knotty*, otherwise *curtailed*, or *castle;* Sept. Κετρώ́ν v. r. Κέ́δοων, and even Χεβρώ́ν), a city of Zebulun from which the Israelites were long unable to expel the native Canaanites (Judges i, 30). It is very possibly the same elsewhere called KATTATH (<061915>Joshua 19:15), notwithstanding the objection of Keil *(Comment. on Joshua* ad loc.) that this and all the other names are needed as distinct cities in order to make up the number *twelve* there specified; for even thus the number will be incomplete, without either supposing the text corrupt or borrowing from those enumerated in the preceding verses (doubtless the true solution), in either of which cases these three names, so nearly identical (Kattah, Kartah, Kitron), may be assigned to one place. Schwarz *(Palest.* p. 173), on Talmudical grounds, apparently incorrectly, identifies it with Sepphoris (q.v.).

Kit'tim

(<011004>Genesis 10:4; <140107>2 Chronicles 1:7). *SEE CHITTIM*.

Kittle, Andrew N.,

a minister of the Reformed (Dutch) Church, was born at Kinderhook, N.Y., in 1785, graduated at Union College in 1804, studied theology under Drs. Froeligh and Livingston, and entered the ministry in 1806. Until 1846 he was successively pastor of the churches of Red Hook Landing and St. John's, Linlithgo, Upper Red Hook, and Stuyvesant. Early consecrated to the Lord, he was an able, vigorous, and indefatigable minister of Jesus Christ. Though he was of good record as a theologian and a general scholar, possessed of strong common sense, and fond of reading, his retiring disposition kept him aloof from the agitating controversies and public excitements of the times. Aspiring only to be a preacher and pastor, he dwelt among his people until the infirmities of age constrained him to give up the active ministry. He died in 1864. Kittle was a man of fine features and noble form, a dignified Christian gentleman, and a true man of God. Corwin, *Manual of Ref. Church,* p. 126. (W. J. R. T.)

Kitto, John

one of the most eminent Biblical scholars of this age, was born at Plymouth, England, Nov. 4, 1804. To humble birth was added, in his twelfth year, the affliction of a total loss of his sense of hearing; but neither poverty nor bodily defect were sufficient to deter the ambitious and energetic youth from the acquisition of knowledge. Every effort that could possibly be put forth to secure books was made; to pay for a few books from a circulating library, he groped for old iron and ropes in Sutton Pool, and with the few pennies obtained by this irksome task he supplied himself with the elements of an education. The destitution of his parents obliged them at last to place John in the " workhouse" at Plymouth, where he was admitted Nov. 15, 1819, and taught the shoemaker's trade. In this place his powerful will soon asserted his position against older and stronger boys, and here he began in 1820 a diary which is still preserved, and large excerpts from which have been printed in his *Life*. It contains many self-portraits, physical and mental, and shows the awakening of his mind to literary tastes and ambition. In his trade, however, he was often so dull and dispirited that he called himself "John the Comfortless," and twice had thoughts of bringing his life to a premature end. In 1821 he was hired out to a shoemaker, but his awkwardness and tendency to books greatly irritated his master, and John was submitted to such harsh treatment that he was readmitted to the workhouse about six months later. In the year following he finally brought out some essays in Nettleton's *Plymouth Journal*, and also wrote some imaginary correspondence. These efforts attracted attention, and he was by the interposition of several gentlemen removed to Exeter to become a dentist. In 1825 he published a volume of *Essays and Letters*, which, though it afforded him but a small pecuniary remuneration, secured him many friends, made him quite generally known, and finally result :d in a complete change of basis for life. Instead of' perfecting himself in the art of dentistry, he accepted an offer to enter the Missionary College at Islington, where he was to be taught the art of printing with a view to service in some foreign missionary institution. In June, 1827, he was sent out to Malta; but, his health declining, he returned to England in 1829. Shortly after this his former employer, Mr. Groves, the dentist, desired a tutor for his children, to accompany him on a tour East, and selected Kitto for the position. He was now afforded a sight of a large part of Europe and Asia, and acquired that familiarity with the scenery and customs of the East which was afterwards of such signal service in the

department of literature to which he became devoted. In turn he visited St. Petersburg, Astrachan. the Calmucks, Tatars, the Caucasus, Armenia, Persia, and Bagdad, and by way of Trebizond and Constantinople returned to England in 1833. Through the influence of friends he gained attention by a series of papers in the *Penny Magazine* (one of these under the suggestive title "The Deaf Traveller'), and by other literary efforts.

In 1835 Kitto finally entered upon the preparation of that class of works which have so justly secured him a prominent place in the field of letters. In this year Mr. Charles Knight, then the editor of the *Penny Magazine,* suggested to Kitto the preparation of a "Pictorial Bible." All that Kitto needed was the suggestion. He not only eagerly embraced the proposal, but earnestly entreated to be allowed to undertake the responsibility of the entire work. The expiration of scarcely more than two years saw the *Pictorial Bible* finished (new edit. 1847, 4 vols. 8vo), and shortly after (in 1838) he embodied a great portion of his experience in Persia in two small volumes, *Uncle Oliver's Travels.* Next followed (1839-40) a *Pictorial History of Palestine and the Holy Land.* From 1841 to 1843 he found employment in preparing the letter-press for the *Gallery of Scripture Engravings,* in 3 vols. In 1843 he wrote a *History of Palestine* (published by A. and C. Black, of Edinburgh), and *Thoughts among Flowers* (published by the Religious Tract Society). In 1845 he prepared *The Pictorial Sunday Book,* and commenced the work which, in its latest form (3d edition), still constitutes one of the best works of the kind in any language, the *Cyclopaedia of Biblical Literature. SEE DICTIONARIES, BIBLICAL*, Though the work already accomplished (up to 1848) would have sufficed for the lifetime of almost any man, Kitto labored on indefatigably, and not only brought out contributions of great value, but originated and edited the *Journal of Sacred Literature,* a quarterly, which, by its masterly productions, has made English scholarship famous even among the all-knowing Teutons. He continued the editorship of the *Journal* until 1853. His last and most popular work was the *Daily Bible Illustrations,* completed in eight volumes. During its progress his health gave way, and he retired to Cannstadt, near Stuttgard, in Germany, where he died, Nov. 25, 1854. Dr. Kitto's services to the cause of Scripture learning were great in his own sphere. He revived and freshened the study of Eastern manners, and his origination of his *Cyclopcedia* marks an epoch in the Biblical literature of England. Our own work is not unfrequently dependent upon the labors of this extraordinary character. His life itself,

with his physical defect and early privations, was a marvel of self-education and heroic perseverance. The University of Giessen in 1844 honored him with the doctorate of divinity, though he was a layman. An interesting autobiography is contained in his *Lost Senses.* See Kitto, *Cyclop. Bibl. Lit.* vol. ii, s.v.; *English Cyclop.* s.v.; Allibone, *Dict. Encyl. and Am. Auth.* s.v.; *Memoirs of John Kitto, D.D.,* compiled chiefly from his letters and journals, by J. E. Ryland, M.A.; with a *Critical Estimate of Dr. Kitto's Life and Writings,* by Prof. Eadie, D.D. (Edinb. and London, 1856, 8vo); Eadie, John, *Life of Kitto* (Edinb. 1857, 8vo); *Lond. Athenceum,* 1857, June 27; *North Brit. Rev.* Feb. 1847; Littell, *Living Age,* lii, 445 sq. (J. H. W.)

Klaiber, Christian Benjamin

a German theologian, was born Sept. 15, 1795, in Wurtemberg, and was educated at the University of Tubingen, where he became a professor of theology in 1823. Later he removed to Stetten, in Remsthal, as pastor, and died in 1836. He published *Studien der Wmurttembergischen Geistlichkeitf.*

Klarenbach, Adolf

a noted martyr of the Reformation, was born at the close of the 15th century, near the city of Lennep, in the duchy of Berg, and eagerly pursued his studies first at Munster, then at Cologne, under two instructors who afterwards became his inquisitors. He became master of a school at Munster in 1520, and sought to impart his new views of faith to his pupils. On this account he was driven successively from Munster, Wesel, Buderich, and Osnabrtick, followed sometimes by those who had come under his instruction. He became at last a preacher in his native region, boldly fulfilling his mission, notwithstanding the anxious remonstrances of his parents and the threats of the magistrates, and on finally leaving Lennep he addressed to the authorities of the city a defence from Scripture of his decidedly Lutheran position, declaring that, should they even take his life, " they could not take from him Christ, his everlasting life." At Cologne, in the spring of 1528, he undertook the defence of an old friend and colaborer, Klopreiss, and was himself thereupon imprisoned with his friend. He was heard before the civil. and later before the ecclesiastical court, in presence of his two former instructors, Arnold von Zongern and Johann von Venradt. Theodore Fabricius, who had himself suffered much in

Cologne in behalf of the evangelical doctrine, made great efforts for Klarenbach's release. He succeeded in delivering Klopreiss, and there came an imperial requisition from Speier upon the city of Cologne to show cause why Klarenbach was detained. The city disregarded the subsequent judgment of the imperial court in the prisoner's favor, and said "it knew no supreme court, but only a dungeon court." Into the archbishop's dungeon Klarenbach was now thrown with others, especially Peter Flysteden. On the 4th of March, 1529, Klarenbach, exhorted to firmness and bravery by his friend Peter, was taken from the dungeon for final judgment before the inquisitors. The grand inquisitor, Kollin, solemnly admonished him to a definite retraction. No free address, notwithstanding the clamors of the spectators for it, was permitted him. After the example of Paul he appealed to the emperor, but the appeal was only set down as another strong evidence of heresy; sentence of death was pronounced on the 19th of March, and the city council determined upon its execution. Farther attempts were made during the subsequent months of his imprisonment to turn the martyr from his faith. "It will cost you your neck," it was said. " Here it is," replied he, bending his neck; " this you can have, but not your will with me." In the autumn a destructive pestilence visited Cologne, and the priests declared it a judgment of heaven upon heresy and the sin of forbearance with heretics. The 27th of September had come. Through an air-hole of the dungeon, the prisoners were asked if they still stood by their opinions. "As long as God will," replied Klarenbach. Efforts of his relatives at persuasion, and of the monks who accompanied them, were unavailing. Both the prisoners went forth courageously. Minute events in the passage of the procession, the contending sentiments which it awakened in the spectators, and the whole dramatic power of the scene, are depicted in a publication of that day entitled *Alle Acta Adolphi Klar-enbach* written professedly by an eye and ear witness. The prophecy uttered by Klarenbach on his way to the stake has met its fulfilment: "Oh Cologne, Cologne, how thou dost persecute the Word of God! a cloud is in the sky which will yet bring down a rain of righteousness." Herzog, *Real-Encylopadie,* vol. 19, s.v.

Klaus, Brother.

SEE FLUE, NICHOLAS OF.

Klauser, Salomon

a German theologian, was born at Zurich, Switzerland, in 1745; entered the ministry in 1768, and was called to a pastorate in his native place in 1784, where he died April 14, 1796. Klauser has left us only a few of his sermons, but these all evince superior scholarship. A selection of them was printed in 1798, and was accompanied with an introduction by Dr. H. A. Niemeyer. A list of those printed is given by Doring, *Gelehrte Theol. Deutschlands,* vol. ii, s.v.

Klausing, Anton Ernst

a German theologian of some note, was born at Hervorden, in Westphalia, April 11, 1729, and educated at the University of Leipzig. He travelled for three years in Holland, Italy, and England, and on his return taught at Leipzig. He died July 6, 1803. Klausing was thoroughly conversant with several modern languages, and besides translations of the *Sermons of Sterne, King's Usages in the Greek Church of Russia,* a collection of the latest works on the *History of the Jesuits in Portugal,* etc., he published several valuable theological works. The most important of his original productions are, perhaps, *Commentatio super loco Pauli ad* 4012*Romans 9:*23, 24 (Ialae, 1754, *4to): — Historiem controversice recentissimce inter Pontificem Romanum et republicam Genuensem,* etc. (Lips. 1765, 4to). See Doring, *Gelehrte Theol. Deutschl.* ii, 106 sq.

Klebitz (Klebitus), Wilhelm

a German theologian of the Reformation period, and favorably inclined to the reformatory movement, flourished at Frevburg about 1560. Nothing further is known of his personal history. He wrote *De buccella intincta, quam comedit Judas, Matthew 26:* contained in the *Crit. Sac.* vol. vi; and, in the bitter controversy which he waged with Heshusius (q.v.), *Victoriam veraitatis ac ruinam Paltatus Saxonici contra Themannum Heshusium de S. Synaxi.*

Klee, Heinrich

one of the most distinguished German Roman Catholic theologians of modern times, was born at Munstermaifeld, near Coblentz, April 20, 1800. In 1809 he entered the *Seminarium puerorume* of Mayence, and in 1817 the great theological school under Liebermann. At the early age of nineteen

he became a professor in the minor theological school, a situation which he held for some ten years, and, in connection with pastor Schmitz, greatly developed the sciences of philology and pedagogics. He was ordained priest in 1823, became professor of Biblical exegesis and Church history in the theological seminary in 1825, and a few years after professor of philosophy. In 1825 he attained the degree of D.D. at Wurzburg by his able dissertation *De chiliasmo primorum sceculorum.* In 1827 he wrote a treatise on *Auricular Confession,* and in 1829 a commentary on the Gospel of St. John. He acquired at the same time great popularity at Mayence as a preacher. So great, indeed, was his renown, that several highschools endeavored to secure him, but he finally accepted a call to Bonn University. Here he gave great satisfaction to the strict Roman Catholic party, but had a long and severe controversy with Hermes (q.v.) and the Hermesians, who were then protected by the archbishop. Klee taught the popular doctrine that faith was the basis of theology; Hermes, on the other hand, inclined more to accept philosophy as its basis. With Klee, who evidently endeavored to infuse into the theological system of Romanism a philosophical method, .objective reason, revelation, Christianity, the Roman Catholic Church, all having the same origin, must naturally constitute part of an indivisible whole, which it remained only for subjective reason to prove by the testimony of history, and to arrange in obedience to faith. Thus, with him, the definition of religion was chiefly objective: "Religion is a union between God, as truth, and man, as recognising him," etc.; "Religion is realized by revelation on the part of God, and by faith on the part of man;" "The Church is Christianity in its present state and activity;" " The Church, in its nature, is such as Christ has made it;" " The inward and outward life of the Church is established and preserved by the hierarchy;" "It is the most perfect divine-human polity;" "Christ established the primacy in order to preserve the unity of the hierarchy." He argued against Hermes that the Roman Catholic doctrine of faith has for the theologian and thinker the same authoritative evidence as the empiric laws of nature for the student of natural philosophy. This is losing sight of the fact that nature is the result of necessary laws, and a pure action of God, while Church tradition is but the result of historical freedom, which we find full of defects, and has therefore to be judged on the ground of its origin and of its continued validity. In his theory Klee was a Kantian, but in practice he was an ardent Roman Catholic apologist. It may even be questioned whether the strong traditionalistic faith of Klee and his school, which permits only a historical demonstration of the truth

of revelation, has rendered any great and lasting service to Roman Catholic theology. Klee's system coincides with the final development of abstract Protestant supranaturalism, inasmuch as he makes the truth of the whole system of revelation to depend upon historical proofs. Nevertheless his system is much more dangerous than Hermes's, for while the latter identified philosophical certainty with confidence of faith, Klee identified philosophy with ecclesiastical Christianity itself. He gave permanent form to these doctrines in *System der Kathol. Dogmatik* (Bonn, 1831). When Clement August became archbishop, Klee's system prevailed; he was appointed examinator, and his lectures on dogmatics, which had always been well attended, were crowded. The exile of the archbishop, however, changed his position, and he accepted a call to Munich in 1839. He died there July 28, 1841. Besides the above mentioned works he wrote *Commentar uber d. Apostels Paulus Sendschreiben a. d. Rconer* (Mentz, 1830): — *Encykl. d. Theologie* (ibid. 1832): -*Auslegung d. Briejfs a. . ldebrier* (ibid. 1833): — *Die Ehe* (ibid. 1833): — *D. Kathol. Dogmatik* (ibid. 1834-35,3 vols.; 3d ed. 1844): — *Dogymengeschichte* (ibid. 1835-37, 2 vols.). His *Grundriss d. Kathol. Moral* was published after his death (in 1843) by Himioben. See, besides the authorities cited in the article Hermes, Herzog, *Real Encyklopadie, 7:*711; Wetzer und Welte, *Kirchen-Lex. 6:*213 sq.; Migne, *Conclusions,* p. 1239.

Klefeker, Bernhard

a German preacher of distinction, was born at Hamburg Jan. 12, 1760, and was educated at Leipzig University, which he entered in 1779, and where, under the instruction of that eminent German pulpit orator Zollikoffer, he laid the foundation for his future excellency as a preacher. In May, 1791, he was called as regular preacher to Osnabruck, and, after a stay of five years, removed thence to his native city to assume the pastorate of St. James's Church. Here he labored with great acceptance and success until his death, June 10,1825. Though Kefeker aimed to be eminently successful in the pulpit, his literary efforts betoken a mind of rare activity. He published, besides several works on practical religion and his *Sermons,* a homiletical magazine *(Homiletisches Ideenmagazin,* 180919, 8 vols. 8vo): — *Praktische Vorlesungen i. das N. Test.* (1811-12, 3 vols. 8vo). See Doring, *Deutsche Kanzelredner,* p. 158 sq.

Klein, Priedrich August

a German theologian, was born at Friedrichshaide, near Ronneburg, Nov. 7, 1793; entered the University of Jena in 1811, and became a minister at Jena in 1819; but only two years later he was suddenly taken ill, and died Feb. 12, 1823, having a year before his death received the honorable appointment of professor of theology at the university. Klein published in 1817 *Vertraute Briefe i. Christenthum u. Protestantismus,* and in 1817 began with Schroter the publication of the theological journal *Fiir Christenthulm und Gottesgelahrtheit.* Of his other publications the following deserve our notice: *Beredsamnkeit des Geistlichen* (1818, *8vo):* — *Grundlinien des Religiosismnus* (1819, small 8vo): — *Dogmatik d. evamgel. protest. Kirche* (1822, 8vo). See Doring, *Gelehrte Theologen Deutschlands,* ii, 108 sq. (J. H. W.)

Klein, Georg Michael

a German Roman Catholic priest, was born at Alizheim in 1777, and was educated at the high-school in Wurzburg. He was ordained priest in 1800, but. securing the friendship of the celebrated German philosopher Schelling, Klein thereafter devoted himself zealously to the study of metaphysics. He became professor at Wurzburg in 1804, and in 1808 removed to Bamlberg in the same capacity. In 1815 he went to Regensburg University as professor of philosophy, but in the year following he returned again to Wurzburg. He died in 1819. His works are, *Beitrs-ie zumz Studiumn der Plhilosophie des All* (Wirzb. 1805, 8vo): — *Verstandceslehre* (1810): — *Versuch d. Ethik als Wissenschaeft zu begriinden* (Rudolfst. 1811, 8vo):*Darstellung der philosophischen Religions- u. Sittenlehre* (Wurzb. 1818, 8vo)-by far his ablest work. - *Kathol. Real-Encyklop. 11:*850.

Kleinknecht, Conrad Daniel,

a German theologian, was born at Leipheim Aug. 22, 1691, and was educated at the University of Jena. By advice of the celebrated Orientalist and theologian Buddeus, in whom Kleinknecht found a warm friend, he accepted a position as teacher in the Orphanage of Halle, which he held until 1719. In 1725 he became pastor at Pfuhl, in 1731 at Leipheim, and died July 11, 1753. He was especially active in behalf of missions, and sought to interest the state authorities for them. For a list of his writings, see Doring, *Gelehrte Theol. Deutschlands,* ii, 115 sq.

Klemm, Johann Christian

a German theologian, born at Stuttgard Oct. 22, 1688, was the son of Johann Conrad Klemm, who, at the time of his death in 1717, was professor of theology at Tubingen. Young Klemm was educated at the universities of Stuttgard and Tubingen, and secured the degree of A.M. in 1707. Shortly after he began to lecture at the university, in 1717 he became professor extraordinary of philosophy, in 1725 of theology, and the year following of the Oriental languages. The degree of D.D. was bestowed upon him in 1730. He was promoted to a full or regular professorship in 1736. He died Oct. 1, 1754. A list of his works is given by Doring, *Gelehrte Theologen Deutschlands,* ii, 118 sq. See also *Allgemeines Hist. Lex.* s.v.; Pierer, *Universal-Lexikon, s.v.*

Kleptomania

*(*κλέπτω, to *steal,* and μανία, *madness),* a form of partial mental derangement which is manifested by a propensity to steal and hoard articles that can be surreptitiously appropriated. The propensity to acquire becomes, in such cases, so irresistible, and the will so impotent, that the appropriation is generally regarded as involuntary, and the perpetrator, therefore, irresponsible; but, in order to constitute a case of moral irresponsibility, it should undoubtedly be insisted on that to the phenomena of *moral* there should always be superadded those of *intellectual* disorder, the assumption being that so long as the intellect is unperverted the person will be found to possess a consciousness of the nature of the criminal act in relation to law. The plea of insanity in the agent should not be admitted where it is evident that the subject is perfectly aware of the tendency of his or her actions; the simple moral inability to resist this temptation is only in the same predicament with that of every unquestioned candidate for the penitentiary or gallows. A state which may seem to deserve the name of moral insanity, as exhibiting a perversion of the moral sentiments, tendencies, and perceptions, with a loss, to a great extent, of self-control, is often prominent in the early stages of mental disease, and before the intellect is palpably affected. Up to this point the patient should undoubtedly be held personally responsible for his or her conduct in a criminal sense. When certain delusions, when delirium or incoherency supervene, the case then, without question, may be set down as that of insanity, which would absolve the patient from responsibility. The question here suggests itself as to the place which morbid impulses ought to have-

how nearly are they allied to insanity, and how far can they be urged as extenuating, or even excusing misdemeanors or crimes? This strange thraldom to a morbid prompting not unfrequently has its outlet in crimes of the deepest dye. When lord Byron was sailing from Greece to Constantinople, he was observed to stand over the sleeping body of an Albanian with a poniard in his hand, and after a while to turn away muttering, "I should like to know how a man feels who has committed a murder!'" There can be no doubt that lord Byron, urged by a morbid impulse, was on the very eve of knowing what he desired to know. But one of the most singular instances of morbid impulses in connection with material things is related in the case of a young man who, in visiting a large manufacturing establishment, stood opposite a large hammer, and watched with great interest its perfectly regular strokes. At first it was beating immense lumps of crimson metal into thin black sheets, but the supply becoming exhausted, at last it only descended on the polished anvil. Still the young man gazed intently on its motion; then he followed its strokes with a corresponding motion of his lead; then his left arm moved to the same tune; and, finally, he deliberately placed his fist on the anvil, and in a second it was crushed to a jelly. The only explanation he could afford was that he felt an impulse to do it; that he knew he should be disabled; that he saw all the consequences in a misty kind of manner, but that he still felt a power within above sense and reason-a morbid impulse, in fact, to which he succumbed, and by which he lost a good right hand. This incident suggests many things besides proving the peculiar nature and power of morbid impulses-such, for instance, as a law of' sympathy on a scale hitherto undreamt of, as well as a musical tone pervading all things. An illustrious physician has lately left on record the opinion that " one of the chief causes of the terrible scenes which accompanied the final suppression of the Communist outbreak was a contagious mental alienation. The minds of the Parisians were gradually unhinged by the privations of the siege. The revolt of the 18th of March gave the last blow to brains which were already shaken, and at length the greater part of the population went raving mad. Women are, under such circumstances, fiercer and more reckless than men. This is because their nervous system is more fully developed; their brain is weaker, and their sensibilities are more acute than those of the stronger sex; and they are consequently far more dangerous in such paroxysms. None of them knew exactly what they were fighting for; they were possessed by one of the various forms of mania-that which impelled the French Jansenists of the latter half of the 18th century to torture

themselves with a strange delight in pain of the acutest kind. The men who threw themselves on the bayonets of the soldiers in a paroxysm of passion were a few moments afterwards utterly prostrate and begging for mercy. They were no more cowards in the last state than they were heroes in the first they were simply madmen." In recurring to the " Reign of Terror" of the first French Revolution, Lewis Cass has this profound reflection: "In surveying the French national character of the present day" (this was written in 1840), "it is difficult to recognise those traits of cruelty which were so shockingly developed during the Revolution. A *monomuania* must have prevailed, hurrying the nation into acts inconsistent with its general feeling, and marking that time of political effervescence as an extraordinary period in human history." The general term monomania implies that the individual is deranged only on *one* subject, or in reference to one object, or in one particular train of thought or faculty of thinking, and that his intellect, judgment, and emotions are otherwise sound, at least when not exercised on the subject of his derangement. This, however, is not strictly true. In almost all cases of so-called monomania there are other morbid indications besides the salient one-morbid dislikes or suspicions, morbid vanity or irritability. Monomania seems to arise in the failure of the faculties round a given centre of thought, in a paralysis of power along a given line of mental direction, unaccompanied by any parallel paralysis of *interest,* so that the patient busies himself involuntarily on a subject on which he has lost the power of bringing his faculties properly to bear. It is the attempt of weakened faculties to work upon an overstrained nervous string, so that all mental power disappears just where the wish to apply it is greatest. Now these morbid centres of partial imbecility are, *cceteris paribus,* more likely to spring up in minds below the average in general power than in those above them, though the centre of the disease itself will often be on the noblest or most sensitive part of the mind. These peculiarities are nearly always distinctly marked in monomania, particularly in that form of it which is called kleptomania. It is usually exhibited by persons who have no motive to steal, and is frequently satisfied by purloining articles of no value. A baronet of large fortune stole, while on the Continent, pieces of old iron and of broken crockery, and in such quantities that tons of these collections were presented to the custom-house officers. In the second volume of the *Medical Critic* the case of a female is detailed who could not resist the impulse of appropriating everything within her reach. In searching this woman on one occasion there were found 15 bags upon her person, in which there were 1182 articles,

mostly worthless, viz., 104 bits of paper, 82 sewingneedles, 18 old gloves, 12 moulds for wax leaves, 19 buttons, 60 feathers, 8 parcels of dried fish, 135 bits of ribbons, 9 bottles, 61 lozenges, and a variety of other articles, the refuse of the place, to which she had at various times taken a fancy. Another case reported by high medical authority is that of a rich but eccentric gentleman living in an old manor-house in Lincolnshire, England. He was a good business man, and managed his estate with care and prudence, auditing his steward's yearly accounts with the skill of an expert. His neighbors were all kindly disposed towards him, and he was charitably disposed towards the poor. Even the servants who saw him every day, although they confessed that he was "certainly very peculiar at times," never once dreamed of impugning his intellect. He was insane in one direction only, and one might have passed a lifetime with him without discovering it. He would be seized by a sudden determination to travel, and on such occasions he would travel in state, with a retinue of servants. After a fortnight's or perhaps a month's absence, he would return home. Invariably, on the morning of the next day after his return, towels, which had been taken from an open portmanteau, were found scattered about the room. After breakfast, his custom was to retire to the library and write the addresses of all the hotel-keepers at whose houses he had slept during his absence on so many slips of writing-paper, with directions to his servants to inclose to each address the number of towels specified upon each piece of paper, and to copy such other writing as they might find there, and send this in a letter, with the towels, to the hotel-keeper. This gentleman was one of the unhappy race of kleptomaniacs, whose particular mania impelled him to purloin towels. He subsequently gave to a friend a history of his case, and said he was goaded to these journeyings and pilferings by an irresistible impulse, which he insisted was the result of demoniacal possession. He was never impelled, however, a second time on the same journey; so that, while no hotel-keeper would be likely to suspect, during his visit, a gentleman of his rank and style as one who would steal his towels, it never transpired publicly, so far as is known, that he was a thief, although his own consciousness of the fact embittered his existence. Sometimes, in the case of this form of monomania, there exists, in the mind of the sufferer, the delusion that what he steals is his own property, or has been stolen from him, and that he merely reclaims his own. Sometimes he imagines that God orders him to steal. The case is recorded of a Scotch clergyman, distinguished for his learning, piety, and charity; he stole Bibles with a special view to the glory of God by the propagation of the Gospel.

His manse was a little "missionary society of stolen Bibles," and he was as much in earnest in the conversion of souls by the contraband process as the most enthusiastic foreign missionary could be in his calling. He was at last detected in wholesale Bible-stealing. It was farther discovered that he had organized a wide missionary district, and left a Bible or a Testament at every cottage where it was needed along the route. The most touching fact in the story is that he was arrested while on his knees by the bedside of a dying old man, with a stolen Bible lying wide open before him on the bed. "What made you steal the Bible, Mr. B.?" asked the sheriff, with pious horror on his face. "God made me steal them, good man," was the reply; "he was weary of seeing his poor people perish of Gospelhunger because the rich Bible Society could not afford to feed them without the baubees, and so God set me to steal for them and save them." He could not be persuaded that he had done wrong. The delusion of the clergyman, who was a very poor man, naturally suggested insanity. But he was perfectly sane upon all other points, and it is doubtful whether he would have received the benefit of his malady-whether, indeed, it would have been admitted as a malady at all-if a learned and philosophical physician in a neighboring town had not positively sworn that he was the "victim of moral mania." There is this peculiarity sometimes in the case of kleptomaniacs, that their purloining is confined to single articles. The case is reported of a lady who could not resist the temptation to steal silk stockings. Another lady would steal gloves whenever the opportunity was afforded. A boy was arrested some months since in Brooklyn for stealing slippers from the feet of ladies while walking in the street. His friends came forward and testified that he had been in the habit of stealing slippers, and was never known to have stolen anything else, all his life. A letter-carrier in Harlem, N. Y., was detected in abstracting letters and concealing them under a rock, which he had practiced for more than a year. They were most carefully hoarded in his place of concealment, and were found unopened. It was proven in his case, we believe, that he had a mania for stealing letters Without any apparent motive, as he never made any use of them except to hoard them.

The cases quoted are sufficient to prove that the form of moral insanity to which the name of kleptomania has been given really exists. From these, as well as many other instances which will readily occur to the reader, it will be seen that there can be little difficulty for a skilful physician, after a short examination, in distinguishing between a real victim of this disease and an ordinary thief. And this, as well as every other true form of insanity, we

presume, frees every one, whether previously bad or good, from moral responsibility in this particular regard. When the actual condition exists. no matter what the conduct may have been which preceded and conduced to it, the earthly account of the subject has already been closed, and the deeds that follow, we are sure, will be mercifully judged of by him who knows whereof his poor frail creatures are made, and remembers that they are but dust. (E. de P.)

It is proper to add to the above remarks, which are evidently just in their conclusion, some considerations setting the question of moral responsibility in such cases in a fuller light.

1. The distinction is well made in the beginning of the article that some *intellectual* defect must be proven in order to constitute real insanity in any case. It is not enough that a perversion of the moral faculties exists, for that is the quintessence of guilt; and on this ground he who should most effectually obliterate his own conscience would thereby the most completely excuse himself in whatever crime he might thus render himself capable of committing. The mere fact that the persons laboring under kleptomania are frequently not conscious of any wrong-doing on their own part is not of itself an adequate plea in their justification.

2. The actual presence of mental imbecility in these peculiar cases is proved by the fact of the *absurd* manner in which the subjects of the disease steal. In the first place, they do not commit theft for *their own benefit;* they do not appropriate the articles taken to their own use, nor do they have any occasion for them. The *moral motive,* i.e. gain, is evidently absent, and their conduct is at once understood, when the circumstances become known, as very different from ordinary cases of shop-lifting. In the second place, there is usually a *pettiness,* oftentimes an absolute puerility in the acts committed, that marks the person as for the time "non compos mentis." The articles purloined are frequently worthless in themselves, and always relatively so. The conduct of the individual so strongly resembles that harmless and unmeaning gathering of sticks and straws which is one of the most common signs of lunacy, that every one informed with the case spontaneously sets it down in the same category. In the third place, the impulse to these acts comes on *in sudden fits, quite (tt variance with the usual course* of the individual's conduct. A general good character is always held to be one of the strongest evidences against the probability of a particular offence; in these cases, the isolated nature of the acts, their

sporadic occurrence, the peculiar line in which they take place, all go to show the abnormal condition of the mind at the time. The mere *violence* of the impulse to commit them, it is true, is not a valid excuse; for it is hard even for the subject himself to be sure that this is really irresistible; but the *frantic* character of it, as he experiences it, and as it appears to others, is Ia legitimate proof of its insanity. In short, the utter and marked want of congruity between the behavior of the person under these circumstances and ordinary rational life stamps the act as that of a special mania, unaccountable to the individual himself in his lucid moments. The foregoing criterion, we may remark, will serve to distinguish genuine cases of irresponsible kleptomania from deliberate and culpable thievishness, whether habitual or occasional.

3. The question whether this may be a *congenital* tendency we cannot here digress to consider, except so far as to remark that this, if proved in the affirmative, would not really affect the main issue of moral responsibility; for human depravity is all confessedly inherited, but we do not, on that account, hold any one free from the obligation to restrain its manifestation, and, by using the helps within his reach, even ultimately eradicating it. In like manner we pass by the interesting cognate subject of the peculiar passion for intoxicating drinks experienced by the habitual inebriate, and its violent seemingly overwhelming-tendency to return on the slightest stimulus, even after years of reform; merely observing that here, whether in instances of inherited or acquired appetite, the disease-for it undoubtedly is such-is a *compound* one, i.e. both of the body and the mind, the latter only-as being the controlling element being the subject of moral consideration; and that the responsibility in these cases is at most simply shifted to *total abstinence* henceforth from the deadly seducer. His last thought, however, may essentially apply to kleptomania likewise; for just as it is *the first drop* that brings back the drunkard's fatal appetite, so perhaps it was the indulgence in the first petty theft that developed the uncontrollable passion for purloining. In this light the subject has a grave lesson for all fallen humanity, inasmuch as each son of man bears within his bosom the germ of every hydra sin, which perchance needs but one fecundative act to cause it to spring forth into virulent life.

Kleschius, Daniel

a German theologian, born at Iglau, in Moravia, in the early part of the 17th century, was educated at the universities of Strasburg and Wittenberg,

and then preached for a number of years in Hungaria and Croatia. In 1673 he went to Jena, taught there for a time, and then removed to Weissenfels, where he became a professor at the gymnasium. Kleschius was a very peculiar character. He made many predictions, among others that the year 1700 would bring the final judgment day. He lived, however, beyond the time appointed. He died about 1701. See *Allgemeines Hist. Lex.* vol. 3, s.v.

Klesel

SEE KHLESL.

Klette, Johann Georg

a German Lutheran divine, was born at Radeberg, in Meissen, October 12,1650, and studied theology at Leipzig and Wittenberg. He was made professor of theology and metaphysics at Zerbst in 1684. In 1696 he became pastor in that place, and died Dec. 28,1697.

Kleuker, Johann Friedrich,

one of the most eminent modern German theologians, was born at Osterode Oct. 24, 1749. He studied history, philosophy, and theology at the University of Gottingen. In 1773 he became a private tutor in Baickeburg, and there made the acquaintance of Herder, through whose influence he was appointed prorector of the gymnasium of Lemgo, and, in 1778 rector of the gymnasium of Osnabruck. Herder also induced and encouraged him to write on the theological questions of the day. In acknowledgment of his literary activity and profound learning, he was made D.D. by the University of Helmstaddt in 1791. In 1798 he was appointed fourth ordinary professor of theology at Kiel, which position he filled with great success, lecturing on the exegesis of the 0. and N. Test., Christian apologetics, Christian antiquities, ancient Church history, the doctrine of Christ and of the apostles, symbolics, and Christian science, of which, in 1800, he published a *Grundriss* or *Encyklopadie d. Theologie* in 2 vols., for the use of his numerous pupils. The last few years of his life were spent in retirement after he had vainly tried to oppose the progress of scientific rationalism. Kleuker, says Hagenbach (see below), "was one of the few men who, in doctrine and writings, stood in avowed opposition to the prevailing theological spirit of his times, of which he said that 'it had so poisoned the whole atmosphere that men hardly dared to speak of Christ as anything more than a passing shadow.'" He was not even satisfied with

Herder, who, as he held, made too many concessions to the new style of doctrine and thinking. Yet his simple, evangelical faith, his humble piety, and his active interest in all that was grand and good, secured him the intimate friendship of that class of men, while his profound learning, especially in Oriental and in classical antiquities, procured him the respect and consideration of all scholars. In judging a theologian, his influence on his associates and on the age in which he lived, it does not suffice to examine simply his writings; as much, if not more, can be determined of his character by the testimony of his life and death. With pleasure, then, do we point to the dying testimony of this celebrated German theologian. His biographer (see below) says of his last moments: "I had the fortune to be present when Kleuker died, for I must call it a good fortune to see a true Christian die as calmly as he did. As I came in, the approach of death was clearly indicated by his cold hands, almost motionless pulse, and difficult breathing. A kind of prophetic spirit appeared to come over him when he once more warned against the errors of his contemporaries by proclaim, ing the great truths that he had so often taught. After saying,' It is plainly recorded in all passages of the Old and New Testament that there is only one true Saviour, and by them all the error of our day which looks to selfredemption for salvation is refuted,' he sweetly fell back into the corner of the sofa, bowed his head, and, without experiencing the least convulsive struggle with death, fell asleep, and passed away into the better world," May 23, 1827. Kleuker's activity as a writer was wonderful, He wrote first a Latin programme, entitled *Genius e scriptis antiquitatis monumentis hauriendus* (1775), which was followed in quick succession by *Zend-Avesta nach Anquetil du Perron* (1776-1777, 3 parts):- *Anhang z. Zend-Avesta* (1781-1783, 2 vols.): — *Zend-Avesta im Kleinen (1789):- Menschlicher Versuch i. d. Sohn Gottes u. d. Menschen, in l. Zeit unie ausser d. Zeit (1776):-Gedanken Pascals* (1777): — *Uebersetzung u. Erklidrungk d. Schriften Salomos u. d.Salomonischen Denkwiirdigkeiten; Uebersetzung der Werke Plato's* (1778-1797, 6 vols.):*Johannes, Petrums, und Paulus als Christologen betrachtet* (1785):-a prize essay, entitled *Ueber d. Natur u. d. Ursprung (ld.manationslehre b. d.Kabbalisten* (1785)*: — ollwells merkuiirdige historische Nachrichten v. ndostan u. Bengalen,* etc. (from the English, 1778): — *Abhandlungen ii. d. Gesch., etc., Asiens, von Sir William Jones* (from the English, 1795-1797, 4 vols.):- *Einige Belehrungen uber Toleranz, Vernunft, O'ehnbarung, Wanderung d. Israeliten durchs rothe Fleer und Auferstehung Christi von d. Todten* (1778)*: — Aeue Priufung u. Erklarung de. vorziiglichsten*

Beweise f. d. Warheit u. cl. gottlichen Ursprung d. Christenthums w. d. Offenbarung uberhaupt (3 parts, 1788):*Aus/ihrmliche Untersucheung d. Gmriinde : dl. Aechtheit und Glaubwirdigkeit d. schriftlichen Urkun7den d. Christenthums* (5 *vols.):-Qutintuts Septimius Florens Tertullianus's /Vertheidigaung d. christlichen Sache gegen d. tHeiden mit erliauternden Anmerkzungen* (from the Latin, 1798) :*Briefe an eine christliche Freundin uiber el. lerder'sche Schrift v. Gottes Sohn* (1802): — *Ueb. d. Ja u. Nein l. biblisch-christlichen u. Vd.ernunfttheolog. (1819):-JBiblische Sympathien od. erlauternde Bemerkungen u. Betrachtungen ii. d. Berichte d. Evangelisten v. Jesu Lehren u. Thatten 1820): — Ueb. d. alten und neuen Protestantismus* (1823). See H. P. Sexto, *Expositio Sermonis Jesu. Joh. V* 39 *et super ejus sententia de nexu inter scriptoruetm Mosaicorum argumentum et doctrinan suam nonnulla* (Helmst. 1792, 8vo); *Notiz und Karakteristik d. iztlebenden theologischen Schriftsteller Deutschlands* (1797, p. 108 sq.); *Neue Kielische gelehrte Zeitunq* (2 Jahrg. 1798), p. 282286; J. O. Thiess, *Gelehrtengesch. d. Universitat zu Kiel* i 3 75-447; Ratjen, *J. F. Kleuker u. Briefe seiner Freunde* (Gittingen, 1842); Hagenbach, *Ch. Hist. 18th and 19th Cent.* ii, 190 sq.; Herzog, *Real-Encykl. 7:*742. (J. H.W.)

Kley, Edward

a Jewish preacher and educator of note, born June 10, 1789, at Bernstadt, in Silesia, was prominently connected with the reformatory movements in the synagogue at the opening of the 19th century. He was a teacher and preacher at Berlin when, in 1818, the Progressive Jews of Hamburg called him to the superintendency of their schools, and later to the duties of a pastorate. Kley was the first Jew who preached in a temple (the name for the houses of worship of Reformed Jews), and who used a German liturgy and introduced an organ. May 9, 1840, he resigned his pastoral office, but the superintendence of the Jewish schools he held until 1848, when his advanced age obliged him to forego all active labors. His admirers presented him with a large fund for his support, but he declined to use it for himself, and founded the " Eduard Kley Stiftung" for the support and assistance of old teachers not sufficiently provided for by the state. He died Oct. 4, 1867. His sermons, which are generally acknowledged to be of superior order, were published at Hamburg in 1826-27, 1844, 8vo. He also published two volumes of homilies: *Predigt Skizzen,* or *Beitrdye zu einer kuinftiyen Homiletik* (Leipz. 1856, 2 vols. 8vo), and *Die deutsche Synagogue oder Ordnung des Gottesdienstes* (Berlin, 1817-18, 2 vols.

8vo) : — " yy twd[, *Katechismus d. Mosaischen Religionslehre* (Berl. 1814; 3d ed. Leipz 1839 and 1850). Kley is often and justly called the Schleiermacher of the Jewish pulpit of Germany in our age. See Jost, *Gesch. d. Judenthums -. s. Sekten, 3:*336; Kayserling (Dr. M.), *Bibliothek Jid. Kanzelredner* (Berl. 1870, 8vo), i, 47 sq.; *Illustrirtes Monatsheft jf d. gesramten Int. d. Judenthums,* ii, 419 sq.; Jonas, *Lebensskizze v. Imerrn Dr. E. Kley* (Hamburg, 1859, 12mo); Fiirst, *Bib. Jud.* s.v. (J. H. W.)

Kling, Christian Friedrich,

a German theologian, was born at Altdorf, in Wurtemberg, Nov. 4,1800, and was educated at the University of Tubingen, where he became " repetent" in 1824. Two years later he entered the ministry, and settled at Waiblingen until 1832, when he removed to Marburg as professor of theology. In 1840 he was appointed to and accepted a like position at Bonn University, which he held until 1847; then became preacher at Ebersbach, in Wurtemberg; later deacon at Marbach, and died in 1861. Kling was a ready writer, and contributed largely to the different German periodicals; he was one of the ablest assistants on the *Theologische Studien und Kritiken.* He edited J. F. von Flatt's *Vorlesungen uber die Pastoral Briefe* (1831), and contributed a *Commentary to the Corinthians* to Lange's *Bibelwerk* (translated by Daniel W. Poor, D.D., Scribner's edit. New York, 1871, royal 8vo).

Klinge, Zacharias Laurentius,

a Swedish theologian who flourished about the middle of the 17th century, was first professor of theology at Dorpat, then preacher at the Swedish court, and later pastor at Stockholm and bishop of Gothenburg. He died Sept. 3,1671. He wrote *Theatrum Biblicum,* etc. See *Allgemeines Hist. Lexikon, 3:*38.

Klingler, Antonius

a German Reformed theologian, was born at Zurich, Switzerland, Aug. 2,1649; was educated at several of the most celebrated German universities; and became doctor theologiae in 1677, and professor at the gymnasium at Hanau in the same year. In 1680 he was offered a professorship at the University of Groningen, but he declined this honor in favor of a pastorate in his native place. He died there in August, 1713.

Klingler published several theological works, of which his best is *Bella Jehovce.* See *Allgemeines Hist. Lexikon, 3:*38.

Klopstock, Friedrich Gottlieb,

an eminent German poet, one of the forerunners of the great German poetic renaissance of the 18th century-" the German Milton," as he is frequently styled-was born at Quedlinburg, Saxony, July 2, 1724. He received his early education at the school of his native place, and when sixteen years of age was admitted to the Gymnasium at Naumburg, where he became acquainted with the style of the classical authors of his country. While here his private hours were devoted to compositions both in prose and verse, particularly to the writing of pastorals, which were in great vogue among the Germans, and it is said that even at that early period he had decided to write a poem of greater length than any that had hitherto been attempted by his countrymen, and one that should do honor to German literature, which was at this time rather at low ebb. France was in the avantguard of political influence, and everything French was considered worthy of imitation; but French influence was most completely manifest in the social life of the Germans, particularly in their literature, and, as a late writer in the *Westminster Review* (Oct. 1871, p. 212) has it, "at no time, perhaps, was it more difficult to form and express original views in Germany." Klopstock had acquired the English language, and in his readings of English works his eye had fallen upon the immortal production of Milton. Trained from his youth to a religious life, and destined for the ministry, he naturally decided to present his nation with a like work that should stand by the side of the English production. If no more, he was determined that the German mind should turn towards English literature, and drink at its fountains, rather than be any longer subjected to that cold, correct, and unimaginative spirit which had hitherto tyrannized over their thoughts and habits. Bodmer, the great leader of the so-called " Swiss school" of German literature, and others of the Swiss school, were already furnishing his countrymen with able translations of English poets; among other works, he translated Milton's *Paradise Lost.* In 1745 Klopstock went to the University of Jena to study theology, but, amid the pursuit of studies in divinity, his attention at every convenient moment was occupied with the great work which he had projected. During his residence at that institution he composed the first three cantos in prose; but after his removal to Leipzig (in 1746), having made trial of hexameters in imitation of the melodious strains of Homer and Virgil, and being pleased with the success

of the experiment, he resolved to execute the whole poem in that measure. Finally, in 1748, the first three cantos of his *Messiah* were published in the *Bremer Beitrage,* a journal which had been started by men determined, like Klopstock, to break loose from that shallow despotism which, under the leadership of the pedantic Gottsched, had so long hung over them. The fame of Klopstock, whom the year previous such men as Gellert, Rabener, Hagedorn, and Gleim had pointed out as the man likely and competent to inaugurate a new era in German poetry, now spread far and wide; for that poem enjoyed an extraordinary popularity among all who could appreciate the attractions of elegant diction and high devotional feeling. It was the subject of admiration in every circle-even in the pulpit it attracted notice, and was often quoted with applause. It gratified its pious author by its subserviency to the purposes of practical religion, for many portions of it were set to sacred music, and sung at the family worship of the Germans, and many of its finest passages were introduced to give point and liveliness to the pages of religious and devotional works of that day. It raised the name of Klopstock to the highest pinnacle of renown, insomuch that all classes of his countrymen, even the peasantry, learned to understand and love him as a sacred poet. His fame was spread even to foreign countries-for in 1750, when, on the invitation of some friends, he went to spend some time in German Switzerland (at Zurich), in the enjoyment of its wild and romantic scenery, he was received with a degree of respect almost bordering on veneration. While in that country his mind seems to have taken a patriotic tendency: the ancient Hermann (the Arminius of Tacitus) became his favorite hero, whose deeds he afterwards celebrated in some dramatic works. In Denmark the minister Bernstorff had become acquainted with the three cantos of the *Messiah,* and Klopstock was offered a pension of $400 by the Danish king on condition of coming to Copenhagen, and there finishing his poem. He set out in 1751, travelled through Brunswick and Hamburg, and at the latter place formed an intimacy with Margaretha Moller, daughter of a respectable merchant. At Copenhagen he was received by Bernstorff with the greatest respect, and introduced to the king, Frederick V, whom he accompanied on his travels. In 1754 he went to Hamburg, which was at this time a sort of literary capital of Germany, and more particularly of its northern half, as Weimar became some years later of the southern half. Not only could Klopstock claim it as his residence, but it also contained for some time the great Lessing, who, by the way, was no mean defendant of Klopstock in the attacks made against the latter by Gottsched and his school; Herder

occasionally visited the Hanse city, and a number of lesser lights, such as Voss, Claudius, Reimerus, the Stolbergs, etc., gathered there about the two chief luminaries. " Klopstock," says Mrs. Winkworth *(Christian Singers of Germany,* p. 326 sq.), speaking of his residence at Hamburg, ' enjoyed a sort of reverence not unlike that paid to Dr. Johnson il England, but in some respects more flattering, as he was a mall of whom it was much easier to make a popular, and especially a ladies' hero." Here the *Messiah* was at last finished in 1773, having thus occupied twenty-seven years in preparation. A complete edition of his odes and lyrics was brought out, and here he devoted the autumn of his long life to tie study and purification of the German language and its grammar. He had always been a passionate lover of his country, but this did not prevent him from taking the keenest interest in the American War of Independence, and the opening of the French Revolution. He was among those who hailed the earlier years of the latter with eager sympathy, and the hope of a coming brighter era for humanity, and who afterwards underwent the bitterness of profound disappointment. The National Assembly had marked their recognition of his friendship for the French people by according him the rights of a French citizen, but when the terrible massacres of 1793 took place he sent back to them his diploma. In Hamburg he married his "beloved" Margaretha, with whom, however, he enjoyed only a short union; she died in childbed in 1758. In 1771 he was honored with the appointment of Danish ambassador to Hamburg, and flourished at this place the remainder of his days, dividing his time between his public duties and the pursuits of literature. In 1792 Klopstock married for the second time, choosing the Frau von Winthern, an old love of his, who had meanwhile become a widow, and who survived him. He died in 1803, and was buried (March 22) by Hamburg with royal honors, a distinction which in Germany is generally accorded only to royal personages.

His work of next importance to the *Messiah* is a drama, above alluded to, entitled *Hermann's Schlacht* (the Battle of Arminius), the subject of which is the defeat of the Roman general Varus by the ancient Germans. It is scarcely so much a drama as a lyric poem in a dramatic form. It was composed in 1764. His other dramas are of a similar character, and were written evidently with intent to arouse German patriotism from its lethargy, and to breathe into the German heart the air of freedom. But the *Messiah* alone is of special interest to our readers, and we therefore give a particular description of it.

Klopstock's *Messiah* is a poem in twenty cantos, written in hexameters, except where certain choral songs occur in unrhymed lyrical measure. " The action opens after the triumphal entry into Jerusalem, when the Messiah withdraws from the people, and, alone on the Mount of Olives, renews his solemn vow to the Almighty Father to undertake the work of redemption; it closes when that work is completed, and he sits down at the right hand of God. Around the central figure of the God-man are grouped an infinite variety of spectators and actors: angels and seraphs, among whom Elva and Gabriel are especially appointed to attend on the divine sufferer; evil spirits who conspire against him, but one of whom, Abbadonna, repents and at last obtains mercy; Adam and Eve, and the patriarchs, who watch with profound interest and gratitude the reparation of the fall; and the inhabitants of another world, like in nature to man, but unfallen, who are permitted to know what is taking place among their sinful kindred. Even the Father himself is introduced as speaking, and the scene is sometimes laid in the highest heaven. The earthly actors are the mother and disciples of Jesus, the Jews, and the Romans, who lead him to death, and a number of those who have come in contact with him in his ministrations, among whom the most clearly drawn are two female figures, both named Cidli: one, the wife of Gedor, is a reminiscence of Meta, and her death is an exact transcript of Meta's death-bed; the other is the daughter of Jairus, between whom and Semida, the youth of Nain, there exists a pure but ardent attachment, which at last finds satisfaction in heaven. The immense number of personages thus introduced produces a confused impression; everything is described by one or another of them, and talked over at length; scarcely anything actually takes place before the reader; there is an absence of local coloring and of character, and very few of the actors have any distinct individuality at all; while the effuo-t to keep the whole tone of the poem at the highest possible pitch of intensity and awe gives rise to an overstrained inflation of both thought and style, which becomes in the long run inexpressibly fatiguing. Yet Klopstock's poem has made for itself and for him a place in the literature of his country which does not depend on the number of readers it now attracts. Its subject is linked by a thousand invisible fibres to the whole Christian thought of centuries past, while its spirit of mercy, forgiveness, and tolerance-in a word, of redemption-is essentially characteristic of the later developments of Christianity. To treat such a theme worthily at all-to embody it in a form which, however full of defects, yet possesses a certain dignity and real genius-marks its author as a great poet, if not one of the greatest, and gives

him a place historically even higher, perhaps, than he has a right to command as an artist." The poem certainly abounds in passages of the most beautiful and splendid poetry. An exuberant imagination everywhere scatters its wealth, and Klopstock has been said by one critic to be " as superior to Pindar in richness and deep feeling as the spiritual world he paints transcends in intrinsic magnificence the scenes celebrated by the Grecian bard;" and by another critic, "now to rival the tenderness of David, now to soar in the loftiest flights like Isaiah. The purity and pathos of its religious sentiments are equal to the excellence of its poetry. But all good and candid judges-will allow that, though exhibiting a sublimity and beauty of no common order, it has failed to accomplish the confident expectations of the Germans, that it would eclipse the *Paradise Lost* of Milton." For, notwithstanding its grandeur, it is exceedingly tedious to read t and even at the time of Klopstock's greatest popularity this seems to have been felt, for Lessing observes, in an epigram, that everybody praises Klopstock, but few read him. His odes are valued by his own countrymen more than his epic, and some are truly sublime; but the construction of the language is so singular, and the connection of the thoughts so often non-apparent, that these odes are reckoned among the most difficult in the language. Both in his *Messiah* and his odes he is dignified and sublime, but his rhapsodical manner contrasts strangely with the pedantry which is always apparent. Goethe, in his conversations with Eckermann, expressed his opinion that German literature was greatly indebted to Klopstock, who was in advance of his times, but that the times had since advanced beyond Klopstock. The young Hardenberg (who wrote under the name of " Novalis") has happily said that Klopstock's works always resemble translations from some unknown poet, done by a clever but unpoetical philologist. As for the theological aspect of his poem of the *Messiah,* Klopstock fell into the almost inevitable fault, in treating this subject poetically, of dividing the kingdom of heaven between the Father and the Son (ditheism), and even opposing them to each other, as when he makes Christ say to God, "I, who am God as well as thou, swear to thee by myself that I will redeem mankind." (Comp. Hurst's Hagenbach, *Church History of the 18th and 9th Centuries, i,* 249; ii, 277 sq.)

The *Messiah* was first published in fragments. and then as a whole (Altona, 1780; 7th ed. Lpz. 1817): it has been translated into Latin, English, French, Polish, Dutch, and Swedish. Klopstock also wrote the following shorter poems: *Oden u. Elegien* (Hamb. 1771, 2 vols.; 6th ed. Lpz. 1827; trans.

into English by W. Nind, 1847): — *Geistliche Lieder* (Kopenh. 1758-69, 2 vols.); besides dramas under the following titles: *Adam's Tod* (Kopenh. 1757; 4th ed. 1773): — *Salomo* (Magdeb. 1764): — *David* (Hamburg, 1772); etc. His complete works have been published under the title *Klopstock's sinamtliche Werke* (Lpzg. 1798-1817, 12 vols.; 1822-24, 12 vols; 1823-29, 18 vols.; 1839, 9 vols.; 1839, 1 vol.; Kopenh. 1844, 10 vols., with 3 supplements. See Cramer, *Klopstock, er u. uber ihn* (Dessau, 1780, 5 vols. 8vo); Mme. de Stael, *De l'Allemagne;* Klamer-Schmidt, *Klopstock u. s. Freunde* (Halberstadt, 1810); H. Doring, *Klopstock's Leben* (Weimar, 1825); *English Cyclop.* s.v.; Herzog, *Real-Encyklop.* vol. 7:s.v.; Kurtz, *Literaturgesch.* vol. ii (see Index in vol. iii); and especially the valuable work of Koberstein, *Grundriss d. Gesch. der deutschen Literatur,* mii, 260 sq., 2884 sq., etc.; Lobell, *Entwickelungy d. deutschen Poesie v. Klopstock bis Goethe* (Braunschw. 1856), *Irol.* i; Gervinus, *Gesch. d. deutschen Dichtung* (Leipzig, .1844, 5 vols. 8vo, 2d ed.), 4:115 sq.; *British and Foreign Quarterly Review,* Jan. 1843. (J. H.W.)

Kluge, David

a German theologian, was born at Tilsit, Prussia, April 14,1618, and, upon the urgent request of his father, studied theology, although his own inclinations were in favor of medicine. In 1641 he began to lecture at the University of Rostock, where he had pursued his theological studies for several years, in addition to his course at Konigsberg University. Later he travelled abroad, and visited the high-schools of Sweden and the Netherlands. He began to preach in 1644 at Marienwerder; removed in 1646 to Saalfeld, and in 1657 to Elbingen, in 1660 to Wissmar, and in 1665 to Hamburg. He (died there April 14,1688. For a list of his works, see Jocher, *Gelehrt. Lex.* ii, 2118 sq.

Kluge, Johann Daniel

a German theologian, was born at Weissenfels June 6, 1701, and educated at !the Universities of Leipzig and Wittenberg. He was made a professor at the gymnasium in Dortmund in 1730; in 1735 he removed to Weissenfels as preacher and superintendent of the churches, and in 1745 accepted a call as court preacher to Zerbst, where he died July 5,1768. Kluge was well acquainted with dogmatics and the exegesis of the N.T., as is evinced by his writings in those departments. He contributed largely to periodicals, and published in. book form *Concilium syntagmatis confessionzum Eccles.*

Luther (Hamb. 1728, 4to) :*Commentatio de Mart. Chemnitii auctoritate commentitice eonorum operum in actu justificationis praesentice falso praetexta* (ibid. 1734, *4to): — Commentatio in locum* (Tim. 3:2) (Dortm. 1747, *4to): — Eclogce in pericopas epistolicas* (ibid. 1748, 4to), etc. See Doring, *Gelehrte Theologen Deutschlands,* ii, 131 sq.

Kliipfel, Emanuel Christoph,

a German theologian, was born Jan. 29, 1712, at Hattenhofen, in Wirtemberg, and educated at Tiibingen. In 1741 he became pastor at Geneva of a German Lutheran church, and in 1745 he became the instructor and travelling preacher of the king of Saxony, and resided for some time at Paris. On his return to Saxony he was promoted, and finally, in 1752, became one of the highest dignitaries in the Church of Saxony. He died Nov. 21, 1776. Although a superior scholar and a ready writer, Klupfel has left us only two small contributions to theological literature: *Dissert. de nominibus Hebrmis acppellativis Aleph praeformativo* (Tubingen, 1733, *4to): — Bedeenk uber die Frage; ob die Ehe mit des Bruders Wittive erlaubt sei* (Gotha, 1752, 8vo). -Dring, *Gelehrte Theolog. Deutschlands,* ii, 123 sq.

Klupfel, Engelbert

a German Roman Catholic theologian of note, was born at Wipfelda, between Wirzburg and Schweinfurt, Jan. 18,1733. He received his early education in the school of Wurzburg, and in 1750 joined the Augustinian Hermits of that city. In 1751, however, he renounced his vows at Oberndorf, and went to study philosophy at Freiburg. Next he removed to Erfurt, and was finally ordained priest at Constance in 1756. In 1758 he became professor of philosophy at Mannerstadt, and in 1763 at Oberndorf; afterwards professor of theology at Mentz, and finally at Constance. The Austrian court wishing to replace the Jesuits by the Augustinians, he was made professor of the University of Freiburg, in Breisgau, in 1768. The Jesuits, however, tried to revenge themselves, and Klupfel's *Theses de statu naturee purae impossibili* were attacked by professor Waldner as tending to Jansenism. But Klupfel was sustained by the court. After the expulsion of the Jesuits he undertook the publication of that gigantic task, *Nova bibliotheca ecclesiastica* (Freib. 7 vols. 8vo, 1775-1790, after the plan of *Ernesti's.Bibliotheca Critica),* an effort which was highly commended by his contemporaries, and even brought him a recognition

from Maria Theresa in her own handwriting, with the proffer of assistance, if needed, to complete the work. The Roman Catholic population, nevertheless, were opposed to him, and when, in a discourse at the jubilee of 1776, he attacked the system of indulgences, he was called by them " Martin Luther," and " the enemy of indulgences." He was involved in a controversy also with the Protestants by his recension of Semler's *Institutio cad Christianam doctrinamn liberaliter discendamn.* His principal work is his *Institutiones theologice dogmatice* (1789), which has been used as a textbook in many universities, but was quite transformed by Ziegler. He resigned his professorship in 1805, and died July 8,1811. Kliipfel was a man of very varied scholarship, and, being blessed with a long life and good health, he furnished the world, besides the extraordinary works already mentioned, as a result of his study of the Church fathers, a treatise entitled *Tertulliani mens de indissolubilitate matrimonii in inmidelitate contracti, conjuge alterutro adfiden Christi converse* (in the first vol. of Riegger's *Oblectamenta Historice et Juris ecclesiastici* [1776]): - *Vindiciae vaticinii Jesaice 7:*14 *de Immanuele* (1779, 4to), etc. See *De vita et scriptis Conradi Celtis opus posthumum Engelberti Kluepfelii* (pub. by J. C. Ruef and C. Zell, Friburgi, 1827); J. L. Hug, *Elogium Kluepfelii Friburgi;* Herzog, *Real-Encyklop. 7:*761; also Doring, *Gelehrte Theol. Deutschlands,* ii, 126 sq. (where, by mistake, he is treated as Klupfl, Johann Andreas). (J. H. W.)

Knapp, Albert

a German theologian, and one of the ablest workers in the Wirtemberg Church of the 19th century, peculiarly distinguished for his poetical gifts and influence in establishing a school of religious poetry, was born in Tungen July 25,1798. His childhood was passed in the village of Alpirsbach, under the old 11th-century Benedictine cloister, and he enjoyed the careful instruction of Handel. afterward pastor at Stammhelm. Night and day he dreamed poetry. His university studies, upon which he entered in 1816, were rather poetic than theological; the authorities did not restrain his choice, and for that he always expressed his gratitude. In 1820 he was established vicar near Stuttgard, and here, through intercourse with the pious Wilhelm Hofacker (q.v.), he received that deep religious impression which ever after characterized his work. In 1831 he became deacon at Kirchheim, where, at the instance of a friend, he began the publication of the *Christoterpe,* an annual which contained religious selections from various eminent authors, was popular, and often sought as a Christmas gift

in families, but ceased with the year 1853. In 1836 he was made pastor at Stuttgard, and labored there with great zeal for the cause of his Master, exercising a large influence until his death, June 18, 1864. The prayer expressed in one of his best hymns was answered: "Grant me one thing here below-thy Spirit and thy peace, and the honor in my grave of having known thy love."

Albert Knapp is chiefly known by his religious poems, and as the best of these may be pointed out *his Christliche Gedichte* (in 2 vols. Stuttg. 1829; 3d ed. Basle, 1843), *Herbstbluthen* (1859), and *Christoterpe*, already referred to. To the hymnology of the Church Knapp rendered special service in preserving, in the revision of the Church hymn-book, many forgotten treasures. His *Liedersclhatz*, generally acknowledged to be one of the most valuable collections of Christian hymns of all ages, was first published in 1837 (2d ed. 1850, 2 vols. 8vo), and the *Evangelische Gesanybuch* in 1855. His avowed principle of modernizing obsolete forms in the old hymns was sharply assailed, and he himself restored at a later dav some of the original expressions. As a preacher the manifold richness of his thought and delicacy of diction was his attraction. He did not suffer himself to appear the poet in his sermons, never having once so used a poem of his own, nor even having appointed one of his own hymns to be sung, yet no one could listen to him without acknowledging a rare union of extensive learning with original genius. His singular merit as a hymnmaker remains, notwithstanding a haste of composition and lightness of tone in some of his poems, and although the subjective individuality of the author, according to the spirit of the times, often characterizes his weightier pieces, yet his individuality is one of simple faith. In theology he was fully evangelical in his doctrine of salvation, which he defended not in mere polemic, but in heart-devotion against all opposers. See his preface to the *Christoterpe* of 1846 for a statement of his belief. He grounded all defence of doctrine upon the necessities and joyful faith of spiritual experience, and severely condemned a merely external method and the zeal of argumentative orthodoxy. He had no sympathy with sects as such. Knapp's biographical contributions in the *Christoterpe* are of great interest and beauty; we name that on his own " Childhood Days" in the issue of 1849, on Ludwig Hofacker (1848), Hedinger (1836), Steinhofer (1837), Jacob Balde (1848), Jeremias Flatt (1852). The writer's poetic humor and narrative power, joined with love for his theme, make these sketches perfect artworks. Dr. Friederich Wilhelm Krummacher, in his autobiography (translated by

Easton, Edinb. 1869, 8vo, p. 203, 204), pays the following tribute to the high poetical talents of our subject: "That in Albert Knapp there was a true poetic inborn genius no one will seriously deny, and yet he is not generally mentioned in our recent histories of literature as ranked among the ' Suabian poets,' although, without doubt, he would have been named among them, and in the very foremost rank, had he consecrated his harp to the spirit of the world instead of seeking all his inspiration from the Spirit of God; but worldly fame, to which the way and the door stood wide open for him, he gladly cast at his feet, and recognised it as his calling, as it indeed was the impulse of his heart, to sing the praises of the heavenly Prince of Peace. through whom he knew he was redeemed and ordained 'to the inheritance of the saints in light.' Instead of worldly fame, there was destined for him, so long as a Church of Christ shall remain on earth, the glorious reward of God, that his *Eines wiinsch ich mir vor allem Anderl,* his *Ani deien Bluten und Erbleichen,* his *Abend ist es, Iterr, die Stunde,* and many others of his hymns, will never cease to be sung in it. We bless him in the name of many thousands to whom the melodies of his harp, breathing peace and joy, have lightened their steps on the way to the city of God, and we hope that the people of Stuttgard may long refresh themselves at the 'streams of living water' which, according to the word of the Lord, yet flow for them to this hour from the life and labors of their highly-gifted pastor." See Herzog, *Real-Encyklop. 19:*s.v.

Knapp, Georg Christian

an eminent German Protestant theologian, was born at Glaucha, near Halle, in 1753. He entered the university of that city in 1770, and afterwards also spent a semester at the University of Gottingen. He began lecturing on philosophy in 1775, was appointed professor extraordinary in 1777, and regular professor in 1782. In 1785 he became director of Franke's celebrated orphan asylum and educational institute, previously presided over by his father, which he managed for forty years in conjunction with Niemeyer. In the division of labor he had charge of the orphan asylum, the Latin school, and the Biblical and missionary departments, which, notwithstanding delicate health, he conducted in a manner that gained him the esteem of all. He died Oct. 14,1825. Naturally inclined to mysticism, which in latter years caused his writings and teaching to assume a supernaturalistic form, he did not succeed, notwithstanding the popularity of his lectures, in forming a school of his own in the midst of the Rationalistic tendencies of his colleagues. Constitutional timidity also

impaired much of his influence, as he shrank from all personal arguments either with the students or with the other professors. Dr. F. W. Krummacher has described him as "the last descendant of the old theological school of Halle," and assures us that he " was well able, from intellectual ability and scientific attainment, to have waged a successful war against the then reigning Rationalism, and to have tossed from their airy saddles its champions among his colleagues who were intoxicated with triumph," but that "his excessive gentleness and modesty, bordering even on timidity, led him carefully to avoid everything like direct polemics." (Compare, for a fuller description of his character, etc., F. W. Krummacher's *Autobiography,* translated by the Rev. M. G. Easton [Edinb. 1869, 8vo], p. 55 sq.). His principal works are, *'Psalm en ubersetzt und mit Anmerkungen* (1778; 3d ed. 1789): — a very carefully edited and useful edition of the Greek Testament, *Novum Testamentum Greece recognorit atque insiagioris lectionum varietatis et argumentorunm notitiam snubjunxit*(Halle, 1797, 4to; the last ed. in 1829, 2 vols. 8vo; also N.Y. 1808):- *Scripta varii argumenti maximnum parteam exegetica atque historica* (Halle, 1805, 8vo; a second and enlarged edition in 1823, 2 vols. 8vo).-the following dissertations-Ad *vaticinium1 Jacobi* (1774); *De versione Alexandrina in emenndenda lectione exempli Hebraici cauteadibenda* (Halle, 1773,1776). After his death K. Thilo published his *Vorlesungen uber d. Glaubenslehre* (1836, 2 parts, which were translated by Dr. Leonard Woods under the title *Lectures on Christian Theology* [Andover, 1831-39, 2 vols. 8vo, and often since], and have been extensively used, especially in this country); and Guerike his *Bibl. Glaubenslehre z. praktischen Gebrauch* (1840). Knapp also wrote *Traktat i. d. Frage . Was soll ich thun, dass ich selig werde ?* (1806): — *Anleitung z. einem gottseligen Leben* (1811). Some valuable biographical sketches which he contributed to the paper entitled *Franke's Stiftungen,* were republished under the title *Leben und Karakter einiger gelehrten u.frommen Mudnner d. vorigen JaIhrh.* (1829). See Niemeyer, *Epicedien zum Andenken auf Knapp* (1825); K. Thilo, in the preface to Knapp's *Vorlesungen ii. d. Glaubenslehre;* Herzog, *Real-Encyklop. 7:*763; Wetzer und Welte, *Kirchen-Lexikon,* s.v.; Doring, *Gelehrte Theol. Deutschlands,* s.v. (J. H. W.)

Knapp, Johann Georg,

father of Georg Christian, was himself a theologian of some note. He was born at Oehringen Dec. 27, 1705, of pious parents, and went to the

University of Altdorf to study theology. He removed to Jena in 1723 to continue his preparatory studies for the ministerial office, and completed them at Halle, where, in 1728, he was appointed instructor at the royal paedagogium. In 1732 he became pastor to the Prussian military school at Berlin, but remained there only one year, and then returned to Halle to fill an adjunct professorship in theology at the university. He was made ordinary or regular professor in 1739. After the decease of the celebrated Franke he was placed over the orphan asylum, and held this position until his death, July 30, 1771. Knapp took a particular interest in the cause of missions, and published *Neuere Gesch. d. evangel. Missionsanstalten zur Bekehrung d.Heiden en Ostindien* (Halle, 1770, 8vo), and other reports of missions. He also published several valuable dissertations, for a list of which, see Doring, *Gelehrte a Theolog. Deutschlands*, ii, 144. (J. H. W.)

Knatchbull, Sir Norton

a learned English baronet, born in Kent in 1601, was a man of considerable erudition, and devoted himself with some success to the study of the Biblical writings. In 1659 he gave to the world *Animadversiones in Libros Novi Testam.*, which speedily went through a considerable number of editions (a translation of it, prepared by himself or under his superintendence, appeared at Cambridge in 1693), and was reprinted both at Amsterdam and Frankfort, at which latter place it formed part of the supplement to N. Gurtler's edition of Walton's *Polyglot*, 1695-1701. He died in 1684. " Knatchbull's remarks are sensible, and show very fair learning; but they are entirely wanting in depth, and we cannot read them without wonder at the small amount of knowledge which procured for their author such a wide-spread reputation" (Kitto, *Bibl. Cyclop.* vol. ii, s.v.). Dr. Campbell calls Knatchbull " a learned man, but a hardy critic."

Knauer, Joseph,

a German Roman Catholic prelate of note, was born at Rothflissel, near Mittelwalde, in the duchy of Glatz, Dec. 1, 1764, and was educated at Breslau University. He was ordained priest March 7,1789, and became at once chaplain to the dean of Mittelwalde. In 1794 he was appointed priest at Alpendorf, and rose gradually to distinction in his Church until in 1841 (August 27) he was honored with the appointment of archbishop of Breslau. He died May *16,1844.-Kathol. Real Encyklopadie, 11:*852.

Knead

*(*vWl, *lush),* to prepare dough by working it with the hands; a task usually performed by women (<0186>Genesis 18:6; <0924>1 Samuel 28:24; <1038>2 Samuel 13:8; <2418>Jeremiah 7:18) ; once spoken of a male baker (<2804>Hosea 7:4). *SEE DOUGH*.

Kneading - Trough

(trayvim, *mishe'reth,* so called from the *feirmentation* of the dough), the vessel in Which the materials of the bread, after being mixed and leavened, is left to swell (<0803>Exodus 8:3, 12:34, rendered " store" in <0505>Deuteronomy 28:5,17); probably like the wooden bowl used by the modern Arabs for the same purpose. On the monuments of Egypt we find the various processes of making bread represented with great minuteness. Men were chiefly occupied in it, as with us at the present day. Their grain was ground in hand-mills, or pounded in mortars, and then kneaded into dough, which was sometimes done by the hand, in a large circular bowl, or in a trough with the feet (Wilkinson, *Anc. qg.* i, 174-6). *SEE BAKE*. The process of making bread in Egypt is now generally performed in villages by women, among whom proficiency in that art is looked upon as a sort of accomplishment. Except in large towns, each family bakes its own bread, which is usually made into small cakes and eaten new, the climate not admitting of its being kept long without turning sour. When the dough is sufficiently kneaded, it is made up into a round flat cake, generally about a span in width, and a finger's breadth in thickness. *SEE CAKE*. A fire of straw and dung is then kindled on the floor or hearth, which, when sufficiently heated, is removed, and the dough being placed on it, and covered with hot embers, is thus soon baked. Sometimes a circle of small stones is placed upon the hearth after it has been heated, into which some paste is poured, and covered with hot embers: this produces a kind of biscuit. *SEE OVEN*. "The modern Oriental *kneading-troughs,* in which the dough is prepared, have no resemblance to ours in size or shape. As one person does not bake bread for many families, as in our towns, and as one family does not bake bread sufficient for many days, as in our villages, but every family bakes for the day only the quantity of bread which it requires, but a comparatively small quantity of dough is prepared. This is done in small wooden bowls, and that those of the ancient Hebrews were of the same description as those now in use appears from their being able to carry them, together with the dough, wrapped up in their cloaks, upon their

shoulders without difficulty. The Bedouin Arabs, indeed, use for this purpose a leather, which can be drawn up into a bag by a running cord along the border, and in which they prepare and often carry their dough. This might equally, and in some respects better answer the described conditions; but, being especially adapted to the use of a nomade and tent-dwelling people, it is more likely that the Israelites, who were not such at the time of the Exode, then used the wooden bowls for their 'kneading-troughs' (Exodus 8:3; 12:34; Deuteronomy 28:5, 7). It is clear, from the history of the departure from Egypt, that the flour had first been made into a dough by water only, in which state it had been kept some little time before it was leavened; for when the Israelites were unexpectedly (as to the moment) compelled in all haste to withdraw, it was found that, although the dough had been prepared in the kneading-trough, it was still unleavened (Exodus 12:34; compare Hosea 7:4); and it was in commemoration of this circumstance that they and their descendants in all ages were enjoined to eat only unleavened bread at the feast of the Passover." *SEE BREAD*.

Knee

(Heb. and Chald. ברך, *be'rek;* Gr. γόνυ*;* Psalm 109:24; in Daniel 5:6, the Chald. term is אַרְכּוּבָה, *arkcubah').* The Hebrew word, as a verb, signifies to *bend* the knee (2 Chronicles 6:13), also to *bless,* to pronounce or give a blessing, because the person blessed kneels. *SEE BLESSING*. In this sense it refers to the benediction of dying parents (Genesis 27:4, 7, 10, 19), of the priest to the people (Leviticus 9:22, 23), of a prophet (Numbers 24:1; Deuteronomy 33:1). It also signifies to salute, which is connected with blessing (2 Kings 4:29). In relation to God, to praise, to thank him (Deuteronomy 8:10; Psalm 16:7).

The expression is also, in another form, used in reference to camels, as to make them bend the knee in order to take rest: "And he made his camels to kneel down without the city" (Genesis 24:11). *SEE CAMEL*.

To bow the knee is to perform an act of worship (1 Kings 19:18), and in this sense it is used in the Heb. in Isaiah 66:3; "He that worships idols" is, literally, " He that bows the knee" to them. *SEE WORSHIP*.

That kneeling was the posture of prayer we learn from <14063>2 Chronicles 6:13; Dan. 6:10; <42241>Luke 22:41; <44760>Acts 7:60; Ephesians 3,14. *SEE PRAYER*.

Knees are sometimes put symbolically for persons, as in <18404>Job 4:4; <58122>Hebrews 12:12 (Wemyss). *SEE KNEEL*.

For the peculiar term in <01443>Genesis 41:43 (see Reineccius, *De nomine* , ËrêbiW Veissenf. 1726), see ABRECI.

Kneel

(ËrB; to bend the knee [q.v.], γονυπετέω*)*, the act of reverence and worship (<19506>Psalm 95:6; <27610>Daniel 6:10; <44940>Acts 9:40; 21:5). *SEE ATTITUDE*.

Kneelers.

SEE GENUFLECTENTES; *SEE CATECHUMENS*.

Kneeling,

the act of bending the knee in devotional exercises, is a practice of great antiquity. Reference to it is made in all parts of the Scriptures, both of the O.T. and N.T. writings, as in Isaac's blessing on Jacob (<01729>Genesis 27:29), compared with his brother's subsequent conduct (<01406>Genesis 42:6), and with an edict of Pharaoh, "Bow the knee" (<01443>Genesis 41:43), and again in the second commandment (<02005>Exodus 20:5). Then we find David exclaiming, " Let us worship and bow down, let us kneel before the Lord our maker" (<19506>Psalm 95:6); "We will go into his tabernacle, and fall low on our knees before his footstool" (<19107>Psalm 132:7). Solomon " kneeled on his knees" before the altar of the Lord, with his hands spread up to heaven (<11054>1 Kings 8:54) ; Ezra fell upon his knees, and spread out his hands unto God, and made his confession (<15905>Ezra 9:5-15); Daniel "kneeled upon his knees three times a day," and prayed "as he did aforetime" (<27610>Daniel 6:10); the holy martyr Stephen " kneeled down, and cried with a loud voice," praying for his murderers (<44760>Acts 7:60); Peter likewise " kneeled down and prayed" (<44940>Acts 9:40); Paul also (<44036>Acts 20:36; 21:5). That the posture was a customary one may be inferred from the conduct of the man beseeching Christ to heal his son (<40714>Matthew 17:14), and of the rich young man (<41017>Mark 10:17), as also of the leper (<41040>Mark 1:40); yea, we have even the example of Christ himself, who,

according to Luke (Luke 22:14), "kneeled down" when he prayed. That the practice was general among the early Christians is plain from the *Shepherd* of Hermas, from Eusebius's *History* (ii, 33), and from numberless other authorities, and especially from the solemn proclamation made by the deacon to the people in all the liturgies, " Flectamus genua" (Let us bend our knees), whereupon the people knelt till, at the close of the prayer, they received a corresponding summons, " Levate" (Arise), and from the fact that prayer itself was termed κλίσις γονάτων*), bending the knees.*

In the days of Irenaeus, and for some time after, four postures were in use among Christians, namely, standing (for which see reason below), prostration (as a sign of deep and extraordinary humiliation), bowing, and kneeling. The posture of sitting during the time of public prayer, of modern days, seems to have been unknown to the early Christians. Kneeling at public devotions was the common practice during the six working days, and was understood by the early Church to denote humility of mind before God, and "as a symbol of our fall by sin." A standing posture in worship (explained as being emblematic of Christ's resurrection from the (lead, and the forgiveness of sins, and also as being a sign of the Christian's hope and expectation of heaven) was assumed by the early Christian worshippers (except penitents) on Sundays and during the fifty days between Easter and Whitsuntide, "as a symbol of the resurrection, whereby, through the grace of Christ, we rise again from our fall." Cassian says of the Egyptian churches that from Saturday night to Sunday night, and all the days of Pentecost, they neither knelt nor fasted. The *Apostolical Constitutions* order that Christians should pray three times on the Lord's day, standing, in honor of him who rose the third day from the dead, and in the writings of Chrysostom we meet with frequent allusions to the same practice, especially in the oft-repeated form by which the deacon called upon the people to pray, " Let us stand upright with reverence and decency." Tertullian says, " We count it unlawful to fast, or to worship kneeling, on the Lord's day, and we enjoy the same immunity from Easter to Pentecost." This practice was confirmed by the Council of Nice, for the sake of uniformity, and it is from this circumstance, probably, that the Ethiopic and Muscovitish churches adopted the attitude of standing generally, a custom which they continue to this day. From Cyril's writings it would appear that also at the celebration of the Eucharist a standing attitude was assumed by the early Christians. He says "it was with silence and downcast eyes, bowing themselves in the posture of worship and adoration." The exact

period when *kneeling* at the Lord's Supper became general cannot be ascertained, but it has prevailed for many centuries, and it is now generally, though not altogether, practiced as the proper posture for communicants.

In ordination, also, a kneeling posture was early practiced. Dionysius says, "The person to be ordained kneeled before the bishop at the altar, and he, laying his hand upon his head, did consecrate him with a holy prayer, and then signed him with the sign of the cross, after which the bishop and the clergy present gave him the kiss of peace." It would appear, however, that bishops elect did not relish much the humiliating posture of kneeling at their ordination, for Theodoret informs us that "it was a customary rite to bring the person about to be ordained bishop to the holy table, and make him kneel upon his knees *by force."* But this, no doubt, was a significant mode of showing with what reluctance men should undertake so important, so weighty a charge as that of bishop in the Church of Jesus Christ. Indeed, so solemn and onerous were its responsibilities esteemed, that we read of several who absconded as soon as they understood that the popular voice had chosen them to fill this honorable post; and many of them, when captured, were brought by force to the holy altar, and there, against their will and inclination, were ordained by the imposition of hands, being held down on their knees by the officers of the church. *SEE ELECTION OF CLERGY*.

In the *Roman Catholic Church* the act of kneeling belongs to the highest form of worship. It is especially practiced in the performance of monastic devotions and in acts of penance. It is also frequently employed during the mass, and in the presence of the consecrated elements when reserved for subsequent communion. In acts of penance this Church has carried the practice to great excess, subjecting the penitent to sufferings which remind us of the legend told of St. James, that he contracted a hardness on his knees equal to that of camels because he was so generally on his knees. "Instances," says Eadie, " are innumerable, and ever recurring in the Romish Church, of delicate women being obliged to walk on rough pavements, for hours in succession, on their bare knees, until at length nature, worn out by the injurious and demoralizing exercise, compels them to desist. To encourage the penitent and devout in acts of this nature, the most wonderful tales are related of the good resulting from self-mortification and entire submission to the stern discipline of the Church." *SEE GENUFLEXION*.

In the Anglican Church the rubric prescribes the kneeling posture in many parts of the service, and this, as well as the practice of bowing the head at the name of Jesus, was the subject of much controversy with the Puritans. A like controversy was in 1838 provoked in Bavaria by a ministerial decree obliging Protestants to join Romanists in this ceremony when required of them, and ended only with its repeal in 1844 (for details on this point, see the Roman Catholic version in Wetzer und Welte, *Kirtchen Lex. 6:*23(;; the Protestant side in Herzog, *Real-Encyklopadie,* s.v. Baiern. See Eadie, *Eccles. Diet. s.v.*; Farrar, *Eccles. Dict.* s.v.; Hook, *Church Dict.* s.v.; Riddle, *Christian Antiquities,* 391 sq., 631 sq.; Coleman, *Christian Antiquities* (see Index).

Kneph

Picture for Kneph

or Knuphis, also known under the name of Num cr NEF, in Egyptian mythology is the oldest designation of deity, and signifies either *spirit* or *water,* perhaps in allusion to the Spirit of God, who "'in the beginning moved upon the face of the waters." Greatly distorted by the priests, the legend is in brief that from his mouth came the egg which gave existence to all things temporal; hence the egg is his symbol; likewise the snake, which assumes the shape of a ring, to indicate his eternal existence. His representation is frequently found on Egyptian monuments, sometimes with a snake holding an egg between its head and tail. The Egyptians of Thebes knew only this one god to be *immortal;* all others they supposed to be more or less subject to temporal changes.

In the later idolatry Kneph was the special god of Upper Egypt, where he was represented in human shape, with the bead of a ram; still regarded as the creator of other gods, he was figured at Elephantine sitting at a potter's wheel fashioning the limbs of Osiris, while the god of the Nile is pouring water on the clay. "The idea," says Trevor *(Anc. Egypt,* p. 131), "seems to be the same as in Job (<18108>Job 10:8, 9; <45923>Romans 9:23): 'Thine hands have made me and fashioned me together round about. Remember, I beseech thee, that thou hast made me as the clay.'" (Comp. Herodotus, ii, 41.) See Vollmer, *Worterb. d. Mythol.* p. 1066. *SEE EGYPT.* (J. H. W.)

Knibb, William,

a Baptist missionary to Jamaica, was born at Kettering, in Northamptonshire, England, about 1800. He sailed as a missionary to Kingston, Jamaica, in 1824; in 1828 removed to the Ridgeland Mission, in the north-western part of the island, and subsequently became pastor of the mission church at Falmouth. He exercised a very important part in bringing about the Emancipation Act of 1833, by which slavery was abolished in the island, and afterwards so exposed the apprenticeship system established by the same act as to secure the complete emancipation of apprentices in the island. In 1838 he erected a normal school at Kettering, in Trelawney, for training native and other schoolmistresses for both Jamaica and Africa, and in 1842 he visited England to promote the establishment of a theological seminary in connection with the native mission to Africa. He died at Kettering July 15,1845.

Knife

Picture for Knife 1

is the representative in the Auth. Version of several Heb. terms: brj, *(che'reb,* from its *laying waste),* a sharp instrument, e.g. for circumcising (Joshua 5:2, 3) a *razor* (Ezekiel 5:1); a graving-tool or *chisel* (Exodus 20:25); an *axe* (Ezekiel 26:9); poet. of the curved *tusks* of the hippopotamus (Job 40:19); elsewhere usually a "sword." tlqam *(nzaake'leth,* so called from its use in *eating),* a large knife for slaughtering and cutting up food (Genesis 22:6, 10; Judges 19:29; Proverbs 30:14). ˆykæ *(sakkin',* so called from *separating* parts to the view), a knife for any purpose, perhaps a table-knife (Proverbs 23:2). ãlmj *(mnachalaph',* so called from *gliding* through the flesh), a *butcher's knife* for slaughtering the victims in sacrifice (Ezra 1:9). *SEE SWORD.*

Picture for Knife 2

"The probable form of the knives of the Hebrews will be best gathered from a comparison of those of other ancient nations, both Eastern and Western, which have come down to us. No. 1 represents the Roman *culter,* used in sacrificing, which may be compared with No. 2, an Egyptian sacrificial knife. Nos. 3, 4, and 5 are also Egyptian knives, of which the most remarkable, No. 3, is from the Louvre collection; the others are from

the *Monumenti Reali* of Rosellini. Nos. 6-9 are Roman, from Barthelemy. In No. 7 we have probably the form of the pruning-hook of the Jews (hr;mz]m, <231805>Isaiah 18:5), though some rather assimilate this to the sickle (lG;m]). It was probably with some such instrument as No. 9 that the priests of Baal cut themselves." *SEE ARMOR*. The knife used by the fisherman for splitting his fish (q.v.) was of a circular form, with a handle, as likewise that used by the currier for cutting leather (q.v.), only larger and heavier. In the British Museum various specimens of ancient Egyptian knives may be seen. There are some small knives, the blades of bronze, the handles composed of agate or hematite. There is likewise a species of bronze knife with lunated blade; also the blade of a knife composed of steatite, inscribed on one side with hieroglyphics. There is also an iron knife of a late period and peculiar construction: it consists of a broad cutting-blade, moving on a pivot at the end, and working in a groove by means of a handle. The following summary comparison of the Biblical instruments of cutlery with those used at various times in the East, as to materials and application, is well illustrated from the Egyptian monuments.

Picture for Knife 3

1. The knives of the Egyptians, and of other nations in early times, were probably only of hard stone, and the use of the flint or stone knife was sometimes retained for sacred purposes after the introduction of iron and steel (Pliny, *Hist. Nat. 35:*12, § 165). Herodotus (ii, 86) mentions knives both of iron and of stone in different stages of the same process of embalming (see Wilkinson, *Anc. Egypt.* ii, 163). The same may perhaps be said, to some extent, of the Hebrews (compare <020425>Exodus 4:25).

Picture for Knife 4

2. In their meals the Jews, like other Orientals, made little use of knives, but they were required for slaughtering animals either for food or sacrifice, as well as for cutting up the carcase (<030733>Leviticus 7:33, 34; 8:15, 20, 25; 9:13; <041818>Numbers 18:18; <090924>1 Samuel 9:24; <262404>Ezekiel 24:4; <150109>Ezra 1:9; <402623>Matthew 26:23; Russell, *Aleppo,* i, 172; Wilkinson, i, 169; Mishna, *Tanid, 4:*3). *SEE EATING*.

Picture for Knife 5

Asiatics usually carry about with them a knife or dagger, often with a highly-ornamented handle, which may be used when required for eating

purposes (<07032>Judges 3:21; Layard, *Nin.* ii, 342. 299; Wilkinson, i, 358, 360; Chardin, *Voyage*, *4:*18; Niebuhr, *Voyage*, i, 340, pi. 71). *SEE GIRDLE*.

Picture for Knife 6

3. Smaller knives were in use for paring fruit (Josephus, *Ant. 17:*7; *War* i, 33, 7) and for sharpening pens (<24623>Jeremiah 36:23). *SEE PENKNIFE*.

4. The razor was often used for Nazaritish purposes, for which a special chamber was reserved in the Temple (<04005>Numbers 6:5, 9, 19; <26501>Ezekiel 5:1; <23720>Isaiah 7:20; <24623>Jeremiah 36:23; <44918>Acts 18:18; 21:24; Mishna, *Midd.* ii, 5). *SEE RAZOR*.

5. The pruning-hooks of <23805>Isaiah 18:5 were probably curved knives. *SEE PRUNING-HOOK*.

6. The lancets of the priests of Baal were doubtless pointed knives (<11838>1 Kings 18:28). *SEE LANCET*.

Knight, James (1), D.D.,

an English divine, who flourished in the early part of the 18th century, was vicar of St. Sepulchre's, London. Nothing further is known to us of his personal history. He wrote in *Defence of the Doctrine of the Trinity* two treatises (1714-15), which are highly commended by Dr. Waterland (Moyer's Lectures). Knight also published five separate *Sermons* (1719-36), and eight sermons delivered at lady Moyer's Lecture in 1720-21 (1721, 8vo). — Allibone, *Dict. of English and American Authors*, vol. ii, s.v.

Knight, James (2)

a Congregational minister, was born at Halifax, Yorkshire, England, July 19,1769, and was educated for the ministry at Homerton College, where he is said to have made rapid attainments in Biblical science. Upon his graduation he was called to the Church in Collierskents, Southwark, where he was ordained in 1791. In 1833 he resigned his pastorate there, after a faithful and successful service. He was one of the founders of the London Missionary Society. Mr. Knight's sermons, some of which have been published, were celebrated for their sacred unction, and their thorough and searching appeals to the conscience. His eminent piety was both the

strength and ornament of his character. He knew how not only to discuss a subject with logical precision, but also to infuse into it the spirit of vital evangelical piety. See Morison, *Missionary Fathers.*

Knight, Joel Abraham,

a Methodist minister, was born at Hull,Yorkshire, England, April 23,1754; was ordained at Spafields Chapel, London, March 9, 1783, where he was also appointed master of the charity school and assistant preacher. In 1788 he preached at Pentonville Chapel, and in 1789 became pastor of the Tabernacle and Tottenham Court chapels, London, a position which he occupied until his death, April 22,1808. Mr. Knight was a zealous worker in the formation and proceedings of the London Missionary Society in 1795. His sermons, some of which were published in London in 1788-9, were always richly imbued with the distinguishing doctrines of evangelical Christianity, but they especially taught that " the cordial reception of the doctrine of salvation by grace must necessarily produce obedience to the law of God." In speech he was invariably chaste, and in manner affectionate and pathetic. -Morison, *Missionary Fathers.*

Knight, Samuel, D.D.,

an English divine of note, was born in London in 1675, and was educated at St. Paul's School and at Trinity College, Cambridge. He first became chaplain to Edward, earl of Oxford, and was by him presented to the rectory of Borough-green, in Cambridgeshire, in 1707; was made prebendary of Ely and rector of Bluntesham (Huntingdonshire) in 1714; became chaplain to George II in 1730, and was promoted to the archdeaconry of Berks in 1735. He died Dec. 16, 1746. Between the years 1721 and 1738 he published several of his *Sermons.* He also wrote *Life of Dr. John Coles, Dean of St. Paul's* (London, 1724, 8vo; new edit. Oxford, 1823, 8vo): — *Life of Erasmus* (Cambridge, 1726, *8vo).-General Biog. Dict. 8:*46 sq.; Allibone, *Dict. of Engl. and Amer. Authors*, vol. ii, s.v.

Knighthood,

the condition, honor, and rank of a knight, also the service due from a knight, and the tenure of land by such service. In a secondary sense, the word is employed to denote the class of knights-the aggregate body of any particular knightly association; the institution itself, and the spirit of the institution. In these remoter meanings it becomes identical with *Chivalry,*

and it is in this point of view that it will principally be considered here. The term is one of various significance, and is, therefore, apt for ambiguities; it is one whose applications were of gradual development, and which is, accordingly, of diverse historical import. Its explanation is thus necessarily intricate and multifarious, and care is requisite to avoid confounding different things, or different phases of the same thing, under the single common name. Neglect of this precaution has occasioned much of the extravagance and complexity which-are noticeable in speculations on this subject.

A knight under the feudal system-miles in the Latinity of feudal jurisprudence-was one holding land by military service *(servilium militare),* with horse, and shield, and lance, and armor *cap-a-pie* (Blackstone, *Commentaries,* ii, 62-3). Knighthood in this application corresponds closely with the French designation *chevalerie,* and its consideration is inextricably intertwined with that of chivalry.

The characteristics of knighthood have undergone many modifications in the lapse of long centuries. The lord mayor of London is knighted for the presentation of an address to the sovereign, and Michael Faraday is deservedly made an officer of the Legion of Honor for chemical and other scientific discoveries; but in the main conception and strict usage of the term knighthood, liege service in war is implied.

> "A knight ther was, and that a worthy man, That from the tyme that he ferst bigan To ryden out, he lovede chyvalrye, Trouthe and honour, fredorm and curtesye. Ful worthi was he in his lordes werre, And therto had he riden, noman ferre, As wel in Cristendom as in hethenesse, And ever honoured for his worthinesse."

The character of knighthood, however, as distinguished from the mere tenure of land by knight-service, was entirely personal, and hence it is conferred and attaches only for life, and is not descendible by inheritance. It cannot be assumed by one's own act, but must be bestowed by another of knightly or of superior rank. The knight's estate was held by knight-service, or chivalry, and the heir at full age was entitled and could be compelled to receive knighthood. Compulsory writs for the latter purpose were frequently issued from the proper courts. But, until the dignity was conferred, the aspirant was no knight. Many entitled to claim the dignity declined to do so, though holding land by knightly tenure, because unable to bear the expenses incident to the rank. Hence arose the old adage: *"Bon*

escuyer vault mieulx que pauvre chevalier." But the reality or the obligation of personal military service was always entailed by knighthood.

I. *Origin of Knighthood or Chivalry. — Under* the impulse of the same uncritical spirit which referred the descent of the Britons to Brutus and wanderers from Troy, the origin of knighthood has been traced back to the judges of Israel or to the heroes of the Iliad. More modest inquirers have been content to go no further back than to Constantine's supposed "Order of the Golden Angel" (313), or to the equally imaginary Ethiopian "Order of St. Anthony," and the anchorites of the African deserts. Others, more modest still, ascend only to " King Arthur and the Knights of the Round Table," or to Charles Martel and the "Order of the Gennet," or to "Charlemagne and his Paladins." In all such genealogies there is much fantasy, confusion, and retrospective legend. The incidents of war must in all ages present some general resemblances. There must always have been leaders and followers, brothers in arms, and associations of warriors-" *vixerefortes ante Agamemnona."* Such tendencies in human nature as prompted these military unions might furnish the impulse to subsequent institutions, but to ascribe the origin of the institutions themselves to the first recorded manifestation of these tendencies is to renounce all historical discrimination. When the origin of knighthood is investigated, what is desired is the discovery of the existence of a definite institution, with precise and distinctive characteristics, animated by a peculiar spirit, which gave its coloring to society for many generations, and which still exercises a potent influence over life and manners. What is contemplated is "a military institution, prompted by enthusiastic benevolence, sanctioned by religion, and combined with religious ceremonies, the purpose of which was to protect the weak from the oppression of the powerful, and to defend the right against the wrong" (James, *History of Chivalry,* chap. i). The only important omissions in this definition are the obligation of *"honneur aux dames,"* knightly truth, and the thorough interpenetration of Christian profession, if rarely of Christian practice.

The germ of knighthood, but only the germ, may unquestionably be found in the ancient usages of the Teutonic tribes and in the Teutonic *comitatus,* which coalesced with Roman customs and with the suggestions of the times in shaping feudalism. The very name of *knight-cniht, cnicht,* boy, servant, military follower would indicate such a derivation. "Arma sumere non ante cuiquam moris quam civitas suffecturum probaverit. Tumr in ipso concilio principum aliquis, vel pater, vel propinqui, scuto frameaque

juvenem ornant. Hoc apud illos toga, hic publicus juventme honos; ante hoc domus pars videntur, mox reipublic.e.... Ceteris robustioribus et jam pridem probatis adgregantur; nec rubor inter comites aspici" (Tacitus, *Germ.* c. xiii; comp. c. xiv). To this same source must be ascribed in part, but only in part, the chivalrous deference for women: " in esse quin etiam sanctum aliquid et providum pertant; nec aut consilia earum aspernantur aut response neglegunt" *(ibid,* c. viii). The intensification and spiritualization of this deference are due to Christianity.

Ethnical temperaments, ethnical tendencies, and ethnical usages are seldom entirely eradicated. They continue under many transmutations and disguises; lurk under new forms, animate new institutions, and enter into strange and often undetected combinations. With this explanation, knighthood may be, in some measure, referred to the rude warriors of the forests of Germany, who are described in the satirical romance of Tacitus in terms more appropriate to the Indians of North America than to any populations which really occupied the provinces of the crumbling empire of Rome. The actual historical origin of knighthood, though very obscure, may be safely assigned to a much later age, and to other more potent influences than those which flowed from the Rhine, and the Elbe, and the shores of the Baltic.

Without recurring to the details of the feudal system, *SEE FIEF*, it may be stated that feudal services *(servilita)* were strictly limited, and prescribed military service for a fixed time and of a fixed amount. Circumstances might occur which would demand longer. less restricted, and less formally organized warfare. Such circumstances did occur in the ninth, tenth, and eleventh centuries. During the Norman ravages of France, on the disruption of the Carlovingian empire and the decay of the Carlovingian dynasty, universal anarchy, misery, and outrage covered the land. The perils from the barbarous enemy were scarcely greater than those from violent and rapacious barons, and from lawless and lordless plunderers. The multiplied horrors of the dismal period were aggravated by general destitution, by famine, by plague, and by disastrous prodigies on the earth and in the heavens. The bonds of authority were snapped; the regular organization of the feudal society was rent and suspended; immediate protection and prompt redress, without too nice distinction of rank and subordination, were demanded on all sides. Those who had the power, the heart, and the will, found abundant work for active hands to do in the defence of women and children, of the old and infirm, of unarmed

merchants and pilgrims, of priests and monks; and rode through the country endeavoring to repress disorder, if unable to establish order. The condition of things was even worse than such as might now provoke Lynch law or instigate vigilance committees. Of course, the vigilance committees of the closing millennium assumed the mould of the time in which their services were rendered. Accordingly, the avengers of iniquity were guided by an earnest, though usually rude and blundering sense of Christian obligation in their generous warfare. It thus became the avowed duty of the true knight to serve women, to protect the feeble, to minister to the wounded, to comfort the wretched, to repress or punish wrong, and in all honor to uphold and to do the right.

"He had abroad in armes wonne muche fame,
And fild far landes with glorie of his might;
Plaine, faithful, true, and enimy of shame,
And ever lov'd to fight for ladies right;
But in vaine-glorious frayes he litle did delight."

While these calamitous generations writhed through their long agony in France, the progress of the Holy Warfare in Spain against the Saracens invited and enriched the princes, nobles, and adventurers who fought for the Cross against the Crescent. Religious fervor was thus intimately conjoined with martial prowess. But. both in France and Spain, and, in less degree, in other countries, similar necessities concurred in the production of like phenomena. Ill all cases there was a relaxation of the direct connection of military achievement with landed estates and feudal subordination. High moral qualities and Christian zeal were required of the landless or lonely knight, or were annexed as requirements to complete the character of the accomplished feudal vassal. Thus the true knight came to be distinguished from the knight by feudal tenure; though the feudal knight might possess, and was expected to possess, knightly characteristics in addition to his feudal domain and its attendant obligations.

Doubtless in France and Spain, and elsewhere, chivalrous emprise was encouraged, if not originated by the Church, the sole moral authority of those days, which was anxious for peace, earnest for order, vowed to the maintenance of right, and eager to subordinate to spiritual rule and guidance the military ardor and the temporal power of the time.

All these influences and all these tendencies, of various age and origin, converged and commingled, with augmented energy in each, in the

Crusades. These romantic and persistent enterprises may have been undertaken and prolonged by the instigation and for the interest of the Papacy, but they were none the less the outburst of popular enthusiasm, and of a popular enthusiasm which gave form and active reality to an instinctive perception of urgent policy. Whole nations are not impelled for centuries to arduous and perilous undertakings by any extrinsic force; the enduring impulse by which they are set and kept in motion must be a living power in their own bosoms, " bequeathed by bleeding sire to son." Looking back from the safe vantange ground, which has been secured only within two hundred years, it is difficult to appreciate justly the alarming dangers to which Christianity and Christian nations were exposed from Moslem aggression at the commencement of the second millennium of our era. The apprehension was not dispelled entirely till the victory of John Sobieski under the walls of Vienna (1683). It is equally difficult to estimate now the effect of a wild, warlike fanaticism against, Saracens and Pagans in implanting the recently acquired and imperfectly received creed in turbulent spirits, and perhaps still more difficult to recognise the service rendered by the Holy Wars in diffusing and deepening the sentiment of a common faith, a common interest, a common civilization throughout Western Europe-a Christendom, or dominion of Christ.

All of these feelings were quickened by the Crusades, and were both exalted and rendered, in some sort, self-conscious by them. It must be remembered that the Crusades did not begin with Peter the Hermit and the Council of Clermont, but that the crusading spirit had been previously manifested and cherished in Spain, in Sicily, and in Northern Africa. This spirit only received its full development and definite purpose by being directed to the recovery of Jerusalem. Through distant Asiatic expeditions the desultory and unregulated adventure for the maintenance of Christian belief and Christian security was generalized, organized, disciplined, and refined. The disorderly violence of martial barons was withdrawn from domestic discords, and guided to a great European aim. War was in some degree sanctified; it was ennobled, at least in the conception of the warrior, by being employed for the defence and maintenance of the faith. A strange but not unfruitful union was thus effected between devotion and military prowess. There is no question here of the use which was made of this combination for the extension of ecclesiastical domination. All that is contemplated is the consequence of this union in the production of chivalry and of the knightly character-a magnificent and previously unimagined

ideal, however far human vices, and passions, and frailties may have prevented the perfect realization of that ideal. Is Christianity to be condemned in these late ages because so few of those who profess its behests reach their performance, and because so many fail to add the Christian graces to the plainer merits of Christian belief and morals? The vision of the Holy Grail may visit this sorrowful earth, but it is not on earth that it can be won even by Sir Galahad.

Another influence must be admitted to have exercised a beneficial effect on the formation of knighthood. 'This is the contact and comparison with the intellectual and social culture of the degenerate Greeks, and with the elegance and courtesy of the Saracens. This influence must have commenced early, for Bohemond, and Tancred, and Raymond of Toulouse, and Godfrey of Bouillon, and Robert of Normandy carried with them to the Holy Land in the First Crusade much of that courtly bearing and generous sentiment which did not become generally disseminated through the Christian West, or through the nobility at home, till the Second and Third Crusades. These qualities may have been directly and indirectly communicated by the Saracens in Spain, Sicily, and Southern France.

Old institutions of the German forest life; the effects of feudal organization and of feudal society; the necessities of a ravaged, ruined, and distracted country; the operation of religious zeal, and even of general religious fanaticism; the action of the priesthood, and collision with cultivated Greeks and brilliant Saracens, all contributed to the formation of the type of a Christian soldier — a true knight, a *prleux checdier, sans talche et sans reproche.* The judgment is accordingly correct which regards the era of the Crusades, when the regular and permanent Orders were instituted, as the true period of the formation of that kieal of knighthood which is one of the most precious bequests for which modern times are indebted to the Middle Ages. Undoubtedly there was a previous growth of the same kind, but the growth did not proceed to mature and perfect fruitage until all agencies were efficaciously combined on the sacred soil of Palestine.

It is a cause of great embarrassment in endeavoring to ascertain the characteristics and origin of any institution which has widely prevailed in obscure ages, that such institutions only gradually assume the complete form which is their familiar shape, that many concurrent streams flow in at different periods and add their contributions, and that the darkness of the foregone time affords every opportunity and every temptation to throw

back into the past those characteristics which only belong to the institution in its final development. The same confusion which presented Virgil as a necromancer to medieval fancy, and made Theseus a feudal duke of Athens in the imagination of Chaucer and Shakespeare, and exhibited Dan Hector and Sir Alexander to the admiring regards of baronial circles in the thirteenth century, pushed back the distinctions of knighthood to periods in which the germs of chivalry existed only in a loose and disconnected form. By this glamour the Arthurian cycle and the Carlovimngian myths were fashioned, and the inventions and ideas of the twelfth century were provided with a historical existence in the sixth and eighth. After knighthood became an established institution, it prevailed so widely and so generally that it seemed to be a necessary part of social order. Saladin is said to have sought and received the *accolade* from a Christian captive, and the Byzantine emperor Manuel Comnenus held jousts and tourneys on the plains of Antioch *(Nicet. Chomat. 3:*3; comp. Joann. Cantacuzenus, 1, 42).

II. *Nature of Knighthood.* — A knight was a soldier *(miles),* usually, but not necessarily, of gentle blood-a soldier who fought on horseback *(caballarius, chevalier, caballero)* with panoply complete

"From top to toe no place appeared bare,
That deadly dint of steele endanger may."

In the feudal hierarchy he was the holder of a knight's fee, but, as chivalry was developed, he might be "lord of his presence and no land beside."

The quality was thus distinguished from the estate. and, although penalties were imposed for conferring the character on any one not of knightly blood and of knightly havings, yet the honor, once bestowed, was indelible except by degradation for unworthy conduct. This point was decided in an English court of law by lord Coke, and the decision was more recently confirmed by lord Kenyon in the case of "Sir John Gallini," a ballet-master. Knighthood thus came to designate personal character and station, in contradistinction to political rank. The impoverished warrior, like " Walter the Penniless," or Bertrand du Guesclin, or the Chevalier Bayard, might be the pearl of knights, and might sit down with princes; the powerful and wealthy baron might be wholly destitute of knightly estimation.

It was a precious service that was rendered to morals and civility when lofty virtues were thus broadly discriminated from territorial possessions

and worldly rank. It was a noble model of personal purity and elevation which was presented for imitation to a warlike and stormy age. The knightly character, and the obligations imposed by that character, are strikingly delineated in the instructions of Alphonso V of Portugal to his son and heir, when he knighted him after the conquest of Arzilla (1471), in the presence of his slain Count de Marialva. "First, to instruct you," said the king, "what the nature of knighthood is, know, my son, that it consists in a close confederacy or union of power and virtue, to establish peace among men, whenever ambitions avarice, or tyranny troubles states or injures particulars; for knights are bound to employ their swords on these occasions, in order to dethrone tyrants and put good men in their place. But they are likewise obliged to keep fidelity to their sovereign, as well as to obey their chiefs in war, and to give them salutary counsels. It is also the duty of a knight to be frank and liberal, and to think nothing his own but his horse and arms, which he ought to keep for the sake of acquiring honor with them, by using them in defence of his religion and country, and of those who are unable to defend themselves; for, as the priesthood was instituted for divine service, so was chivalry for the maintenance of religion and justice. A knight ought to be the husband of widows, the father of orphans, the protector of the poor, and the prop of those who have no other support; and they who do not act thus are unworthy to bear that name. These, my son, are the obligations which the order of knighthood will lay upon you." Striking the infant thrice on the helmet with his sword, Alphonso added, "May God make you as good a knight as this whose body you see before you, pierced in several places for the service of God and of his sovereign" (cited by lord Lyttelton, *Hist. of Len. II, 3:*159, 160. See also Digby, *Moores Catholici*, bk. 9:chap. x; James, *Hist. of Chivalry*, chap. i).

This lofty exemplar may have been rarely approached in the ages of chivalry. The Black Prince was guilty of sanguinary atrocities. The passions of men were brutal and untamed; temptations were great and frequent; but continual failures would not furnish strange instances of the disproportion between conception and performance, Much, however, was achieved by the constant contemplation of excellence, even though it was unattained, and by the repeated efforts after each declension to aspire to the perfection so often abandoned. Much, too, was gained by the partial and occasional accomplishment of the high duties prescribed. Even more, perhaps, was slowly secured by the bitter shame and repentance which ever revived, and

thus perpetuated, the desire and the image of better things. "Altius ibunt qui ad summa nituntur."

Much corruption undoubtedly flowed from the conjunction of chivalry with the Provengal courts of love, which were of mingled Greek and Saracenic descent. They contributed much to the obscuration and debasement of the wise ideal, but they contributed fully as much to the refinement and polish of the intercourse between the sexes. They added literary and intellectual culture to martial bearing; they toned down the rough, blunt manner of the battle-field to the elegant and respectful courtesies of the boudoir. They exacted from "the dauntless in war" that he should be equally gentle in peace and "faithful in love." Thus gallantry was mellowed and softened into civility, which was the antithesis of military *brusquerie,* as in the abbe Talleyrand's celebrated witticism. Hence sprung that thoroughly modern and Christian product, "the gentleman of the olden time," of which Sir Harry Lee of Ditchley may be taken as a specimen. If fearful licentiousness accompanied these amiable graces in Provence, Languedoc, Aquitaine, and other sunny southern lands, at any rate vice was stripped of its brutality and coarsenes, and lost its brazen shamelessness and virulent contagion. But, though truth and fidelity to his " faire ladye" were always demanded of the knight, the sensualism of the countries of romance was only accidentally connected with knightly conduct, and never formed any part of its nature. Moreover, though it be true that

"The evil that men do l'ves after them,
The good is oft interred with their bones,"

the converse is equally true; and modern generations unquestionably owe much of those rarely-attained perfections which are now most admired to the fragrant nastiness and ornate prurience of the *Cours d'Amour* and *Jeux Floraux.*

In the splendid Arthurian cycle-a brighter realm of romance than all the legends of Homer and the Homeride — the heroes and heroines are sadly stained and spotted with moral blurs and blotches; and even with gross crimes. Sir Lancelot, "first of knights," bears an ineradicable brand; but still is scarce

"Less than archangel ruined, and the excess
Of glory obscured."

The birth and the marriage of king Arthur are equally foul; and the champions and dames that encircled him

are all tainted, except Sir Galahad-" among the faithess, faithful only he." But, despite the endless detail of weakness, of truth, and of sin, the central idea comes forth, like the sun emerging from a bank of clouds-the noblest dream of human fantasy, the highest evidence of ethereal aspirations from the midst of vicious indulgences and multiplied contaminations. This type is true knighthood. What knighthood was has been already partly explained; what it is in the Arthurian romances is shown by Arthur's latest bard:

"In that fair Order of the Table Round,
A glorious comp-any, the flower of men,
To serve as model for the mighty world,
And be the fair beginning of a time.
I made them lay their hands in mine, and swear
To reverence the king, as if he were
Their conscience, and their conscience as the king
To break the heathen, and uphold the Christ;
To ride abroad redressing human wrongs;
To speak no slander, no, nor listen to it;
To lead sweet lives in purest chastity;
To love one maiden only, cleave to her,
And worship her by years of noble deeds,
Until they won her; for indeed I knew
Of no more subtle master under heaven
Than is the maiden passion for a maid,
Not only to keep down the base in man,
But teach high thoughts, and amiable words,
And courtliness, and the desire of fame,
And love of truth, and all that makes a man."

III. *Classes and Degrees of Knighthood.-Knighthood* may be loosely distributed into six classes:

1. Feudal knighthood;

2. Simple knighthood;

3. Regular knighthood, or the knighthood of the spiritual orders, like the Knights of Malta;

4. Honorary knighthood, as of the Garter;

5. Titular knighthood, as in England and many other countries, constituting a dignity of lesser nobility;

6. Social, or fantastic knighthood, as the Templars in Freemasonry, the Knights of Pythias, etc.

The first of these classes furnishes the foundation and origin of all the rest, but needs no further notice than has been already given. The last is foreign to the present purpose. 'he fifth may be excluded, as it is political rather than chivalrous. Simple, regular, and honorary knighthood require further, but brief consideration.

Each of these classes exhibits the same general constitution, though the third is only an imitation, and a *preposterous* prolongation of the first with the forms of the second. In each there are usually three degrees. In actual chivalry, these were the page, the squire, and the knight. The young son of a knight, or of a noble who was also a knight, was placed at the age of seven years in the service and charge of another knight, selected on account of family connection, friendship, or personal renown. The education of the young in the ages of chivalry was secured by attendance on their elders in the field, in hunting, at the table, and in the concerns of domestic life (see *Correspondence of Simon ale Monffort and bishop Grosseteste,* and the *Treatises on Manners* in *The Babees' Boke).* The page, or varlet, or valet *(vassaletus, oarletus, vtletus)* was taught to ride, to run, to leap, to shoot with the bow, to hawk, to play on the lute. He was taught obedience and attention to his superiors, and was supposed to be kept in the observance of religion and morals. He attended his patron in war, but armed only with a short dagger. His person was safe in the melee, for it was dastardly to assail a page. In the intervals of serious occupation he received guests and ministered to their comforts, and waited on the *chatellaine* and the other ladies of the household, receiving instruction in legend, and poesy, and song; in manners, and in the formalities of love. The character of the instruction in the last easy science may perhaps be conjectured from the tenor of the lessons composed for his daughters by the knight De la Tour Landry in 1371.

At the age of fourteen the young valet-the term is often extended to the second stage-received a sword, consecrated by religious benedictions, in exchange for his dagger, and entered on the degree of squire *(escuyer, scutifer, armiger).* His exercises were now mainly directed to the pursuits of war. He was trained to vault on horseback without touching the stirrup.

He was taught the *manazge*, and the whole art of "noble horsemanship." He carried the knight's lance, or shield, or helmet, or groomed his horse, or led his *destrier*. He attended him in the tourney and in the battle. He was not a regular combatant in the fight, but he rescued, or defended, or remounted his principal. He cultivated *courtsisle*, prosecuted his pleasant studies in the art of love, began to wear ladies' favors, sought to become *debonnair-that* is, neither shy, nor haughty, nor awkward; and diligently imitated the procedure and imbibed the spirit of his senior.

At full age-though the honor was often postponed, and sometimes accelerated-the squire was advanced to the complete knightly dignity, which was bestowed with much solemnity, ceremonial, and religious intervention. These accompaniments were, of course, dispensed with when the promotion was conferred on the battle-field. Usually, however, the reception of knighthood was ordered at some high festival, and was surrounded with imposing and onerous rites.

IV. *Institution of a Knight.* — Various procedures were adopted in different countries, in different orders, and at different times. They were all symbolic, in accordance with that love of symbol and allegory which characterizes unlettered times. There was, however, such a general resemblance in the form and spirit of the ceremonial that a general description of the procedure may be readily given. It is only necessary to understand that some of the incidents were at times omitted, and that others were frequently modified.

The most elaborate of all investitures appears to have been the old procedure of the Order of the Bath, as described in a manuscript in Frend, first published by Eduardus Bissaeus, and cited textually by Du Cange (s.v. Miles). The novice was intrusted to the charge of select squires. His beard was shaven and his hair was shorn. In the evening, prudent and distinguished knights were sent to instruct him in his obligations. Minstrels and squires came singing and dancing to conduct him to the bath that had been prepared. He was stripped naked and put into the bath. He then received further instructions. When he issued from the bath, he was put to bed to dry off. When dry, he was taken up and clad warmly, with a red garment over the rest, having sleeves and a cowl like a hermit's. The knights led him to the chapel, the attendant squires singing and dancing again. He remained at his vigils and prayers all night. At break of day he confessed and received mass, after which he was put to bed. After he had

rested, the knights and squires reappeared, and clothed him. He was then conducted on horseback, with song and dance, to the great hall. His spurs were fastened on by the two noblest knights present, who crossed and kissed him when they had discharged their office. His sword, suspended from a baldric *(cingullum),* was buckled on by another knight. The king, or officiating knight, then struck him thrice on the cheek *(alopa,* a slap), or on the neck or helmet, with the flat of his sword *(accolluae, adobare, adoptaro:* see these titles in Du Cange, and that author's *Dissertation xxii sur ‚Joinville),* and kissed him. The spurred and belted knight was now led back to the chapel, when he knelt, and, laying his hand on the altar, swore to uphold Holy Church through life. Guizot enumerates twenty-six engagements in a knightly oath. The postulant, with his attendant knights, next proceeded to hold high festival, but the young knight was not allowed to eat, to drink, or to move, or to look about him, while the rest were feasting. After further ceremonial, he mounted his horse, assumed his arms, and exhibited feats of warlike dexterity for the entertainment and admiration of the assembled ladies.

This is an abridged, if not a brief account of knightly investiture. These minute and tedious formalities, which are travestied by Don Quixote, belong only to times of peace, and subsequent to the establishment of the regular orders.

V. *The Regular Orders* grew out of the necessities of the Holy War in Spain and in Palestine. The knights, like priests, were vowed to celibacy, and were designed to be ecclesiastical soldiers. They were to protect pilgrims, to feed the hungry, to entertain the poor, to shield the weak, to nurse the sick and the wounded, to assert the faith, to defend the Christian land, and to do zealously all duties of charity, devotion, and war. The most noted of these Orders were

(I.) *The Knights of the Holy Sepulchre,* instituted by Godfrey de Bouillon in 1099 to guard the sepulchre of Christ. They were distinguished by a golden cross, cantoned with four crosses of the same, pendent from a black ribbon. They languished and expired after the fall of the Latin kingdom of Jerusalem.

(II.) *Knights of St. John of Jerusalem,* or *Knights Hospitallers,* afterwards successively *Knights of Rhodes* (q.v.) and *Knights of Malta* (q.v.). They were founded about 1048 by some Neapolitan merchants, and organized in

1104. In peace they wore the black robe of the Augustinian fraternity, with a cross of white cloth; in war they exchanged the black robe for a white gown. On the expulsion of the Christians from Palestine they passed over to Cyprus, where they remained till their conquest of Rhodes, 1308. Driven out of Rhodes by the Turks, 1522, they received Malta from the emperor Charles V, 1530. 'The order expired with the surrender of the island to Napoleon in 1798. *SEE HOSPITALLES*.

(III.) *The Knights of the Temple,* or *Red Cross Knights,* founded in 1118 by two French Crusaders, Hugo de Paganis and Godfrey Aldemar (or of St. Omer), and organized in 1128. Their rules were drawn up for them by Bernard of Clairvaux. Their badge was a red cross embroidered on a white cloak; their emblem, two knights on one horse, to indicate their vow of poverty. They soon, however, acquired immense wealth, and were accused of horrid vices and crimes; but Ashmole remarks that many sober men judge that their wealth was their greatest crime. After sharp persecutions and iniquitous trials, they were suppressed with savage cruelty in France by Philippe le Bel, 1310, and soon after in other countries. They were charged with the possession of 40,000 lordships in Europe. *SEE TEMPLARS*.

(IV.) *The Knights of Mary,* or *the Teutonic Order,* established for the support of poor pilgrims of all nations by wealthy German knights, organized in 1190 by the survivors of the army of Frederick Barbarossa. Their distinctive garb was a White mantle, having on the front a black cross with a white potence. Before the loss of Palestine, the Teutonic knights, under their grand-master Hermann von Salza, had directed their efforts and arms against the Prussians, Lithuanians, and heathen tribes of north-eastern Europe. By the secularization of Prussia, in 1525, under their grand-master Albert of Brandenburg, the order was broken up, was deprived of its most valuable possessions, and passed out of notice. *SEE TEUTONIC KNIGHTS*.

(V.) *The Knights of San Salvador,* founded by Alphonso V of Aragon in 1118. Extinguished, and its commanderies added to the crown, by Charles II, 1665.

(VI.) *The Knights of Santiago de la Espcana,* in Spain, refer their origin to 837, but received their definite constitution in 1170.

(VII.) *The Knights of Acantara,* 1158, and,

(VIII.) *The Knights of Calatrava,* 1199, were instituted to guard the western and southern portions of Spain against the Moors. The grand-mastership of both was ultimately assumed by the crown of Spain.

The regular orders of knighthood were designed to promote Christian virtues and Christian conduct, and to employ chivalrous energies for the maintenance and extension of Christianity, and the protection of Christendom against Saracens and Pagans. These functions they unquestionably discharged in their better age, and while such services were essentially necessary. With merit came favor, and power, and wealth, and arrogance, and negligence, and idleness, and luxury, and other vices. It is the old and oft-repeated story of energy declining into corruption. But they had afforded Europe time and security to develop, knit together, and confirm its civilization and its strength. When they were extinguished by secular greed for their possessions, their aptitude had disappeared. " Othello's occupation was gone" when " villainous saltpetre" had .totally changed the organization of armies and the conduct of battles. It was chiefly during this period of confusion that sovereigns and princes, desirous of preserving the amusements, exercises, attachments, loyalty, splendors, and honors of knighthood-perhaps, also, of perpetuating its spirit-instituted princely in imitation of the regular orders. The enumeration and description of the multitude of such associations would afford little additional illustration of knighthood. It must suffice to name a few of these imitative establishments.

VI. *Honorary Knighthood. -Of* this there were the following orders:

The Order of the:	Instituted
White Elephant of Denmark	1190.
the White Eagle of Poland	1325.
the Garter	1343.
the Bath	1399.
the Golden Fleece	1430.
the Thistle	1540.
The Order of Saint Esprit	1578
Saint Louis	1693
Saint Andrew and Saint Catharie	1698.
the Black Eagle of Prussia	1705.
Saint George (for Russia)	1769.

Saint Patrick	1783.
the Legion of Honor	1802.
the Iron Crown (or Italy)	1805

There is no necessity, and would be little propriety in noticing titular and social, or fantastic knighthood here.

In 1790, Burke lamented that "the age of chivalry was gone." Its expiring gleams gilded the stark forms of Bayard at the Sesia and of Sir Philip Sidney at Zutphen. An institution which, even after a long decline, could breed such characters as these, had obviously rendered an enduring service to humanity. The age of chivalry may be gone, and the forms of chivalry may be relegated to the domain of Romance, but its spirit lives on, offering examples which the young still welcome in their dreamy and joyous days, and which the mature and the old still contemplate with fond and reverential regard. The ideal remains-purified by time, freed from the frailities and alloys of its former embodiment-and aids in fashioning modern sentiment to the conception and admiration of the Christian gentleman. Disregarding the vices which connected themselves with chivalry, but which were not of its essence, knighthood merits the commendation invariably bestowed upon it by discerning historians. It aimed to achieve-as far as the circumstances of its actual manifestation permitted; it did achieve, in thought, if rarely in act-what the oath of the new-made knight bound him to pursue as his rule of action through life. Its influences are transmitted to the passing generation, which has itself witnessed shining illustrations of their abiding efficacy.

VII. *Literature.-Mills, History of Chivalry* (London, 1825); James, *History of Chivalry and the Crusades* (London, 1830), are well known to general readers. Familiar also are the notices in Blackstone's *Commentaries,* bk. ii, chap. v; Robertson, *History of Charles* V, Introduction; Hallam, *Middle Ages,* and Guizot, *Hist. de la Civilisation en France,* ii Cours, chap. vi. The more important and authoritative works on the subject are less known, and some of them are inaccessible to students il this country. Among them may be specified, Lord Lvttelton, *Life and History of Henry II* (London, 1 77, 6 -vols. 8vo: tedious, but full of information); K. H. Digby, *The Broadstone of Honor* (London, 1845-8, 3 vols. 12mo), and *Mores Catholici,* or *The Ages of Faith* (London, 1844-7, 3 vols. 8vo); Dugdale, *Dissertation upon Knighthood* in *The Antiquities of*

Waruickshire (London, 1656, folio); Selden, *Titles of Honor* (1614, 4to) ; Segar, *Honor, Military and Civil* (1602, folio); Spelman, *Disertatio de Mite ;* Upton, *De Studio Militari,* etc. (London, 1654, folio); Clarke, *History of Knighthood;* Sir H. N. Nicolas's *Heraldic Works;* Du Cange, *Gloss. Med. et IJ: Latin.* title Miles, Adobare, Alopa, Armiger, Calcar, Cingulum, Valetus, etc., and *Dissertations sur Joinville;* Muratori, *Amztiq. Italicre;* Mireus, *Origines E'questrinum sirve Militariume Ordinum;* Favin, *Thetre d'.Honneur et de Chevtalerie;* Menestrier, *De la Chevalerie cancienne et moderne;* Vulson de la Colombiere, *Le Vrai Theatre d'lonneur et de la Chevalerie;* De la Curne de St. Palaye, *Memoires sur l'ancienne Chevalerie* (Paris, 1759-1780); Ampere, De *la Chevalerie;* Perrot, *Collection Historique des Ordres de Chevalerie* (Paris, 1836); Gourdon de Genouillac, *Dictionnaire Historique des Ordres de Chevalerie* (Paris, 1853); Reibisch, *Geschichte des Ritterwesens* (Stuttgard, 1842). A very copious account of the regular and natural Orders of Honorary Knighthood-extending to 137 associations, but not including the Order of the Victoria Cross and other recent orders-may be found in the *Encyclopaedia Londinensis.* (G. F. H.)

Knill, Richard

an English missionary of the Independents, was born of humble parentage, at Braunton, April 14, 1787. In 1816 he proceeded as a missionary to India under the London Society, where he continued until 1819, and then returned to England.

Shortly after his arrival he went to St. Petersburg, Russia, to take charge of an English congregation in that city, over which he presided many years. Subsequently he was appointed travelling agent for the London Missionary Society, and for eight consecutive years labored to awaken the Christian mind to the duty of sending the Gospel to the heathen, a work for which he was peculiarly qualified. In 1842 he became minister of a congregation in Wotton-under-Edge, and finally received a unanimous invitation to the pastorate of Queen-Street Chapel, Chester, where he finished his eminently useful career in 1857. His style of preaching was simple, graphic, chaste, and full of unction, with a fund of illustration that rendered it always effective. See *Life of Rev. Richard Knill,* by the late Rev. Angell James and Charles M. Birrell (Lond. 2d ed. 1859, 12mo; N. Y. 1860, 16mo).

Knipperdolling, Bernard,

one of the leaders of the Anabaptists of Munster, was born, probably in that city, towards the close of the 15th century. His attachment to Lutheran principles caused him to be exiled from Munster. and in his travels he connected himself with the Anabaptists in Sweden. Returning to Munster, he became the leader of the religious enthusiasts there, together with Rothmann, Matthiesen, and Bockhold, and, creating disturbances, he was imprisoned by order of the bishop of Munster. Imprisonment by no means dampened his ardor, and no sooner had he been released than he placed himself at the head of his partisans, and actually succeeded in becoming master of the city. Taken and imprisoned again, he was released by his friends, and soon acquired such reputation that the Anabaptists elected him in 1534 burgomaster of Munster. The same rabble which had succeeded in electing, him to the principal office of the city now assumed control over him, and, making common cause with the fanatical Bockhold, better known as John of Leyden, and with Matthiesen, they immediately filled all public offices with their adherents, and proclaimed equality of estates, community of goods, and polygamy. All who showed the least signs of opposition were summarily dealt with; but so severe, became Knipperdolling, who had subsequently been elected stadtholder, and had appointed John of Leyden king of Munster, that he was arrested by order of the " king" and imprisoned. The Roman Catholic party finally gained the upper hand in 1536, when Knipperdollinig was taken, condemned to have his body torn with red-hot pincers, and to be afterwards put to the sword, which sentence was executed Jan. 23, 1536. He persisted to the last in his opinions, and refused to become reconciled to the Roman Catholic Church. His body was exhibited in an iron cage (which still remains) suspended from the belfry of St. Lambert's Church, Munster. See Catrou, *Hist. des Anabaptistes,* vol. ii; Mencken, *Scriptores Rev. Germ. 3:*1534 sq.; Hamelmann, *Hist. .Eccles. renati AEvang. in Urbe Monast. Opp.;* Conr. Heresbachie, *Hist. Actionis Monasteriensis,* edit. Bouterwek (Elberf. 1866, 8vo). S*EE ANABAPTISTS*. (J. H. W.)

Knipstro

(also KNIEPSTROH or KNIPSTROW. Latin *Knipstrovius),* JOHN, a German reformer, was born at Sandow, near Lovelberg, Silesia, May 1, 1497. Educated among the Franciscans, he was sent by the abbot of his convent to finish his studies at the University of Frankfort-on-the-Oder.

Here he was a witness of the famous "Actus disputationis" in which John Tetzel attempted to overthrow Luther's *theses* against indulgences. Knipstro, who had read the theses, answered Tetzel so conclusively that the latter withdrew from the contest. Knipstro was then sent to the convent of Pyritz, in Pomerania. in the hope that quiet and rest would calm his revolutionary ardor; but he improved his time in reading the Bible and Luther's works, and finally brought the whole convent to share in his views. The town heard of this, and Knipstro was invited by the citizens to preach to them, which he did with such success that the whole town soon became Protestant, but the bishop interfered in favor of Roman Catholicism, and Knipstro was obliged in 1522 to flee to Stettin, where he married. In 1524 he went to Stargard, and thence to Stralsund, where his eloquence proved fatal to the Roman Catholic party, and where, in 1525, he was appointed superintendent of ecclesiastical affairs. He took part as such in the General Synod of Pomerania in 1535, and was then appointed the first general superintendent of the Church in Wolgast. In 1539 he was made professor at the University of Greifswald, Pomerania, and in 1547 became its rector. A controversy with Frever, a professor in the same institution, gave him such annoyance that he withdrew to Wolgast, and devoted the remainder of his life to teaching and to Church administration. He died at the last-named place Oct. 4, 1556. His works are: *Vom rechten Gebrauch d. Kirchen - Guter* (Stralsund, 1533): - *Bedenken wider d. Interim,* etc. (Stralsund, 1548): — *Epistola ad D. Melanchthonem, qua, Consensus Ecclesiae Pomeranice ad suspiciendam Aug. Confessionem repetitionem declaratur* (1552): — *Widerlegung d. Bekentniss Andr. Osiandri v. dl. Rechtfertigung* (1555?): — Forma *repetendi catechismi* (1555 ?). See Mayer, *Vita Knipstrovii;* Jancke, *Gelehrtes Pommerland;* H. Schmid, *Einleitung z. Brandenburg Kichen Gesch.;* J. I. Balthasar, *Sammlung einiger Pommerschen Kirchen- Hist. gehourigen Schriften, i,* 93; ii, 317 sq. Zeller, *Universal Lexikon,* s.v.; Hoefer, *Nouv. Biog. Generale, 27:*896; Herzog, *Real-Encyklopadie, 7:*765. (J. *N.* P.)

Knittel, Franz Anton,

a German theologian of note, was born at Salzdahlum, April 3, 1721, and was successively archdiaconus, general superintendent, and consistorialrath at Wolfenbuittel. le died April 13, 1792. He is celebrated as the discoverer (in the library at Wolfenblittel) of a MS., a fragment of Ulfila's Gothic version of time Epistle to the Romans. It is a palimpsest, the newer surface being occupied with the Origines and some letters of Isidorus Hispalensis.

The portions of the Gothic version of the Epistle to the Romans contained in it are 11:33-36; 12:1-5, 17-21; 13:1-5; 14:9-20; 15:3-13. These Knittel printed (in all probability in 1762 or 1763) in a volume entitled *Ulphile Versio Gothica nonnullorum capitum Ep. ad Rom. venerandum antiquitatis monumentum,... e Latina codicis cujusd. MSti rescripti ... una cum variis varice litteruaturae monimentis huc usque ineditis*, etc. The text is printed on one side of the page in Gothic letters, under each word is Knittel's reading of it in italics, and under that a Latin translation of each. On the other side there is a Latin version found in the Codex, under that the reading in the Vulgate, and under that the Greek text. There are also twelve plates, containing admirably-executed facsimiles of different codices; and among the notes is found an extract of considerable length from Otfried's *Gospel Harmony*. The volume contains also two fragments from ancient Greek codices of the N.T. in the Wolfenbtittel library, and a copious critical commentary by Knittel, and is altogether a splendid one; but, as Knittel's knowledge of Gothic was rather imperfect, its literary merits are not quite equal to its sumptuous appearance. Knittel deserves, however, the praise of great laboriousness, as is evinced by his collection of a vast amount of curious matter not elsewhere to be found. 'he book is very rarely to be met with at present; at least copies containing all the plates.-Kitto, *Dict. Bibl. Lit.* vol. ii, s.v.; Doring, *Gelehrten Theol. Deutschlands*, vol. ii, s.v. *SEE GOTHIC VERSION*.

Knobel, Karl August,

a German theologian, highly distinguished as an exegetical scholar in the Old Testament and as archaeologist, was born Aug. 7, 1807, near Sorau, Silesia. In this town he studied under associate principal Scharbe, who inspired Knobel with a zeal for learning, and also befriended him with money to pursue his university course at Breslau after his father's death. David Schultz, to whose children he became tutor, exerted a special influence in determining his choice of teaching as a profession, and in fixing the unfailing rationalistic tendency of his mind. He began lecturing in 1831, and his freshness, power, and genuine worth at once drew and ever attracted to him numerous hearers. In 1835 he was made extraordinary professor, and in 1837 he received from Breslau the degree of doctor in theology, chiefly in recognition of his exceedingly valuable work on Hebrew Prophecy *(Prophetismus d. hebraer.* Breslau, 1837, 2 vols. 8vo). The fame of this work brought him at once the offer of a professorship in Gottingen, in Ewald's place, and of one in Giessen, which latter he

accepted. Thenceforth his attention was confined to the study of the Old Testament; but his cold, critical, rationalistic spirit avails but little to a right appreciation of the theological import or even poetical beauty of the Scriptures. His publications during his twenty-four years' labor at Giessen (nearly all exegetical) bear the same defect of insight, with the display of great learning. The *Commentary on the Prophet Isaiah* appeared in the *Kuryef. exeget. Handb. z. A. T.* in 1843 (2d ed. 1854, 3d ed. 1861); on *Genesis* in 1852 (2d ed. 1860); *Exodus and Leviticus,* 1857; *Numbers, Deuteronomy, and Joshua,* 1861. These commentaries are characterized by special sobriety and thoughtfulness, healthy linguistic and historical views, with comprehensive knowledge of Oriental antiquity. In the firstmentioned feature they have the advantage of Hitzig. Knobel is independent, and gives positive views on many points which he was obliged earnestly to defend. He was in conflict with Ewald, as also specially in reference to the origin of the Pentateuch with Hupfeld, Tuch, Bertheau, and Stachlin. He is deserving of credit for his ingenuity in bringing out the " Composisition theory" concerning the production of the Pentateuch. Knobel died, after long and severe suffering, from a cancer in the stomach, May 25, 1863. In addition to the works already mentioned, Knobel published *Commentar uber Koheleth* (Lpz. 1836, 8vo) ; and *Voilkertafel der Genesis* (1850, 8vo), a very learned work, and frequently cited in the exegetical department of this *Cyclopcedia.* See Herzog, *Real-Encyklopadie,* vol. 19:s.v.

Knobelsdorff, Eustachius Of,

a German Roman Catholic theologian, was born of noble parentage in 1519, at Heilsberg, Prussia; was educated at the universities of Frankfort-on-the-Oder, Leipzig,Wittenberg, and Paris, and upon the completion of his studies took orders in the Church. During a visit of the bishop and cardinal of Wermeland to Rome, Knobelsdorff administered the duties of the episcopal office, and in 1563, upon the return of the bishop, was appointed dean-cathedral. He died in 1571. His writings are of but little account. See *Allgem. Hist. Lex.* iii. 41.

Knock

(דָּפַק; Song of Solomon 5:2; "beat," Judges 19:22; κρούω, Matthew 7:7; Revelation 3:20, etc.). " Though Orientals are very jealous of their privacy, they never knock when about to enter your room,

but walk in without warning or ceremony. It is nearly impossible to teach an Arab servant to knock at your door. They give warning at the outer gate or entrance either by calling or knocking. To stand and *call* is a very common and respectful mode. Thus Moses commanded the holder of a pledge to stand without, and call to the owner to come forth (<05241>Deuteronomy 24:10). This was to avoid the violent intrusion of cruel creditors. Peter stood knocking at the outer door (<441213>Acts 12:13, 16), and so did the three men sent to Joppa by Cornelius (<441017>Acts 10:17,18). The idea is that the guard over your privacy is to be placed at the entrance to your premises" (Thomson, *Land and Book,* i, 192 sq.). *SEE HOUSE*.

Knollis, Francis

a distinguished English statesman, was born at Grays, Oxfordshire, about 1530. He studied at the University of Oxford. Admitted at court, he showed great zeal for the Reformation, and when queen Mary ascended the throne he was obliged to retire to the Continent. At Elizabeth's accession he returned, became privy counsellor, treasurer of the queen's household, and knight of the Carter. He was one of the judges of Mary Stuart. He died in 1596. Knollis wrote a treatise on the *Usurpation of papal Bishops* (1608, 8vo). See Turner, *History of the Reign of Edward VI, Mary, and Elizabeth;* Rose, *New General Biographical Dictionary;* Hoefer, *Nouv. Biog.* <01270>*Genesis 27:*915. (J. N. P.)

Knollys, Hanserd,

an eminent English Baptist minister, was born in Chalkwell, Lincolnshire, in 1598. He was educated at the University of Cambridge, and after his graduation was ordained as a deacon, and then as a presbyter of the Church of England, and was presented by the bishop of Lincoln with the living at Humberstone. About 1632, beginning to doubt the lawfulness of conformity to the Church of England, he resigned his living, but continued to preach several years longer. In 1636 he was arrested for preaching the Gospel, and thrown into prison; but his keeper, being conscience-stricken, connived at his escape, and he came over to America early in 1638. He arrived at Boston, Mass., a persecuted fugitive, in a state of utter destitution, and was obliged to work daily at manual labor for his subsistence. At first he met with a cold reception in Boston, which was then in a ferment on the question of Antinomianism, and suspicious of all new-comers; but, being invited to preach in Dover, N. H., he went thither,

and in 1638 founded the first church in that place. He returned to England in 1641, where he spent the next fifty years of his life. during that .most agitated period of English history, and died Sept. 19,1691. Mr. Knollys was an able minister, a most accomplished teacher of youth, a bold pioneer of religious liberty, a man of large public spirit, and pre-eminently great in the purity of his character. He published a little work on the *Rudiments of Hebrew Grammar* (1648, 12mo); also *Flaming Fire in Zion* (1646, 4to); and his *Autobiography* in 1672, which was brought down to his death by Wm. Kiffin (1692, 8vo; 1813, 12mo). See Sprague, *Annals of the American Pulpit, 6:*1. (J. L. S.)

Knop,

Picture for Knop

that is, KNOB (Anglo-Saxon *cnoep),* a word employed in the A.V. to translate two terms, of the real meaning of which all that we can say with certainty is that they refer to some architectural or ornamental object, and that they have nothing in common.

1. *Kaphtor'* (rwOTpKi or rTpKi) occurs in the description of the candlestick of the sacred tent (<02531>Exodus 25:31-36, and 37:17-22, the two passages being identical). The knops are here distinguished from the shaft, branches, bowls, and flowers of the candlestick; but the knop and the flower go together, and seem intended to imitate the produce of an almond-tree. In another part of the work they appear to form a boss, from which the branches are to spring out from the main stem. In <300901>Amos 9:1 the same word is rendered, with doubtful accuracy, "lintel." The same rendering is used in <360214>Zephaniah 2:14, where the reference is to some part of the palace of Nineveh, to be exposed when the wooden upper story -the" cedar work"-was destroyed. The Hebrew word seems to contain the sense of "covering" and " crowning" (Gesenius, *Thes. Heb.* p. 709). Josephus's description *(Ant. 3:*6,7) names both balls *(*σφαιρία*)* and pomegranates (ῥοΐσκοι), either of which may be the *kaphtor.* The Targum agrees with the latter, the Sept. (σφαιπωτῆρες*)* with the former. *SEE LINTEL*. All these circumstances point to a signification corresponding essentially to that of *crown;* and in the case of the sacred candelabrum, the term seems to point to a sharp ornamental swell placed (like a horizontal button) immediately beneath the cups that surmounted each arm and section of the shaft. *SEE TABERNACLE*.

2. The second term, *pekaim'* (µy[æ;P]), is found only in <110618>1 Kings 6:18, and 7:24. It refers in the former to carvings executed in the cedar wainscot of the interior of the Temple, and, as in the preceding word, is associated with flowers. In the latter case it denotes an ornament cast round the great reservoir or " sea" of Solomon's Temple below the brim: there was a double row of them, ten to a cubit, or about two inches from centre to centre. The word no doubt signifies some globular thing resembling a small *gourd* (being only the masc. of the fem. term so rendered in <120439>2 Kings 4:39) or an egg, though as to the character of the ornament we are quite in the dark. The following wood-cut of a portion of a richly ornamented door-step or slab from Kouvunjik probably represents something approximating to the " knop and the flower" of Solomon's Temple. But as the building from which this is taken was the work of a king at least as late as the son of Esar-haddon, contemporary with the latter part of the reign of Manasseh, it is only natural to suppose that the character of the ornament would have undergone considerable modification from what it was in the time of Solomon. — Smith.

Mr. Paine suggests *(Temple of Solomon,* p. 41) that the difference in gender (above noted) of the terms for the gourds (or *cucumbers,* as he renders) is accounted for by the circumstance that these ornaments were artificial (hence in the masc.), while the real fruit is fem. He thinks that on the laver they were arranged in vineform, ten in each of the two rows, like a netting *(ib.* p. 50). *SEE SEA, BRAZEN*.

Knorr, Georg Christian Von,

a German divine, was born at Oettingen in 1691, and was educated at Jena from 1708 to 1712. His dissertation for the master's degree was an attack on Leibnitz, and created quite a sensation at the time; it was entitled *Doctrince orthodoxce de origine mail contra recentiorum quorundcam hypotheses modesta assertio* (Jenae, 1712, 4to). In 1716 he became corector, and a few months later rector over the schools at Oettingen; and in 1726 was called to Blankenburg, as librarian to the duke of Brunswick. Some time after this he joined the Romanists. He died in 1762. There are no works of special merit from the pen of Knorr except the dissertation already mentioned.-Doring, *Geleherte Theol. Deutschlands,* vol. ii, s.v.

Knorr Von Rosenroth, Abraham

a Lutheran divine, descended from a noble family noted in the annals of the history of Silesia, flourished in the 17th century as pastor at Alt Rauden, in the duchy of Wohlau, and was the father of Christian and Caspar, both also noted Lutheran pastors.

The former of these two sons, namely, Christian, was born July 15,1631, and was educated at the high-schools in Wittenberg and Leipzig. He was then sent abroad, and visited Holland, France, and England in turn, and on his return devoted himself at Sulzbach to the study of the Oriental languages, especially the Hebrew, of which he had acquired the rudiments while abroad. He took up the writings of the Cabalists, and even attempted to prove the authenticity of the N.-T. Scriptures by this Jewish philosophical system, in his *Kabbala denudattr, sive doctrina Hebrceorumn transcendentalis* (part i, Sulzbach, 1677-8, 4to; pt. ii, F. ad M. 1684, 4to a third part was supplied by Pagendorm). His other writings, all of this eccentric nature, do not deserve mention here, as they have lost all value as literary contributions. See. for details, *Allgem. Hist. Lex.* iii. 42; Gratz, *Gesch. d. Juden, 10:*295 sq. (J. H.W.)

Knorr Von Rosenroth, Christian

SEE KNORR VON ROSENROTH, ABRAHAM.

Knott, Edward

an English Jesuit, whose true name was *Matthias Wilson,* and memorable for his controversy with Chillingworth, which called forth the famous book called *The Religion of Protestants,* was born at Pegsworth, near Morpeth, in Northumberland, in 1580. He was entered among the Jesuits in 1606, being already in priests' orders; and is represented in the *Bibliotheca Patrum Societatis Jesu* as a man of low stature, but of great abilities. He taught divinity a long time in the English college at Rome, and was a rigid observer of that discipline himself which he as rigidly exacted from others. He was then appointed sub-provincial of the province of England; and, after he had exercised that employment out of the kingdom, he was twice sent thither to perform the functions of his office. He was present, as provincial, at the general assembly of the orders of the Jesuits held at Rome in 1646. and was elected one of the definitors. He died at London January 4,1655-6. Knott was a great controversialist, and wrote largely, displaying

in all his works great acuteness and learning. His first book was a little work entitled *Chari il Mistaken* (Lond. 1630), with the " want whereof Catholics are unjustly charged, for affirming, as they do with grief, that Protestancy, unrepented, destroys salvation," which was answered by Dr. Potter, provost of Queen's College, Oxford (in 1633), by a piece entitled *Want of Charity justly charged on all such Romanists as dare, without truth or modesty, affirm that Protestancy destroyeth Salvation.* To this Knott replied, under the title *Mercy and Truth, or Charity maintained by Catholics* (in 1634), which occasioned Chillingworth to publish *The Religion of Protestants. SEE CHILLINGWORTH*. Knott came to the defence in 1638, in a pamphlet entitled *Christianity Maintained,* and later in a work under the title of *Infidelity Unmasked,* etc. (Ghent, 1652, 4to). At this time, however, Chillingworth had been dead nine years, and in behalf of the noted deceased a reply was made by Thomas Smith, fellow of Christ's College, Cambridge (in 1653), in the preface to an English translation of Daille's *Apology of the Reformed Churches.* See *Genesis Biog. Dict. 8:*49 sq.; Wood, *Athence Oxon. ;* De Maizeaux, *Life of Chillingworth.* (J. H. W.)

Knott, John W.,

a Presbyterian minister, was born near Blairsville, Westmoreland County, Pa., Oct. 7, 1812. He was educated at Jefferson College, Pa., and studied theology at Western and Princeton theological seminaries. After graduation he preached at Gilgal, Pa., for about a year, when he removed to Ohio, and was installed over the churches of Leesville and Ontario; there he continued three years, and then for four years served as pastor of the churches at Havesville and Jeromeville. He was next called to the churches of Keene and Jefferson, where he officiated for seven years. During the remainder of his life, with intervals of relaxation on account of ill health, he preached at Eden, Caroline, Waynesburg, Nevada, and Sandusky, Ohio. He died at Shelby, Ohio, Sept. 3, 1864. Mr. Knott made many sacrifices of personal advancement and comfort to further the cause of religion. He was a man of unbounded faith in the Bible, from which he drew all his theology and philosophy. The burden of his preaching was Jesus Christ and him crucified. He believed, "when he had proven his position from the Bible, he had established it immovably." See Wilson, *Presb. Historical Almanac,* 1865.

Know

(properly [dy; γινώσκω) is a term used in a variety of senses in the Scriptures. It signifies particularly to understand (<0301>Ruth 3:11), to approve of and delight in (<1906>Psalm 1:6; <4529>Romans 8:29), to cherish (<4327>John 10:27), to experience (<4919>Ephesians 3:19). In <1810>Job 7:10 it is used of an inanimate object: "He shall return no more to his house, neither shall his place know him any more." By a euphemism it frequently denotes sexual connection (<0104>Genesis 4:1; <4025>Matthew 1:25). The other scriptural applications of the word are mostly obvious, as follows:

(1.) It imports to have acquired information respecting a subject.

(2.) It implies discernment, judgment, discretion; the power of discrimination. It may be partial; we see but in part, we know but in part (<4609>1 Corinthians 13:9).

(3.) It frequently signifies to have ascertained by experiment (<0122>Genesis 22:12).

(4.) It implies discovery, detection; by the law is the knowledge of sin (<4520>Romans 3:20).

Natural knowledge is acquired by the senses, by sight, hearing, feeling, etc.; by reflection; by the proper use of our reasoning powers; by natural genius; dexterity improved by assiduity and cultivation into great skill. So of husbandry (<2828>Isaiah 28:36), of art and elegance (<2531>Exodus 35:31), in the instance of Bezaleel. Spiritual knowledge is the gift of God, but may be improved by study, consideration, etc. *SEE KNOWLEDGE*.

Particular Phrases.-The priests' lips should keep knowledge (<3207>Malachi 2:7); not keep it to themselves, but keep it in store for ethers; to communicate knowledge is the way to preserve it. Knowledge is spoken of as an emblematical person, as riches, and treasures, as excellency, and as the gift of God (<2029>Proverbs 1:29; 8:10, etc.). *SEE WISDOM*. " Knowledge puffeth up, but charity edifieth" (<4601>1 Corinthians 8:1); i.e. the knowledge of' speculative and useless things, which tend only to gratify curiosity and vanity, which contribute neither to our own salvation nor to our neighbor's, neither to the public good nor to God's glory; such knowledge is much more dangerous than profitable. The true science is that of salvation; the best employment of our knowledge is in sanctifying

ourselves, in glorifying God, and in edifying our neighbor: this is the only sound knowledge (<2001>Proverbs 1:7).

God is the source and fountain of knowledge (<0902>1 Samuel 2:3; <1401>2 Chronicles 1:10; <5905>James 1:5). He knows all things, at all times, and in all places. *SEE OMNISCIENCE*. Jesus Christ is possessed of universal knowledge; knows the heart of man, and whatever appertains to his mediatorial kingdom (<4024>John 2:24, 25; 16:30; <5203>Colossians 2:3). Men know progressively, and ought to follow on to know the Lord (<2806>Hosea 6:3); what we know not now we may know hereafter (<4307>John 13:7). Holy angels know in a manner much superior to man, and occasionally reveal part of their knowledge to him. Unholy angels know many things of which man is ignorant. The great discretion of life and of godliness is to discern what is desirable to be known, and what is best unknown; lest the knowledge of "good lost and evil got," as in the case of our first parents, should prove the lamentable source of innumerable evils (<0209>Genesis 2:9; 3:7).

Knowledge of God is indispensable, self-knowledge is important, knowledge of others is desirable; to be too knowing in worldly matters is often accessory to sinful knowledge; the knowledge of our Lord Jesus Christ is a mean of escaping the pollutions which are in the world (<4703>John 17:3). Workers of iniquity have no knowledge, no proper conviction of the divine presence (<1404>Psalm 14:4). Some men are brutish in their knowledge (<2517>Jeremiah 51:17); e.g. he who knows that a wooden image is but a shapely-formed stump of a tree, yet worships it; he boasts of his deity, which, infact, is an instance of his want of discernment, degrading even to brutality (<4520>Isaiah 45:20). Some are wicked in their knowledge, "knowing th the depths of Satan, as they speak" (<6620>Revelation 2:20). *SEE GNOSTICISM*.

Knowledge.

By this, according to Sir William Hamilton, " is understood the mere possession of truths," and the *possession* of those truths about which our faculties have been previously employed, rather than any separate power of the understanding by which truth is perceived. " I know no authority," says Dr. Reid, "besides that of Mr. Locke. for calling knowledge *a faculty*, any more than for calling opinion a faculty." Knowledge is of two kinds, viz. *historical* or *empirical*, and *philosophical*, or *scientific* or *rational*. Historical is the knowledge that the thing is, philosophical is the knowledge

why or how it is. The first is called historical, because in this knowledge we know only the fact — only that that phenomenon is; for history is properly only the narration of a consecutive series of phenomena in time, or the description of a co-existent series of phenomena in space; the second philosophical, to imply that there is a way of knowing things more completely than they are known through simple experiences mechanically accumulated in memory or heaped up in cyclopaedias. It seeks for wide and deep truths, as distinguished from the multitudinous detailed truths which the surface of things and actions presents, and therefore a knowledge of the highest degree of generality. " The truth of philosophy," says Herbert Spencer, bears the same relation to the highest scientific truths that each of these bears to lower scientific truths. As each widest generalization of science comprehends and consolidates the narrower generalizations of its own division, so the generalizations of philosophy comprehend and consolidate the widest generalizations of science. It is therefore a knowledge the extreme opposite in kind to that which experience first accumulates. It is the final product of that process which begins with a mere colligation of crude observations, goes on establishing propositions that are broader and more separated from particular cases, and ends in universal propositions. Or, to bring the definition to its simplest and clearest form, knowledge of the lowest kind is *ununified* knowledge; science is *partially unified* knowledge; philosophy is *completely unified* knowledge."

This term, however, is associated with the greatest problems and controversies of philosophy, all of which are involved in the discussion of what is meant by knowledge. The different problems, therefore, of the philosophy of mind will be found discussed under those names that severally suggest them. — Watts, *On the Mind;* Dr. John Edwards, *Uncertainty, Deficiency, and Corruption of Human Knowledge;* Reid, *Intellectual Powers of Man;* Stennett, *Sermon on Acts t 16:*24, 25: Upham, *Intellectual Philosophy ;* Douglas, *On the Advancement of Society;* Robert Hall, *Works; Amer. Library of Useful Knowledge. SEE FAITH AND REASON*; *SEE IDEALISM*; *SEE JUDGMENT*; *SEE MORAL PHILOSOPHY*; *SEE RELIGIOUS PHILOSOPHY*.

Knowledge Of God.

By this is not: meant a mere knowledge of his *existence,* for the devils believe that God is; they tremble as they believe it, and they hate the God

before whom they tremble. It cannot be a mere partial acquaintance with the *character* of God, because we cannot for a moment doubt that the *Jews* were partially acquainted with God's character, and vet our Lord said to them, "Ye neither know me nor my Father." Neither can it be a *dry, uninfluential, notional* knowledge of God, however accurate in its outline that knowledge may be. The knowledge of God includes far more than this. It implies a real, personal, experimental, sanctifying acquaintance with him. It especially regards him as *a reconciled God in Christ-that* is, the reconciliation of all his perfections in the way of his mercy, unfolding them as the basis for the soul's confidence; that he is righteously and holily merciful, pardoning sin at the expense of no other perfection, but in the full and perfect harmony of all his perfections. Without this knowledge, all our advances in other branches of knowledge are but vain and unprofitable. All other knowledge is *useful, entertaining;* this alone is *needful.* This may do without other knowledge, but no other knowledge will do without this. If you teach men the elements of education, you put into their hands a powerful weapon either for good or for evil, according to the direction that may be given to it. If you put into their hands the elements of sound religious knowledge, you give their minds a right and safe exercise, while the knowledge will keep them from the abuse of the tremendous power you put into their hands. See Charnock, *Works,* ii, 381; Saurin, *Sermons,* i, serm. 1; Gill, *Body of' Divinity, 3:*12 (8vo); Tillotson, *Sermons,* serm. 113; Watts, *Works,* i, serm. 45; Hall, *Sermon onl the Advantages (f Knowledge to the lower Classes;* Foster, *Essay on Popular Ignorance;* Dwight, *Theology;* Martensen, *Dogmatics. SEE KNOW.*

Knowledge, Divine.

SEE OMNISCIENT.

Knowler, William, LL.D.,

an English divine, was born in May, 1699, and was educated at St. John's College, Cambridge. He was first chaplain to the first marquis of Rockingham, and was by him presented with the rectory of Irthlingborrow, and afterwards with Boddington, both in Northamptonshire. He died, in all probability, in 1773. Dr. Knowler published an English translation of Chrysostom's *Commentary on St. Paule's Epistle to the Galatians,* with an account both of Chrysostom and of Jerome.-New *Genesis /ioyr. Diet. 8:*53; Allibone, *Dict. Engl. and Ami. Authors,* vol. ii, s.v.

Knowles, James Davis,

a Baptist minister, was born in Providence, R.I., July, 1798. He learned the printing business, and in 1819 became co-editor of the *Rhode Island American.* Having joined the Baptist Church in March, 1820, he was in the fall following licensed to preach. Shortly after he entered the sophomore class of Columbian College, Washington, D. C., graduated il 1824, and was immediately appointed one of the tutors of the college, which position he held until called as pastor to the Second Baptist Church of Boston, where he was ordained Dec. 28, 1825. In 1832 impaired health obliged him to resign his pastoral charge, and he became professor of pastoral duties and sacred rhetoric in the Newton Theological Institution, acting at the same time for over two years as editor of the *Christian Review,* a Baptist quarterly. He died May 9,1838. Mr. Knowles published a number of occasional *Sermons, Addresses,* etc.; *Memoir of Mrs. Ann H. Judson, late Missionary to Burmah* (1829); and *Memoir of Roger Williams, the Founder of the State of Rhode Island* (Boston, 1834).-Sprague, *Annals, 6:*707; Appleton, *New American Cyclopedia, 10:*192.

Knowles, James Sheridan,

the celebrated modern dramatist of England, in later years a minister in the Baptist Church, was born at Cork, Ireland, in 1784, and early distinguished himself as a dramatic writer. About 1845 he began to entertain religious scruples about his connection with the stage, was finally converted, and in 1852 joined the Baptist Church and entered the ministry. He died Dec. 1, 1862, at Torquay, in Devonshire. Several of his sermons have been published, but they do not so greatly merit our notice as his exposition of the Protestant view on the Lord's Supper, which he defended in *The Idol demolished by its own Priest* (Lond. 1851, 12mo), an answer to cardinal Wiseman's lectures on transubstantiation. He also wrote *The Rock of Rome, or the Arch Heresy* (London, 1849, 1850, 1851). His *dramatic works* have been collected and published in 3 vols. sm. 8vo, in 1843 and since. See Allibone, *Dict. Engl. and Am. Authors,* vol. ii, s.v.; *North Amer. Review,* xl, 141 sq.; Chambers, *Cyclop.* s.v. (J. H. W.)

Knowles, John

a Congregational minister, was born in Lincolnshire, England, and educated at Magdalen College, Cambridge. In 1625 he was chosen fellow of Katharine Hall, and while employed in his duties as a teacher, upon the

invitation of the mayor and aldermen of Colchester, became their lecturer. In consequence of his opposition to archbishop Laud, his license was revoked in 1639, and he immediately removed to New England, and was ordained co-pastor at Watertown, Mass., Dec. 19. In October, 1649, he departed to Virginia, in response to a call for ministerial aid in that destitute region. In a few months, however, he returned to Watertown, whence he returned to England in 1650, where he soon became preacher in the cathedral at Bristol. From this place he was ejected at the Restoration, and in 1662 was prevented from public ministrations by the Act of Uniformity. By permission of king Charles in 1672, he became colleague of the Rev. Thomas Kentish at St. Katharine's. London, where he preached till near the close of his life, April 10, 1685. It is said of him that sometimes, while preaching, his very earnestness and zeal so exhausted him that he fainted and fell. Mr. Knowles is represented as having been " a godly man and a prime scholar."-Sprague, *Annals of the American Pulpit.*

Knowles, Thomas, D.D.,

an English divine of great learning and talents, was born at Ely in 1723; studied at Pembroke Hall, Cambridge, of which he was chosen fellow, and was afterwards, for over thirty years, lecturer of St. Mary's, in Bury St. Edmund's. He became successively prebendary of Ely, rector of Ickworth and Chedburgh, and, finally, vicar of Winston, Suffolk. He died in 1802. His principal works are, *The Passion (f our Lord Jesus Christ* (Lond. 1780, 12mo; a new ed., with additions, by the Rev. H. Hasted, London, 1830, 12mo) *: — Twelve Sermons on the Attributes* (Camb. 1750, 8vo): — *Answer to Bp. Clayton's Essay on Spirit* (Lond. 1753, 8vo):- *Primitive Christianity* (1789, 8vo). He also wrote several pamphlets on religious subjects. See *Gent. Magazine*, vol. lxxii; Chalmers, *Genesis Biog. Dict* . Allibone, *Dict. Engl. and Am. Authors*, vol. ii, s.v.

Knowlton, Gideon A.

a Methodist Episcopal minister, was born in East Haddam, Conn., entered the itinerancy in Central New York in 1800, was mostly employed in what was the old Genesee Conference, stationed at Albany in 1804, at Saratoga in 1805, and died at Whitestown, N. Y., Aug. 15, 1810. He was deeply pious, a "plain, practical, and useful preacher." and of great and exemplary faithfulness in the work of his *Master. — Minutes of Conferences,* i. 195.

Knowne Men

or *just fastmen,* a name for persons who, in the reign of Henry VII, suffered martyrdom at the instigation of John Longland, bishop of Lincoln, either for reading the Scriptures or treatises of Scripture in English, or for hearing the same read. See Hardwick, *Hist. of the Reformation,* p. 180, note 3; Fox, *Book of Martyrs* (Lond. 1583), p. 820-37; Burnet, *Hist. of the Reformation* (London, 1681), i, 27 sq.

Knox, John (1),

the Reformer of Scotland. I. *Early Life. — He* was born in Gifford, a village in East Lothian, in 1505, of respectable parents, members of the Romish Church, who were able to give their soin a liberal education. After spending some time at the grammar-school of Haddington, he was sent by his father, in 1521, to the University of Glasgow. Here he studied under Mayor, a famous professor of philosophy and theology. A disciple, by the way, of Gerson and Peter d'Ailly, he advocated the supremacy of general councils over the popes, and, carrying this view into politics, held also that the king's authority is derived from the people-a doctrine which he inculcated in his pupils (Knox as well as Buchanan), and which fully explains the democratic tendencies of the Scottish reformer. Soon after taking the degree of M.A., Knox became an assistant professor, and rivalled his master in the subtleties of the dialectic art. He obtained clerical orders even before he reached the age fixed by the canons, and about 1530 went to St. Andrew's, and began to teach there. A veil of obscurity hangs over his life for several of the following years. It is supposed, however, that the study of the fathers, especially Jerome and Augustine, shook his attachment to the Romish Church as early as 1535, but he did not become an avowed Protestant until 1542 -a fact which shows that lie did not act from hasty or turbulent impulses, but with prudence and deliberation. His reproof of existing corruptions compelled him to retire from St. Andrew's to the south of' Scotland, and he was degraded from his orders as a heretic. He now became a tutor to the sons of two noble families, and occasionally preached to the people in the neighborhood. During this period he became a frequent companion of the reformer and martyr Geo. Wishart, to whose instructions he was greatly indebted. When Wishart was apprehended, Knox would fain have clung to him and shared his fate, but his friend refused, saying, " Nay, return to your barns, and God bless you; one is sufficient for a sacrifice." Wishart was burnt at the stake, under cardinal

Beaton's orders, in March. 1516, and within two months afterwards the cardinal was put to death in his own castle of St. Andrew's by a band of nobles and others who held the castle as a stronghold of the reforming interest. Knox, who was daily in danger of his life from Beaton's successor, determined to go to Germany to pursue his studies, but was induced by the parents of his pupils to give up his purpose and take refuge in the castle, which he did with many other Protestants in Easter, 1547. Here for the first time he entered upon the public ministry of the Gospel, and he distinguished himself both as a powerful preacher and a fearless opponent of the papacy. But this did not continue long.

II. *His Exile.-The* arrival of a French fleet enabled the regent of Scotland to invest the castle by sea and by land, and on the last day of July the garrison was compelled to surrender, which they did upon honorable terms. But instead of being simply expatriated according to the engagement. they were taken to France, where the principal gentlemen were hell as prisoners, and Knox and others were made galley-slaves. The following winter the galleys lay on the Loire, but the next summer they cruised on the east coast of Scotland, often in sight of the steeple of St. Andrew's. Knox's constancy continued unshaken under all toils and trials, which were greatly increased at one time by disease, until in Feb. 1549, after nineteen months of bondage, he was released through the personal interposition of Edward V1 of England with the king of France. He immediately repaired to England, where he was warmly welcomed by Cranmer and the council. He was stationed in the north at Berwick, and afterwards at Newcastle, where he labored indefatigably, preaching often every day in the week, notwithstanding many bodily infirmities. He enjoyed the confidence of the English reformers, was made one of king Edward's chaplains, was consulted in the revision of the Prayer-book, and also of the Articles of Religion, and was offered the bishopric of Rochester, but declined it from scruples as to the divine authority of the office. After five years of great and faithful activity, at the end of which he married a Miss Bowes, of Berwick, the accession of Mary to the throne put an end to his usefulness and endangered his life. His own desire was to remain and meet the issue, for, as he said, "never could he die in a more honest quarrel," but the tears and importunity of friends prevailed on him to fly. Accordingly, in January, 1554, he took ship to Dieppe, where he spent his first leisure in writing suitable advices to those whom he could no longer reach by his voice. Afterwards he travelled in France and Switzerland, visiting particular

churches and conferring with the learned. At Geneva he studied Hebrew, and formed with the celebrated Calvin an intimate friendship, which ended only with Calvin's death. By Calvin's influence he was induced to take charge of the Church of English exiles at Frankfort-on-the-Main, but unhappy disputes about the service-book led to his withdrawal after less than six months' service, in March, 1555. He immediately turned his steps to Geneva, where he took charge of an English congregation. But in the same year he made a flying visit to Scotland, during which he preached incessantly, and labored night and day. Among the many distinguished converts he made at this time figured three young lords, who afterwards played no unimportant part in the affairs of their country: Archibald Horn, later earl of Argyle; James Stuart, natural brother of Mary, and later earl of Murray, and regent during the minority of James VI; and John Erskine, who, under the title of earl of Marr, also acted as regent. His influence rendered the reformers more decided in their course, and he instituted in 1556 the first of those religious bonds' or covenants which are so marked a feature in Scottish ecclesiastical history. But he judged that the time was not ripe for a general movement, and accordingly returned to Switzerland. After his departure he was cited to appear before an assembly of the Romish clergy, and in his absence was condemned to be burnt as a heretic, and the sentence was executed upon his effigy. In Geneva he spent nearly three years, the happiest and most tranquil of his life. He counted it " the most perfect school of Christ that ever was in the earth since the days of the apostles." He was surrounded by his family, and lived in the greatest harmony with his colleague, Goodman, and the small flock under his charge. During his stay he took part in the preparation of what is called the *Geneva Bible.* He also wrote a number of letters and appeals which were forwarded to Scotland, and had great influence in guiding the counsels of the friends of the Reformation. His most singular treatise was a volume entitled *The First Blast of the Trumpet against the monstrous Regiment of' Women.* Although undoubtedly honest in his opinions, it is certain that he was led to them by his abhorrence of Bloody Mary, who was then wearying England by her cruelties. But it was an unfortunate publication, for it subjected him to the resentment of two queens, during whose reign it was his lot to live; the one his native princess, Mary, queen of Scots, and the other Elizabeth, exercising a sway in Scotland scarcely inferior to that of any of its own sovereigns. Although his residence at Geneva was so agreeable in many ways, yet duty to Scotland was always uppermost in his

mind, and when a summons came from the leading Protestants there for his return, he yielded at once.

III. *His Life work in Scotland.-The* inducement for him to return was the concession of liberty of worship promised by the queen regent, but upon his arrival at Leith in May, 1559, he found that she had thrown off all disguises (she had just stipulated to assist the Guises in their plans against Elizabeth), and was determined to suppress the Reformation by force. Not only did she refuse the demands of the Protestants, but even summoned a number of the preachers for trial at Stirling. But Knox was not disheartened. He wrote to his sister, " Satan rageth to the uttermost, and I am come, I praise my God, even in the brunt of the battle." The regent, alarmed at the attitude of the Protestants, promised to put a stop to the trial, and induced the accused to stay away, and then outlawed them for not appearing. The news of this outrage came to Perth on the day when Knox preached against the idolatry of the mass and of image worship. At the conclusion of the service, an encounter between a boy and a priest who was preparing to celebrate mass led to a terrible riot. The altar, the images, and all the ornaments of the church were torn down and trampled under foot; nor did the rascall multitude," as Knox called them, stop till the houses of the Gray and Black Friars and the Carthusian Monastery were laid in ruins. Treating this tumult as a designed rebellion, the regent advanced upon Perth with a large force, but finding the Protestants prepared to resist, made an accommodation. Henceforth the latter came to be distinguished as the Congregation, and their leaders as the lords of the Congregation. Under the advice of Knox, they reformed the worship wherever their power extended, and the iconoclasm of Perth was repeated at St. Andrew's and many other parts of the kingdom, not, however, by a riotous proceeding, but by the harmonious action of the authorities and the people. The briefest and best defence of this course is the reformer's pithy saying, that ";the rookeries were demolished that the rooks might not return." The contest between the two parties went on for a year, during part of which Knox prosecuted a flaming evangelism in the southern and eastern counties, while at other times he acted as chief agent in securing foreign help for his oppressed countrymen. In this occurred the only serious blot on his fair fame. He wrote to the English governor of Berwick that England might send troops to their aid, and then, to escape reproach from France, might disown them as rebels. The rebuke which he received from Sir James Croft was well deserved. The civil war was at length

terminated by the entrance of an English army, which invested Edinburgh, and by the death of the queen regent. These events led to a truce, and the calling of a free Parliament to settle religious differences.

This body met in August, 1560, and, carrying out what was undoubtedly the wish of the greater part of the people, established the Reformed religion, and interdicted by law any performance of Roman Catholic worship. In all this Knox was not only an active agent, but *the* agent above all others. The Confession of Faith and the First Book of Discipline both bear the impress of his mind. Thus a great step was taken, from which there never afterwards was any serious recession. Knox did not attain all that he desired, especially in respect to the provision for the support of the Church and of education throughout the country. Still he accomplished a radical work, of which all that followed was only the expansion and consolidation. The arrival in the next year (1561) of the youthful queen Mary, who had high notions of prerogative, as well as an ardent attachment to Romanism, occasioned new difficulties, in which Knox, as minister in the metropolis, was actively engaged. He had prolonged interviews with her, in which she exerted all her wiles to win him to her side, but in vain. He was always uncompromising, and once drove her into tears, for which he has often been censured; but his own statement to Mary at the time was that he took no delight in any one's distress, that he could hardly bear to see his own boys weep when corrected for their faults, but that, since he had only discharged his duty. he was constrained, though unwillingly, to sustain her majesty's tears rather than hurt his conscience and betray the commonwealth through his silence. Meanwhile his activity in the pulpit was unabated. In the Church of St. Giles, where sometimes as many as three thousand hearers were gathered, he preached twice on Sundays, and thrice on other days of the week. To these were added other services in the surrounding country. The effect of these prodigious labors was immense, as we learn from what the English ambassador wrote to Cecil: Where your honor exhorteth us to stoutness, I assure you the voice of one man is able in an hour to put more life in us than six hundred trumpets continually blustering in our ears." The vehemence, however, of his public discourses offended some of his friends, and his unyielding opposition to the court led to his alienation from the more moderate party who tried to govern the country in the queen's name; so that from 1563 to 1565 he retired into comparative privacy, but he continued his labors in the pulpit and in the assembly of the kirk. The rapid series of events which followed Mary's

marriage with Darnley in July, 1565, the murder of Rizzio in the next year, the murder of' Darnley in 1567, and the queen's marriage with Bothwell, brought Knox again to the front. Mary was compelled to abdicate in favor of her son, and Murray, Aug. 1567, became regent. Further reforms were effected by the Parliament of 1567. The sovereign was bound to be a Protestant, and some better provision was made for the support of the clergy. Knox and Murray were in complete accord, and the affairs of religion seemed so settled that the former deemed his work done, and thought of retiring to Geneva to end his days in peace. But in 1570 Murray was assassinated. Knox shared in the general grief, and this event, with the confusions that followed, led to a stroke of apoplexy, which affected his speech considerably. He recovered in part, and was able to resume preaching, but misunderstandings sprang up between him and the nobles, and even some of his brethren in the General Assembly. His life having been threatened, he, in 1571, by the advice of his friends, who feared bloodshed, retired to St. Andrew's, where he preached with all his former vigor, although unable to walk to the pulpit without assistance. In the latter part of 1572 he was recalled to Edinburgh, and came back to die, " weary of the world," and " thirsting to depart." One of his last public services was an indignant denunciation of the inhuman massacre of St. Bartholomew's. On the 24th of November he quietly fell asleep, not so much oppressed with years as worn out by his incessant and extraordinary labors of body and mind. In an interview with the session of his Church a few days before, he solemnly protested the sincerity of his course. Many had complained of his severity, but God knew that his mind was void of hatred to those against whom he had thundered the severest judgments, and his only object was to gain them to the Lord. He had never made merchandise of God's word, nor studied to please men, nor indulged his own or others' private passions, but had faithfully used whatever talent was given to him for the edification of the Church.

IV. *His Character.* — Knox was a man of small stature, and of a weakly habit of body, but he had a vigorous mind and an unconquerable will. Firmness and decision characterized his entire course. His piety was deep and fervent, and the zeal which consumed him never knew abatement. Yet it was not unintelligent. He was well educated for his time, and always endeavored to increase his knowledge, even in middle life seizing his first opportunity to learn Hebrew. Anl inward conviction of eternal realities inspired him with a bold and fervid eloquence which often held thousands

of his countrymen as if under a spell. In dealing with men, he was shrewd and penetrating to the last degree. No outward show or conventional pretence deceived him. Whether he encountered queens, nobles, or peasants, he went straight to the heart of things, and insisted upon absolute reality. His mind was not of a reflective or speculative cast, and his writings, which are not few, have at this day mainly an antiquarian interest. His earnestness was all in a practical direction, as, indeed, his life was one long conflict from his flight from St. Andrew's in 1542 until his return thither in 1571. His language was such as became his thought-simple, homely, and direct. " He had learned," as he once said in the pulpit, "plainly and boldly to call wickedness by its own terms, a fig a fig, and a spade a spade." Nor did he ever quail. Nothing daunted him; his spirit rose high in the midst of danger. The day his body was laid in the grave, the regent Morton said truly, " There lies he who never feared the face of man." Just such a man was needed for the work to which Providence called him. To lay the axe to the root of the tree and warn a generation of vipers requires one stern as Elijah, vehement as John the Baptist. It has been asked if the work would not have been done better had the spirit of love and moderation, as well as of power, presided over it; the answer is that, considering the character of the times and the people, in that case perhaps. the thing would not have been done at all. But it was done, thoroughly done, and more effectually than in any other country in Europe. The First Book of Discipline required a school in every parish, a college in every "notable town," and three universities in the kingdom. The burst of Carlyle *(Essay on Sir Walter Scott)* is well deserved: "Honor to all the brave and true; everlasting honor to brave old Knox, one of the truest of the true ! That, in the moment while he and his cause, amid civil broils, in convulsion and confusion, were still but struggling for life, he sent the schoolmaster forth into all corners, and said, 'Let the people be taught;' this is but one, and, indeed, an inevitable and comparatively inconsiderable item in his great message to men. His message in its true compass was, Let men know that they are men; created by God, responsible to God; who work in any meanest moment of time what will last through eternity. This great message Knox did deliver with a man's voice and strength, and found a people to believe him.... The Scotch national character originates in many circumstances; first of all, in the Saxon stuff there was to work oni; but next, and beyond all else except that, in the Presbyterian Gospel of John Knox."

Says Cunningham *(Church Hist. of Scotland* [Edinb. 1859, 2 vols. 8vo], i, 407 sq.), " Knox was not perfect, as no man is. He was coarse, fierce, dictatorial; but he had great redeeming qualities-qualities which are seldom found in such stormy, changeful periods as that in which he lived. He was consistent, sincere, unselfish. From first to last he pursued the same straight, unswerving course, turning neither to the righthand nor to the left; firm amid continual vicissitudes; and if he could have burned and disembowelled unhappy Papists, he would have done it with the fullest conviction that he was doing God service. He hated Popery with a perfect hatred; and regarding Mary and her mother as its chief personations in the land, he followed them through life with a rancor which was all the more deadly because it was rooted in religion. He was, perhaps, fond of power and popularity, but he gained them by no mean compliances. On a question of principle he would quarrel with the highest, and, having quarreled, he would not hesitate to vilify them to their face. His hands were clean of bribes. He did not grow rich by the spoils of the Reformation. He was content to live and die the minister of St. Giles's. Is not such a one, rough and bearish though he be, more to be venerated than the supple, time-serving Churchmen who were the tools of the English Reformation? Does he not stand out in pleasing relief from the grasping barons with whom he was associated, who hated monks because they coveted their corn-fields, and afterwards disgraced the religion they professed by their feuds, their conspiracies, and coldblooded assassinations ?" But perhaps the greatest tribute that has ever been paid to the memory of John Knox has of late been penned by Froude *(Hist. of England, 10:*457 sq.). Frequently the charge of fanaticism has been laid at the door of the great Scottish reformer; this Froude unhesitatingly refutes, and assures us that it was only against Popery, the system that enslaves both the Church and the State, that he fought. ' He was no narrow fanatic who, in a world in which God's grace was equally visible in a thousand creeds, could see truth and goodness nowhere but in his own formula. He was a large, noble, generous man, with a shrewd perception of actual fact, who found himself face to face with a system of hideous iniquity. He believed himself a prophet, with a direct commission from heaven to overthrow it, and his return to Scotland became the signal, therefore, for the renewal of the struggle."

V. *Works and Literature.-Besides* the Geneva Bible and occasional pamphlets, John Knox wrote, *History of the Reformation of Religion within the Realm of Scotland from* 1422 *to* 1567 (Lond. 1644, folio;

Edinb. 1732, folio). His *Works* have been collected and edited by Duv. Laing (Edinb. 1846, 8vo). See M'Crie, *Life of John Knox* (Edinb. 1814, and often since); Ch. Niemever, *Knox Leben* (Lpz. 1824, 8vo); T. Brandes, *Life of' John Knox* (London, 1863); Hetherington, *list. o/' Ch. of Scotland;* Burton, *Hist. of Scotland,* particularly ch. 38; Tytler, *Hist. of Scotland,* vols. vi and vii; Hardwick, *Hist. of the Reformation,* p. 142 sq.; Russell, *Ch. in Scotland;* Hallam, *Const. Hist. Engl.* i, 140, note, 171, 280; 3:210; Froude, *Hist. of Engl.* vols. 4:v, 6:7:9, and 10, and his *Studies on great Subjects,* series i and ii; *Edinb. Rev.* xcv, 236 sq.; *Westminster Rev. 41:*37 sq.; *London Qu. Rev. 9:*418 sq.; 85, 148 sq.; *Meth. Qu. Rev.* ii, 325 sq.; *Edinb. Rev.* July, 1853. (T.W. C.)

Knox, John (2), D.D.,

an American divine of the Reformed (Dutch) Church, was born in 1790 near Gettysburgh, Pa., graduated at Dickinson College in 1811, studied theology under Dr. John M. Mason in New York, was licensed to preach by the Associate Reformed Presbyter- of Philadelphia in 1815, became pastor of the Collegiate Reformed Dutch Church, New York, in 1816, and remained there until his death in 1858. This brief chronological record covers the life and ministry of one of the most eminent and useful of American pastors. Without the rare gift of popular eloquence, he was remarkable for clearness of thought and purity of diction, for comprehensive and instructive discourses, and for practical usefulness. The best designation of his character is that of its completeness. He was a judicious counsellor, a safe guide, a devout believer, and a model pastor. In the ecclesiastical assemblies of the Church he was often a conspicuous leader. In the American Tract Society, with which he was for many years closely identified as a member of its executive committee, he did much to shape the policy and direct the publications of that grand catholic institution. He was active in many other public charities of the country. Dr. Knox published a number of *occasional sermons,* among which, those on "Parental Responsibility" and on "Parental Solicitude" are worthy of particular notice. He was also the author of several useful tracts and addresses, and was a frequent contributor to the religious newspapers. He was, in respect of piety, a very Barnabas, "a son of consolation," "full of faith and of the Holy *Ghost." — Memorial Sermon,* by Dr. Thomas De Witt; Sprague, *Annals,* vol. ix. (W. J. R. T.)

Knox, Vicesimus, D.D.,

a distinguished English writer and divine, born at Newington Green, Middlesex, Dec. 8, 1752, was a son of the Rev. Vicesimus Knox, LLB., fellow of St. John's College, Oxford, and head master of Merchant Taylors' School, London. Young Vicesinmus Knox was also educated at St. John's College, Oxford, and in 1778 was elected master of Tunbridge 'School, Kent, where he remained some thirty-three years, and was then succeeded by his eldest son. He was also rector of Rumwell and Ramsden Crays, in Essex, and minister of the chapelry of Shipbourne, in Kent. In the latter part of his life he resided in London. He was much admired as a preacher, and frequently gave his aid in behalf of public charities by delivering a sermon. He died while on a visit to his son at Tunbridge, Sept. 6, 1821. Dr, Knox's chief theological works were:

1. *Essays, Moral and Literary* (Lond. 1777, 12mo, anonymously; republished in 1778, with additional essays, in 2 vols. 12mo: many additions have been since published): —

2. *Liberal Education, or a practical Treatise on the Methods of acquiring useful and polite Learning* (1781, 8vo; enlarged in 1785 to 2 vols. 8vo): this work was chiefly intended to point out the defects of the system of education in the English universities, and is said to have had some effect in producing a reformation: —

3. *Sermons intended to promote Faith, Hope, and Charity* (1792, 8vo):-

4. *Christian Philosophy, or an Attempt to display the Evidence and Excellence of Revealed Religion* (1795, 2 vols. 12mo):

5. *Considerations on the Nature land Efficacy of the Lord's Supper* (1799, 12mo). He also published occasional sermons and pamphlets. Dr. Knox's writings were once much esteemed. His style has considerable neatness and elegance, but he has little originality or power of thought, and his popularity has for some years been gradually decreasing. They have been reprinted under the style *Works* (Lond. 1824, 7 vols. 8vo). — *Egl. Cyclop.* s.v.; Allibone, *Dict. of English and American Authors,* vol. ii, s.v.

Knutzen, Martin,

a German writer and philosopher of the Leibnitz-Wolfian school, was born in Konigsberg. Prussia, in 1713, and held a professorship of philosophy in

the university of his native place. He died there in 1751. His most important work is *Von der immateriellen Natur d. Seele* (Frankfort, 1744, 8vo). See Krug, *Philosoph. Worterb.* ii, 627.

Knutzen, Matthias,

a noted German atheist, was born at Oldensworth, in Schleswig-Holstein, in the early part of the 17th century, and was educated at Konigsberg and Jena Universities. He was the founder of the *Conscientiarians,* advocating the doctrine that reason and conscience are sufficient to guide all men; besides conscience, he asserted there is no other God, no other religion, no other lawful magistracy. He gave the substance of his system in a short letter (preserved in the edition of *Micrcelii syntagma historic ecclesiasticce* [1699]), dated from Rome, the contents of which may be reduced to the following heads: "First, there is neither a God nor a devil; secondly, magistrates arc not to be valued, churches are to be despised, and priests rejected; thirdly, instead of magistrates and priests, we have learning and reason, which, joined with conscience, teach us to live honestly, to hurt no man, and to give every one his due; fourthly, matrimony does not differ from fornication; fifthly, there is but one life, which is this, after which there are neither rewards nor punishments; the holy Scripture is inconsistent with itself." Knutzen boasted of numerous followers in the principal cities of Europe; and, as he prided himself in having found adherents to his doctrine at Jena, Prof. John Musieus attacked and refuted him, mainly to dispel the impression which Knutzen had sought to make that Jena was likely to become a convert to his views. He died about 1678, or later. See Bayle, *Hist. Dict.* s.v.; *Genesis Biog. Dict.* s.v.: Rossel, in *Stud. und Krit.* 1844; Hall, *Encyklop.* vol. lxvi. (J. H.W.)

Ko'l

(Heb. *id.* [/q, Sept. Ὑχουέ v. r. Κούθ, Κουδέ, Λούδ; *Vulg. principes),* a word that occurs but once, in the prophetic denunciations of punishment to the Jewish people from the various nations whose idolatries they had adopted: " The Babylonians and all the Chaldaeans, Pekod, and Shoa, and *Koa,* and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses" (Ezekiel 23:23). The Sept., Symmachus, Theodotion, Targums, Peshito, and Engl. Vers., followed by many interpreters, regard it as a

proper name of some province or place in the Babylonian empire; but none such has been found, and the evident paronomasia with the preceding term in the same verse suggests a symbolical signification as an appellative, which appears to be furnished by the kindred Arabic *kua*, the designation of a *he-camel* or stallion for breeding (a figure in keeping with the allusions in the context to gross lewdness, as a type of idolatry), and hence tropically a *prince* or noble. This is the sense defended by J. D. Michaelis *(Suppl.* 2175), after Jerome and the Heb. interpreters, and adopted by Gesenius *(Thesaur. Heb.* p. 1207). *SEE SHOA*; *SEE PEKOD*.

Koach.

SEE CHAMELEON.

Kobavius, Andreas,

a noted Jesuit, was born at Cirkwitz in 1594, and died at Trieste Feb. 22, 1644. Of his personal history nothing further seems to be known. He wrote *Vita B. Johannis fundatoris fratrum misericordice.- Allgem. Histor. Lex. 3:*43.

Kobler, John,

an early Methodist Episcopal minister, was born in Culpepper Co., Va., Aug. 29,1768; was converted in 1787; entered the itinerancy in 1789; volunteered as missionary to the North-western Territory and for eighteen years labored with great success in that vast and varied field. In 1809 his health obliged him to locate, but he labored as his strength permitted till his death. In 1839 the Baltimore Conference, unsolicited, placed his name on its list as a superannuate. The remainder of his life was spent with great usefulness at Fredericksburg, Va., where he died July 26,1843, full of years and honored *labors. — Minutes of Conf. 3:*465.

Kobudaisi,

a celebrated Buddhist pilgrim of Japan, was born in the year 774. In early youth he began studying the Chinese and Japanese writers, and. in order to have more time to indulge in his studies, he embraced religious life at the age of twenty. Having become high-priest, he accompanied a Japanese ambassador to China in 804, to study more thoroughly the doctrines of Chakia. A learned Indian named Azari gave him the information he desired, and presented him with the books he had himself collected in his

pilgrimages. Another hermit of northern Hindustan gave him also a work he had translated from the Sanscrit, and several MSS. on religious subjects. With these Kobudaisi returned to Japan in 806, where, by his preaching and miracles, he succeeded in converting the religious emperor of Japan, who embraced Indian Buddhism, and was baptized according to the rite of Chakia. Encouraged by his success, Kobudaisi published a number of ascetic works, and a treatise in which he exposed the fundamental dogmas of Buddhism. According to Kobudaisi, the four scourges of humanity are hell, women, bad men, and war. There is no end to the number of miracles he is said to have wrought, or to the number of pagodas he caused to be built. He also caused the foundation of three chairs of theology for the interpretation of the sacred writings. He died in 835. See Tit-Sing, *Bibliotheque Japonaise ;* Abel Remusat, *Nouveaux Melanges Asiatiques;* Hoefer, *Nouv. Biog. Gene. 27:*935. (J. N. P.)

Koburg.

SEE SAXONY.

Koch, Henry,

a pioneer minister of the German Reformed Church in Western Pennsylvania, was born in Northampton Co., Pa., in 1795; pursued his theological studies with Rev. Dr. Becker, of Baltimore, Md.; was licensed and ordained in 1819, and settled in what is now Clarion Co., Pa. He died August 7,1845. He laid the foundations of numerous congregations. Five charges have grown up on his field, which constitute the heart of what is now Clarion Classis. His memory is blessed.

Koch, John Henry

a German Methodist minister, was born of Lutheran parentage in Wollmar, electorate of Hessen, Germany, Feb. 14,1807, and emigrated in 1834 to this country. At New Orleans, La., he was attacked with yellow fever, and resolved on his sick-bed to serve God with his whole heart. He removed afterwards to Cincinnati, where brother Nuelson invited him to attend the meetings of German Methodists, and there, under the preaching of father Schmucker and Dr. William Nast, he was awakened and converted. He was licensed to preach in 1841, and in 1845 joined the Kentucky Conference. He was successively appointed to the following charges: West Union, Pomeroy, Captina, in Ohio; Wheeling, W.Va.; Portsmouth, Madison, New

Albanv, Mount Vernon, Ind.; Louisville, Ky.; Madison Street, Lawrenceburgh, Batesville, Poland and Greencastie, La Fayette and Bradford. His health failing, he retired from the effective service, but re-entered the active work three years later, and served two years at Madison and one year at Charlestown, Ind., where he died Oct. 1, 1871. " Brother Koch was an earnest Christian and a faithful itinerant. Many were converted under his ministry, and great is his reward in heaven." *Minutes of Conferences,* 1871, p. 227.

Kochanowski, John

a Polish nobleman and distinguished poet, who was born in 1532, and died in 1584, deserves our notice for his translation of the Psalm s into Polish verse, which he performed in so masterly a manner that he was surnamed the " Pindar of Poland." See Bentkowski, *History of Polish Literature* (see Index).

Kochberg, Johannes,

a German theologian and descendant of a noble family, flourished in the early part of the second half of the 14th century. He was in high position at the convent St. Michael, at Jena, about 1366. -*Allgemn. Histor. Lex. 3:*43.

Kocher, Johann Christoph, D.D.,

a German theologian, was born at Lobenstein April 23,1699. He was successively rector of the gymnasium at Osnabriick, superintendent at Brunswick, and professor of theology at Jena, and died there Sept. 21, 1772. He published a continuation of Wolfs *Curce Philologicae,* under the title *Analecta Philologica et Exegetica in Quatuor Evangelia* (Altenburg, 1766, 4to). "It supplies," says Orme, " some of the desiderata of Wolf's work, and brings down the account of the sentiments of the modern writers on the Gospels to the period of its publication" *(Biblioth. Bib.* p.276). For a list of all his works, see Doring, *Gelehrte Theol. Deutschlands,* ii, 147 sq.

Kodashim.

SEE TALMUD.

Koeberger, Wenceslaus,

a noted Flemish painter and architect, was born in Antwerp about 1550; studied in his native city, and later at Rome; and died either in 1610 or in 1634. He selected chiefly religious subjects, land among his best paintings are " the Martyrdom of Saint Sebastian," and "Christ taken from the Cross and supported by Angels." See Descamps, *Vies des Peintres Flamands,* etc.

Koffler, John,

a Roman Catholic missionary to Cochin China. We have no details of his life until after he departed for that country in 1740. He remained there fourteen years, and, being made physician to the king, availed himself of this position to further his missionary purposes. The persecution of the Christians in China led, however, to similar measures in Cochin China, and, with the exception of Koffler, whom the king prized highly on account of his medical knowledge, all the missionaries were arrested and shipped to Macao Aug. 27, 1750. The same fate also overtook Koffler in 1755. Arriving at Macao, he was arrested, and sent with his colleagues to Portugal, where they were imprisoned as having encroached upon the monopoly granted to the Portuguese government by the Holy See, and which it claimed gave that nation the exclusive right of evangelizing the East Indies. Koffler was finally released through the intervention of the empress Maria Theresa in 1765, and was sent on a mission to Transylvania, where he labored until his death in 1780. While in prison he wrote a memoir of his travels, which was published by Eckart, and reprinted by De Murr, under the title, *Joannis Koffler historica Cochinchinm Descriptio in epitome redacta ab J. F. Eckart, edente De Murar* (1805, 8vo). See Migne, *Biog. Chratienne et Antichrdtienene;* De Monteron et Esteve, *Mission de la Cochchihine et du Tonkin,* 1858.-Hoefer, *Nouv. Biog.* <012728>*Genesis 27:*28. (J. N. P.)

Kogler, Ignaz,

a Jesuit German missionary to China, was born at Landsberg, Bavaria, in 1680, entered the order of Jesuits in 1696, prepared for missionary work in 1715, and departed the year following for China, where he enjoyed the favor of the emperor in a remarkable degree. Kogler was master of the sciences, and especially in astronomy displayed superior acquisition. He died in Pekin in 1746.-Hoefer, *Nouv. Biogr. Generale, 27:*959.

Ko'hath

(Heb. *Kohath'*, t h;q’ *assembly*, <040319>Numbers 3:19, 29; 4:2, 4,15; 7:9; 16:1; oftener *Kehath'*, t h;q]; <014611>Genesis 46:11; <020616>Exodus 6:16,18; <040317>Numbers 3:17, 27; 26:57, 58; <062105>Joshua 21:5, 20, 26; <130601>1 Chronicles 6:1, 2, 16, 18, 22, 38, 61, 66, 70; 15:5; 23:6,12; Sept. Καάθ, but Κάθ; in <014611>Genesis 46:11), the second son of Levi, and father of Amram, Izhar, Hebron, and Uzziel (<014611>Genesis 46:11; <040319>Numbers 3:19, etc.). B.C. 1873. The descendants of Kohath formed one of the three great divisions of the Levitical tribe. This division contained the priestly family which was descended from Aaron, the son of Amram. In the service of the tabernacle, as settled in the wilderness, ,they had the distinguished charge of bearing the ark and the sacred vessels (<020616>Exodus 6:16; <040404>Numbers 4:4-6). *SEE KOHATHITE*.

Ko'hathite

(collective y t h;q’, *Kohathi'*, <040327>Numbers 3:27,30; 4:18, 34,37; 10:21 26:57; <143412>2 Chronicles 34:12; or y t æh;q], *Kehathi'*, <062104>Joshua 21:4, 10; <130633>1 Chronicles 6:33, 54; 9:32; <142019>2 Chronicles 20:19; 29:12; Sept. Καάθ; Auth. Vers. " Kohathites"), the descendants of KOHATH, the second of the three sons of Levi (Gershon, Kohath, Merari), from whom the three principal divisions of the Levites derived their origin and their name (<014611>Genesis 46:11; <020616>Exodus 6:16,18; <040317>Numbers 3:17; <143412>2 Chronicles 34:12, etc.). Kohath was the father of Amram, and he of Moses and Aaron. From him, therefore, were descended all the priests; and hence those of the Kohathites who were not priests were of the highest rank of the Levites, though not the sons of Levi's first-born. Korah, the son of Izhar, was a Kohathite, and hence, perhaps, his impatience of the superiority of his relatives, Moses and Aaron. In the journeyings of the tabernacle the sons of Kohath had charge of the most holy portions of the vessels, to carry them by staves, as the vail, the ark, the tables of show-bread, the golden altar, etc. (Numbers 4); but they were not to touch them or look upon them "lest they die." These were all previously covered by the priests, the sons of Aaron. In the reign of Hezekiah the Kohathites are mentioned first (<142912>2 Chronicles 29:12), as they are also <131505>1 Chronicles 15:5-7, 11, when Uriel their chief assisted, with 120 of his brethren, in bringing up the ark to Jerusalem in the time of David. It is also remarkable that in this last list of those whom David calls " chief of the fathers of the Levites," and couples

with " Zadok and Abiathar the priests," of six who are mentioned by name four are descendants of Kohath, viz., besides Uriel, Shemaiah, the son of Elzaphan, with 200 of his brethren; Eliel, the son of Hebron, with 80 of his brethren; and Amminadab, the son of Uzziel, with 112 of his brethren. For it appears from (0618)Exodus 6:18-22, comp. with (1232)1 Chronicles 23:12, and 26:23-32, that there were four families of sons of Kohath Amramites, Izharites, Hebronites, and Uzzielites; and of the above names Elzaphan and Amminadab were both Uzzielites (0622)Exodus 6:22), and Eliel a Hebronite. The verses already cited from 1 Chronicles 26; (0419)Numbers 3:19, 27; (1232)1 Chronicles 23:12, also disclose the wealth and importance of the Kohathites, and the important offices filled by them as keepers of' the dedicated treasures, as judges, officers, and rulers, both secular and sacred. In (1419)2 Chronicles 20:19 they appear as singers, with the Korhites.

The number of the sons of Kohath between the ages of thirty and fifty, at the first census in the wilderness, was 2750, and the whole number of males from a month old was 8600 (0428)Numbers 3:28; 4:36). Their number is not given at the second numbering (0457)Numbers 26:57), but the whole number of Levites had increased by 1300, viz. from 22,000 to 23,300 (0439)Numbers 3:39; 26:62). The place of the sons of Kohath in marching and encampment was south of the tabernacle (0429)Numbers 3:29), which was also the situation of the Reubenites. Samuel was a Kohathite, and so of course were his descendants, Heman the singer and the third division of the singers which was under him. *SEE HEMAN*; *SEE ASAPH*; *SEE JEDUTHUN*. The inheritance of those sons of Kohath who were not priests lay in the half tribe of Manasseh, in Ephraim (1661)1 Chronicles 6:61-70), and in Dan (0621)Joshua 21:5, 20-26). Of the personal history of Kohath we know nothing, except that he came down to Egypt with Levi and Jacob (0461)Genesis 46:11), that his sister was Jochebed (0620)Exodus 6:20), and that he lived to the age of 133 years (0618)Exodus 6:18). He lived about eighty or ninety years in Egypt during Joseph's lifetime, and about thirty more after his death. He may have been some twenty years younger than Joseph his uncle. A full table of the descendants of Kohath may be seen in Burrington's *Genealogies*, Tab. X, No. 1. *SEE LEVITE*.

Koheleth.

SEE ECCLESIASTES.

Kohen, Naphthali,

a great Cabalistic rabbi, " a man whose life was full of incidents which would give a biography of him the air of a romance," was born at Ostrow, in the Ukraine, Poland, about 1660. While yet a youth he was carried off by some Cossacks into the wilds of Poland, and for several years there followed the employments of a hunter and a shepherd. He learned to excel in horsemanship and archery, in which he took great delight all his after life. At length he succeeded in making his escape from the Tartars, and travelled in Poland. Here new impulses stirred within him, and his naturally vigorous mental powers were roused to earnest efforts after learning. He made rapid progress in the study of the Talmud and Cabala, was ordained rabbi, and subsequently elected chief rabbi at Posen. He studied the Cabala profoundly, and was at once admired and feared for his supposed ability to command the intervention of the supernatural powers. But in 1711, while he was in charge of the Hebrew congregations at Frankfort-on-the- Maine, where, as in Poland, he enjoyed for a time a high reputation as an expound Ratzeburg, where he died, August 13, 1750. Kohlreif ' wrote largely in the different departments of theological a science, but he has earned special credit by his contributions to Biblical chronology. His most important . works are, *Chronologia Sacra* (Hamburg, 1724, 8vo) :*Chronologia Liphratkon* (Liib. and Lpzg. 1732, 8vo):*Gesch. d. Philister u. Moambiter* (Ratzeb. 1738, 8vo). A complete list of his writings is given by Doring, *Gelehrte Theol. Deutschlands,* ii, 163 sq.

Koinonia

*(*κοινωνία*),* the Greek word for *communion,* was one of the names by which the early Church referred to the Lord's Supper. See Riddle, *Christian Antiquities,* p. 542 sq. *SEE COMMUNION*.

Kokabim.

SEE TALMUD.

Koken, Johann Karl,

a German theologian, was born at Hildesheim June 9, 1711, and was educated at the universities of Helmstadt and Gottingen. In 1740 he accepted a call to Martin's Church, Hildesheim, and in 1756 became superintendent of the Hildesheim churches. In 1757 the theological faculty

of Rinteln conferred on Koken the doctorate of theology. He died March 15, 1773. Besides a number of small but valuable contributions to practical religious literature, he wrote Vor*trefflichkeit d. christl. Religion* (Hildesh. 1761, 4to; 1762, *4to):-Kern der Sittenlehre Jesu u. seiner Apostel* (Brem. 1766-72, 6 vols. 8vo). See Doring, *Gelehrte Theologen Deutschlands,* ii, 168 sq.

Kolai'ah

(Heb. *Kolayah'*, hy;l qo*voice of Jehovah)*, the name of two men.

1. (Sept. Κωλέας v. r. Κωλίας or Κωλιᾶς; Vulg. *Colias.)* The father of Ahab, which latter was one of the false and immoral prophets severely denounced by Jeremiah (<242921>Jeremiah 29:21). B.C. ante 594.

2. (Sept. κωλεΐα,Vulg. *Colaja.)* Son of Maaseiah and father of Pedaiah, a Benjamite, and ancestor of Sallu, which last led back a party from Babylon (<161107>Nehemiah 11:7). B.C. much ante 536.

Kollar, Jan

one of the most conspicuous Slavic poets and preachers, was born July 29, 1793, at Moschowze. in the north-west of Hungary, studied at Presburg and Jena, and in 1819 became pastor of a Protestant congregation at Pesth. He wrote many poems of great literary value, and was one of the earliest and most zealous advocates of Panslavism. In 1831 he published a volume of his sermons, *Kazne* (Pesth, 1831, 8vo), which were found so eloquent that they were at once translated into several of the modern languages. The revolution in Hungary compelled him to abandon his country. He withdrew to Vienna, where he was made professor of archaeology in 1849, and died there Jan. 29,1852. See *For. Quart. Rev.* April, 1828; Jungmann, *Gesch. d. Bohmischen Literatur.*

Kolle, John

a German Methodist minister, was born at Billenhausen, Wirtemberg, Germany, on the 19th of July, 1823; came to the United States Aug. 25,1852; became acquainted with some intelligent and pious members of the Methodist Episcopal Church, and soon was led to a knowledge of his sins, and was enabled to realize by faith that Jesus was his Saviour. In 1857 he was licensed to preach, and in the spring of 1858 was sent to Cape Girardeau, and joined the Southern Illinois Conference. In 1861 he was

ordained a deacon, and sent to Benton Street, St. Louis, where he labored two years with great acceptability. In 1863 he was ordained an elder, and sent to St. Charles, where he again labored successfully for two years. His next appointments were Manchester Mission, one year, and Union Mission, three years. After this he was sent to Booneville and Manito Mission, where he labored till his course was finished on the 18th of March, 1870. " As a preacher, Kolle was faithful and punctual. He was a diligent student, and acquired a considerable amount of theological knowledge. In his preaching he was original and practical, and it was easy to perceive that he loved the souls of those to whom he ministered. His motto was Holiness to the Lord,' and that in an especial sense, as he considered it to be his calling to bear the vessels of the Lord." He contributed largely to the *Christliche Apologete*, the German organ of the M. E. Church. *Conference Minutes*, 1871.

Kollenbusch (Also Collenbusch), Samuel, M.D.,

an eminent German pietist, and the founder of a theological school, was born of pious parents in the town of Barmen (Rhenish Prussia), Sept. 1,1724. He hesitated long between theology and medicine, but finally decided for the latter, and studied at Duisburg and Strasburg. Through all his studies, however, he did not forget to attend to his spiritual improvement, and attained great Christian self-control and perfection. While studying at Strasburg he began to inquire into mysticism and alchemy, which were then considered as having a close connection with each other. Upon the completion of his university studies he began the practice of medicine at Duisburg, but in 1784 retired to Barmen, and there spent the remainder of his life, partly in the practice of medicine, partly in disseminating his peculiar religious views. He died Sept. 1,1803. Dr. Kollenbusch can, in many respects, be considered entitled to a place between the mystic separatist Tersteegen (q.v.), born twenty-seven years before him, and J ung-Stulling (q.v.), sixteen years younger. Like the latter, he first inclined to Leibnitz and Wolf's philosophical system, then became a Bengelian, though without approving all Bengel's views. He attached especial importance to the visions of Dorotheo Wuppermann, of Wichlinghausen, a patient of his attacked with hysterics. Among the results of Dr. Kollenbusch's practical activity are to be named the Barmen Missionary Society, and the Barmen Mission establishment. He wrote *Erklarung biblischer Wahrheiten* (Elberf. 1807): — *Goldene Aepfel in silbernen Schalen* (Barmen, 1854). See T. W. Krug, *Die Lehre d. Dr. K.*,

etc. (Elberfeld, 1846); same, *Kritische Gesch. d.protest.-relig. Schwarmerei,* etc. (Elberfeld, 1851) ; Baur, *Die Dreieinigkeitslehre,* p. 655 sq.; Hase, *Dogmatik,* p. 344 sq.; Hagenbach, *Hist. of Doctrines,* ii, § 300.

Kollock, Henry, D.D.,

a Presbyterian minister, was born Dec. 14,1778, at New Providence, Essex County, N.J**.,** and graduated at New Jersey College in 1794. Having devoted himself to study for the three successive years, he was appointed tutor in his alma mater. In this position he distinguished himself for his skill in debate, passing his leisure hours in the study of theology. In 1800 he was licensed, and preached for five months at Princeton, where he also delivered a series of discourses on the life and character of St. Peter, which were remarkable for their brilliancy and attraction. On leaving Princeton he took charge of' the Church at Elizabethtown, and was a zealous promoter of missions to the destitute regions in Morris and Sussex Counties. In 1803 he returned to Princeton as pastor and professor, and in 1806 accepted a call from the Independent Presbyterian Church at Savannah, Ga., where his labors were abundant. He sailed for England in 1817, not only in quest of health, but also to collect materials for a life of John Calvin, and after an absence of eight months returned to Savannah, where he died, Dec. 29,1819. A collection of his *Sermons* was published in 1822 (Savannah, 4' vols. 8vo). Dr. J. W. Alexander *(Life of Dr. Archibald Alexander,* p. 359) pays Dr. Kollock a very high tribute as a scholar, and says of him as a preacher that he was " one of the most ornate yet vehement orators whom our country has produced."-Sprague, *Annals, 4:*263 sq. See *Cambridge General Repository,* i, 135; *Christian Review,* vol. 14; Kollock (S. K.), *Biography of I. Kollock.*

Kollock, Shepard Kosciusko

a Presbyterian minister, and brother of the preceding, was born at Elizabeth, N. J., June 25, 1795; graduated with high honors from Princeton College when but sixteen years of age, and soon thereafter pursued a course in theology with the Rev. Dr. M'Dowell, and afterwards with his brother, Rev. Dr. Henry Kollock. He was licensed June, 1814, and preached with abundant success for three years in Georgia, when he was called in May, 1818, to Oxford, N. C., where he was ordained. He soon after accepted the position of professor of rhetoric and logic in the University of North Carolina. In 1825 he was called to the Church at

Norfolk, and labored there ten years; and was next agent of the Board of Domestic Missions. From 1838 to 1848 he was pastor at Burlington, N. J., and subsequently, till 1860, had charge of a Church at Greenwich, N. J. For the last five years of his life he filled the position of preacher to the benevolent institutions of Philadelphia, where he died, April 7,1865. The following writings from his pen give evidence of uncommon culture and breadth of mind: *Hints on Preaching without Reading; Pastoral Reminiscences* (translated into French):-The *Bards of the Bible.:- Eloquence of the French Pulpit* (1852): — *Character and Writings of Felon (1853):-Character and Writings of Pascal:-St. Ignatius and the Jesuits (1854):-Character and Writings of Nicole:-Sidney Smith as a Minister of Religion* (1856) *: — Pastoral Reminiscences* (N. Y. 1849, 12mo); etc. See *Princeton Review*, Index, ii, 229; *Amer. Ann. Cyclop.* 1865, p. 469; Allibone, *Diet. Of Engl. and Amer. Authors,* vol. ii, s.v.; Wilson, *Presb. Hist. Am.* 1866, p. 126 sq.

Kolontaj, Hugo

a Polish Roman Catholic theologian of note, was born in the county of Sandomir April 1, 1759; was educated at Pinczow and Cracow, and in 1774 became canon at the cathedral of Cracow. He was a decided opponent of the Jesuits, and did all in his power to purge the schools of Poland from Jesuitical aid or influence. In 1782 the University of Cracow, in recognition of his services, elected him rector for three years, but his opponents succeeded in driving him from the place after only two years of his term had expired.)During the Polish Revolution he worked earnestly in behalf of reform, and when the Revolution failed he was obliged to flee from the country, and thereafter he never held office again, though he was permitted to return to his native country. He died at Warsaw February 28, 1812. His works are all of a secular nature; their titles are given in Brockhaus, *Conversations Lexikon* (11th edition), 8:923.

Komander, Johann

(Dosfmnann), a German theologian of the Reformation period, became interested in the cause of the Reformers while pursuing his studies at Zurich, and was highly prized as a friend by Zwingle, and after his secession from the Romish Church (in 1525), in which he had been priest, became the chief support of the Reformation in the Biinden region. Here the worthlessness of the clergy, who were often ignorant of the language of

the people, and guilty of gross immorality, necessitated reform, for which a people of truly independent spirit were also ready. Many prominent laymen early favored the movement, particularly Jacob Salzmann, at Chur. At the Bundestag of 1524, held at Hanz, a complaint, set forth in an act of eighteen articles, was entered against the corruptions of the Church, and especially the malpractices of the clergy. In accord with the spirit of this "Artikelbrief," which was adopted by the Assembly, and remained for centuries the fundamental law in Graubunden, Komander was appointed pastor at St. Martin's Church. of which position the former incumbent confessed himself incapable, and he there began and continued his labors for thirty-three years. He met bitter opposition and yet encouraging success. Zwingle, especially, sent a letter of congratulation in January, 1525, addressed to the "three Rhmetian Federations." The most troublesome obstacles to the movement were the Anabaptists, whom the Papists themselves encouraged for the sake of creating division. Brought under accusation in the Bundestag of 1525, Komander asked opportunity for a public defence of his position, which he made at Ilanz in January, 1526, in eighteen theses. He could only with difficulty secure a fair and orderly debate, but finally brought all his opponents to acknowledge his first thesis, viz. "That the Church is born of the Word of God, and must abide by it alone." In the whole affair the learning of the Reformers was confessed; seven priests were won to the evangelical faith, and the accusations were not established. Komander administered the Lord's Supper in the evangelical form on Easter of 1526, and had the images removed. The Bundestag of this year granted full liberty and protection of worship under the new form. Against the intrigues of the Catholic bishop twenty new reform articles were established. The abbot Schlegel, former accuser of Komander, was beheaded for connivance with the declared enemies of the Confederacy, and the bishop fled. Komander, in order more perfectly to organize the reform movement, secured the formation of a synod that should have authority in the examination and appointment of pastors. A disputation sustained at Sus, in the Eugadine, in 1537, in the Romance language, chiefly by Gallienus, the fast friend of Komander, and Blasius his colleague, where the eighteen theses defended by Kormander at Ilanz were adopted, secured the entire prevalence of the reform in the Eugadine. Kornander prepared a catechism, and succeeded, with the aid of Bullinger's influence, in establishing a gymnasium at Chur in 1543. He was deeply interested for the Italians of the southern districts, but found his work with them chiefly a matter of dispute on sceptical points. The

Rhemtian Confession was adopted by the synod with particular reference to the errors of the Italians. Komander rejoiced at the sudden end of the Council of Trent in 1552. In the following year he had to counteract the pope's endeavors to bring in the Inquisition. Prostrated by the plague of 1550, which carried off 1500 of the population of Chur, he never recovered full strength, though he worked on till his death early in 1557.-Herzog, *Real-Encyklop.* s. V.

Komano-Bikuni

a female order of Japanese Beghards, or begging nuns, who accost travellers for their charity, singing songs to divert them, though upon a strong, wild sort of tune, and stay with travellers who desire their company. Most of them are daughters of the Jamabos (q.v.), and are consecrated as sisters of this begging order by having their heads shaved. They are neatly and well clad, and wear a black silk hood, with a light hat over it, to protect their faces from the sun. Their behavior is, to all appearance, free, yet modest. They always go two and two, and are obliged to bring a certain portion of their alms to the temple of the sun goddess at Isye. See M'Farlane, *Japan*, p. 219, 220.

Komp, Heinrich,

a German Roman Catholic theologian of note, born at Fulda in 1765, was educated at the University of Heidelberg; became priest in 1789, in 1790 professor at the gymnasium of his native place, in 1792 professor of theology, etc., in 1811 court chaplain to prince Primas, grand duke of Frankfort-on-the-Main and archbishop of Regensburg, and in 1829 cathedral scholastic. He died Feb. 14, *1846.-Kathol. Real Encylop. 11:*858.

Konarski, Adam

a Roman Catholic prelate, flourished about the middle of the 16th century. He was bishop of Posen from 1562 to 1574. He is noted for his efforts to improve the religious educational advantages of the youth of his Church. Upon the model of the school at Braunsberg, one of the most noted Roman Catholic literary institutions, he founded a Jesuit college at Posen in 1572, furnishing for its support a great part of his own income. He was at the head of the Polish delegation of magnates that went to France to meet

Henry of Valois, afterwards king of Poland.-Wetzer und Welte, *Kirchen-Lex. 6:*243.

Konig, Christian Gottlieb

a German theologian of note, was born at Altdorf March 26, 1711, and was educated at the university of his native place. In 1734 he was appointed professor at Giessen University, but resigned this position only two years later. In 1742 he became pastor at Elberfeld, and remained there until 1747, when he removed to Amsterdam, where he taught the Oriental languages. He died at Leyden in 1782. His principal work is *Weissagung Mosis inn den letzten Tagen* (Frankfort, 1741, fol.). A list of his writings is given in Doring's *Geleherte Taheol. Deutschl.* ii, 152 sq.

Konig, Georg

a German Lutheran theologian, was born at Amberg Feb. 2,1590, and was educated at the universities of Wittenberg and Jena. In 1614 he was called as professor of theology to Altdorf, and in 1644 he added to the duties of his chair the librarianship of that high-school. He died Sept. 10,1654. He wrote *Casus Conscience, etc.-Alleemn. Hist. Lexikon, 3:*45.

Konig, Johann Priedrich

a German Lutheran theologian, was born at Dresden October 16, 1619. He studied at Leipzig and Wittenberg; became professor of theology at Greifswalde in 1651, superintendent of Mecklenburg and Ratzeburg in 1656, and finally professor of theology at Rostock in 1659, where he died Sept. 15,1664. His *Theologia positiva acroamatica* (Rost. 1664: 6th ed. Rest. 1680, 8vo; Wittenb. 1755) became, notwithstanding its dryness, a very popular text-book of dogmatics. Hahn, Richter, and Haferung have expounded and commented upon it, and it became the foundation of J. A. Quenstadt's celebrated work. See Walch, *Bibl. theol. sel.* i, 39; Heinrich, *Versuch einer Geschichte d. verschiedenen Lehrarten d. christlichen Glaubenswarheiten,* etc. (Leipz. 1790); Schrockh, *Kirchengesch. seit l. Refor. 8:*11 sq.; Gass, *Gesch. d. prot. ognmatik,* i, 321 sq.; Herzog, *Real Encyclopadie, 8:*1 sq.

Konig, Mauritius

a Danish prelate of note, flourished in the second half of the 17th century. He was professor of theology at Copenhagen, and later bishop of Aalburg, and died May 2, 1672.-*Allem. Hist. Lexikon, 3:*46.

Konig, Samuel

celebrated in the annals of Swiss pietism, was born at Gergensee, in the canton of Berne, about 1670. He studied at Berne and Zurich, and afterwards made a journey to Holland and England, as was customary in those days. He evinced great zeal and talents in the Oriental languages, which were then much studied by the Protestants, and was considered by his followers as a first-class Orientalist. He was also noted for his participation in the mystic tendencies of his day, and after studying Petersen's chiliastic expositions, became himself a zealous partisan of the doctrine of the Millennium. After his return to Berne he was ordained, and appointed at first preacher in the hospital attached to the Church of the Holy Ghost. About the same time Spener's pietism was beginning to gain adherents in Berne, especially through the efforts of Lutz (Lucius). Konig, who at first held aloof, was gradually drawn into connection with them, and thus became identified with the development of pietism in Berne. Here, as elsewhere, pietism was strenuously opposed by the orthodox party in the Church, who, on April 3,1698, appointed a special committee to proceed against "Quakerism, unlawful assemblies, and doctrinal schisms." In August of the same year the upper council appointed a committee on religion, for the purpose of ascertaining all about pietism (in Berne), and reporting thereon to the council. Konig was several times summoned before this committee, and courageously defended his views on these occasions on chiliasm, as also his sermons. in which he insisted with peculiar force on the necessity of repentance and of regeneration. Among his theological opponents the most distinguished were the professors of theology, Wyss and Nudorf. Konig was finally ejected and exiled, the pietists were persecuted, and the so-called " association oath" was instituted, July, 1699, with a view to prevent separation. To these measures were added a strict censorship of books, and the prohibition of religious reunions. Konig retired to Herborn, but was soon driven out from that place also, and went to the county of Sayn-Wittgenstein, the general refuge of all pietists and illuminati. In 1700 he went to Halle, where he gained many adherents, and afterwards to Magdeburg, where he found congenial

spirits, especially in Petersen and his wife, Johanna Eleonora von Merlau, Nik. von Rodt, and Fellenberg. Finally he returned to active life as pastor of a French Church in Budingen. Here he resided eighteen years, during which he wrote a number of works. In 1730 he returned to Berne, and secured an appointment as professor of modern languages and mathematics in the university. -He continued to hold religious meetings, and travelled occasionally in the interest of pietism, but, having attempted to establish meetings for mutual edification at Basel (in 1732), he was expelled from the city. Konig died May 30, 1750. His principal works are, *Betrachtung d. inwendigen Reichs Gottes, wie es im Herzen d. Menschen aucerichtet wird* (Basel, *1734):-Theologia Mystica* (Berne, 1736). See F. Trechsel, *Samuel Konig u. dl. Pietismus in Berne (Berner Taschenbuch,* 1852); Schicgel, *Kirchezugeschichte d. 18ten Jahrhunderts,* ii (1), 367 sq.; Schuler, *Thaten und Sitten d. Eidlgenossen, 3:*268 sq.; Hurst's Hagenbach, *C/I. Hist. 181h and 19th Cent.* i, 179, 183.

Kongsdorfer, Colestin Bernhard,

a German Roman Catholic monastic, was born Aug. 18,1756, at the village of Flotzheim; was educated at Augsburg from 1768 to 1776. and entered the Benedictine order in 1777, at Donatuwrth. He was ordained priest Dec. 23, 178), and was sent to the university at Ingolstadt to continue his theological studies and the acquisition of the Oriental languages. In 1790 he was called to a professorship at Salzburg University; in 1794 was elected abbot of his convent, and remained its head until 1803, when the convent was suppressed. He died March 16, 1840. Kiinigsdorfer wrote *Theologia in Compedium redacta* (Kopenh. 1787)-a theological compend which he intended mainly for his monastic brethren: — *Gesch. d. Klosters z. heiligen Kreuze in Donoauworth* (1819-1829, 3 vols. in 4 parts). He also published several sermons (1800, 1812, *1814). — Kathol. Real-Encyklopadie, 6:*328.

Konigsdorfer, Martin,

brother of the preceding, a popular pulpit orator, was born at Flotzheim Oct. 20. 1752; studied theology at Dillingen; was ordained priest at Augsburg March 15, 1777, and was successively appointed to Moumheim, Heideck, Seiboldsdorf near Neuburg, and Lutzungen near Hochstidt. He died about 1815. Konigsdorfer was noted as a preacher for his rare ability in adapting himself to the standard of his audiences; thus, in his

appointments in rural districts, he knew how to interest the peasants in his preaching, and did much good among them. He published *Katholische Homilien und Erklarungen d. heil. Evangelien auf alle Sonn- u. Feiertage* (Augsburg, 1800, and often): — *Kathol. Geheimnisse u. Sittenrseden* (1812-32,8 vols. 8vo): — *Kathol. Crtistenlehren* (1806, 2 *vols.):-Die christliche Kinderucht* (six sermons, *1814):-Das euige Priesterthum d. Kathol. Kirche* (1832).- *Kathol. Real-Encyclopedic, 6:*329.

Konigswarter, Baron Jonas

a celebrated Jewish philanthropist, was born at Frankfort-on-the-Main about 1806, and removed to Vienna about 1830, when a man of only moderate wealth. There his means increased rapidly, and he died Dec. 24, 1871, leaving an only son heir to a property worth fifteen million dollars. He was a great benefactor to the Jews of the Austrian capital, over whom he presided as chief, and took particular interest in all the charitable institutions of Vienna. He left large sums to benefit each of these, without any regard to confession or *creed.-New York Jewish Messenger,* Jan. 26, 1872.

Konrad Of Marburg,

a German Dominican of the 13th century, one of the most trusted of Rome's votaries, was confessor of princess St. Elizabeth of Thuringia, and inquisitor of Germany. Of his personal history but little is known. Some suppose him to be identical with the Konrad who, as a scholastic of Mentz, enjoyed the favor of Honorius III (q.v.). Konrad of Marburg was a particular favorite of pope Gregory IX, by whom he was intrusted with various disciplinary offices, particularly with the punishment of heretics and the extirpation of heresy. His conduct towards St. Elizabeth (q.v.) was perfectly atrocious, but no less inhuman was the treatment which the *Patarenes* (q.v.) received at his hands. He was finally slain in 1233 by, or at the instigation of, some German nobles whom he had opposed. See Hausrath, *Konrad von Marlburg* (1861); Henke, *K. v. Marburg* (1861); Herzog, *Real-Encyklop. 8:*25; and the Roman Catholic *Kirchen-Lexikon,* by Wetzer und Welte, ii, 805 sq. (J. H.W.)

Konrad III,

emperor of the Germans, the founder of the Hohenstaufen dynasty, eminent among the Crusaders, was the son of Frederick of Suabia, and was

born in 1093. He was elected successor to Lothaire by the princes of Germany at Aix-la-Chapelle, Feb. 21, 1136, to prevent the increasing preponderance of the Gulf party. For his quarrels with Henry the Proud, duke of Bavaria and Saxony, and head of the Guelf party in Germany, etc., *SEE GUELFS AND GHIBELLINES*. When St. Bernard of Clairvaux commenced to preach a new crusade, Konrad, seized with the general infatuation, set out for Palestine at the head of a large army, *SEE CRUSADES*, in company with his old enemy, Guelf of Bavaria, who proved treacherous, however, returned to Germany before Konrad, and with his nephew, Henry the Lion, renewed, though unsuccessfully, the former attempt to gain possession of Bavaria. Konrad took sides with the pope and the northern Italians against Roger of Sicily, but, while preparing for an expedition against the latter, he was poisoned, Feb. 15, 1152, at Bamberg. Konrad was largely endowed with the virtues necessary for a great monarch, and, though himself unlearned, was a warm patron of science and letters. His marriage with a Greek princess was symbolized by the two-headed eagle which figured on the arms of the emperor of Germany, and now appears on the arms of the sovereign of Austria. *SEE GERMANY*.

Konradin Of Suabia,

the last descendant of the house of the Hohenstaufen, son of the excommunicated Henry IV, was born in 1252. He deserves our notice for the relation he sustained to the intriguing pope Innocent IV, and the treatment he received at the pope's hands. His Italian possessions were seized by Innocent IV on the plea *that the son of a prince who dies excommunicated has no hereditary rights*, an example which the other enemies of the house of Hohenstaufen rejoiced to follow. Konradin's cause was befriended by his uncle Manfred, who took up arms in his behalf, drove the pope from Naples and Sicily, and, in order to consolidate his nephew's authority, declared himself king till the young prince came of age. The pope's inveterate hatred of the Hohenstaufen induced him thereupon to offer the crown of the Two Sicilies to Charles of Anjou, a consummate warrior and able politician. Charles immediately invaded Italy, met his antagonist in the plain of Grandella, where the defeat and death of Manfred, in 1266, gave him undisturbed possession of the kingdom. But the Neapolitans, detesting their new master, sent deputies to Bavaria to invite Konradin, then in his sixteenth year, to come and assert his hereditary rights. Konradin accordingly made his appearance in Italy at the

head of 10,000 men, and, being joined by the Neapolitans in large numbers, gained several victories over the French, but was finally defeated, and, along with his relative, Frederick of Austria, taken prisoner near Tagliacozzo, Aug. 22, 1268. The two unfortunate princes were, *with the consent of the pope, executed in the marketplace of Naples on the 20th of October.* A few minutes before his execution, Konradin, on the scaffold, took off his glove, and threw it into the midst of the crowd, as a gage of vengeance, requesting that it might be carried to his heir, Peter of Aragon. This duty was undertaken by the chevalier De Waldburg, who, after many hair-breadth escapes, succeeded in fulfilling his prince's last command. *SEE INNOCENT IV*; *SEE SICILIAN VESPERS*.

Koolhaas, Caspar

often named with Koonmhert, in Holland, as the predecessor of Arminius, was born at Cologne in 1536. He studied at Diisseldorf, and in 1566 renounced many advantages to join the Reformation. He afterwards held some situations as pastor in the duchies of Zweibruck and Nassau. In 1574 he was called to the University of Leyden, then opening, as a professor. He subsequently resigned the professorship, and died a private teacher at Leyden in 1615. His opinions had been the cause of his resignation: he maintained nearly the same views professed afterwards by the Arminians on the extension of the authority of superiors in ecclesiastical affairs, reduction of the doctrine of the Church to a few simple, fundamental points, and the correction or absolute rejection of the doctrine of predestination. His work *De jure Czristiani magistratus circa disciplimnam et regimen ecclesice* gave great offence. He was summoned before a synod held at Middelburg in 1581, and requested to recant and sign the Belgian Confession, but refused, and appealed to the States. A provincial synod of Haarlem excommunicated him in 1582, but he was protected by the chief magistrate of Leyden, who reported to the Dutch States against the renewal of religious persecution, as well as against the acts of the synods, and the encroachments of the ecclesiastical college on the rights of the authorities. See A. Schweizer, *Gescah. d. rej: Centraldogmen,* ii, 40; Benthem, *Holland Kirchen-u. Schulenstcat,* ii, 33., *Ugtenbogaert Kerkel. Hist.* p. 214.-Herzog, *Real-Encyklopadie, 8:*26.

Koordistan.

SEE KURISTAN.

Koornhert.

SEE CORNARISTS.

Kopacsy, Joseph Von

a Hungarian Roman Catholic prelate, was born of noble parentage at Wessprim in 1775, and was educated at the seminary in Presburg. He was ordained priest in 1798, and shortly after received an appointment as professor of Church history and ecclesiastical law. In 1806 he became preacher at Wessprim, in 1822 he was made bishop of Stuhlweissenburg, and in 1824 bishop of Wessprim. In 1839 he was promoted to the archbishopric of Grau, and at the same time was made primate of Hungary. He died Sept. 18, 1847. Bishop Kopacsy published a German translation of Fleury's *Customs and Usages of Jews and Christians (1803).-Kathol. Real-Encyklop. 11:*861.

Koph.

SEE APE.

Kopher.

SEE CAMPHIRE.

Kopiatai.

SEE COPIATAE.

Kopistenski, Zacharias,

a Russian theologian, flourished in the beginning of the 17th century as archimandrite of the convent of St. Anthony at Kief. and died there April 18, 1626. He translated into Slavonic the commentary of St. Chrysostom on the Acts and Paul's epistles (Kief, 1623 and 1624, folio). He also published a *Funeral Sermon,* in which he seeks to prove that the doctrine of Purgatory is sanctioned by apostolic authority; and a *Nomacanon,* or review of the canons (Kief, 1624 and 1629; Moscow, 1639; Lemberg, 1646).Hoefer, *Nouv. Biog. Generale, 28:*75.

Kopitar, Bartholomaus,

a learned Orientalist, was born at Repnje in 1780, and educated at the University of Vienna. In 1809 he was appointed assistant at the Imperial Library, was promoted to the head librarianship in 1843, and died Aug. 11, 1844. He published an edition of the Polish Psalter found in the convent of St. Flarian, with a German and Latin translation (Viennsa, 1834), *etc.*-*Kathol. Real-Encyklop. 6:*362.

Kopke, Adam.

a German fanatic, who flourished in the first half of the 18th century as pastor at Walmo, was an ardent follower of Dippel (q.v.), and, with Hagenbach *(Church Hist. 18th and 18th Cent.*, transl. by Dr. Hurst, i, 168 sq.), we are in doubt what place to assign any of Dippel's followers; he was measurably a Mystic, yet he can neither be definitely classed with them nor with any of the sects known as Pietists or Rationalists, fanatics or scoffers, Mystics or Illuminists. He wrote *Histor. Nachricht v. Caspar Schwenkfeld* (Prenzlau, 1745, *8vo): — Wegweiser zum gottlichen Leben,* etc. (ibid, 1744, *8vo):-Die reinigende Kraft des Gottes-Blutes Jesu Christi* (ibid, 1744, 8vo). See Kraft, *Theol. Bibliothek,* i, 262; Walch, *Comp. hist. eccl. recentiss.* p. 233 sq.; Fuhrmann, *Handwirterb. d. Kirchengesch.* ii, 591.

Koppe, Johann Benjamin,

a distinguished German Biblical scholar, was born at Dantzig Aug. 19,1750. He studied philology and theology at the universities of Leipzig and Gottingen, and became professor of Greek at the college of Mittau in 1774, and professor of theology at Gottingen in 1775. He subsequently became (in 1777) director of the seminary for preachers, superintendent and president of the consistory at Gotha (in 1784), and preacher at the court of Hanover (in 1788). He died Feb. 12,1791. He wrote *De Critica Veteris Testamenti caute adhibenda* (Gottingen, 1769): — Vindicice *oraculorum a denmonum ceque inperio ac sacerdotum ffraudibus* (Gotting. *1774, 8vo):-Israelifas non* 215 *sed* 430 *annos in rypto commor-atos esse* (Gottingen, 1777, 4to; reprinted in Post and Ruperti's *Sylloge Commentationum theologicarum,* vol. iv): — *Interpretatio Isaice, 8:*23 (Gott. 1780, 4to): — *Ad Matthceum, 12:*31, *De Peccato in Spiritum Sanctum* (Gott. 1781, *8vo): — Super Evangelio Marci* (Gott. 1782, 4to) *: — Exlicatio Moisis, 3:*14 (Gotting. 1783, 4to): — *Marcus non epitomator Matthcei* (Gott. 1783, 4to): — *Prediten* (Gott. 1792-3, 2 vols. 8vo). He

also edited three vols. of the *Novum Testamentum Greece perpetua annotatione illustratum*, published at Gottingen, 10 vols. 8vo, at the close of the 18th century. This work, which he began, but did not live to complete, bears his name, as the plan, which is excellent, is his. It furnishes " a corrected edition of the Greek text, mostly agreeing with Griesbach, with critical and philological notes on the same page, with prolegomena to each book, and excursus on the more difficult passages. On this plan Koppe gave a volume on the Epistles to the Galatians, Ephesians, and Thessalonians, and another on the Epistle to the Romans, which closed his labors. Heinrichs, in continuation of the original design of Koppe, has published the Acts, and all the remaining epistles of Paul, except those to the Corinthians; and Pott has published the Epistles of Peter, and that of James. Koppe is esteemed a safe and judicious critic; Heinrichs and Pott less so. Koppe's Romans has been republished by Ammon, the well-known neologist, with characteristic notes of his own" (Orme). See Koppenstadt, *Heb. Koppe* (1791, 8vo); Schlichtegroll, *Necrolog.* vol. i; *Annalen d. Braunschw. Liineburg. Churlande, 6:*60-84; Hoefer, *Nouv. Biog. Gener. 28:*79; Herzog, *Real-Encyklop. 8:*27. (J. H. W.)

Koppen, Daniel Joachim,

a German divine, was born at Lubeck in 1736. He was pastor at Zettemin for thirty-nine years, and died June 7, 1807. Koppen secured for himself, by earnest literary labors, the reputation of great scholarship, and his works are all valuable. He wrote *Hauptweck des Predigtamtes* (Leipzig, 1778, 8vo) *: — Die Bibel, ein Werk der gottlichen Weisheit* (ibid, 1787-88, 2 vols. 8vo; 2d edition, much enlarged, 1797-98):-Wer *ist Christ* (ibid, 1800, 8vo).-Doiring, *Gelehrte Theol. Deutschlands*, ii, 155 sq.

Koppen, Friedrich

a German theologian and philosopher, was born at Lubeck in 1775; became preacher in Bremen in 1805; professor of philosophy in 1807, at Landshut; and in 1826 was appointed professor at Erlangen. He died Sept. 4,1858. Koppen was an ardent follower of Jacobi (q.v.), and wrote *Ueber die Offenbarung in Beziehung auf Kantsche u. Fichtesche Philosophie* (Lib. 1797; 2d ed. *1802): — Schelling's Lehre odet das Ganze der Philosophie des absoluten Nichts* (Hamb. *1805): — Darstellung des Wesens d. Philosophie* (Nuremb. *1810):-Philosophie des Christenthums*

(Leipz. 1813-15, 2 vols.; 2d ed. 1825); etc.-Pierer, *Universal Lexikon, 9:*711.

Kor.

SEE COR.

Ko'rah

(Heb. *Ko'rach,* jrqice, as in <19E707>Psalm 147:17; Sept. Κορέ, also N.T. in Jude 11; Josephus Κορῆς, *Ant. 4:*2; Vulg. *Core;* Auth. Vers. " Kore" in the patronyrmic, <14E619>2 Chronicles 26:19, and " Core" in <60E111>Jude 1:11), the name of several men.

1. The third son of Esau by his second Canaanitish wife Aholibamah (<01E614>Genesis 36:14; 1 Chronicles i, 35). B.C. post 1964. He became the head of a petty Edomitish tribe (<01E618>Genesis 36:18). In ver. 16 his name appears as a son of Eliphaz, Esau's son; but probably by a confusion of the parentage, for in the parallel passage (1 Chronicles i, 36) this name is omitted, and " Timna" inserted after the next name-probably another interpolation for Timnah. *SEE ESAU*.

2. A Levite, son of Izhar, the brother of Amram, the father of Moses and Aaron, who were therefore cousins to Korah (<02E621>Exodus 6:21). B.C. probably not much ante 1619. From this near relationship we may, with tolerable certainty, conjecture that the source of the discontent which led to the steps afterwards taken by this unhappy man, lay in his jealousy that the high honors and privileges of the priesthood, to which he, who remained a simple Levite, might, apart from the divine appointment, seem to have had as good a claim, should have been exclusively appropriated to the family of Aaron. When to this was added the civil authority of Moses, the whole power over the nation would seem to him to have been engrossed by his cousins, the sons of Amram. Under the influence of these feelings he organized in conspiracy, for the purpose of redressing what appeared to him the evil and injustice of this arrangement. Dathan, Abiram, and On, the chief persons who joined him, were of the tribe of Reuben; but he was also supported by many more from other tribes, making up the number of 250, men of name, rank, and influence, all who may be regarded as representing the families of which they were the heads. The appointment of Elizaphan to be chief of the Kohathites (<04E330>Numbers 3:30) may have further inflamed his jealousy. Korah's position as leader in this rebellion

was evidently the result of his personal character, which was that of a bold, haughty, and ambitious man. This appears from his address to Moses in ver. 3, and especially from his conduct in ver. 19, where both his daring and his influence over the congregation are very apparent. Were it not for this, one would have expected the Gershonites -as the elder branch of the Levites-to have supplied a leader in conjunction with the sons of Reuben, rather than the family of Izhar, who was Amram's younger brother. The private object of Korah was apparently his own aggrandizement, but his ostensible object was the general good of the people: and it is perhaps from want of attention to this distinction that the transaction has not been well understood. The design seems to have been made acceptable to a large body of the nation, on the ground that the first-born of Israel had been deprived of their sacerdotal birthright in favor of the Levites, while the Levites themselves announced that the priesthood had been conferred by Moses (as they considered) on his own brother's family, in preference to those who had equal claims; and it is easy to conceive that the Reubenites may have considered the opportunity a favorable one for the recovery of their birthright-the double portion and civil pre-eminence-which had been forfeited by them and given to Joseph. (See Kitto's *Daily Bible Illustrat.* ad loc.) These are the explanations of Aben-Ezra, and seem as reasonable as any which have been offered. (See below.)

The leading conspirators, having organized their plans, repaired in a body to Moses and Aaron, boldly charged them with public usurpation, and required them to lay down their arrogated power. Moses no sooner heard this than he fell on his face, confounded at the enormity of so outrageous a revolt against a system framed so carefully for the benefit of the nation. He left the matter in the Lord's hands, and desired them to come on the morrow, provided with. censers for incense, that the Lord himself, by some manifest token, might make known his will in this great matter. As this order was particularly addressed to the rebellious Levites, the Reubenites left the place, and when afterwards called back by Moses, returned a very insolent refusal, charging him with having brought them out of the land of Egypt under false pretences, "to kill them in the wilderness' (Numbers 16:1-17).

The next day Korah and his company appeared before the tabernacle, attended by a multitude of people out of the general body of the tribes. Then the Shekinah, or symbol of the divine presence, which abode between the cherubim, advanced to the entrance of the sacred fabric, and a voice

therefrom commanded Moses and Aaron to stand apart, lest they should share in the destruction which awaited the whole congregation. On hearing these awful words the brothers fell on their faces, and, by strong intercession, moved the Lord to confine his wrath to the leaders in the rebellion, and spare their unhappy dupes. The latter were then ordered to separate themselves from their leaders and from the tents in which they dwelt. The terrible menace involved in this direction had its weight, and the command was obeyed; and after Moses had appealed to what was to happen as a proof of the authority by which he acted, the earth opened, and received and closed over the tents of Korah, Dathan, and Abiram. The Reubenite conspirators were in their tents, and perished in them; and at the same instant Korah and his 250, who were offering incense at the door of the tabernacle, were destroyed by a fire which "came out from the Lord;" that is, most probably, in this case, from out of the cloud in which his presence dwelt (04618Numbers 16:18-35). The censers which they had used were afterwards made into plates, to form an outer covering to the altar, and thus became a standing monument of this awful transaction (04636Numbers 16:36-40). The rebellious spirit excited by these ambitious men vented itself afresh on the next day in complaints against Moses as having been the I cause of death to these popular leaders a degree of obduracy and presumption that called forth the divine indignation so severely as not to be allayed till a sudden plague had cut off thousands of the factious multitude and threatened still further ravages had it not been appeased by Aaron's offering of incense at the instance of Moses (04641Numbers 16:41-50). The recurrence of a similar jealousy was prevented by the divine choice of the family of Aaron, attested by the miraculous vegetation of his rod alone out of all the tribes (Numbers 17). On, although named in the first instance along with Dathan and Abiram (ver. 1), does not further appear either in the rebellion or its punishment. It is hence supposed that he repented in time; and Abendana and other Rabbinical writers allege that his wife prevailed upon him to abandon the cause.

It might be supposed from the Scripture narrative that the entire families of the conspirators perished in the destruction of their tents. Doubtless all who were in the tents perished; but, as the descendants of Korah afterwards became eminent in the Levitical service, *SEE KORAHITE*, it is clear that his sons were spared (02624Exodus 6:24). They were probably living in separate tents, or were among those who sundered themselves

from the conspirators at the command of Moses. There is no reason to suppose that the sons of Korah were children when their father perished. Perhaps the fissure of the ground which swallowed up the tents of Dathan and Abiram did not extend beyond those of the Reubenites. From <041627>Numbers 16:27 it seems clear that Korah himself was not with Dathan and Abiram at the moment. His tent may have been one pitched for himself, in contempt of the orders of Moses, by the side of his fellow rebels, while his family continued to reside in their proper camp nearer the tabernacle; but it must have been separated by a considerable space from those of Dathan and Abiram. Or, even if Korah's family resided among the Reubenites, they may have fled, at Moses's, warning, to take refuge in the Kohathite camp, instead of remaining, as the wives and children of Dathan and Abiram did (verse 27). Korah himself was doubtless with the 250 men who bare censers nearer the tabernacle (ver. 19), and perished with them by the " fire from Jehovah" which accompanied the earthquake. It is nowhere said that he was one of those who " went down quick into the pit" (compare Psalm cvi, 17, 18), and it is natural that he should have been with the censer-bearers. That he was so is indeed clearly implied by <041616>Numbers 16:16-19, 35, 40, compared with 26:9, 10.

The apostle holds up Korah as a warning to presumptuous and self-seeking teachers, and couples his crime with those of Cain and Balaam, as being of similar enormity (<650111>Jude 1:11). The expression there used, "gainsaying" (ἀντιλογία, c*ontradiction)*, alludes to his speech in <041603>Numbers 16:3, and accompanying rebellion. Compare the use of the same word in <581203>Hebrews 12:3; <19A632>Psalm 106:32, and of the verb, <431912>John 19:12, and <232222>Isaiah 22:22; 65:2 (Sept.), in which latter passage, as quoted <451021>Romans 10:21, the A. V. has the same expression of " gainsaying" as in Jude. The Son of Sirach, following <19A616>Psalm 106:16, WaNþy]hvm l], etc. (otherwise rendered, however, by the Sept., παρώργισαν*)*, describes Korah and his companions as envious or jealous of Moses, where the English "maligned" is hardly an equivalent for ἐξήλωσαν (Ecclus. xlv, 18). A late ingenuous writer (Prof. Reichel, of Dublii, *Sermons*, Cambr. 1855) distinguishes the crime of Korah from that of Dathan and Abiram (q.v.) as being an *ecclesiastical* insubordination, whereas the latter was a *political* rebellion; he also draws a parallel between the position of Aaron as representing the highpriesthood of Christ-the one undlerived, perpetual, and untransferable pontificate "after the order of Melchizedek," and the Levitical order represented by Korah corresponding to the Christian ministry; and he

arrives at the following conclusion: "The crime in the Christian Church corresponding to that which Korah and his followers committed ins the Jewish Church consists, not, as is often stated, in the people taking to themselves the functions of the ministry. but in the Christian ministry, impiously usurping the functions of Christ himself; and, not contented with their Master's having separated them from the congregation of his people to bring them near unto himself, to do the service of his house, and to stand before the congregation to minister to them, *in their'seeking the priesthood also.'* This is the gainsaying of Korah, which the authority of inspiration declares should be repeated even in the earliest ages of the Christian Church, and which is significantly coupled by the apostle Jude with the way of Cain, and with the running greedily after the error of Balaam for reward." In short, it was an attempt on the part of such as were *already* invested with an official rank in the Levitical cultus to supplant those occupying the *higher* offices in I the same economy, and even to derogate the supreme and exclusive control of its dispensation; and all this for the sake merely of the honors and emoluments of the promotion. It is therefore at once apparent how little this narrative supports the arrogant claims of any class of so-called priests in the modern Church, and that it altogether fails to warrant their exclusion and condemnation of others who have as clear a divine call as themselves to the same order of functions, especially when the latter move in a different community, are actuated by the most unselfish motives, and proceed in accordance with the most imperative demands of circumstances.

Korah is elsewhere referred to in Numbers 26:9-11; 27:3; 1 Chronicles 6:22, 37; 9:19. See *Journ. Sac. Lit.* App. 1852, p. 195; Forster, *Israel in the Wilderness* (Lond. 1865). On the Korachide, see Carpzov. *Introduct.* ii, 105; Van Iperen, *De oiliis Korachi psalmor. quorund. auctorib.*, in the *Bibl. Hagan.* II,i, 99 sq.; comp. Eichhorn, *Bibl. d. bibl. Lit.* i, 911 sq.; Bauer. *Hebr. Mytholoq.* i, 302; *Erlidar. d. Maund. d. A. Test.* i, 219 sq. On I the Arabic legends, see Fleischer, *Hist. acmteislam.* p. 321.

3. The first named of the four sons of Hebron, of the family of Caleb, of the tribe of Judah (1 Chronicles 2:43). B.C. considerably post 1612.

Ko'rahite

(Hebrew *Korchi'*, yjærq; Exodus 6:24; Numbers 26:58; 1 Chronicles 9:31; 26:19; plur. *Korchim'*, µyjærq; 1 Chronicles 9:19; 12:6; 26:1; 2 Chronicles 20:19; Septuag. Κορίτης, 1. Chronicles 9:31; Κορῖται, 1 Chronicles 9:19; 12:6; elsewhere paraphrases υἱοὶ, δῆμος, or γενέσεις Κορέ; Auth.Vers. " Korahites," 1 Chronicles 9:19; " Korahite," 1 Chronicles 9:31; " Korathites," Numbers 26:58; " Kore," 1 Chronicles 26:19; elsewhere " Korhites"), the patronymic designation of that portion of the Kohathites who were descended from Korah, and are frequently styled by the synonymous phrase Sons of Korah (q.v.). *SEE ASAPH*. It would appear at first sight, from Exodus 6:24, that Korah had three sons -Assir, Elkanah, and Abiasaphas Winer, Rosenmuller, etc., also understand it; but as we learn from 1 Chronicles 6:22. 23, 37, that Assir, Elkanah, and Abiasaph were respectively the son, grandson, and great grandson of Korah, it seems obvious that Exodus 6:24 gives us the chief houses sprung from Korah, and not his actual sons, and therefore that Elkanah and Abiasaph were not the sons, but later descendants of Korah. *SEE SAMUEL*. The offices filled by the sons of Korah, as far as we are informed, are the following:

1. They were an important branch of the *singers* in the Kohathite division, Heman himself being a Korahite (1 Chronicles 6:33), and the Korahites being among those who, in Jehoshaphat's reign, " stood up to praise the Lord God of Israel with a loud voice on high" (2 Chronicles 20:19). *SEE HEMAN*. Hence we find eleven psalms (or twelve, if Psalm 43 is included under the same title as Psalm 42) dedicated or assigned to the sons of Korah, viz. Psalm 42, 44-49, 84, 85, 87, 88. Winer describes them as some of the most beautiful in the collection, from their high lyric tone. Origen says it was a remark of the old interpreters that all the psalms inscribed with the name of the sons of Korah are full of pleasant and cheerful subjects, and free from anything sad or harsh *(Homil. on* 1 *Kings, i.e.* 1 *Samuel)*, and on Matthew 18:20 he ascribes the authorship of these psalms to " the three sons of Korah," who, " because they agreed together, had the Word of God in the midst of them" *(Homil.* xiv). St. Augustine has a still more fanciful conceit, which he thinks it necessary to repeat in almost every homily on the eleven psalms inscribed to the sons of Kore. Adverting to the interpretation of Korah, *Calvities,* he finds in it a great mystery. Under this term is set forth Christ, who is entitled Calvus

because he was crucified on Calvary, and was mocked by the by-standers, as Elisha had been by the children who cried after him *"Calve, calve!"* and who, when they said " *Go up,* thou bald pate," had prefigured the crucifixion. The sons of Korah are therefore the children of Christ the bridegroom *(Homil. on Psalm s).* Of moderns, Rosenmiller thinks that the sons of Korah, especially Heman, were the authors of these psalms, which, he says, rise to greater sublimity and breathe more vehement feelings than the Psalm s of David, and quotes Hensler and Eichhorn as agreeing. De Wette also considers the sons of Korah as the authors of them *(Einl.* p. 335-339), and so does Just. Olshausen on the Psalm s *(Exeg. Handb.* Einl. p. 22). As, however, the language of several of these psalms, e.g. of 42, 84, etc., is most appropriate to the circumstances of David, it has seemed to other interpreters much simpler to explain the title "for the sons of Korah" to mean that they were given to them to sing in the Temple services. If their style of music, vocal and instrumental, was of a more sublime and lyric character than that of the sons of Merari or Gershon, and Heman had more fire in his execution than Asaph and Jeduthun, it is perfectly natural that David should have given his more poetic and elevated strains to Heman and his choir, and the simpler and quieter psalms to the other choirs. A serious objection, however, to this view is that the same titles contain another phrase dedicating the psalms in question "to the chief musician," so that the following expression must be rendered *by (* [1] auctoris") the Korahites. *SEE PSALMS*. J. van Iperen (ap. Rosenmuller) assigns these psalms to the times of Jehoshaphat; others to those of the Maccabees; Ewald attributes the 42d Psalm to Jeremiah. The purpose of many of the German critics seems to be to reduce the antiquity of the Scriptures as low as possible.

2. Others, again, of the sons of Korah were "porters," i.e. doorkeepers, in the Temple, an office of considerable dignity. In 1 Chronicles 9:17-19, we learn that Shallim, a Korahite of the line of Ebiasaph, was chief of the doorkeepers, and that he and his brethren were over the works of the service, keepers of the gates of the tabernacle (compare 2 Kings 25:18) apparently about the time of the Babylonian captivity. See also 1 Chronicles 9:22-29; Jeremiah 35:4; and Ezra 2:42. But in 1 Chronicles 26 we find that this official station of the Korahites dated from the time of David, and that their chief was then Shelemiah or Meshelemiah, the son of (Abi)asaph, to whose custody the east gate fell by lot, being the principal entrance. Shelemiah is thought to have been the same as Shallum

in I Chronicles 9:17, and perhaps Meshullam, <14042>2 Chronicles 24:12; <16025>Nehemiah 12:25, where, as in so many other places, a name may designate, not the individuals. but the house or family. In <14214>2 Chronicles 21:14, Kore, the son of Imnah the Levite, the doorkeeper towards the east, who was over the free-will offerings of God to distribute the oblations of the Lord and the most holy things, was probably a Korahite, as we find the name Kore in the family of Korah in <13909>1 Chronicles 9:19. In <13931>1 Chronicles 9:31 we find that Maattithiah, the first-born of Shallum the Korahite, had the set office over the things that were made in the pans. *SEE LEVITE*.

Koraidhites

is a name sometimes applied to the unfortunate Jewish tribe of Koraidha, of Northern Arabia, which Mohammed extirpated upon their refusal to accept him as God's " prophet." For a detailed description of the sufferings of the Jews of Karaidha, see Gratz, *Gesch. d. Juden, 5:*125-127; Milman, *Hist. of the Jews, 3:*99 sq.; Muir, *Life of Mohammed, 3:*135 sq.; Sale's *Koran,* p. 345, note h. *SEE MOHAMMED*.

Koran,

often Anglicized (when, as properly, it has the article prefixed) *Al-Coran,* but more precisely *Quaran.* The emphasis is not on the first syllable, as many persons place it. The word is from the Arabic root *karaa,* and means literally the *reading-that* which ought to be read; corresponding nearly to the Chaldee *Keri* (q.v.). The book is also called *Furqan,* from a root signifying to *divide* or distinguish; Sale says to denote a *section* or portion of the Scriptures; but Mohammedans say because it distinguishes between good and evil. It is furthermore spoken of as *Al-Moshaf,* "The Volume," and *Al-Kitarb,* "The Book," by way of eminence; and *Al-Dhikr,* " The Admonition." The Koran is the Mohammedan Book of Faith, or, as we may say, Bible.

Divisions. — It consists of one volume, which is divided into one hundred and fourteen larger sections or portions called *Suras,* which signifies a regular series. These suras or sections are not numbered in the original, but bear each its own title, which is generally some keyword in the chapter, or the first word therein. In cases where it is taken from near the close of the chapter, it is probable that that portion was originally uttered first. Some suppose these titles to have been matter of revelation, as also the initial

Bism-illah, "In the name of God," etc., which is likewise placed as a prefatory phrase in all Moslem books, but in the Koran stands at the head of each chapter or sura. There are twenty-nine chapters which begin with certain letters, and these the Mohammedans believe to conceal profound mysteries, that have not been communicated to any but the prophet; notwithstanding which, various explanations of them have been proffered. For these curious but unimportant theories, see Sale, p. 43. The chapters or suras do not now stand in the order in which they were originally uttered. As the Mohammedan theory concerning the reconciliation of inconsistencies in the Koran is that the later revelation abrogates any former one with which it conflicts, and as some two hundred and twenty-five of the passages of the Koran are admitted thus to have been cancelled, their chronological order frequently becomes a matter of considerable importance. The real order in point of time, and, therefore, authority, as now determined, after immense painstaking, is the following: Suras numbered 103, 100, 99, 91, 106, 1, 101, 95,102,104, 82, 92, 105, 89, 90, 93, 94, 108, were delivered in the order in which they are here set down in the first stage of Mohammed's prophetic career. Suras numbered 96,112, *74,* 111, belong to the second period of his career, and extend to his fortieth year. Those numbered 87, 97, 88, 80, 81, 84, 86, 110, 85, 83, 78, 77, 76, 75, 70, 109, 107, 55, 56, belong to the third period. Numbers 67, 53, 32, 39, 73, 79, 54, 34, 31, 69, 68, 41, 71, 52, 50, 45, 44, 37, 30, 26,15, 51, cover the time from the sixth to the tenth year of Mohammed's mission. Numbers 46, 72, 35, 36, 19, 18, 27, 42, 40, 38. 2, 20, 43, 12, 11, 10, 14, 6, 64, 28, 23, 22, 21, 17, 16, 13, 29, 7, to the fifth stage. The date of numbers 113, 114 is not known. Numbers 2, 47, 57, 8, 58, 65, 98, 62, 59, 24, 63, 48, 61,4, 3, 5, 33, 60, 66, 49, 9, are those delivered at Medina. Most of the others were delivered at Mecca, though some were delivered partly at Medina and partly at Mecca. The Koran is further subdivided by the equivalent of our verses, called *Ayat,* which means *signs* or wonders, as the secrets of God's attributes, works, judgments, etc. It is again arranged in sixty equal portions called *Heizb,* each of which is divided into four equal parts (or into thirty portions twice the length of the former, and subdivided into four parts), for the use of the readers in the royal temples or in the adjoining chapels where the emperors and great men are interred. Thirty of these readers belong to each chapel, and each reads his section every day, so that the whole Koran is read through once a day (Sale, p. 42).

Contents. — The matter of the Koran is exceedingly incoherent and sententious, the book evidently being without any logical order of thought either as a whole or in its parts. This agrees with the desultory and incidental manner in which it is said to have been delivered. The following table of the suras (condensed from Sale) will give the reader some idea of its miscellaneous range of topics. Many of the headings, however, are, as above explained, simply catch-titles, taken from some prominent word or expression. Most of the contents are *preceptive* merely; some are a travesty of Bible history; others recount in a vague and fragmentary way incidents in the prophet's personal or public career; and a few are somewhat speculative. Generally these elements are indiscriminately mixed in the same piece.

Manner of Preservation. — Mohammed's professed revelations were made at intervals extending over a period of twenty-three years, when the canon was closed. We have no certain information about the manner of their preservation during the prophet's life. Many persons wrote them on palm-leaves and various other substances which were conveniently at hand. A writer in the *Calcutta Review* (xix, 8) says: " In the latter part of his career the prophet had many Arabic amanuenses; some of them occasional, as Ali and Othman, others official, as Zeid ibn-Thabit (who also learned Hebrew expressly in order to conduct Mohammed's business at Medina). In Wackidy's collection of dispatches the writers are mentioned, and they amount to fourteen. Some say there were four-and-twenty of his followers whom he used more or less as scribes, others as many as forty-two (Weil's *Mohammed,* p. 350). In his early life at Mecca he could not have had these facilities, but even then his wife, Khadija (who could read the sacred Scriptures), might have recorded his revelations; or Waraca, Ali, or Abu-Bekr. At Medina, Obey ibn-Kab is mentioned as one who used to record the inspired recitations of Mohammed (Wackidy, p. 277½). Abdallah ibn-Sad, another, was excepted from the Meccan amnesty because he had falsified the revelation *dictated* to him by the proph. et (Weil's *Iolohammed).* It is also evident that the revelations were recorded, because they are frequently called throughout the Koran itself *Kitab,* ' the writing,' i.e. Scriptures." Besides this, however. there were many persons who recited these sayings daily, considering their repetition to be a duty, and persons generally repeated some parts of them. It was said that some Could repeat literally every word of the Koran. The recital of a portion of it was essential in every celebration of public worship, and its private

perusal was urged as a duty and considered a privilege. No order was, however, observed in their perusal, in public the imam or preacher selecting according to his own pleasure.

Collected by Zeid. — Many of the best memorizers of the Koran were slain in battle at Yemana, whereupon Omar advised caliph Abu-Bekr, "as the battle might again wax hot among the repeaters of the Koran," that he should appoint Zeid to collect from all sources the matter of the Koran. This Zeid did from date-leaves, tablets of white stones, breasts of men, fragments of parchment and paper, and pieces of leather, and the shoulder and rib bones of camels and goats. Sale supposes that Zeid did not compile, but merely reduced to order the various suras. This, however, was but imperfectly done. Zeid's copy was committed to the care of Hafza, the daughter of Omar.

Recension in Othnman's Time. — A variety of expression either originally prevailed, or soon crept into copies made from Zeid's edition. The Koran was "one," but if there were several varying texts where would be its unity? There were marked differences between the Syrian and Iranian readings. The caliph Othman ordered Zeid and three of the Koreish (q.v.) to reproduce an authorized version from the copy of Hafza, and this was subsequently sent into all the principal cities, all previous copies being directed to be burned. This recension being objected to in modern times on the ground Cihat the Koran is incorruptible and eternal, and preserved from all error and variety of readings by the miraculous interposition of God, the Mohammedans now say that it was originally revealed in seven different dialects of the Arabic tongue, and that the men in question only selected from these. The variations in the copies of Othman's edition are marvellously few. There is probably no other work which has remained twelve centuries with so pure a text.

Authenticity. — It would appear difficult, notwithstanding the care taken since Othman's day, to prove that the Koran has been entirely uncorrupted. The Shiite Mussulmans say that Othman struck out ten sections, or one fourth part of the whole; and the *Dahbistan,* translated by Shea and Iroyer (ii, 368), contains one of the sections said to have been struck out. Again, while the Koran was in the care of Hafza, one of Mohammed's wives, we cannot say that it was not in any way tampered with. The balance of evidence, however, is probably against the views of the Shiite sect. At the time of the recension there were multitudes who had transcripts, and who

remembered accurately what they had heard. There was bitter political enmity to Othman, headed by All, who would gladly have seized on any such flaw or failure. Abu-Bekr was a sincere follower of Mohammed, and all the people seem to have been earnest in their endeavor to reproduce the divine message. The compilation was made within two years of the prophet's death, while yet there were official reciters and tutors of the Koran in every quarter. The very fragmentary and patchwork character of the arrangement of the book bears marks of honesty; yet passages revealed at various periods may, after all, not be all included. The very call for the recension of Othman's is, on the other hand, urged as evidence of acknowledged corruption.

The Koran as a Revelation. — The Mohammedan theory is that the Koran is eternal and uncreated, and was first written in heaven on a table of vast size, called " the Preserved Table;" that a copy of this volume was made on paper, and brought by Gabriel down to the lowest heaven in the month of Ramadan, from which copy the work was at various times communicated to the prophet. The whole was shown to Mohammed once a year, and the last year of his life he saw it twice.

The evidence relied on to prove its inspiration, so far as'found within the Koran itself, is as follows:

1. That Mohammed was foretold by Jesus in these words: "Oh children of Israel, I bring glad tidings of an apostle who shall come after me, whose name shall be Ahmad" (sura 6). *Ahmad* is from the same root, and has almost the same meaning as *Mohammed.* A passage of the New Test. (John 16:7), in which Christ promises to send the Comforter, is wrested for the same service, as also are Psalm 1:2, and Deuteronomy 33:2.

2. Some suppose that the Koran contains accounts of miracles worked by Mohammed. The 24th sura contains what some Mohammedans interpret as an account of Mohammed's *splitting the moon.* The Mohammedan critics are not agreed themselves as to whether the prophet there speaks in the future or past tense. Whether he does not merely affirm that the moon *shall be* split before the day of judgment admits of question. Mohammed elsewhere in the Koran distinctly and repeatedly denies that he could or would work miracles (sura 13-17, etc.). The night journey of Mohammed from Mecca to Jerusalem (sura 17), and the conversion of the jinns or genii who heard him reading the Koran (sura 46, 72), are also referred to as miracles by the Mohammedans, but it is doubtful if the language in the

Koran was intended to assert what it has since been made to support. Various passages are referred to by Mohammedans to show that their prophet foretold future events -as the account in the 30th sura about the Greeks being overcome; but the commentators are not agreed as to the reference (sura 24, 27-48).

3. But the predictions in the Koran were never referred to as evidence of Mohammed's inspiration. The real testimony to the inspiration of the Koran appealed to throughout by Mohammedans is the book itself. The author of it everywhere appeals to it as a literary miracle: it is " uncreated" and "eternal" (Sale, p. 46); it could not have been composed by any but God (Sale, p. 169); Mohammed challenges men and genii to produce a chapter like it (Sale, p. 169-235); no revelation could be more self-evident (Sale, p. 136) ; it contains all thing, necessary to know (Sale, p. 221, 273); it was so wonderful that it was traduced by its enemies as a piece of sorcery (Sale, p. 166), as a poetical composition (Sale, p. 364); it was not liable to corruption (Sale, p. 175), and should not be touched by the ceremonially unclean (Sale, p. 437).

The Style of the Koran. — It is difficult to make a precise judgment of its merits. It was written in a dialect of Arabic which may now almost be called a dead language. It is composed in a kind of balanced prose, with frequent rhyming terminations; a sort of composition once greatly admired by the Syrian Christians, but in Europe neither the poetic cadence nor the jingling sound is deemed suitable to prose composition. Some learned Mussulmans have not considered it remarkably beautiful (Pocock's *Specimen Hist. Arabum,* ed. White, p. 224; Maracci, *Prodromnts, 3:*75; Lee's *Martyn's Tracts,* p. 124, 135). Gibbon is probably too severe in his judgment if his remarks have reference to its manner and not to its matter, when he calls it an " inccoherent rhapsody of fable, and precept, and declamation, which sometimes crawls in the dust, and sometimes is lost in the clouds" *(Decl. and Fall Roman Empire, i,* ip. 365, Milman's edition). Some affirm that Hamzah benAhmed wrote a book against the Koran with at least equal elegance; and Maslema another, which surpassed it, and occasioned a defection of a great number of Mussulmans. There is perhaps little reason to differ from the representations of Mr. Sale when he says, " The Koran is usually allowed to be written with tile utmost elegance and purity of language in the dialect of the Koreish, the most noble and polite of all the Arabians, but with some mixture, though very rarely, of other dialects. It is confessedly the standard of the Arabic tongue, and, as the

more orthodox believe, and are taught by the book itself, inimitable by any human pen (though some sectaries have been of another opinion), and therefore insisted on as a permanent miracle, greater than that of raising the dead, and alone sufficient to convince the world of its divine original" *(Koran,* p. 43).

Relation to the Bible. — The Koran maintains that revelation is *gradual,* and that God has given written revelations to many prophets from time to time, none of which are extant except the Pentateuch of Moses, the Psalm s of David, and the Gospel of Jesus; that God revives, and republishes or reproduces from time to time his revelations through his prophets, according to the necessity of the case. The three revelations-Jewish, Christian, and that of the Mussulman — are equally inspired and divine. The preceding Scriptures are, however, to be interpreted according to the *latest* revelation, and are liable to have their ordinances modified in conformity therewith. A distinction is thus made between *belief* in and *obligation* to obey these precepts. The Jewish and Christian Scriptures are variously spoken of as " the Word of God," "Book of God," *Taureat,* etc.; they are described as " revelations made by God in ages preceding the Koran." Exhortations are given "to judge" in accordance therewith. Mohammed himself was sent " to attest the former Scriptures," etc. (Compare passages in the following suras: 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 13, 16, 17, 19, 20, 21, 23, 25, 26, 28, 29, 32, 34, 35, 37, 39, 40, 41, 42, 43, 45, 46, 47, 48, 53, 54, 61, 62, 66, 74, 80, 87, 98.)

There are various correspondences with these Scriptures, as in the accounts of the fall of Adam and Eve, the narratives of Noah and the deluge, of Abraham, Sarah, Lot, Isaac, Moses, Joseph, Zacharias, John the Baptist, etc. The contradictions are, however, innumerable: e.g. one of Noah's sons was drowned in the Delluge (sura 11); the wife of Pharaoh saved Moses (sura 28); the wind was subject to Solomon (sura 21); Solomon was driven from his kingdom; devils built for Solomon, other devils dived for him (ibid.); thousands of dead Israelites were raised to life (sura 3); Ezra and his ass died for a hundred years, and were then raised to life (sura 2); the grossest being that *Jesus was not crucified,* and is not the Son of God (sura 4).

Sources of Jewish and Christian Elements. — The Jewish and Christian elements in the Koran are readily to be accounted for. Jews from all parts of Arabia were in yearly attendance at the great fairs of Ocatz, Mujanna,

Dzul,iMajaz. etc., and great mercantile journeys were made from Mecca to Syria, Yemen, and Abyssinia at least once a year. Christianity was established in these quarters. Some Arabs even reached much further. (thman ibn-Huweirith, a. citizen of Mecca, went to Constantinople, and subsequently returned a baptized Christian. Arabs frequented the Christian courts of Nira and Ghassan, which adjoined Arabia on the north. Mohammed himself had been twice to Medina. More than a hundred of his followers found refuge in the Christian court of Abyssinia, both before and after the Hegira. Embassies were sent by Mohammed to the Roman and Persian courts, to Abyssinian and other Christian chiefs. "Mohammed had connection with Jews and Christians of every quarter of the civilized world" (Muir's *Testimony,* p. 118 119). There are, moreover, many prominent individual cases : *Zeid* was of Syria, among whom Christianity prevailed. He was captured and sold into slavery, and was presented to Khadija shortly after her marriage to Mohammed, who loved him, and adopted him as his own son. He learned Hebrew. *Waraca,* a cousin of Khadija, was a convert to Christianity, acquainted with the religious tenets and sacred Scriptures of the Jews and Christians, copied or translated some portion of the Gospel in Arabic or Hebrew, and was of the family of Mohammed. The slaves generally of Mecca knew something of Christianity and Judaism (Muir's *Mohammed).*

Mohammedans, however, do not admit that our present Scriptures are trustworthy, but believe them to have been interpolated and otherwise corrupted. They quote a great number of passages of the Koran to establish this. Mr. Muir *(Testimony,* p. 119 sq.) nevertheless shows that there is no charge in the Koran against the Christians on this account, and that even those against the Jews are of " hiding, concealing" the whole, and not of corrupting.

Doctrines and Morals.-The contents of the Koran as the basis of Mohammedanism will be considered under that head, while for questions more closely connected with authorship and chronology we must refer to MOHAMMED. Briefly it may be stated here that " the chief doctrine laid down in it is the unity of God, and the existence of but one true religion, with changeable ceremonies. When mankind turned from it at different times, God sent prophets to lead them back to truth; Moses, Christ, and Mohammed being the most distinguished. Both punishments for the sinner and rewards for the pious are depicted with great diffuseness, and exemplified chiefly by stories taken from the Bible, the apocryphal writings,

and the Midrash. Special laws and directions, admonitions to moral and divine virtues, more particularly to a complete and unconditional resignation to God's will, legends, principally relating to the patriarchs, and, almost without exception, borrowed from the Jewish writings (known to Mohammed by oral communication only, a circumstance which accounts for their often odd confusion), form the bulk of the book, which throughout bears the most palpable traces of Jewish influence" (Chambers, *Cyclop.* s.v.).

Outward Reverence. — The Mohammedans regard the Koran with great esteem, never holding it below the girdle nor touching it without purification. It is consulted on all matters of importance, and is the basis of the entire civil code and procedure of all Mohammedan countries. Sentences from it are inscribed on their banners: they are written on tissue paper, and are suspended in gold and silver lockets from their necks. The materials of its binding are often costly, being emblazoned with gold and precious stones. Mohammedans much dislike to see the book in tie hands of "infidels," as they call all but Islamites. The bazaars or streets in which it is sold in Constantinople have become almost as sacred as mosques, and the dealers in the Koran have come to be as much reverenced as the preacher. Kemal Bey has recently had photographed a famous copy of the Koran, written nearly two hundred years ago (in 1094 of the Hegira) by Hafiz Osman, from the MSS. of Al-Kari, a celebrated doctor *(Friend o' India,* Nov. 2, 1871; also *Athenceum).* Multitudes of Mussulmans know the entire Koran by heart; these are called Hafiz, and are much venerated in consequence.

Translations, Commentaries, Editions, etc. —Various versions of the Koran have been made. Mohammedans do not object to this (Sale, p. 50). Of French translations we have those of Du Rover, Savary (with notes, 1783), Garcia de Tassy (1829), and Kassi Mirski (1840). In Latin there is an early one (A.D. 1143) by Retenensis, an Englishman (Basle, 1543), and an Italian one from it-both condemned by Sale. The Latin translation of Maracci (1698) is much quoted by authors. In German we have those of Megerlin (1772),Wahl (1828), and Ullmann (1840). In English there is Rodwell's (1862), and the excellent one with notes by George Sale (first edit. 1734; last, Lond. 1861); also Lane's *Selections from the Koran* (Lond. 1843, 12mo). Besides these there are a great number of Persian, Turkish, Malay, Hindustani, and other translations, made for the benefit of the various Eastern Moslems.

Of concordances to the Koran may be mentioned that of Fltigel (Leipz. 1842), and the Nujum al-Furkan (Calcutta, 1811).

The Koran has been commented upon so often that the names of the commentators alone would fill volumes. Thus, the library of Tripoli, in Syria, is reported to have once contained no less than 20,000 commentaries. The most renowned are those of Samachshari (died 539 Hegira), Beidhavi (died 685 or 716 Hegira), Mahalli (died 870 Hegira), and Sovuti (died 911 Hegira). The American Orientai Society has in its library at New Haven a superior copy of the Persian Commentary on the Koran, by Kamal ed-Din Husain (2 vols. in one, folio). For a lull list of these and the Oriental translations and editions of the Koran, see Trubner's pamphlet, *A Catalogue of Arabic, Persian, and Turkish Books printed in the East* (Egypt, Tunis, Oudh, Bombay, etc.). *SEE ARABIC LANGUAGE*.

The principal editions are those of Hinkelmann (Hamburg, 1694), Maracci (Padua, 1698), Fligel (Leipzig, 3d ed. 1838, a splendid one), besides many editions (of small critical value) printed in St. Petersburg, Kasan, Teheran, Calcutta, Cawnpore, Serampore, and the many newly erected Indian presses.

Literature. — In addition to the above, special reference may be made to W. Muir, *The Testimony borne by the Koran to the Jewish and Christian Scriptures* (Allahabad, India, 1860); Prof. Gerock, *Christologie des Koran* (Hamburg, 1839); Muir, *Life of Mahomet* (Lond. 1860), vol. iv (the first volume being almost entirely occupied with a discussion of the sources available for such a biography); a valuable article in the *Calcutta Review,* vol. 19; the *Journal Asiatique,* July, 1838, p. 41 sq.; De Tassy, *Doctrines et devoirs de lt Religion Musulmane tires du Coran;* White *(Bampton Lectures), Comparison of Mohammedanism and Christianity;* Neal, *Islamism, its Rise and Progress* (2 vols. 12mo-valueless); *Letters to Indian Youth,* by Dr. Murray Mitchell, of Bombay; *Life and Religion of Mohammed, in accordance with the Shiite Traditions of the Hlezat al-Kulud* (translated from the Persian by Rev. J. L. Merrick, Boston, 1850); Noldeke Theodor), *Gesch. d. Quoran* (Gotting. 1860); Well, *Hisiorische Einleit. in den Koran* (Bielf. 1844); Weil, *Mohammed der Prophet sein Leben u. s. Lehre* (Stuttg. 1843, 8vo); Sprenger, *Leben u. Lehre von Muhammed* (Berlin, 1861); Kremer, Alfred von, *Gesch. d. herrschenden Ideen des Islams* (Lpz. 1868); Perceval (Caussin de), *Essai sur l'histoire des Arabes, avant Islamisme, pendant l'epoque de Mahomet, et jusqu'a la*

reduction de toutes les tribus sous la loi Mussulmane (Paris, 1847-8, 3 vols. 8vo); and especially *Series of Essays on the Life of Mohamnmed, and Subjects subsidiary thereto,* by Seyd Ahmed Khan Bahader (London, 1870); *Amer. Presb. Rev.* Oct. 1862. p. 754; *Revue des deux Mondes,* Sept. 1,1865. On the Christology of the Koran, see the *Studien u. Krit.* 1838-1847; Kitto, *Journal Sacred Liter. 28:*479; *Lond. Quart. .Review,* Oct. 1869, p. 160 sq. (J. T. G.)

Ko'rathite

(<042658>Numbers 26:58).

SEE KORAHITE

Kordes, Berenne,

a German writer on exegetical theology, was born at Lubeck Oct. 27, 1762. and studied at the universities of Kiel, Leipzig, and Jena. In 1793 he became librarian of the university at Kiel. and died there Feb. 5,1823. His exegetical works are, *Observationumn in Jonce Oracula Specimina* (Jena, 1788):-Ruth *ex versione Septuaginta intepraetum* (Jena, 1788).-Hoefer, *Nouv. Biog. Generale, 28:*84.

Ko're

(Hebrew *Kore',* a r éq, but a r eqo in <132601>1 Chronicles 26:1, *a partridge,* as in <092620>1 Samuel 26:20; Sept. Κορέ, but Κωρή v. r. Κορή in <143114>2 Chronicles 31:14), the name of two or three men. *SEE KORAH*.

1. A Levite and Temple-warden of the Korabites, of the sons of Asaph, and father of Meshelemiah or Shelemiah (<132601>1 Chronicles 26:1). B.C. 1014. He was probably identical with the son of Ebiasaph and father of Shallum, Levites of the family of Korah, engaged in the same service (<130919>1 Chronicles 9:19).

2. Son of Imnah, a Levitical porter of the east gate, appointed by Hezekiah to take charge of the Temple offerings (<143114>2 Chronicles 31:14). B.C. 726.

3. By erroneous translation in the A.V. at <132619>1 Chronicles 26:19 for KORAHITE *SEE KORAHITE* (q.v.).

Koreish

is the name of a celebrated aboriginal tribe of Arabia, from whose ranks came Mohammed, the founder of Islam. The influence which the Koreish must have exerted in the early days of Mohammed is apparent from the fact that they exercised the guardianship over the *Kaaba* (q.v.). When Mohammed claimed for himself the dignity of a prophet, and inveighed against the primeval superstition of the Koreish (or *Meccans*, as they are sometimes called, after their principal place of residence, the city of Mecca), he was denounced by all the Koreish tribe. Many of his people were still devoted to Sabaism (q.v.), a somewhat refined worship of the planetary bodies (in all probability the belief of the Koreish in the century preceding the establishment of the Mohammedan creed; compare Sprenger, *Life of Mohammed*, i, 170; Milman's Gibbon, *Decline and Fall of the Roman Empire, 5:*92 sq.; Milman, *Latin Christianity*, ii, 127; and the article *SEE ARABIA*, vol. i, p. 342, in this Cyclopaedia), while many others, although disbelieving the general idolatry of their countrymen, and not yet believers in Judaism, or in the corrupt Christianity with which alone they were acquainted, were looking for a revival of what they called the "religion of Abraham." Indeed, the greater the number of Mohammed's converts, the greater the opposition of his tribe; for had not the new religionists dared to question the sacredness of the holy temple, and call their ancient gods idols, and their ancestors fools? With all the animosity of an established priesthood trembling for their dignity, their power, and their wealth, the Koreish resisted the inroads of the new prophet, and though there were of their number those who had actually longed for the propagation of a monotheistic faith, they now spurned its establishment, as it was likely to give superiority to the family of Hashem, only a side branch of the powerful tribe. Many of the converts suffered all manner of annoyance; not a few were subjected also to punishment. In consequence of this contest, Mohammed felt constrained to advise his followers to seek refuge in Abyssinia. He himself had hitherto escaped only by the heroic conduct of his adopted father, Abu Talib, who, though not a believer in the new religion, considered it his duty to afford protection to Mohammed and all his kindred. But the rapid spread of the Islamitish doctrines made the Koreish violent, and they now demanded that Mohammed should be delivered into their hands. Upon Abu Talib's refusal to comply with their demands a feud resulted, and all the Hashemites were excommunicated. The Prophet himself, however, they sought to remove by secret

assassination; a price was set upon his head-100 camels and 1000 ounces of silver-and he escaped their vengeance only by the self-possession with which one of his converts, Nueim. met the would-be assassin Omar. "Ere thou doest the deed," said Nueim, "look to thine own near kindred." Omar rushed infatuated to the house of his sister Fatima to punish her apostasy, but there the Koran was presented to him; he read a few sentences, and was changed into a follower of the Prophet. Yet did not the Koreishites abate their hostility; and it is said that for three long years Mohammed was under the depressing influence of the interdict, and constantly obliged even to change his bed in order to elude the midnight assassin (comp. Sale's *Koran,* ch. 36; D'Herbelot, *Biblioth. Orientale,* p. 445). A fugitive from his native city, and despairing of making Mecca, the metropolis of the national religion, the centre of his new spiritual empire, he turned to the friendly city of Medina, whither more than a hundred of his faithful flock had preceded him. Here he found a kind reception, and succeeded in winning for his cause and creed six of the most distinguished citizens. From this flight, or rather from the first month of the next Arabic year, the Mohammedan sera *(Hegira,* q.v.) is dated. *SEE MOHAMMED*.

Once successfully established at Medina, Mohammed's first object was to secure his native stronghold, and for this purpose he declared himself at war with the Meccans, and opened the contest even during the sacred month of the Rajab. The fair option of friendship, submission, or battle was proposed to the enemies of Mohammed. If they should profess the creed of Islam, they were to be admitted to all the temporal and spiritual benefits of his primitive disciples, and to march under the same banner to extend the religion which they had embraced. In his very first battle he routed the Koreishites, and, notwithstanding a severe loss and a personal wound in the battle near Ohod, his power had increased so rapidly that in the sixth year of the Hegira he determined upon and proclaimed a pilgrimage to Mecca. Although the Meccans did not suffer him to carry out this project, he secured their recognition as a belligerent and equal power with themselves by a formal treaty of peace, into which they mutually entered. In the year following he was allowed to spend a three-days' pilgrimage 'undisturbed at Mecca. The unfortunate attitude of the Koreishites towards Mohammed during his wars with the Christians emboldened him to seek immediate revenge for their treachery, and at the head of an army of 10,000 men he marched against Mecca, before its inhabitants had time to prepare for the attack, without difficulty became master of the place, and

readily secured acknowledgment as chief and prophet. Among the first to fall prostrate at his feet were the chiefs of the Koreish. "What mercy can you expect from the man whom you have wronged?" "We confide in the generosity of our kinsman." "And you shall not confide in vain; begone! You are safe, you are free." With the conquest of Mecca the victory of the new religion was secured in all Arabia, and for the history succeeding this event we must refer to MOHAMMED *SEE MOHAMMED* and MOHAMMEDANISAM *SEE MOHAMMEDANISAM* . For the detail of the three Koreishite wars, see references in Milman's Gibbon, ii, 133. *SEE MECCA*; *SEE MEDINA*. (J. H.W.)

Kor'hite

(Exodus 6:24; 26:1; 1 Chronicles 12:6; 2 Chronicles 20:19). *SEE KORAH*.

Kormczai Kniga,

the Russian "corpus juris canonici," or *canonical law,* is supposed to have become the possession of the Russians in the days of Vladimir the Great. The oldest Codex of the *Kormczai Kniga* dates from 1280, and was found in the cathedral at Novgorod; its style of language has led to the supposition that it was translated by a southern Russian. The Greek original has never yet been found. The Codex was first printed Nov. 7, 1650, at Moscow; in a somewhat modified form, it was printed by the Ras-Kolniki (q.v.), a Russian sect at Warsaw, in 1786. Since that date several editions have been published.

The Codex, in its treatment of ecclesiastical law. is divided into seventy chapters, of which forty-one, making part i, contain the canons of the apostles, the councils, and the canonical letters; the remaining chapters, making part ii, contain the laws of the Byzantine emperors, and different treatises on ecclesiastical law. The work also contains historical contributions on the Greek and Russian Church, the *Nomocanon* of Photius, a notice of the name and edition of the work, the edict and gift of Constantine to Sylvester (q.v.), and a polemical treatise against the Latins. See Schlosser, *Morgenl. orthodoxe Kirche Russlands* (Heidelb. 1845); Strahl, *Beitridge z. russischen Kirchengesch.* (Halle, 1827), p. 14; Aschbach, *Kirchen-Lexicon, 3:*918. *SEE PHOTIUS*; *SEE RUSSIAN CHURCH*. (J. H. W.)

Korner, Johann Gottfried

a German theologian, was born at Weimar Nov. 16,1726, entered Leipzig University in 1743, and in 1749 became catechet at St. Peter's Church in that city. In 1752 he was made subdean at Thomas Church, in 1756 at St. Nicholas Church, and in 1775 became archdeacon. Some time after this he was appointed regular professor of theology and superintendent of the churches of Leipzig. He died January 4,1785. Kirner wrote considerably, but his contributions to Church History are of especial value. His most important works are, *Epitome controversiarum theologicarum* (Lipsiae, 1769, *8vo): — Vom Colibat der Geistlichen* (ibidem, 1784, 8vo): — *Erasmi sententia de symbolo apostolico ex Rufino defensa* (ibid, 1749, 4to).-Doring. *Gelehrte Theol. Deutschlands,* ii, 157 sq.

Kornmann, Rupert

a Roman Catholic priest, was born at Ingolstadt in 1759; entered the cloister of Prifling in 1776; took the vow in 1777, and was made priest in 1780. In order further to prosecute his theological studies he went to the University of Salzburg, holding at the same time the chaplaincy at Nonnenberg. In 1790 he was made abbot of the cloister of Prifling. He retired from this monastery after its secularization, and died Sept. 23,1817. Among his many writings we have *Die Sibylle der Zeit, aus der Vorzeit, oderpolitische Grundsitze durch die Geschichte bewahrt, nebst einer Abhandlung iib. diepolitische Divination* (Frankf. and Leipz. 1810, 2 vols. 8vo): — *Sibylle der Religion aus der Welt- und A Menschen-geschichte, nebst einer Abhandluny uber die goldenes Zeitalter* (Munich, 1813, 8vo) *:* — *actchtrage zu den beiden Sibyllen* (with a biography of the author, Regensburg, 1818, 8vo).-Wetzer und Welte, *Kirchen-Lexikon,* vol. 6:S. v.

Kornthal, Society Of,

a German religious community, which bears its name from the place where it originated, Kornthal, in Wurtemberg. Rationalistic influences in the Wurtemberg Church had occasioned changes in the liturgy (1809) obnoxious to many who adhered more strictly to the old Lutheranism. The millenarian influence of Jung Stilling and Michael Hahn incited among this class an inclination to migrate, especially to Russia, where, near Tiflis, in 1816-17, several Wurtemberg settlements were formed, while many hundred families were making ready to follow. The king sought means to restrain this movement, and in 1819 accepted the suggestions of Gottlieb

Wilhelm Hoffmann, burgomaster of Leonburg. The latter, in consequence of deep religious impressions received in his youth, was in sympathy with the Pietists, and now proposed to retain for the state a valuable class of citizens by securing for them the establishment of a community similar to that authorized at Konigsberg under king Frederick, simply independent in its religious matters of the Lutheran Consistory. The motive was Pietistic, and not schismatic. Hoffmann's scheme sought to realize the spirit of the apostolic age; required as condition of membership "a regenerate state of heart, manifested in a true life which springs from a sense of pardoned sin;" and demanded careful education of children both mental and industrial, as well as charitable and missionary work. The community, as established, arose from the combination of three distinct elements, viz., the Old Church Pietism represented by Hoffmann, the Moravian ideas appearing in the constitution and Church service, and the partially millenarian views of Hahn to which the majority adhered.

Michael Hahn, known among the people as “Michel," was at this time sixty-two years old. His spirit was that of Jacob Bohme. Converted at the age of twenty, he passed at that period, and subsequently, through an experience of religious ecstasy. Persecuted by his family and neighbors, he lived ascetically, was much in prayer, addressed religious assemblies, and soon won thousands of adherents, who sought him in Sindlingen, where he settled in 1794. His writings were disseminated in manuscript, and in 1817 his followers numbered 18,000. Hahn's teaching, with its acknowledged defects, brought a spirit of practical activity to the aid of a too subjective Pietism. The Kornthal society was founded Jan. 12,1819, and Hahn was chosen its president, but he died on the 20th of the same month. *SEE HAHN, MICHAEL*.

The *Constitution* of the community seeks to realize rather the union of the religious and civil orders than their separation. Truly patriarchal under the presidency of" Father" Hoffmann, who died in 1846, it is really based on the idea of the universal priesthood of Christians. Not the clergy, but the community, is the final authority. The latter (" die Guterkaufsgesellschaft") is the original possessor of the land, from whose authority it cannot be alienated. The lordship of Kornthal, 1000 acres, all its buildings, gardens, vineyards, woods, was purchased for 113,000 gulden, and given out by lot to each member. Money can be borrowed only from the common chest, and no debts can be contracted by members outside the community. A common council and council of elders is periodically elected. The

president, pastor, and schoolmaster are chosen by the community, with recognition of the government and Church. The pastor shares the functions of the Sunday service with the president, councilmen, and schoolmaster, each of whom has authority to conduct a week-day service. The community admits its members by vote, and the children of the members are received only upon their own recognition. The criminal administration is under the general state authority, the property census and tax assessment being controlled by the president.

The usual Church festivals are observed. Baptism is a public and solemn ceremony, the import of which the people are not allowed to forget. The Lord's Supper is administered once a month on Saturday evening, preceded by a week of preparatory meetings.

The *Christian activity* of the community is displayed in connection with foreign and domestic missions and in education. It has few of its own members in the foreign mission field, though many missionaries, male and female, were educated at its schools. It is a supporter especially of the Basle Mission House, and its yearly missionary festival is an occasion of great interest. 'he destitute of the neighborhood are systematically visited, and its institution for abandoned children is chief among those of its class at Wiirtemberg. In its separate educational institutions for the two sexes about 10,000 persons from various lands have received their training.

Kornthal has in all a population of about 1300. It has ever exerted a salutary influence for the prevention of schism in the Wirtemberg Church, has furnished for the sentiment of Pietism a corrective model of practical life, and has in general shown a successful example of religious and moral principle directly applied to social laws. Iere are uniformly neat dwellings, clean streets, a well-clad people; intemperance and brawls are unknown; not a beggar is seen except such as may come in from abroad; there has been no case of bankruptcy from the foundation of the community, but two illegitimate births, and not a case of civil or criminal process of law has been required, while remarkable fidelity to the government in times of trial has characterized its people.-Kapff, *Die uiirtemberyischen Briiderenmeinden Kornthal u. hVilhelmsdorf* (Kornth. 1839); Barth, *Ueber die Pietisten* (Tibing. 1819); *Zeitschr.f. hist. theol.* 1841; Haag, *Studien d. Wirttemb. Geistl. 9:*1 sq.; Herzog, *RealEncyklop.* vol. 19:s.v. (E. B. O.)

Kortholt, Christian (1).

SEE CORTHOLT.

Kortholt, Christian (2),

an eminent Danish Protestant theologian, and a nephew of Christian Kortholt (1), was born at Kiel in 1709. He studied at the university of his native city, and afterwards visited Holland and England. On his return to Germany he was appointed rector of the College of Leipzig, and adjunct professor of philosophy in the university of that city. A few years after he became professor of theology in the University of Gottingen, and finally ecclesiastical superintendent. Ie died Sept. 21,1751. Besides a number of articles published in the *Acta Eruditorum Lipsiensium*, and a collection of sermons in German, he wrote *De sacrorum Christianorum in Cimbria primordiis* (Kiel, 1728, *4to): — Commentatio historico-ecclesiastica de ecclesiis suburbicariis, qua in dioccsin quams episcopus Romanus cetate concilii Nicceni habuit, inquiritur* (Leipz. 1732, *4to):-De Societate Antiquaria Londinensi ad Knappium* (Lpz. 1735, *4to): — De Matth. Tindalio* (Lpz. 1734, 4to): — *De Enthusiasmno Mohammedis* (Gotting. 1745, 8vo):-De *Simone Petro primo Apostol. et ultimo* (GCtting. 1748, 8vo); etc. He published also *Leibnitii epistolce ad diversos* (Leipzig, 1733-42, 4 vols.). See Joach. Lindemann, *Christ. Kortholti Oratiofunebris* (in *Sacer decadum septenarius memoriam theologorum nostra cetate,* etc., Lpzg. 1705, 8vo): Niceron, *Memoires*, vol. 31, Hoefer, *Nouv. Biog.* <012709>*Genesis 27:*93; Pierer, *Univ. Lexikon, 9:*734. (J. N. P.)

Kos.

SEE OWL.

Kosa.

SEE KOREISH.

Kosegarten, Bernhard Christian,

a German theologian, was born at Parchim, in Mecklenburg, May 7, 1722; entered Rostock University in 1739, went to Halle in 1745, and became adjunct professor in 1750. He died June 17, 1803. Kosegarten made for himself quite a name by his *Versuch das Kirchliche Dogma vom Stande*

der Erniedrigung Christi einer Priifung zu unterwerfen (New Brandenburg, 1748, 4to).-Doring, *Gelehrte Theol. Deutschlands,* ii, 174.

Kosegarten, Hans Gottfried Ludwig,

a German Orientalist and historian, was born at Altenkirchen, Isle of Rigen, Sept. 10, 1792; studied theology and philology at the University of Greifswald, and in 1811 went to Paris to continue the study of the Oriental languages. He became adjunct professor at Greifswald in 1815, and in 1817 professor of the Oriental languages at Jena, and of the same chair at Greifswald in 1824. He died in 1860. Kosegarten wrote *De Mohammnede Ebn Batuta ejusque itineribus* (Jena, 1818), and published editions of Amru ben-Kelthum's *Moallaka* (Jena, 1820): — *Libri Coronce legis, id est Commentarii in PIentateuchun Karaitici ab Ahacrone ben-Elihu conscripti clliquot particulce* (Jena, 1824); etc. See Pieerr, *Universal Lexikon, 9:*738.

Kosegarten, Ludwig Theobald,

a German divine and poet, was born at Grevismuhlen, in Mecklenburg, Feb. 1, 1758: became rector at Wolgast in 1785; pastor at Altenkirchen in 1792, and in 1808 professor of history at the university in Greifswald; later also professor of theology, and pastor at St. James's Church in that place, and died Oct. 26,1818. He was at one time honored with the rectorate of the university. His writings belong to the domain of belles-lettres. See Koberstein, *Geschichte d. deutschenz National litteratur, 3:*2623 sq.

Kossoff, Sylvestre,

a Russian divine, who flourished near the middle of the 17th century, was metropolitan of Kief in 1647, and died April 13,1657. Kossoff wrote a work *on the Seven Sacraments* (Koutimsk, 1653, 4to), which an ecclesiastical council at Moscow in 1690 declared heretical.

Koster, Johann Friedrich Burchardt,

a German theologian, was born at Loccum in 1791. He became professor of theology in Kiel in 1839, and died about 1850. His works are, *Meletemata critica et exegetica in Zachariam Prophetam,* cap. 9-14 (Gotting. 1818): -*Das Christenthum* (Kiel, 1825) *: — Lehrb. dera Pastoral Wissenschaft* (ibid, 1827):-translations of the Psalm s (1837) and the Prophets (Leipzig, 1838).

Koster, Martin Gottfried,

a German theologian, was born at Guntersblum Nov. 11, 1734; was educated at the University of Jena, which he entered in 1752, and in 1755 became pastor at Wallersheim. In 1761 he was called to Weilburg as pastor and prorector of the gymnasium in that place. In 1773 he was appointed professor at Giessen, and died there Dec. 6,1802. Koster was decidedly orthodox in belief, and labored both by his tongue and his pen to stay the incoming tide of Rationalism. His most important work in this direction is his *Neueste Relgions begebenheiten* (Giessen, 1778-1796), in which several eminent German theologians assisted him. He wrote also *Vorturtheilefiir und wider die christl. Religion nebst einer Abhandlung von Zulassung des Bisen* (Frankfort-on-the-Main, 1774, 8o) :*Ersrterung der wichtigsten Schwierigkeiten in der Lehre vom Teufel* (ibid, 1776, 8vo; another work on *Satm.n,Gies*sen, 1776, 8vo); etc. See Doring, *Gelehrte Theol. Deutschlands,* ii, 159 sq.

Koster, Wilhelm,

a German theologian, was born in 1765, and early devoted himself to the study of theology. He became pastor first at Oppenheim, later at Eppingen, and died May 8, 1802. He devoted much of his time to the study of practical theology, especially to liturgy, and wrote *Liturgie bei Beerdigungen* (March, 1797, *8vo):-Allgem. Altarliturgie* (ibid. 1799, 8vo).-Doring, *Gelehrte Theol. Deutschlands,* ii, 162.

Kostha Ibn-Lika

(or *Luca),* an Arabian philosopher. the originator of Heliopolis in Syria, flourished towards the close of the 9th century. He died, according to Abulfarag, about 890. He translated many works of Greek philosophers into Arabic, and wrote himself many original treatises, among which are, *De Animce et Spiritus Discrimeine: — De Morte inopinata: — Descriptio Spherce Ccelestis:-Liber apologeticus adversus librum astrologi Aba Isce de Mohameti Apostolatu et Prophetia.* See Fabricius, *Bibliotheca Grcaca,* ii, 801; D'Herbelot, *Biblioth. Orielntale,* p. 975.

Kots.

SEE THORN.

Kotter, Christopher

a German religious fanatic, was born at Sprottau, Silesia, in 1585. He claimed to have visions (which were published at Amsterdam in 1657). The first of these was in June, 1616. He fancied he saw an angel, under the form of a man, who commanded him to go and declare to the magistrates that, unless the people repented, the wrath of God would make dreadful havoc. His pastor and friends kept him in for some time, nor did he execute his commission, even though the angel had appeared six times; but in 1619, when threatened with eternal damnation by the same spirit, he would suffer himself to be restrained no longer. Kotter was laughed at; nevertheless, his visions continued, and were followed by ecstasies and prophetic dreams. He waited on the elector palatine, whom the Protestants had declared king of Bohemia, at Breslau, in 1620, and informed him of his commission. He became acquainted, in 1625, with Comenius, whom he converted to be a believer in his prophecies, which at this time were rather of a political cast, presaging happiness to the elector palatine, and the reverse to the emperor, so he became at length obnoxious, and in 1627 was closely imprisoned as a seditious impostor. He was finally liberated again and banished from the empire; went to Lusatia, then subject to Saxony, and died there in 1647. Kotter's visions were related by Comenius in a work entitled *Lux in tenebris* (Amst. 1657; an epitome of this work appeared in 1660: see, for an account of it, under DRABICIUS). See Bayle, *Hist. Dict. 3:*679 sq. (J. H.W.)

Kotzebur, Johann,

a German divine, was born in Magdeburg about 1654. He was rector at Quedlinburg. He died September 3, 1692. Kotzebur wrote *Suscitabulum Catholico-Lutheranum : — Confutatio tractatus Becani de ecclesia,* etc.- A*llgen. Hist. Lex. 3:*61.

Kouyunjik.

SEE NINEVEH

Koz

(Heb. *Kots,* /wq, a *thorn,* as often; 1 Chronicles 4:8; Sept. Κωέ, Vulg. *Cos,* Auth. Vers. "Coz ;" elsewhere with the art. //qh, *hak-Kots,* 1 Chronicles 24:10, Sept. Ἀκκώς, v. r. Κώς, Vulg. *Accos,* Auth. Vers. "

Hakkoz ;" Ezra ii, 61, Sept. Ἀκκούς, Vulg. *Accos ;* Nehemiah 3:4, 21, Sept. Ἀκκώς, Vulg. *Accus, llaccus;* Nehemiah 7:63, Sept. Ἀκκώς, v. r. Ἀκώς,Vulg. *Accos),* the name of two or more men.

1. A descendant of Judah, concerning whose genealogy we have only the confused statement that he " begat Anub and Zobebah, and the families of Aharhel, the son of Harum" (1 Chronicles 4:8). B.C. prob. cir. 1612.

2. The head of the seventh division of priests as arranged by David (1 Chronicles 24:10). B.C. 1014. He is probably the same whose descendants are mentioned as returning with Zerubbabel from Babylon, but as being excluded by Nehemiah from the priesthood on account of their defective pedigree (Ezra 2:61; Nehemiah 7:63). To this family appears to have belonged Urijah, whose son Meremoth is named as having repaired two portions of the wall of Jerusalem (Nehemiah 3:4, 21).

Krafft, Adam

a celebrated German sculptor and architect, born at Nuremberg about 1430, and supposed to have died about 1507, deserves our notice for his prominent connection with ecclesiology. One of the most remarkable performances of his still extant is the tabernacle in stone, fixed against one of the columns of the choir of the church of St. Lawrence (Lorenzkirche), Nuremberg. It is in the form of a square open Gothic spire, and is 64 feet high; the pinnacle being turned downwards like the crook of the crosier dr an episcopal staff, to avoid the arch of the church. The ciborium is placed immediately upon a low platform, which is supported partly by the kneeling figures of Adam Krafft and his two assistants; the rail or baluster of the platform is richly carved, and is ornamented with the figures of eight saints. The whole tabernacle is also profusely ornamented with small figures in the round and bassi-relievi: immediately above the ciborium, on three sides, are representations in basso relievo of " Christ taking leave of his Mother," the "Last Supper," and "Christ on the Mount of Olives;" high above these are "Christ before Caiaphas," the " Crowning with Thorns," and the " Scourging;" above these is the "Crucifixion ;" and lastly, above that, is the " Resurrection," all in the round. This elaborate work was executed by Krafft for a citizen of the name of Hans Imhof, and for the small sum of 770 florins. There is a print of this tabernacle in Doppelmavr's *listorische Natachricht von den Niirnberqischen Kinsflern.* Recent writers have indulged in various conjectures regarding the time and works of Krafft, but

the circumstances of both are still involved in their former uncertainty. See Fiissli, *Allgemeines Kunstler-Lexikon,* s.v.; Nagler, *Allgemeines Kiinstler-Lexikcon, s.v.*

Krafft, Johann Christian Uottlob Ludwig

the modern reformer of the Protestant Church in Bavaria, was born at Duisburg Dec. 12,1784. He studied first at Duisburg, where he fell temporarily under the influence of infidelity. He then spent five years as private tutor at Frankfort-on-the-Main, and this period was of great spiritual regeneration to him, though he did not succeed in allaying all his doubts. In October, 1808, he became pastor of the Reformed congregation at Weeze, near Cleve. He still felt dissatisfied, however, and continued to search the Scriptures. In 1817 he became pastor of the German Reformed congregation at Erlangen, and professor in the university in 1818. By this time his convictions had become settled, and he a firm Biblical supernaturalist. The last period of his spiritual development, his conversion, took place, according to his own account, in the spring of 1821. He died May 15, 1845. Without being gifted with very brilliant talents or especial eloquence, Krafft, by his earnest practical faith, and his uncommon energy, can be said to have awakened the Protestant Church of Bavaria from the lethargic sleep into which it had fallen under the influence of ultra rationalism. He took great part in the progress of home missions, and was the fiunder of an institution for the daughters of the poor. He wrote *De servo et libero arbitrio* (Nuremb. 1818):*Seven Sermons on Isaiah liii, and four on 1 Corinthians i,* 30; *Jahrgang: Predigten ii.fireie Texte* (Erlang. 1828, 1832, 1845). After his death Dr. Burger published his *Chronologie u. Iarmonie d. vier E:vacngelien* (Erlangen, 1848). — Herzog, *Real-Encyklopdaie,* vol. 8:s.v. (J. N. P.)

Kraft, Friedrich Wilhelm,

a German theologian, was born at Krautheim, in the duchy of Weimar, Aug. 9, 1712, and was educated at Jena and Leipzig from 1729 to 1732. In 1739 he became pastor at Frankendorf, and in 1747 university preacher at Gottingen, holding also after this an adjunct professorship of theology in this high-school. In 1750 he removed to Dantzic as senior preacher to Mary's Church, and died there November 19, 1758. His most important works are, *Schriftmassiger Beweis v. d. Ankuaft d. Messias* (Leipz. 1734, *8vo): — Epistola de honore Dei per honores ministrorum ecclesice*

pronovendo (Erf. 1739, 4to): — *Conmentatio de pietate obstetricumn Egyptiacarum* (ibid, 1744, 4to). He also published many of his sermons, some of them under the title *Geistliche Reden* (Jena, 1746, 8vo), and *Neue theologische Bibliothek* (Lpz. 1746-1758; continued by Ernesti, and later by Diderlein), which last named work evinces Kraft's extended researches in theological literature. See Doring, *Gelehrte Theol. Deutschlands*, ii, 176 sq.

Kraft, Johann Georg

a German theologian, was born at Baiersdorf, in the duchy of Baireuth, June 8, 1740, and was educated at the university in Erlangen. He entered the ministry at first, but in 1764 obtained the privilege of lecturing at the university, and in 1766 became extraordinary professor of philosophy, and in 1768 ordinary professor of theology and university preacher. He died July 2,1772. He furnished many articles to theological periodicals, and published, besides a host of dissertations and several sermons, an edition of Huth's *Gesammelte Sonn- u. Festtagspredigten* (Schwabach, 17681771, 3 vols. 4to). — Doring, *Gelehrte Theol. Deutschlands*, ii, 179 sq.

Kraft, Johann Melchior

a German theologian, was born atWetzlar June 11, 1673. He pursued his theological studies at Wittenberg University, where he obtained the master's degree in 1693. In 1695 he began lectures at the University of Kiel, and in 1698 he became pastor at Stiderstapel; in 1705 pastor at Sandesneben; in 1709 archdeacon at Husum. and shortly after counsellor of the Danish Consistory. He died July 22, 1751. His most important works are *Emendanda et Corrigenda qucedam in historia verasionis Germanicce Bibliorum*- (Dr. J. F. Mayero edita, Schleswig, 1705,4to):-Po*droma historice versionis Bibliorum Germanicce* (ibid, 1714, 4to):-A*usjfth rliche Historie von Exorcismo* (Hamburg, 1750, 8vo).-Doring, *Gelehrte Theol. Deutschlands*, ii, 182 sq.

Kraft, Johann Wilhelm

a German theologian. was born at Allendorf March 11,1696. He went to Marburg University in 1712, and in 1723 became pastor of the Reformed Church at Marburg; later (in 1738) he removed to Hanau, but returned to Marburg in 1747, to assume the duties of a professorship in theology at his alma mater. He died Nov. 25, 1767. His most important works are

Fasciculi observationum sacrarum quibus varia Scripturce loca atque argumentea theologica illustrantur (Marb. 1758-1766, *8vo): — Sciagraphia theologice moralis ex resipiscentia etfide tanquam ex genuino geminoque omniunm virtutum Christianarum fonte liquido derivatce* (Rintel and Hersf. 1760, 8vo).-Doring *Gelehrte Theol. Deutschlands,* ii, 185.

Kraft, Justus Christoph,

a German divine, son of the preceding, was born at Marburg Jan. 2,1732, and was educated at the university of his native place and at Gittingen. In 1757 he became pastor at Weimar, and in 1762 at Cassel, whence he moved to Frankforton-the-Main in 1769. He died there Jan. 22,1795. For a list of his sermons as published, see Doring, *Gelehrte Theol. Deutschlands,* ii, 187.

Kragh, Peter

a Danish missionary, born at Grimming, near Randers, Nov. 20, 1794, was sent as missionary to Greenland about 1820, and returned to his native country in 1828. The date of his death is not known to us. Kragh wrote extensively, and translated into the vernacular of the people among whom he preached the Gospel of Christ, parts of the O.T., sermons, works on practical religion, etc. He also published in Danish and Greenlandish, *Ians Egedes Aftensamtaler med sine dsciples* (Copenhagen, 1837, 8vo).-Vapereau, *Dict. des Contemporains,* s.v.

Krakewitz, Albert Joachim Von

a German Lutheran divine, was born at Gevezin. near Stargard, in Mecklenburg, May 28, 1674, and was educated for the ministry at the universities of Rostock, Copenhagen, Leipzig, and other German high-schools of note. He became professor of Hebrew at Rostock in 1698; in 1708 also professor extraordinary of theology, and in 1713 was promoted to the full professorship. In 1721 he removed to the university at Greifswald, and there held a prominent position as a theologian. His works, mainly of a controversial nature, are limited to pamphlet form. See *Allgemeines Hist. Lexikon,* Addenda, s.v.

the most celebrated Bohemian version of the Holy Scriptures, issued, in the 16th century, by the Bohemian and Moravian Brethren. It was translated, in fifteen years, by a committee of their bishops and ministers, among whom the most prominent were John AEneas, John Nemczansky, Zacharias Ariston, and Isaiah Cepolla, aided by two Hebrew scholars of Jewish extraction. The work of translating and printing was carried on in the castle of Kraliz-hence the name of this Bible-near Willimowitz, in the west of Moravia, at the expense of Baron von Zierotin, the proprietor of the domain, and a member of the Brethren's Church. He set up for this purpose a special and costly printing-press, which was superintended by Zacharias Solin, an ordained minister of the Brethren. The first edition appeared in six folio volumes, as follows: Part i, the Five Books of Moses, in 1579; Part ii, Joshua to Esther, in 1580; Part 3, the Poetical Books, in 1582; Part 4, the Prophetical Books, in 1587; Part 5, the Apocrypha, and Part 6, the New Testament, in 1593. The sixth part was a reprint of the Bohemian N.T. translated from the Greek by John Blahoslaw, a very learned bishop of the Church, who was no longer living. In 1601 a second edition appeared, and in 1613 a third. The last was in one volume quarto. The Kraliz Bible was the first Bohemian version made from the original, six other translations having preceded it, all based on the Vulgate. It was, moreover, the first divided into chapters and verses, and the first which separated the apocryphal from the canonical books. To each single verse, throughout the entire work, was appended a very brief commentary. The correctness of the translation is generally conceded, and the purity of the style universally admired. This Bible is still the classic standard for the Bohemian tongue. At the present day, however, it exists as an antiquarian work only, a copy costing about 300 florins. This is owing to the destruction to which it was doomed in the Bohemian anti-Reformation, when it was everywhere confiscated and committed to the flames by the Jesuits and soldiers who passed through the country in search of Protestant books. A compendium of it was republished at Prague, by J. L. Koher, in 1861 to 1865. It constitutes, moreover, the text, word for word, of the Bohemian Bible issued by the British and Foreign Bible Society. Gindely, *Geschichte d. Bohmischen Briider,* ii, 309, 310; Czerwenka, *Geschichte d. Evang. Kirche in Bohmen,* ii, 500, etc.; Croger, *Gesch. d. alten Briiderkirche,* ii, 157, etc. (E. DE S.)

Krama Or Krasis,

the practice of mixing water with the sacramental wine (the *mixture* bearing the name κρᾶμα, and the *act of mixing* κράσις), was adopted very early in the Church, on the assumption that the wine used at the Passover was mixed with water; but Lightfoot shows that this was not necessarily the. case. In the Western Church, the mixture of cold water with the wine takes place only once before the consecration; wine being first poured into the cup, and the water added. In the Oriental Church a twofold mixing takes place. There is the first mixture of cold water with the wine in the cup before consecration, and then a second mixture with warm water after consecration, and immediately before distribution. This is said to have been designed to represent at once the water which flowed from our Saviour's side and the fire of the Holy Spirit.

Krain, Andreas

archbishop of. *SEE ANDREAS OF CRAIN*.

Krantz, Albert

a German theologian and eminent historian, was born at Hamburg towards the middle of the 15th century. He studied at Hamburg, Cologne, etc., and became doctor in theology and canon law. After traveling through most of Europe, he was, on his return, appointed professor at Rostock, and rector of that university in 1482. In 1492 he settled at Hamburg, after having been employed in important diplomatic missions. In 1499 he was sent as envoy to England and France, and was often chosen to decide difficulties: thus he acted as arbiter between king John of Denmark and duke Frederick of Holstein in 1500, etc. In 1508 he was appointed dean of Hamburg, and died there December 7,1517. Though not an ultramontane, he did not show himself practically much in favor of reformation in the church, yet as a historian he exhibits great impartiality and much sound criticism. Krantz wrote *Vandalia* (1519; Frank:f 1575, 1588, 1601; German by St. Macropus, Ltib. 1600): — *Saxonia* (1520; Frankfort, 1575, 1580, 1621; Cologne, 1574, 1595; German by Faber, Leipzig, 1593 and 1582; continued by Chytraus, Wittenb. 1585): -*Chronicon regnorum aquilonarium, Danice, Suecice et Norwagice* (1545; Lat. 1546; Frankf. 1574, 1595; German by Eppendorf, Strasb. 1545): — *Metropolis s. [list. eccles. i Saxonia* (1548; Basel, 1.568; Cologne, 1574,1596; Wittenb. 1576: Frankf. 1576, 1590, 1627): — *Institutiones logicce* (Lpz. 1517) *:* —

Densoriumu eccl.; Spirantissimumn opusculum iz officium mnisse (1506, etc.). Under Clement VIII the writings of Krantz were, on account of some damaging confessions for Romanism therein contained, put in the *Index.* See Pierer, *Universal Lexikon,* vol. 8:s.v.; Herzog, *Real-Encyklop.* vol. 9:s.v.

Krantz (Or Cranz), David

a Moravian historian, was born at Neugarten, Pomerania, in 1723. In his youth hle was master of a school at Herrnhut; he became secretary to count Zinzendorf in 1747, was afterwards sent on a literary mission to Greenland, where he was eminently successful in collecting historical information. He returned in 1762, and became pastor of the church at Rixdorf, near Berlin, in 1766. He died at Gnadenburg, in Silesia, in 1777. Iis principal works are *The History of Greenland,* and of the mission of *the United Brethren* (transl. Lond. 1820,2 vols. 8vo): — *The ancient and modern History of the Brethren* (Lond. 1780, 8vo). — Darling, *Cycl. Bibl.* s.v.

Krasicki, Ignaz

a Roman Catholic prelate, was born at Dubiecko, Poland, Feb. 3, 1734, and early entered the priestly office. His remarkable talents secured for him, when only twenty-nine years old, the honorable appointment as prince-bishop. He died March 14,1801, as prince-bishop of Gnesen, where he had lived since 1795. See *Kathol. Real-Encyklop. 6:*396.

Krasinski, Count Valerian

the Protestant Church historian of Poland, was a native of the ancient Polish province of White Russia, and was descended from a noble family, which embraced at an early period the Protestant faith. He was born about 1780, and received a superior classical education; while yet a young man he was appointed chief of that department of the ministry of public instruction in the kingdom of Poland which was charged with the superintendence of the various classes of dissenters. He was zealous in his endeavors to promote instruction among them, and especially exerted himself in the establishment of a college at Warsaw for the education of Jewish rabbis. In order to lessen the expense of valuable works, especially those on scientific subjects, he was the first to introduce stere,type printing into Poland, and this was not accomplished without a considerable

diminution of his own income. When the Polish Revolution of 1830 had proclaimed the throne of Poland vacant, and organized a national government, with prince Adam Czartoryski as president, a diplomatic mission was sent to England, of which count Valerian Krasinski was a member. When the Russian armies in 1831 had overpowered the revolutionary movement of his countrymen, he was still in England, where he then became, with many others of his countrymen, a penniless exile. After having acquired the English language, he devoted himself to literature as a means of support, and became the author of several valuable works. He resided in London during the first twenty years of his exile, and during the last five in Edinburgh, where he died Dec. 22, 1855. Count Krasinski was a man of varied learning, and possessed extensive information, especially on all matters connected with the Slavonic races. His most important works are the following: *The Rise, Progress, and Decline of the Reformation in Poland* (Lond. 1838-40, 2 vols. 8vo): — *Lectures on the Religious History of the Slavonic Nations* (London, 1849, 8vo): — *Sketch of the Religious History of the Slavonian Nations* (Edinb. 1851, 8vo): -*Treatise on Relics,* by J. Calvin, newly translated from the French original, with an Introductory Dissertation on the Miraculous Images of the Roman Catholic and Russo-Greek Churches (1854, 8vo). He published also some works and pamphlets on secular and recent political subjects, especially on those connected with the restoration of' Poland. See *English Cyclop. s.v.; British and For. Ebv. Rev.* 1845, p. 502; Jenkins, *Life o' Cardinal Julian* (Preface).

Kraus, Christian Jacob

a German philosopher, was born at Osterode July 28, 1753, entered the University of Kinigsberg in 1771, studied first theology and later mainly metaphysics; in 1779 went to Gottingen; was appointed professor of philosophy at the University in Kinigsberg in 1781, and died there Aug. 25, 1807. His writings were published under the title *Vermischte Schriften* (Kinigsb. 1808-12, 7 vols. 8vo); etc. -*Katholische Real-Encyklopaidie, 6:*397.

Kraus, Johann Baptist

a German Roman Catholic theologian, was born at Regensburg Jan. 12, 1700, entered the Benedictine order in 1715, and in 1721 was sent by his superior to Paris to study in the convent St. Germain under Montfaucon

and Guarin; returned to Germany in 1724, and was ordained priest. In 1725 he was appointed to St. Emmeran Convent, and remained there until his death, June 14,1762. Kraus was a decided Roman Catholic, rather ultramontane in his views, and hardly suited for the liberal German associations which surrounded him. He battled earnestly in behalf of his sect, and opposed vigorously the liberal tendency of the Benedictine Rothfischer, who had frankly confessed the failings of some of the institutions of the Romish Church. For a list of the works of Kraus, see Doring, *Gelehrte Theol. Deutschlands,* ii, 189 sq.

Krause, Friedrich August Wilhelm

a German doctor in philosophy, was born at Dobrilugk in 1767, and flourished at Vienna, where he died March 24, 1827. He published *Pauli ad Corinthios eristole Gr., perpetua annotatione illustratce,* vol. i (Franc. ad Meln. 1792); intended as a continuation of Koppe's New Testament, but never carried further. He had previously published *Die Briefe an die Phili)pp. und Thessal. ibersetzt und unit Anmerk. begleitit* (Frankfort, 1790). — Kitto, *Biblical Cyclopcedia,* s.v.

Krause, Johann Christian Heinrich

a German divine, was born at Quedlinburg April 29,1757, and entered the University of Jena in 1775. Four years later he began lectures at the University of Gottingen, but in 1783, on account of straitened circumstances, went to Jever as rector, and in 1792 was called to a like position at Hanover. He died Jan. 12, 1828. For a list of his works, see Diring, *Gelehrte Theol. Deutschlands,* ii, 193 sq.

Krause, Johann Friedrich

a German theologian, was born at Reichenbach Oct. 26, 1770, and was educated at Wittenberg University, where, after securing the master's degree, he lectured a short time. In 1793 he was called to his native place as diaconus, and in 1802 the city of Naumburg called him as preacher to the cathedral. In 1810 he went to the University of Konigsberg to fill a professorship in theology, which position he held until 1819, when he accepted a call as preacher to Weimar, and there he died, May 31, 1820. Krause's writings consist of several academical programmes, two on the Epistle to the Philippians, one on the first Epistle of Peter, and four on the second Epistle to the Corinthians, and of some discussions pertaining to

philosophy and theology. They were collected by him, and issued together under the title *Opuscula Theologica, sparsinz edita collegit, ineditisque auxit,* etc. (Regiom. 1818). His sermons he published under the title *Predigten uber die gewohnlichen Sonn- u. Festtagsevangelien des ganzen Jahres* (Lpzg. 1803, 2 vols. 8vo; vol. 3:ibid, 1805, 8vo). See Doring, *Gelehrte Theol. Deutschlands,* vol. ii, s.v.

Krause, Karl Christian Friedrich

a German philosopher, born in Eisenberg May 6, 1781, was educated at the University of Jena, where he attended the lectures of Reinhold, Fichte, and Schelling, and then lectured as "privat docent" from 1802 to 1804. In order to devote himself to the wide range of studies which he deemed necessary to give completeness to his philosophical system, more especially to studies in art, he quitted Jena, and resided successively in Rudolfstadt, Dresden and Berlin. He made several journeys through Germany, France, and Italy, and lectured at Gottingen from 1824 to 1831, when he retired to Munich. "The aim of his speculations was to represent the collective life of man as an organic and harmonious unity; and he conceived the scheme of a public and formal union of mankind, which, embracing the Church, State, and all other partial unions, should occupy itself only with the interests of abstract humanity, and should labor for a uniform and universal development and culture. The germ of such a union he thought he found in freemasonry, to which he rendered great service by his works." He died in Munich Sept. 27, 1832. Among his works are *Vorlesungen uiber las Systemn der Philosophie* (Gottingen, 1828, 8vo):-A *briss der Religions philosophie* (1828):and *Vorlesunqen uber die Grundwahrheiten der Wissenschtft* (Gottingen, 1829). See Krug, *Philosophischces Lexikon,* ii, 642; *Kathol. Real-Encyklopadie, 6:*398, 399; Appleton's *New Amer. Cyclopcedia, 10:*217. (J. H. W.)

Krauth, Charles Philip, D.D.,

an eminent divine in the Lutheran Church, born in Montgomery Co., Pa., May 7,1797. Originally designed for the medical profession, he commenced its study under the direction of Dr. Selden, of Norfolk,Va., and subsequently attended a course of lectures in the University of Maryland. By a Providential interposition, as he always regarded it, his attention was directed to the ministry as a field of usefulness. Brought under the influence of saving truth, and having consecrated himself

unreservedly to the Master, he felt that " woe would be unto him if he preached not the Gospel." He very soon commenced his theological studies with Rev. Dr. Schaeffer, of Frederick, Md., and concluded them with Rev. A. Reck, of Winchester, Va., whom he also aided in the pastoral work. He was licensed to preach the Gospel by-the Synod of Pennsylvania in 1819. His first pastoral charge was the united churches of Martinsburg and Shepardstown, Va., where he labored for several years most efficiently and successfully. He removed to Philadelphia in 1827; advanced rapidly as a scholar, a theologian, and preacher, and in 1833 was unanimously elected professor of Biblical and Oriental literature in the theological seminary at Gettysburg, Pa., with the understanding that a portion of his time should be devoted to instruction in Pennsylvania College, in the same place. In 1834 he was chosen president of the college, which office he filled with distinguished success for seventeen years, a model of Christian propriety, purity, and honor. The history of the college during his connection with it furnishes an unerring proof of his abilities and faithfulness. During his administration the institution enjoyed several precious seasons of revival, when large numbers of the young men joined themselves to the people of God. In 1850 Dr. Krauth resigned the presidency of the college, to devote his entire time to the quiet and congenial duties of theological instruction, and continued these labors until the close of life, delivering his last lecture to the senior class within ten days of his death. He died May 30, 1867. Dr. Krauth was a man of rare endowments of intellect. His mind was distinguished for the harmonious blendings of all its powers. His attainments in every department of literature and science were very extensive. In the pulpit he was pre-eminent. His sermons were always impressive, often thrilling, and sometimes accompanied with the most powerful results. The following is a list 'of his publications: *Oration on the Study of the German Language* (1832): *— Address delivered at his Inauguration eas President of Pennsylvaniat College (1834): — Sermon on Missions* (1837):- Address *on the Anniversary of Washington's Birthday* (1846):*Discourse at the Opening of the General Synod* (i850):*Baccalaureate Discourse* (1850) *: — Discourse on the Life and Character of Henry Clay** (1852). He edited the *General Synod's Hymn-book; Lutheran Sunday-school Hymn-book; Lutheran Intelligencer* (of 1826); *Evangelical Quarterly Review* (from 1850-61). (M. L. S.)

Krautwald, Valentin.

SEE SCHWENKFELD.

Krebs, Johann Friedrich,

a German theologian, was born at Baireuth March 5, 1651; studied at Jena; became rector of the gymnasium at Heilsbrunn in 1675, where he afterwards filled the posts of professor of theology and Hebrew, and inspector; and died Aug. 16, 1721. Krebs was a copious writer, the list of his works filling five closely-printed columns in Adelung. They embrace natural and moral philosophy, historical and political science, and theology, mostly in the form of dissertations. Among the most valuable is a work on the first five chapters of Genesis, illustrated from the Syriac, Chaldee, Persic, AEthiopic, and other Oriental languages. See Adelung, *Gelehrten Lexikon,* vol. ii, s.v.; Doring, *Gelehrte Theol. Deutschlands,* vol. ii, s.v.; Kitto, *Bibl. Cyclop.* vol. ii, s.v.

Krebs, Johann Tobias

a German theologian, was born at Buttelstadt (Thuringia) in 1718, and was educated at Leipzig University, where, after attaining to the master's degree, he lectured on N.T. exegesis. Later he was conrector at Chemnitz, and finally rector at the gymnasium in Grimma, where he died in 1782. Krebs edited Schottgen's *Lexicon in Nov. Testcament* (Lips. 1765), and wrote himself two works of considerable value for the illustration of the facts and language of the N.T., *De usu et prcestantia Romance Historimc in N.T. interpretatione* (Lips. 1745): — *Observationes in N.T. e Flacvio Joseph.* (Lips. 1755). "The latter contains a rich collection of examples of the peculiarities of N.-T. phraseology."-Pierer, *Univ. Lexikon,* vol. 9:s.v.; Kitto, *Bibl. Cyclop.* s.v.

Krebs, John Michael, D.D.,

a noted Presbyterian minister, was born in Hagerstown, Md., May 6, 1804, and was converted at the age of nineteen. He entered Dickinson College in 1825, and after graduation in 1827 with the highest honors of his class, studied theology, and was licensed by Carlisle (Pa.) Presbytery in 1829. Shortly after he became the pastor of Rutgers Street Church, New York City, which he served until his death, Sept. 30,1867. Though one of the ablest and most prominent ministers of the Presbyterian Church, Dr. Krebs published only a few occasional sermons, besides several contributions to the periodicals of his Church (for which see Allibone, *Dict. Engl. and Amer. Authors,* ii, 1016), and to Sprague's *Annals of the American Pulpit.* " He was a man of rare gifts, and of still more rare and varied

acquirements, being learned not only in theology, but in the whole range of the sciences; and his learning was all made to bear upon the work to which he had devoted his life, that of the Gospel ministry. He was eminent as a preacher of the (gospel, and still more eminent in the councils of the Church, having no equal in the knowledge of ecclesiastical law, and in his acquaintance with the ecclesiastical history of the denomination to which be belonged." He was honored with the appointment of chairman of the Committee on the Reunion of the Presbyterian Church, and had previously held other offices of distinction in the councils of his denomination. See Wilson, *Presb. Historical Almanac,* 1868, p. 100 sq.

Krebs, William

a Methodist Episcopal minister, was born in Baltimore. Md., Sept. 2, 1819; joined the Church in 1841, and was immediately licensed to exhort; and the year following joined the Baltimore Conference as pastor of Wesley Chapel, Baltimore. He died Sept. 26, 1870. " Brother Krebs was a perspicuous preacher, logical in method, earnest in manner, although not vehement, and eminently diligent in preparation. He was also a notably faithful pastor. Five years of his ministry were spent in Washington, five in Baltimore, and one in Chicago, and everywhere the Lord owned his la*bors." — Conference Minutes,* 1871, p. 19.

Krechling.

SEE ANABAPTISTS.

Krell.

SEE CRELL.

Krey, Johann Bernhard,

a German theologian, was born at Rostock Dec. 6,1771, and was educated at the university in that city and at Jena. In 1806 he was appointed assistant pastor at St. Peter's Church in Rostock, and in 1814 became the principal pastor. He died Oct. 6,1826. He published *Beitrage zur Mecklenburgischen Kirchen- u. gelehrten Geschichte* (Rost. 18181823, 3 vols. royal 8vo). For a list of his works, see Doring, *Gelehrte Theol. Deutschlands,* ii, 207 sq.

Krider, Barnabas Scott

a Presbyterian minister, was born in 1825, in Rowan County, North Carolina; received his education in Davidson College, N. C., where he graduated in 1850; and completed his theological studies in Columbia, S. C., and Princeton, N. J., seminaries in 1855. In 1856 he was ordained and installed as pastor of Bethany and Tabor churches, and in 1858 took charge of Unity and Franklin churches, N. C. The year succeeding he became pastor at Thyatira, where he died Oct. 19,1865. Krider "was popular in address, judicious and practical, and won the affection of his people." Wilson, *Presb. Historical Almanac,* 1866.

Krinon.

SEE LILY.

Kripner, Samuel

a German divine of some note, was born at Schwabelwald, in the duchy of Baireuth, March 31, 1695; entered Jena University in 1716, and in 1727 was appointed professor of Greek and the Oriental languages at the gymnasium in Baireuth. He died Oct. 15, 1742. For a list of his writings, mainly dissertations, see Doring, *Gelehrte Theol. Deutschlands,* ii 210 sq.

Krishna

was the eighth and most celebrated of the ten chief incarnations of the god Vishnu, who. together with Brahma and Siva, constituted the divine triad of the Hindu mythology. *SEE TRIMURTI*. The term Krishna is a Sanscrit word signifying *black,* and was given to the incarnation either because the body assumed was of a black complexion, or, more properly, because of the relation of the avatar to a deity whose distinguishing color was black, as that of Brahma was red, and Siva was white; or for a reason implied in the citation from Porphyry (Eusebius, *De Prcepar. Evang.),* that the ancients represented the Deity by a black stone because his nature is obscure and impenetrable by man. See further, Maurice, *Indian Antiquities,* ii, 364-368; Prichard's *Egypt. Mythol.* p. 285; Maurice, *History of Hindostan,* ii, 351.

Krishna is the most renowned demigod of the Indian mythology, and most famous hero of Indian history. It is probable that when the story of his life is stripped of its mythological accidents it will be found that he was a

historical personage belonging to the Aryan race when they were making their gradual inroads south and east in the peninsula of India. It is presumable that the enemies whom he attacked and subdued were the Turanian races who constituted the aborigines of the country, *SEE KHONDS*, and who, fighting fiercely and mercilessly in their primeval forests, were soon magnified into gods and demigods. *SEE MYTHOLOGY*.

I. *Theory of the Incarnation.*- Krishnaism, with all its imperfections, may be accounted as a necessary and the extreme revolt of the human heart against the unsatisfying vagaries of the godless philosophy into which Brahmanism and Buddhism had alike degenerated. The speculations of the six schools of philosophy, as enumerated by native writers, served only to bewilder the mind until the word *maya,* "illusion," was evolved as the exponent of all that belongs to the present life, while the awful mysteriousness of *Nirvana* overshadowed the life to come. Man's nature asks for light upon the perplexed questions of mortal existence, but at the same time demands that which is of more moment, an anchorage for the soul in the near and tangible. The ages had been preparing the Hindu mind for the dogma of Krishna-an upheaving of something more substantial from the great deep of human hope and fear than the unstable elements of a life transitory and void. Consult Max Muller's *Chips,* i, 242; *Biblioth. Sacra, 18:*543-568.

The avatars preceding that of Krishna were mere emanations of the god Vishnu, but this embodied the deity in the entirety of his nature. In those he brought only an *ansa,* or portion of his divinity, "a part of a part;" in this he descended in all the fulness of the godhead, so much so that Vishnu is sometimes confounded with Brahma, the latter becoming incarnate in Krishna as "the very supreme Brahma." See Hardwick, *Christ and other Masters,* i, 280, 291, note; also Sir Wm. Jones, in Maurice's *Hindostan,* ii, 256. In the Bhagavat Gita, that wonderful episode of the Mahabharata, Arjuna asks of Krishna that he may be favored with the view of the divine countenance. As, in response, the deity bestows upon him a heavenly eye that he may contemplate the divine glory, he indulges in a rhapsody which describes the incarnate god as comprising the entire godhead in all its functions. Again, Krishna says of himself " I am the cause of the production and dissolution of the whole universe," etc. (Thomson's edition, p. 51).

One object of this incarnation was " the destruction of Kansa, an oppressive monarch, and, in fact, an incarnate Daitya or Titan, the natural enemy of the gods" (H. H. Wilson, *Religion of the Hindus,* ii, 66). A more satisfactory object is disclosed by Krishna in the Bhaghavat Gita: " Even though I am unborn, of changeless essence, and the lord of all which exist, yet in presiding over nature *(prakriti),* which is mine, I am born by my own mystic power *(maya).* For, whenever there is a relaxation of duty, 0 son of Bharata! and an increase of impiety, I then reproduce myself for the protection of the good and the destruction of evil-doers. I am produced in every age for the purpose of establishing duty" (Thomson's ed. p. 30). The incarnations of Vishnu, which were multiplied to infinitude, assuming diversified forms of man, fish, and beast, because physical life has in it nothing real, nothing individual, nothing of lasting worth, we may believe contemplated even yet a more ennobling end, an antidote to the essential evil of nature as declared in one of the Puranas: " The uncreated being abandons the body that he used in order to disencumber the earth of the burden that overwhelmed it, as we use one thorn to draw out another" (Burnouf, quoted by Pressense, *Religions before Christ,* p. 63). " The thorn is material life, which Vishnu apparently takes on himself that he may the more effectually destroy it' (Pressense, *ibidem).* " Crude matter and the five elements are also made to issue from Krishna, and then all the divine beings. Naravana or Vishnu proceeds from his right side, Mahadeva from his left, Brahma from his hand, Dharma from his breath, Saraswati from his mouth, Lakshmi from his mind, Durga from his understanding, Radha from his left side. Three hundred millions of gopis, or female companions of Radha, exude from the pores of her skin, and a like number of gopas, or companions of Krishna, from the pores of his skin; the very cows and their calves, properly the tenants of Goloka, but destined to inhabit the groves of Brindavan, are produced from the same exalted source" (H. H. Wilson, *Religion of the Hindus,* i, 123).

On the other hand, the Puranas disclose with regard to Krishna a human life, when considered from the most favorable stand-point, discreditable to the name and nature of man. It is a tissue of puerilities and licentiousness. The miraculous deeds of Krishna were rarely for an object commensurate with the idea of a divine interposition. His associations as a cowherd (gopala) with the gopis-in which capacity he is most popular as an object of adoration-are no better than the amours of classic mythology. The splendid creation of the Gita, not unlike the human head in the *Ars Poetica,*

finds in the Puranas an unsightly complement. In his infancy he is represented as destroying in a wonderful manner the false nurse Putana; playing his tricks upon the cowherds-spilling their milk, stealing their cream, and always making cunning escapes; and rooting up trees the fall of which made the three worlds to resound. In his childhood swallowed by an alligator, he burns his way out from the entrails of the monster, and on another occasion contends with and overcomes the dragon, one of whose jaws touched the ground while the other stretched up to the clouds; checkmates Brahma, whose mind had been led by evil suggestions to steal away the cattle and the attendant boys, by creating others which were perfect facsimiles of those that had been stolen. Still a child, he dances in triumph on the great black serpent Kali-naja, and then, in compassion, assigns him to the abyss; hides and restores the clothes of the gopis while bathing; lifts the mountain Govarddhana on his little finger with as much ease as if it had been a lotus, that its inhabitants might be protected from the storm; and plays blind-man's buff, assuming the form of a wolf, that he might find and restore the boys who had been abducted by another wolf. In his more mature manhood we behold him promoting his love intrigues by miraculously corrupting the hearts of the gopis, or accomplishing that most astounding miracle with respect to his 16,000 wives, " quas omnes una nocte invisebat et replebat" (Paulinus, *Systema Brahmanicum,* p. 150), in order that Nared might be convinced of his divine nature. Now he careers in triumph over battle-fields, with a blade of grass or with a single arrow shot from the all-conquering bow discomfiting entire armies; and now he yields himself to scenes of sumptuous revelry in the gardens of golden earth, through which flowed " the river whose banks were all gold and jewels, the water of which, from the reflection of rubies, appeared red, though perfectly white"-in all the license of joy sporting with his 16,000 wives, by whom he was surrounded " *as lightning with a cloud"-they* and he pelting each other with flowers, thousands of lotuses floating on the surface of the river-whose water was the water of life -among which innumerable bees were humming and seeking their food (Bhagavat Purana, in Maurice, *Hist. of Hindostan,* ii, 327-458). Sir Wm. Jones, however, with enlarged charity, takes a modified and more pleasing view of the darker phases of a life the worst scenes of which are not fit to be told, " that he was pure and chaste in reality, but exhibited an appearance of excessive libertinism, and had wives or mistresses too numerous to be counted; he was benevolent and tender, yet fomented and conducted a terrible war." See farther Maurice, *Hindostan,* ii, 258.

II. *Life of Krishna.-"* The king of the Daityas or aborigines, Ahuka, had two sons, Devaka and Ugrasena. The former had a daughter named Devaki, the latter a son called Kansa. Devaki *(the divine)* was married to a nobleman of the Aryan race named Vasudeva, the son of Sura, a descendant of Yadu, and by him had eight sons. Vasudeva had also another wife named Rohini. Kansa, the cousin of Devaki, was informed by the saint and prophet Narada that his cousin would bear a son who would kill him and overthrow his kingdom. Kansa was king of Mathura, and he captured Vasudeva and his wife Devaki, imprisoned them in his own palace, set guards over them, and slew the six children whom Devaki had already borne. She was about to give birth to the seventh, who was Balarama, the playfellow of Krishna, and, like him, supposed to be an incarnation of Vishnu; but, by divine agency, the child was transferred before birth to the womb of Vasudeva's other wife, Rohini, who was still at liberty, and was thus saved" (Thomson's summary in Bhagavad Gita, p. 134). Her eighth child was Krishna, who was produced from one of the hairs of Vishnu (Muir's *Sanscrit Texts*, ch. ii, sec. 5), and was born at midnight in Mathura, " the celestial phenomenon." The moment Vasudeva saw the infant he recognised it to be the Almighty, and at once presented his adoration. The room was brilliantly illuminated, and the faces of both parents emitted rays of glory. The child was of the hue of a cloud with four arms, dressed in a yellow garb, and bearing the weapons, the jewels, and the diadem of Vishnu (H. H. Wilson, *ut sup.* i, 122). The clouds breathed forth pleasing sounds, and poured down a rain of flowers; the strong winds were hushed, the rivers glided tranquilly, and the virtuous experienced new delight. The infant, however, soon encountered the most formidable dangers, for Kansa left no means unemployed to compass the child's destruction. The gods interposed for his deliverance; lulled the guards of the palace to a supernatural slumber; its seven doors opened of their own accord, and the father escaped with his child. As they came to the Yamuna, the child gave command to the river, and a way was opened that they might pass over, a serpent meanwhile holding her head over the child in place of an umbrella. The child was surreptitiously exchanged for another, of which the wife of an Aryan cowherd, Nanda by name, had been delivered. Krishna was left with the cowherd, while Vasudeva returned with the other to the palace. Not long after, Kansa discovered the imposture, and in anger gave command for the indiscriminate slaughter of all male children. To escape the impending danger, Krishna was removed by Nanda to the village Gokula. Here his youth was passed in the care of the flocks and herds. The

young gopas and gopis, cowherds and milkmaids, flocked to his side from the surrounding country, won by his matchless beauty and the display of his miraculous powers. He selected from the fascinated gopis a bevy of beauties, of whom he married several, Radha enjoying the honor of being his favorite mistress, and subsequently of being associated with him as a joint object of worship. He beguiled the hours with them in the gay revelries of dance and song. A second Apollo, he wielded the power of music, and at the sweet sounds of flute or vina the waters stood still to listen, and the birds lost the power of flight. The Puranas dwell upon his repeated exploits with serpents, daemons, and other monsters, each one of whom was eventually crushed or conquered, for the unequal contest was waged with one who embodied " the strength of the world." An impostor arose, pretending to be the true son of Vasudeva or Krishna himself, but he also was defeated and slain (Johnson's *Selections from the Mahabharata,* third section, note). Krishna participated in the family feud between the Kurus, or hundred sons of Dhritarasthra, and their cousins, the five sons of Pandu. One of the battles is fabled to have lasted eighteen days, and to have been attended with incredible slaughter. The varied fortunes of this protracted strife, interspersed with a vast number of legends and traditions, constitute the subject of the great epic the Mahabharata. For the protection of the people of Yadu against the invasion of a foreign king, Krishna built and fortified the town of Dvaraka, in Guzerat, all the walls of which were so studded with jewels that there was no need of lamps by night. To Rukmini is accorded the pre-eminence as his wife, though his harem numbered 16,000 others, each one of whom bore him ten sons (comp. *The Dabistan,* ii, 31,183, and Bhagavat Purana, *ibid,* ii, 408). Many were his notable deeds, some of them embracing the regions of the dead, and others India's heaven, from which he stole the famous Parijatatree, produced at the churning of the ocean, and at that time thriving in the gardens of Indra. The mighty tyrant Kansa, and the mightier daemons Chanura and Mushtika, fell beneath his prowess, and even his own tribe, the Yadavas, was exterminated through his agency (H. H. Wilson, *Vishnu Purana, 5,* passim). His death at last took place in a wonderful manner, and is supposed by some to illustrate the prophecy of the Garden. Durvasa had once warned him, " Oh, Krishna, take care of the *sole of thyfoot;* for if any evil come upon thee it will happen in that place" (as is related in the Maeahabharata in Maurice, *ibid,* ii, 472). As he sat one day in the forest meditating upon the fearful destruction of Kuru and Yadava alike, he inadvertently exposed his foot. A hunter, Jara (old age), mistook him for a

beast, and with his arrow pierced the sole of his foot. In his death so great a light proceeded from Krishna that it enveloped the whole compass of the earth, and illuminated the entire expanse of heaven. He abandoned his mortal body and " the condition of the threefold qualities." According to the Purana, "he n he united himself with his own pure, spiritual, inexhaustible, inconceivable, unborn, undecaying, imperishable, and universal spirit." He returned to his own heaven, denominated Golokathe sphere or heaven of cows-a region far above the three worlds, and indestructible, while all else is subject to annihilation. "There, in the centre of it, abides Krishna, of the color of a dark cloud, in the bloom of youth, clad in yellow raiment, splendidly adorned with celestial gems, and holding a flute" (Wilson, *Religion of the Hindus,* i, 123).

In this entire life we find no high moral purpose to elicit our admiration or command our faith. Now and then there appear in the Puranas suggestions of relief from individual burdens of oppression and woe, but they are as void and dissevered as flashes of lightning, which serve but to intensify the gloom. Like Buddha, our divinity bewails the evils of existence. Whatever may be the recognition of human need, the idea of succor is most limited, and only proves that the religion feels itself inadequate to the emergency of man's mortal estate (comp. the opening of the Bhagavat Purana). Its sublimest thought is a method of escape from the necessity of repeated births, but even this it fails to elaborate. With our eye upon the balance in which Krishnaism is weighed, the confession of Porphyry still presses painfully upon us that " there was wanting some universal method of delivering men's souls which no sect of philosophy had ever yet found out" (Augustine, *De Civitate Dei,* lib. 10:ch. xxxii). *SEE INCARNATION*, vol. 4:p. 530.

III. *The Worship of Krishna.* — The worship of this divinity is so blended with that of Vishnu and Rama, another of the incarnations of Vishnu, that it is difficult to treat of the one without trenching on that of the others. These are all generally considered under the (denomination *Vaishnavas,* or worshippers of Vishnu, who are usually distinguished into four *Sampraddyas,* or sects, designated in the Padma Purana as Sri, Madhwi, Rudra, and Sanaka (comp. Wilson, *Relig. of Hindus,* i, 34). The worshippers of Krishna have been subdivided into, 1. those who worship him alone; 2. those who worship his mistress Radha alone; and, 3. those who worship both conjointly (see Vollmer, *Worterb. d. Mythol.* p. 1093). According to H. H. Wilson, throughout India the opulent and luxurious

among the men, and by far the greater portion of the women, attach themselves to the worship of Krishna and Radha either singly or together. In Bengal the worshippers of Krishna constitute from one fifth to one third of the entire population (Ward, *On the Hindus,* ii, 175, 448). The temples and establishments devoted to this divinity are numerous all over India, particularly at Mathura and Brindavan, the latter of which is said to contain many hundreds, among them three of great opulence (Wilson, *ut supra,* i, 135). For the controversy on the extent of Krishna worship, see Wilson's *Vishnu Purana,* vol. 5:Appendix.

We shall have to content ourselves with glancing at some of the more notable sects or Sampradayas. The Rudra Sampradayis or Vallabhacharis adore Krishna as an infant. This form of worship is widely diffused among all ranks of Hindu society. In their temples and houses are images, not unfrequently of gold, in the form of a chubby boy of a dark hue, and with a mischievous face, in some cases holding butter in both hands, by which is perpetuated one of his boyish pranks (Caullinus, *Systema Brahmanicum , n.* 146, and plate 15). This image eight times a day receives the homage of its votaries with most punctilious ceremony. At the first ceremony, being washed and dressed, it is taken from its couch, where it has slept for the night, and placed upon a seat, about half an hour after sunrise. Lamps are kept burning, while refreshments are presented, with betel and *Pan* (see Wilson, *Relig. of Hindus,* i, 126-128). The Sanakadi, who are scattered throughout the whole of Upper India, the Sakhi Bhavas, the Raddha Vallabhis, and the Charan Dasis differ in minor particulars of creed and ritualism, but all worship Radha in union with Krishna. The Chaitanyas are schismatics. They believe in the incarnation of Krishna in Chaitanya their teacher, who on this account is elevated to joint adoration. With them the momentary repetition of the name of their divinity is a guarantee of salvation.

Festivals in commemoration of Krishna are annually observed throughout India, and still maintain a most powerful hold of the popular heart. The third day of the Uttaravana, a festival held about the middle of January, is sacred to Krishna as gopala or cowherd. In the afternoon the cows and bulls are washed and fed with sacred food, then decorated with chaplets of flowers. Thereupon the Hindus, with joined hands, walk around the herds as well as around the Brahmans, and prostrate themselves before them (Wilson, *ibid,* ii, 171). The Holi festival is observed about the middle of March. It may be not improperly described as an older and more crazy

sister of our April Fools' Day, and is mostly devoted to Krishna. His image enjoys a swing several times during the day, is besmeared with red powder, and dashed with water colored red. It the mean time unbounded license reigns through the streets. " It would be impossible to describe the depths of wickedness resorted to in celebration of the licentious intrigues of this popular god" (Trevor's *India,* p. 97). The festival of Jaggernaut (" Lord of the world"), in whose magnificent temple a bone of Krishna is most sacredly preserved, commemorates the departure of Krishna from his native land. *SEE JAGGERNAUT*. This also takes place in the month of March. Those who are so highly favored as to assist in the drawing of his car are sure of going to the heaven of Krishna when they die (see Gangooly, in Clark's *Ten Great Religions,* p. 134; Dubois, *Manners and Customs of India,* p. 418). The nativity of Krishna is celebrated on the eighth day of August. This is the most popular of all the festivals at Benares. The Rasa Yatra falls on the full moon in October, and perpetuates the dance of the frolicsome deity with the 16,000 gopis. Though it is universally observed in Himndostan, the details are such that it will not be seemly to treat either of the occasion or the observance of this festival (see Holwell's *Indian Festivals,* pt. ii, p. 132; Maurice, *Indian Antiquities, 5:*159).

The Hindu sects are distinguished from each other by various fantastical streaks, in different colors, upon their faces, breasts, and arms. The followers of Krishna bear upon their forehead two white marks perpendicular to the eyebrows, between which a red spot is perceptible, in token, says Vollmer, that Krishna bore a sun upon his brow *(Worterb. d. Mythol.* p. 1093; also Wilson's *Rel. of Hind.* i, 41; Dubois, *Manners of India,* ch. 8, and p. 214; Trevor's *India,* p. 101).

Unquestionably the influence of the worship of this divinity upon the morals of the people is evil. On the one hand, it embraces the hideous barbarity of Jaggernaut; and, on the other, excepting a festival of Siva, it is responsible for the most licentious of all the annual feasts (comp. *Dabistan,* i, 183). Entire dependence upon Krishna, or any other form of this heathen deity, says H. H. Wilson, not only obviates the necessity of virtue, but sanctifies vice. Conduct is wholly immaterial. It matters not how atrocious a sinner a man may be if he paints his face, his breast, his arms with certain sectarial marks; or, what is better, if he brands them permanently upon his skin with a hot iron stamp; if he is constantly chanting hymns in honor of Vishnu; or, what is equally efficacious, if he spends hours in the simple

reiteration of his name or names; if he die with the word Hari, Rama, or Krishna on his lips, and one thought of him in his mind, he may have lived a monster of iniquity, but he is certain of heaven ('Wilson, *Relig. of Hindus,* ii, 75; see also i, 161). On the subject of the sects and worship of Krishna, consult *Asiatic Researches, 16:*1, and 17:169; *Journal of the Royal Asiatic Society, 9:*60-110; H. H. Wilson, *Select Works,* vol. i, ii, passim; *Penny Cyclop. 26:*389.

IV. *Resemblances between Krishnaism and Revealed Religion.*- Efforts have been made in the interest of scepticism to establish a philological similarity between the words Krishna and Christ. Such speculations belong to a past rather than to the present age, as it is now conceded by philologists that the two words have nothing in common. The curious are referred to Hickson's *Time and Faith,* ii, 377; Volney's *Ruins,* p. 165 (Am. ed. 1828); and for refutation to Maurice, *Hindostan,* ii, 268-271. The readiness with which the sceptical mind of our own age seizes upon and magnifies even fancied resemblances is evinced by Inman, who in his first volume *(Ancient Faith,* p. 402) gives an engraving of Krishna strikingly like those attributed to Christ, but which in the second volume, on farther acquaintance with the subject, he admits to be " of European and not of Indian origin, and consequently that it is worthless as illustrating the life of Krishna" (p. xxxii).

There are correspondences, however, some of which have already appeared in the summary of the life of Krishna, that deserve more than a passing notice. It is sufficient to adduce the more striking ones, without their correlatives in the Bible, as these will readily occur to the reader. These are as follows: that he was miraculously born at midnight of a human mother, and saluted by a chorus of Devatas; that he was cradled among cowherds, during which period of life he was persecuted by the giant Kansa, and saved by his mother's flight; the miracles with which his life abounds, among which were the raising of the dead and the cleansing of the leprous, perhaps the only ones which particularly resembled those of Christ, for the rest were either puerile or monstrous; his contests with serpents, which he crushed with his foot; his descent to the regions of the dead, and his final ascent to the paradise Goloka (comp. Kleuker, *Abhandlung d. Kalk. Gesellsch.* i, 235; Stirm, *Apologie des Christenthums,* p. 181, 2d ed.)

Picture for Krishna 1

1. The consideration of the interesting questions involved in these correspondences will be facilitated by bearing in mind that India, from the earliest recorded period, had sustained intimate mercantile relations with Shemitic races. " Before merchants sailed from India to Egypt, and from Egypt to India" (that is, as the context shows, *before* the period of the Ptolemies), "Arabia Felix was the staple (mart) both for Egyptian and Indian goods, much as Alexandria is now for the commodities of Egypt and foreign merchandise" (Arrian, *Peripl. Mar. Erythr.* in Heeren's *African Researches,* p. 228). " If," says Heeren, " the explicit testimony here brought forward proves a commercial intercourse between India and Arabia, it proves at the same time its high antiquity, and that it must have been in active operation for many centuries" *(ibid,* p. 229). A caravan trade also extended from India to Meroe, in Ethiopia, which was its grand emporium *(ibid,* p. 211). Taking its rise beyond the horizon of history, it was yet in its zenith during the times of Isaiah, Jeremiah, and Ezekiel (see also Vincent's *Periplus,* p. 57, etc.). It could not be otherwise than that there should have been an interchange of religious knowledge as well as an exchange of wares; for commerce was promoted by religion, and, to a great extent, controlled by the priesthood; even its temples were stations and marts for caravans (see further, Heeren, *ibid,* p. 219, 225, 232). The striking resemblance existing between the Egyptian and Hindu mythologies, which has been unfolded by many writers, illustrates the fact of an interchange of religious light; and that these extremes of the known world should thus have met remarkably confirms the views of Heeren just adduced (see further, Prichard, *Egyptian Mythology,* p. 227-301; Maurice, *Indian Antiquities, 3:*56-124; Bunsen, *God in History,* bk. 3:ch. ii). The annexed figures were copied by Sonnerat from sculptures in one of the oldest of the Hindu pagodas. No Vishnuite of distinction, Sonnerat tells us, is without these images in his house, either of gold, silver, or copper (see also Prichard's *Egypt. Myth.* p.261). For a glowing description of Krishna's person, see the Purana in Maurice, *Hindost.* ii, 363.

Picture for Krishna 2

2. On the supposition of the oneness of our race there is no reason to exclude the Hindu from an original participation in the patriarchal knowledge of the promised Redeemer, as transmitted by Noah and his family. Suetonius *(Vespas.* iv) and Tacitus *(Hist. 5:*4,13) unite in the

thought of" an ancient and permanent belief having spread itself over the whole East" to this effect. (See farther Gray's *Connection,* i, chap. xxv; Hengstenberg, *Christology, 4,* Appendix ii; Tholuck, *Lehre v. d. Sinde,* p. 220-229; Stolberg's *Religions Geschichte* i, Beilage iv; Faber's *Prooph. Diss.* i, 57-114; Faber's *Hortc Mosaicce,* i, ch. iii.) All Hindu traditions connected with the origin of their religion and their people point but one way, and that to the recognised birthplace of our race the lofty watershed from which in every direction human faiths and mythologies have flowed forth. (See Max Miller on the relations of the Veda and Zend-Avesta, *Chips,* i, 81-86.) Though these traditions in themselves may be as inconsequential as falling stars, still they reflect a light kindred with that which shines forth from fixed stars in the firmament of true faith. Krishna, as seen in the monuments of the Hindu, stands a striking exponent of primeval traditions, that, having sprung from the promise of the Garden, have more or less modified most distant and varied mythologies. He is a crude though not inartistic painting of a hope preserved to us in the Word of God, but otherwise hopelessly lost. He is one of a brotherhood that embraces an Apollo triumphant over the python; a Hercules, burying the immortal and burning out the mortal heads of the hydra; a Sigurd, a descendant of Odin, slaying the serpent Fafnir, and rescuing priceless treasure; a Thor, styled " the eldest of the sons of God," who, in his contest with the serpent, though brought upon his knee, yet bruised his enemy's head with the mace and finally slew him; an Oshanderbegha, predicted by Zoroaster, who contends twenty long years with a malignant daemon, whom he eventually conquers; and even the less renowned Algonquin conqueror Michabo, destroying with his dart the shining prince of serpents who flooded the earth with the waters of a lake. For other instances, consult the authorities referred to. immediately above, and Brinton's *Myths of the New World,* p. 116, with his interpretations. On the other hand, Major Moor states that among a numerous collection of pictures and images of Krishna he had not one original in which the serpent is represented as biting Krishna's foot *(Hindu Pantheon).* For an account of this, see above.

3. It is not to be questioned that India was a field of evangelical effort not long after the death of Christ, which, taken in connection with the generally accepted view that Krishnaism is of comparatively recent origin, suggests that its more palpable features of resemblance have been more or less directly derived from the Scriptures themselves. If doubt be cast upon the

extent of country comprehended under the term India in this connection, it is to be borne in mind that those parts of the world which are supposed by some to be confounded with India proper maintained by trade thus early a lively intercourse with India, and could thus furnish a channel for the propagation of Christianity throughout the field where Krishnaism subsequently prevailed.

According to Eusebius, " Pantaenus was constituted a herald of the Gospel of Christ to the nations of the East, and advanced even as far as India." He found himself anticipated by some who were acquainted with the Gospel of Matthew, to whom Bartholomew, one of the apostles, had preached, leaving with them the same Gospel in Hebrew which was preserved until his time *(Eccles. Hist.* bk. 5, ch. x; see Jerome, *Catal. Script.* cap. xxxvi; and for comparison of their views consult Mosheim, *Commentaries,* cent. ii, sec. ii, note 1; see also Neande. *Ch. Hist.,* Clark's ed., i, 112). Tradition tells us that St. Thomas preached to the Indians, which is confirmed by Gregory of Nazianzum. Jerome, however, makes the field of labor to have been Ethiopia. There seems to be little doubt that copies both of the apocryphal and of the genuine Gospels circulated early through portions of Southern India. Silly miracles, resembling those of the former almost to the letter, have been incorporated into the sacred writings of Krishnaism. Theophilus, surnamed Indicus, visited India as a missionary in the time of Constantine, and found Christianity already planted and flourishing, though isolated from Christianity at large. Both Bardesanes and Mani, heresiarchs of the early Church, in their travels came into close and prolonged contact with Buddhism, from which they drew much of the virus that they strove to infuse into Christian belief. The former of them certainly visited India as early as the latter part of the 2d century (see Kurtz, *Hist. of Ch.* p. 109, sec. 50; Neander, ii, 198). Weber and Lassen agree in this respect in their interpretation of a passage of the Mahabharata, that at an early period in the history of the Church three Brahmans visited some community of Christians either in Alexandria, Asia Minor, or Parthia, and that on their return they " were enabled to introduce improvements into the hereditary creed, and more especially to make the worship of Krishna the most prominent feature of their system." See farther Hardwick, *Christ,* i, 246-258,284-293; Carwithen, *Brahminical Religion,* p. 98-104, 320-322; Faber's *Prophetical Dissertation,* i, 64; *Origin of Pagan Idol.* bk. 6, chap. vi; *Treatise on three Dispensations,* bk. i, chap. vi; Wuttke, *Geschichte des*

Heidenthumes, ii, 339; also authorities referred to by Hardwick, *1*. c. *SEE INDIA, MODERN*.

4. It was the fashion early in the present century to search out astronomical allusions in Krishna, and resemblances to Apollo, the mythological counterpart to the sun, but these have given place to sounder criticism. Recent researches favor the view that no great antiquity is to be attributed to Krishna as an object of religious regard. That some one bearing that name may have figured as a local hero in the early history of India, and even as far back as the period preceding the war of the Mahabharata, is not improbable (comp. Wilson, *Religion of the Hindus*, ii, 65,66). The allusions on classical pages serve to justify such a conclusion.

5. But it is important to remember that Krishnaism nowhere appears in the Vedas, the most ancient scriptures of the Hindu. "Krishna worship is the most modern of all the philosophical and religious systems which have divided India into rival sects. Founded upon the theory of successive incarnations which neither the Vedas nor the legislators of the first Brahmanical epoch admitted, Krishnaism differs in so many points from the faiths peculiar to India that we are tempted to regard it as borrowed from foreign philosophies and religions" (M. Pavie, *Bhagavat Dasan Askcnd*, Pref. p. xi; in like manner Lassen, *Indische AIterthumsk.* i, 488; ii, 1107; Prichard, *Egypt. Mythology*, p. 259. with citations from Colebrooke; Max Muller, *Chips*, ii, 75, Amer. edit.; *Asiatic Researches, 8:*494). " It is believed," says H. H. Wilson cautiously, that Rama and Krishna "are unnoticed in authentic passages of the Sanhita or collected prayers, and there is no mention of the latter as Govinda or Gopala, the infant cowherd, or as the uncouth and anomalous Jaggernaut. They are mentioned in some of the Upanishads, supplementary treatises of the Vedas, but these compositions are evidently, from their style, of later date than the Vedas, and some of them, especially those referring to Rama and Krishna, are of very questionable authenticity" *(ibid*, ii, 65). Compare Wilson's *Transl. of the Rig Veda Sanhita*, i, 260, 313, 315; ii, 35, note b; 3:148, note 7.

At the time of its first translation into English by Wilkins, an immense antiquity was claimed for the Bhagavat Gita (see above, sec. i), but this is now generally admitted to be an interpolation in the Mahabharata, and to have been produced subsequently to the rise not only of Christianity, but of Krishnaism itself. Lassen accords it a place in the later history of Hindu religions, when "the Vishnuites broke up into sects and sought to bring

their religious dogmas into harmony with the theories of philosophy" *(Indische .- It.* ii, 494; Hardwick, i, 241).

As to the Puranas, which are almost the sole authorities for those events in the life of Krishna (exclusive of his victorious contest with the serpent) that most resemble the life of Christ, they are, in their present form, unquestionably of modern origin. They abound in legends that may properly be regarded as *purana* (ancient), but bear upon their face sectarian marks, which betray both their animus and their age. They are eighteen in number, and some of them are voluminnum. The Puranas themselves in many cases ascribe their authorship to others than Vyasa, " and they offer many internal proofs that they are the work of various hands and of different dates, none of which are of very high antiquity. I believe the oldest of them not to be anterior to the 8th or 9th century, and the most recent to be not above three or four centuries old.... The determination of their modern and unauthenticated composition deprives them of the sacred character which they have usurped, destroys their credit, impairs their influence, and strikes away the main prop on which at present the great mass of Hindu idolatry and superstition relies" (H. H. Wilson, *Relis. of the Hindus,* ii, 68). There is but little doubt that the Brahmans are right in referring the authorship of the Bhagavata, the most popular of the Purnlias (from which we have quoted so freely in the summary of Krishna's life), to Vopadeva, who flourished in the 12th century *(ibid,* p. 69; see also preface to Wilson's *Vishnu Puranaz).* Bentley *(View of Ancient Astronomy,* i, bk. ii, chap. ii) informs us that he obtained access to the Janampatra, or horoscope of Krishna, and was enabled to discover from it that he is reputed to have been born on the 23d of the moon of Sravana, in the lunar mansion Rohini, at midnight, the positions of the sun, and moon, and five planets being at the same time assigned; from which he deduced the date of the pretended nativity to be Aug. 7, A.D. 600. In Mr. Bentley's opinion, perhaps a fanciful one, Krishna himself was one of the Hindu personifications of time, which view he supports by Krishna's own declaration, " I am time, the destroyer of mankind matured, come hither to seize at once on all these who stand before us." See farther, on the astronomical view, Greswell's *Fasti Catholici, 4:*88; Cardinal Wiseman's *Lect.* ii, 1-28; Tomkins's *Hulsean Prize Lectures,* p. 35-41; W. A. Butler's *Ancient Philos.* i, 247.

From considerations like these, not to speak of others that might be urged, we are. led to conclude that Krishnaisll proper was post-Christian, an

outcropping of human and possibly of diabolic nature, that was illustrated at the foot of Sinai, but which no more resembled its divine original than the *lifeless* golden calf resembled the living Apis of Egypt. As in the pitiable blur of a palimpsest, Krishnaism has replaced or obscured that which was more precious-the religion of Christ, founded no less in impregnable truth than in the undying necessities of men. For at the rise of this false religion it is plain to us that the light of Christianity was reflected already on the sky of India-light that was sadly perverted to set forth a feeble caricature of the incarnation and life of Christ.

6. As the tenor of our argument has indicated, the criticism of the present age is disposed to assign a recent origin to Krishnaism, though, at the same time, it does not ignore the existence of a hero bearing the name of Krishna conspicuous in the early and fabulous history of India. It may be of interest to the reader to have presented somewhat more in detail the views of some of the scholars of the present century, conflicting and confused though they be, upon the general subject of the relations of Krishnaism to Christianity as well as profane religions. Archdeacon Hardwick thinks that the resemblances are no greater than the outward and fortuitous resemblances between other heathen deities, or between some of them and Christ. He illustrates by the incident of the persecution of Hercules in his infancy by Juno; the dancing of the milkmaids and satyrs of Bacchus, which compares with that of Krishna; the concealing of Apollo in the household of Admetus. He says further, " If Krishna is to be regarded as a purely human and historical hero, doomed to death in childhood from forebodings that his life would prove the ruin of another, we can find his parallel in the elder Cyrus, who had also been intrusted to the care of herdsmen to preserve him from the vengeance of his royal grandfather, whose death it was foretold he should ultimately accomplish" (i, 285, 286). Colonel Wilford supposes Krishna to have lived about B.C. 1300. Sir William Jones says the story of his birth is long anterior to the birth of Christ, and traces it probably to the time of Homer. He thinks it likely that the spurious gospels of the early age of Christianity were brought to India, and the wildest parts of them repeated to the Hindus, who ingrafted them on the old fable of Kesava, the Apollo of India *(Asiatic Researches,* i, 274). Mr. Bentley *(Hindu Astronomy),* in contradiction to Mr. H. Colebrooke, Sir William Jones, major Moor, and others, boldly charges the whole history of the incarnation of Krishna as a "modern invention" and "fabrication" of the Brahmans, who, alarmed at the progress of Christianity, invented a story

not unlike that of Christ, and affixed a name somewhat similar to the hero of it; all of which they threw back to a very remote age, that it might be impossible successfully to contradict it, and then represented that Christ and Krishna were the same person, of whose history the Christians had an incorrect version. Mr. J. C. Thompson thinks that Krishna antedates the Brahmanical triad-Brahma, Vishnu, and Siva -and that his great exploits occasioned him later in Aryan history to be identified with Vishnu (p. 134). Lassen, an eminent Oriental scholar, refers the origin of the system of avatars, as disclosed in Vishnu, to a period of time at least three centuries before Christ; while Weber, equally distinguished as a critic, controverts his views, and argues that Krishna, the hero or demigod, was no incarnation, and differed vastly from the Krishna of later times. (See farther Hardwick, *ibid, i,* 288, note.)

V. *Literature. — The "Mahabharata,"* translated into French by Fauche (Paris, 1863), book 10:which is appropriated to the life of Krishna; the *"Bhagavad Gita,"* episode of the preceding (Wilkins's, 1785, and Thomson's, 1855, transl. into English, and Wm. Schlegel's translation into Latin, 1823) ; the " *Vishnu Purana"* (translated by H. H. Wilson, 1842 and 1866, 6 vols.); the *"Bhagavata Purnsa"* (translated into French by Burnouf, Paris, 1840); the *"Hari Vansa"* (transl. into French by Langlois, Paris, 1842); "Analysis of the Agni Purana," in the *Journ. of As. Soc. of Bengal,* i, 81; "Analysis of the Brahma Vaivartha Purana," *ibid,* p. 217; also *Asiatic Researches,* passim, especially vol. xv and xvi; Hardwick, *Christ and other Masters,* i, 246-258, 277-293-a valuable and easily accessible resume of the whole subject; H. H. Wilson, *Religion of the Hindus,* vol. ii, passim; Hoefer, *Biographie Generale,* art. Crichnie; J. D. Guigniaut, *Religions de Antiquite,* vol. i, bk. i, ch. iii; P. F. Stuhr, *Religions systeme der heidnischen Vilker des Orients* (Berlin, 1836-38, 2 vols. 8vo); M.Pavie, *Bhagavat Dasam Askanzd* (Paris, 1852); W. von Humboldt, *Ueber die unter dem Nanaen Bhagavad Gita bekannte Episode des Mahabharata* (Berlin, 1826); A. Remusat, *Melanges Asiatiques* (Paris, 1825-1829, 4 vols.); P. von Bohlen, *Das Alte Indien* (2 vols., 1830-31); Christ. Lassen, *Indische Alterthumskunde* (4 vols., 1844-46, chiefly vol. ii); A. F. Weber, *Indischen Studien* (10 vols., 184967, especially the two first vols.); *Indische Skitzzen* (Berlin, 1857), particularly the essay *Die Verbindunen Indiens mit den Landern im Westen;* Coleman, *Mythology of the Hindus* (1832), art. Krishna; Edward Moor, *Hindu Pantheon* (1810): H. T. Colebrooke, *Religion of the Hindus* (London, 1858); Wm. Ward,

Account of' the Writings, Religion, etc., of the Hindus (4 vols., 1817-20); G. Haslam, *The Cross and the Serpent* (London, 1849); G. W. F. Hegel, in the *Jahrbiicher Jfr wisseschafiliche Kritik* (Berlin, 1827) J. A. Dorner, *Lehre von d. Per-son Christi* (Stuttgardt, 1845), i, 7 sq.; Theo. Benfey, *Indien,* in Ersch und Gruber's *Encyklop.,* sec. ii, vol. 17 (Leipsic, 1840); *Biographie Universelle (Partie Mythologique,* supplement, ii, 545-550); K. F. Staiudlin, *Magazin, 3:*2, 99 sq.; Muir, *Original Sanscrit Extracts* (5 vols., 1858 -1870), vols. i and iv. See VISHNU. (J. K. B.)

Krochmal, Nachman Aben-Shalmon,

one of the most celebrated Jewish scholars of modern date, was born in Brody Feb. 18,1780. An erudite critic and eminent Hebraist, he was the first among the Jews who, with a rare sagacity and independence of mind, investigated the Hebrew Scriptures, in order to ascertain the origin, unity, and date of each book, as well as to characterize its peculiarity of style and language, irrespective of the fixed traditional opinions held alike by the synagogue and the Church about the authors and ages of the respective canonical volumes (comp. Jost, *Gesch. des Judenthumns und seiner Sekten, 3:*343). Krochmal, however, on account of feeble health and other infirmities of the flesh, published but little in his lifetime. In many respects he may be likened to the great Jewish philosopher of the 19th century (Mendelsohn), for, like him, he suffered from impaired health, and, like him, he struggled for an education after he had entered the mercantile profession. He also gave much of his time and attention to philosophy, and, as the fruits of his investigations, left in MS. a work entitled *More Neboche la-Seman,* a treasury of criticisms on Jewish philosophy, Biblical literature, and sacred antiquities, which the learned Dr. Leopold Zunz edited and published at Lemburg in 1851. Compare also Zunz on Krochmal, in *Jahrb.fiir Israeliten* (1845). Krochmal was an intimate associate of the late Jewish savant Rapoport (q.v.), and is said to have exerted considerable influence over the latter. He died at Tarnopol July 31, 1840. His works, which appeared in the Hebrew annual called *Kerem Chemed* (vol. 5:Piag. 1841, p. 51 sq.), are, on *The Sacred Antiquities and their Import (*çdq twynwmdq ^tnbhw):

1. On the age of the comforting promises in the second part of Isaiah, chap. 40-46, in which he tries to demonstrate the late date of this part of thevolume, and to show that Aben-Ezra was of the same opinion, only that he veiled it in enigmatical language. *SEE ABEN-EZRA*.

2. On the date and composition of Ezra and Chronicles, with an investigation of the ancient statement on this subject contained in the Talmud, *Baba Bathra*, 14, b, which is very important. He tries to trace and analyze the different parts of which these books are composed, and to show that they extend to the destruction of the Persian empire.

3. On the date and composition of Ezekiel, the Minor Prophets, Daniel, and Esther, with an examination of the ancient statement on this subject contained in the same passage of the Talmud, which is still more important, inasmuch as Krochmal shows here what is meant by *the Great Synagogue*, and tries to demonstrate that some portions of the Minor Prophets belong to the period of the Greek empire. 4. On the origin and date of Ecclesiastes, in which he insists that it is the latest composition in the canon. See, besides the authorities already referred to, Ginsburg, in Kitto, *Cyclop. Bibl. Lit.* ii, s.v.

Kromayer, Jerome

a German Protestant divine, nephew of the succeeding, was born at Zeitz in 1610, and was educated at Leipzic, Wittenberg, and Jena. He was appointed professor at Leipzig in 1643, and in 1657 regular or ordinary professor of divinity. In 1660 he became minister at Zeitz, and in 1661 at Meissen. He died in 1670. He wrote largely; the most important of his works are: *Commentaria in Epist. ad Galatas:-Comment. in Apocalypsin: — Historice Eccles. Centuric X VI: - Theologia Positivo-Polemica : - Loci Antisyncretistici:-Polymathia Theologicac:-some* controversial tracts, dissertations, etc.-Hook, *Eccles. Dict. 6:*501.

Kromayer, John,

a German theologian, was born at Dobelen, in Misnia, in 1576, and was educated at the University of Leipzic. In 1600 he was made deacon, and some time after was appointed pastor at Eisleben, and later pastor at Weimar. He died in 1643, after having a short time previously been honored with the general superintendency of the churches of the duchy of Weimar. John Kromayer wrote *Harnmonia Evanigelistarums : — Historice Ecclesiastic Compendium: — Specinen ontiunm Scripturae Sacrce apertorum,* etc.: — Exa*men Libri Christiance Concordice:-a Paraphrase on the Prophecy and Lamentations of Jeremiah:* this is held in high estimation, and is in the Bible of *Weimar:-Exposition of the Epistles*

and Gospels throughout the Year (4to); and *Sermons.-Hook, Eccles. Diet. 6:*502.

Krotos

(κρότος), a word used to signify approbation of a public speaker. It means literally a *beating, striking, knocking,* as of the hands, together; and hence it was used to signify consent and approbation, either by words or actions. Public applauses and acclamations appear to have been common in the early Church.-Farrar, *Eccl. Dict. SEE ACCLAMATIONS.*

Krudener, Barbara Juliana Von,

a religious visionary and enthusiast, was a granddaughter of the Russian field-marshal Von Miinich, and daughter of the states councillor baron Von Wietinghoff; and was born at Riga in 1764 according to some authorities, or in 1766 according to others. In 1782 she married baron Von Kruidener, the Russian ambassador at Venice, and a great admirer of the French philosopher Rousseau. But, unfortunately, the baron, who had been twice married before, succeeded much better in making his wife an ardent disciple of the philosophical principles which he himself espoused than in winning her affections for himself, and after the birth of a son and a daughter the husband and wife separated, the latter to take up her residence at Paris. Here, in the vortex of dissipation, her better feelings would sometimes assert themselves, but they were smothered by the adulations of all the brilliant personages who surrounded her, among whom figured conspicuously Chateaubriand and Madame de Stael. In imitation of the latter she gave the world her biography, in the shape of a sickly sentimental novel entitled *Valerie,* describing an immoral relation concealed beneath the fragrant veil of romance, and redolent with a religious Romish and fanatical sentimentalism. The work is said to have been written with the assistance of St. Martin, and created quite a sensation, meeting with great success, especially in the higher circles of society. After many adventures, Madame von Kriidener came to reside at Berlin, where she enjoyed the close intimacy of that noble woman queen Louisa, of whose projects she was the confidante and sharer in the stormy period of Prussia's warfare with France. In 1808 she became acquainted with Jung Stilling and Oberlin, and thereafter we find her devoted to religious mysticism in its most aggravated forms. She bought a place for the mystics at Boirmingheim, in Wiirtemberg, and did all in her power to

promote their interests. Unfortunately, however, the disorders occasioned by the seeress Kumrin, and by pastor Fantaine, whom she protected, were visited upon her head, and she was exiled by king Frederick. She now retired to Baden, and then went to Strasburg, and finally to Switzerland. Wherever she went she attracted attention, both by her political predictions and by the preaching of her peculiar doctrines, heralding a new religious aera, that of unity in the Church-" the period when there should be *one* flock and *one* shepherd." At Geneva especially she created quite a stir in religious circles, and among the clergy of distinction whom she won to her views may be mentioned pastor Empaytaz, the eventual head of the *Momiers* (q.v.). With the assistance of men of talent and education of Empaytaz's stamp she formed " prayer unions," and urged the community to a more vital Christian living, and the liberal use of property for the good of the poor. The fulfilment of her predictions of the fall of Napoleon, his return from Elba, and the final crisis at Waterloo, aided her cause, and emboldened her to the assertion that she enjoyed the favor of God in a special degree. Among her most ardent followers at this time she counted no less a personage than the Russian emperor Alexander, who, with the Bible in his hand, was her frequent guest; and it is known that her influence over Alexander brought about the Holy Alliance. Her love of humanity, however, and her gigantic schemes for its moral and social elevation, often led her to overstep the bounds of prudence and propriety, and made her appear a dangerous character in the eyes of persons of authority, so that she gradually lost the favor of men of political prominence. She was obliged to quit France and other countries successively, and even lost the friendship of the emperor Alexander, as is evinced by the treatment she received in Russia when she was called thither in consequence of the sickness of her daughter. She was not only refused admittance to the emperor, but when afterwards she advocated the cause of the independence of Greece, and pointed to the Russian emperor as the instrument selected by God for the accomplishment of this great work, she was requested to refrain and to leave St. Petersburg. Under the influence of the Moravians her life and habits had been changed after she quitted Paris, and she had often dreamed of founding a great correctional establishment for the reformation of criminals and persons of evil life. Now driven from St. Petersburg, and the attack of a cutaneous disease necessitating her residence *in* the south, she started in 1824 with the design of founding such an institution, and of establishing a German and Swiss colony on the other side of the Volga. On the way, however, death overtook her at Kara-su-

bazar, Dec. 13,1824. The life thus suddenly brought to a close has been variously commented upon. In her day " passion oscillated in the public judgment between favor and hostility to her," but now, when nearly half a century has passed, and it is easy in deliberation to pass judgment upon her life and acts, she is generally spoken of favorably, and her endeavors to inspire the people with religious zeal, and a feeling of love for each other as a common brotherhood, are recognised. Says Hagenbach *(Ch. Hist. 18th and 19th Centuries* [transl. by Dr. J. F. Hurst], ii, 413 sq.), "It is a remarkable phenomenon, that a woman trained in the dwellings of vanity, and humbled by her sins and errors, had such a spirit of self-denial as to minister on a wooden bench to the poor and suffering, to seek out criminals in prison, and to present to them the consolations of the Cross; to open the eyes of the wise men of this world to the deepest mysteries of divine love, and to say to the kings of the world that everything avails nothing without the King of kings, who, as the Crucified, was a stumbling-block to the Jews and foolishness to the Greeks. She was derided, defamed, persecuted, driven from one country to another, and yet never grew weary of preaching repentance in the deserts of civilization, and of proclaiming the salvation of believers and the misery of unbelievers.... Wherever she set her foot, great multitudes. of people physically and spiritually hungry, of sufferers of every class, and persons without regard to confession, surrounded her, and received from her food-yea, wonderful food. The woes which she pronounced on the impenitent awakened in manyan oppressed and troubled spirit, a feeling of joy at misfortune, while many a genial word of love fell into good ground." Besides the novel already mentioned, she wrote *Le Camp des Vertus* (Paris, 1815). Many curious details of her conversations and opinions are preserved in Krug's *Conversationen mit Frau v. Kriidener* (Leipz. 1818). See also C. Maurer, *Bilder aus d. Leben eines Predigers* (Schaffhausen, 1843); *Berl. Zeitschriftfur christl. Wissenschaft u. christl. Leben* (1857, No. 5); *Zeitgenossen* (Leipz. 1838), iii; Adele du Thou, *Notice sur Mme. Julienne de Kriidener* (Geneva, 1827, 8vo); Mahul, *Annuaire Necrologique,* anno 1825; Eynard, *Vie de aMe. de Kridener* (Paris, 1849, 2 vols. 8vo); Ziethe, *Jul. v. Krudener* (1864); Hauck, *Theol. Jahresbericht* (1869), 4:537; Sainte-Beuve, *Portraits de Feimmes; Derniers Portraits Litteraires,* etc.; Herzog, *Real-Encyklop. 8:*112; Hoe*fer, Nouv. Biog. Generale, 27:*234. (J. H. W.)

Krug, John Andrew

one of the earlier Lutheran ministers who immigrated to this country, was born March 19, 1732. He was highly educated, and was for a time preceptor in the Orphan House at Halle. He came to the United States in 1763, commissioned by Dr. Francke, who considered him well fitted for missionary work. He labored first at Reading, Penn., and among the people of the surrounding country, wholly devoted to his duties, and greatly beloved by the community. In 1771, in accordance with the wishes of his brethren, he relinquished this field of labor, and assumed the pastoral care of the Lutheran Church in Frederick, Md. Here he continued till his death, which occurred March 30, 1796. (M. L. S.)

Krug, Wilhelm Traugott

a distinguished German philosopher and writer, was born at Radis, near Grafenhainchen, Prussia. June 22, 1770. He studied at the school of Pforta and the University of Wittenberg, where he was appointed adjunct professor in 1794. In the year following he published *Ueber die Perfectibilitait der geo enbarten Religion* (Jena and Lpz. 1795, 8vo), a work which was so rationalistic in character that it barred his way for further promotion. In 1801 he became professor of philosophy in the University of Frankfort-on-the-Oder, and here he wrote his principal work, *Fundamental philosophie* (Zillichau and Freistadt, 1803; 3d ed. Lpz. 1827), which became very popular throughout Germany. Guided by Kant's criticism, Krug professed a system which, under the name of "transcendental synthetism," aimed to reconcile idealism and realism. "According to Krug, the act of philosophizing is thought entering into itself, to know and understand itself, and by this means to be at peace with itself. The following are his principal points:

1. In relation with the starting-point, or first principle of knowledge: the *Ego* is the real principle, inasmuch as it takes itself as the object of its knowledge (the philosophizing subject). It is from it that proceed, as from an active principle, the *ideal principles*, which are essentially different from the real principles, or, in other words, the material and formal principles of philosophical knowledge. The material principles are the facts of consciousness grasped in conceptions, which are all comprehended in the proposition, *I tnam acn gent.* 'The formal principles (determining the form

of knowledge) are the laws of my activity; they are as multifarious as activity itself: the first of these laws is, *Seek for harmony in thy activity.*

2. How far ought these researches to be carried (the absolute limit of philosophy)? The consciousness is a synthesis of being, or *Esse,* and knowing, or *Science (das Seyn und das Wissen),* in the *aego.* Every consciousness is thus circumstanced, which implies that being and knowing are united in us *a priori.* This transcendental synthesis is therefore the original and inappreciable fact which forms the absolute limit of philosophizing. Since being and knowing *(Seyn und Wis.sen),* united together in the consciousness, cannot be deduced the one from the other, their union is completely primitive.

3. What are the different forms of activity? The primitive activity of the *Ego* is either immanent (speculative) or transitory (practical). Sensibility, intelligence, and reason are its different potencies. Philosophy, regarded as the science of the primitive legislation of the human mind in all its activity, is therefore divided into a speculative part and a practical part. The first part is subdivided into formal doctrine (logic) and material doctrine (metaphysics and aesthetics), inasmuch as the one regards the matter of thought *per se,* and the other (aesthetics) considers it in relation with sentiment. The latter part is likewise subdivided into formal doctrine (the science of right and law) and material doctrine (morals and religion). Each of these considers the legislation of the human mind under a different aspect" (Tenneman, *Malnual of Philos. §* 421). After the death of Kant, Krug was called to K.inigsberg to succeed his great master as professor of logic and metaphysics. He subsequently filled also Kraus's place as professor of practical philosophy. In 1809 he became professor of philosophy at Leipzic, a position which he retained until 1831, when he was pensioned. He died at Leipzic Jan. 13, 1812. Krug's other works are *Versuch einer systesmatischen Encyklopadie d. Wisselschaften* (Wittenb. 1796-97, 2 vols.; 3.1 vol. Lpz. 1804):-Ueber *d. Verhaltniss d. kritischen Philosophie z. moralischen, politischen, u. religison Cultur d. Menschen* (Jena, 1798): — *Versuch einer systematischen Encyklopdaie d. schonen Kiinste* (Lpzc. *1802): — Philosophie el. Ehe* (Lpzc. *1800): — Briefe uber d. neusten Idealismnus* (Lpzc. 1801): - *Entwurfieines neuen Organon d. Philosophie* (Meiss. and Lubben, 1801): -*Systew del. theoretischene Philosophie* (Konigsb. 1806 -10; four eds. since): — Gesch. *d. Philosophie alter Zeit* (Lpz. 1815, 1826): — *System d. praktischenz Philosophie* (Konigsb. 1817-19, 2 vols.; 2d ed. 1830-38) *: — Handbuch d. Philosophie*

u. philosophischen Literatur (Lpzc. 1820-21, 2 vols.; 3d ed. 1829) — *Versuch einer neuen Theorie el. Gefii/l u. d. sogenannten Gefulsvernmgens* (Konigsberg, 1823): — *Pisteologie oder Glaube, Aberglaube u. Unaglaube* (Lpzc. 1825):- *Das Kirchenrecht nach Grunldstzen d. Vernunli,* etc. (Lpzc. 1826): - *Ally. HIandworterbuch d. philosophischen Wissenschaften* (Lpzc. 1827-28, 4 vols.; 2d ed. 1832-34, 5 vols. 8vo): - *Universal philosophische Vorlesul. gen* (Neustadt, 1831); etc. His works have been collected and published under the title *Gesammeelte Schriften* (Braunschweig, 1830-34, 6 vols. 8vo). See Krug, *Meine Lebensreise in sechs Stationen* (Lpzc. 1826 and 1812) ; same, *Leipziger Freuden u1. Lei len,* etc. (Lpz. 1831); Morell, *Hist. Mod. Philosophyl;* Saiutes, *Hist. of Rationalism,* p. 138; Tennemann's *Manual of Philosophy* (by Morell), p. 465 sq.; Krug, *Philosophisches Worterbuch,* v (1), p. 617 sq.; Hoefer, *Nouv. Biog. Gener. 27:*240. (J. . Wy.)

Kruger, Oswald

a German Jesuit, was born in 1598 in Prussia, and made for himself a name by his thorough study of Hebrew, which he taught in the schools of the Jesuits; later he devoted himself to mathematics, and became professor at the University in Wilna. He died May 16, *1665.- Allgem. Hist. Lex. 3:*65.

Krummacher, Friedrich Adolf,

a German theologian and poet, was born at Tecklenburg, in Westphalia, July 13, 1767, and was educated at the universities of Lingen and Halle. At the latter school he enjoyed the instruction of " the elder Knapp," the so justly celebrated " pious" professor of the university at that time. In 1800, after having filled various positions of trust, he was appointed professor of theology at the University of Duisburg, where he remained until 1806. He then became successively pastor of Krefeld, Kettwich, Bernburg, and Bremen. His talents as preacher and administrator caused him to be appointed court preacher and Church superintendent. He died at Bremen April 14, 1845. Friedrich Adolph Krummacher deserves special commendation in this work for his piety and the noble Christian example he furnished to his sons. and which became manifest in their lives, s*EE KRUMMACHER, FRIEDRICH WHILELM*. He is especially known for his parables in verse, which have become classic in Germany, and, though he has had many imitators in this line, he has never been surpassed. His works are, *Die Liebe,* a hymn (Wesel, 1801; 2d ed. 1809):-*Parabeln* (Duisburg,

1805; 8th ed. Essen, 1850; French. Par. 1821; English, Lond. 1844, 8vo, and often): — *Apologien und Paramythien* (Duisburg, 1810): - *Festbiichlein, eine Schriftfur's Volk* (Duisb. 1810, 2 vols.; 3d edit. Duisb. 1819-21, 3 vols.): — *Die Kinderwelt* (Duisb. 1806,1813), a series of sacred poems for children: — *Johannes,* a drama (Lpz. 1815): — *Ueber d. Geist u. d. Form d. evanyelischen Gesch. in histor. u. cesthetisch. Hinsicht* (Lpz. 1805), by far his most important theological work: — *Bibelkatechismlus* (Essen, 1844, 12th edit.): — *Katechismus d. christl. Lehre* (Essen, 1821; 6th ed. *1841):-Die christl. Volksschule irm Bunde nd. Kirche* (Essen, 1823; 2d edit. 1825):- *St. Ansgar, te. alte und d. neue Zeit* (Bremen, 1828) *: — Der Hauptmann Cornelius* (Bremen, 1829; English, London, 1838, 12mo; 1839, 12mo, with notes by Fergusson; 1840, 12mo): — *Das Leben des heiligen Johannes* (Essen, 1833; Engil., Lond. 1849, 8vo) : - *Das Taubchen* (Essen, 1840, 3d ed.). See Moller, *F. A. Krummacher u. . Fsrelnde* (Brem. 1849, 2 vols.); Herzog, *Real-Encyklop. 8:*118 sq.; *Brit. and For. Evangel. Rev.* lxix, 627. (J. H. W.)

Krummacher, Friedrich Wilhelm

one of Germany's most eloquent preachers in this century, and the most distinguished of a distinguished family, was the son of Friedrich Adolph Krummacher (q.v.), and was born at Mors, on the Rhine, January 28, 1796. After preparation partly at the Gymnasium and partly under his own father, he entered Halle University in the winter semester of 1815-16, and there enjoyed the instructions of Niemeyer, Wegscheider, Gesenius, Marx, De Wette, and "the elder Knapp," for whom young Krummacher early cherished great affection. Two years later he removed to Jena, drawn thither by the celebrated philosopher Fries. and the theologian Schott. the wellknown editor of a revised edition of the text of the New Testament. To an American student of theology this period of F. W. Krummacher's life presents many points of special interest. He had left Halle for Jena determined to sit at the feet of Schott and other celebrated theologians, but so disappointed was he that he is led to exclaim (in his *Autobiography,* p. 77), "Nothing remained for me but to seek refuge from this spiritual famine in reading," and, instead of attending faithfully the lectures of his professors, he found it more to his soul's interest to devote his time to the reading of Herder's *Spirit of Hebrew Poetry,* his father's *Spirit tined Form of the Gospels,* Kleuker's apologetical writings, and other books of this class. His first appointment as preacher he found, in the beginning of 1819, at Frankfort-on-the-Main, as assistant to a German Reformed

congregation. In 1823 he removed to the village of Ruhrort, on the Rhine, near Dusseldorf, and two years later to Gemarke, a parish in the town of Barmen: and in 1831 he accepted a repeated call to the city of Elberfeldt. During his residence there a call came to him from the Pennsylvania Synod of the Reformed Germana Church to come to the United States and fill a professor's chair in their theological school at Mercersburg, Penn., a position which he declined in favor of the celebrated Church historian Philip Schaff, D.D., now professor in the Union Theological Seminary at New York city. In 1847 he was promoted by the king of Prussia, Frederick William IV, to the pastorate of Trinity Church, Berlin, as successor of the renowned pulpit orator Marheinecke, who had died in 1846, and he promptly accepted the place. About two years later he became court preacher at Potsdam, the usual summer residence of the Prussian kings, and he died there Dec. 19, 1868. Krummacher was honored with the doctorate of divinity by the University of Berlin. He was an active worker in behalf of the Evangelical Alliance, and attended all its meetings as long as he lived. Dr. Krummacher acquired a world-wide celebrity by his devotional writings, of which the most important are *Elias der Thisbiter* (Elberf. 1828; 5th edit. 1860; transl. into English and extensively circulated both in England and in this country): — *Saleomo und Sulamith* (ibid. 3d ed. 1830; 7th ed. *1855):-Die Sabbath Glocke*, a series of sermons (Berl. 1848 sq., 12 vols. 8vo): — *Der leidende Christus* (Bielef. 1854, and often; transl. into Engl. in Clark's Library): -and last, but hardly least, *David, der Konig von Israel* (Berl. 1866, 8vo; transl. into English and published by Clark of Edinb. and Harpers of N.Y. 1870, 12mo).

Like his father and uncle, Dr. Krummacher was one of the few bold and uncompromising witnesses of evangelical truth of which Germany can boast. Dr. Schaff, who of all men this side the Atlantic is perhaps best entitled to a comment on the life and labors of this celebrated German preacher, speaks of him as follows: " Krummacher was endowed with every gift that constitutes an orator, a most fertile and brilliant imagination, a vigorous and original mind, a glowing heart, an extraordinary facility and felicity of diction, perfect familiarity with the Scriptures, an athletic and commanding presence, and a powerful and melodious voice, which, however, in latter years underwent a great change, and sounded like the rolling of the distant thunder or like the trumpet of the last judgment. This splendid outfit of nature, which attracted even theatrical actors and mere worshippers of genius to his sermons, was sanctified by divine grace, and

always uncompromisingly devoted to the defence of scriptural truth. He was full of the fire of faith and the Holy Ghost. In the pulpit he was as bold and fearless as a lion, at home as gentle and amiable as a lamb. Like all truly great men, he had a childlike disposition**...** He was a millionaire in images and illustrations. There is an *enmbarras de richesse* in hia sermons, even more than those in Jeremy Taylor. The imaginative is too predominant for simple and severe taste; but with all their defects they will live as long as sermons are read for private devotion and as models for cultivating a higher style of pulpit eloquence. The name of their author will always shine as one of the brightest stars in the galaxy of those great and good men who, in the present century, have fought the good fight of the evangelical faith against prevailing Rationalism and infidelity, and have entitled themselves to the gratitude of the present and future generations" *(The Observer,* N. Y. Feb. 4,1869). *His Autobiography,* left ill MS. form, was published after his death by his family, and has been translated into English by the Rev. MI. . Easton (Edinb. and N.Y. 1869, 8vo). See a very pleasant short sketch by professor C. W. Bennett, in the 1V. *Y. Christian Advocate,* Feb. 11, 1869; and *Meth. Quar. Review,* 1869, p. 142, 441; *1870,* p. 161 sq.; *British and For. Ev. Rev.* lxix, 628; *Amer. Presb. Rev.* 1869, p. 776; *Evang. Quar. Rev.* 1870, p. 149; *Princeton Rev.* 1870, p. 156. (J. H. W.)

Krummacher, Gottfried Daniel

a German theologian, younger brother of F. A. Krummacher (q.v.), was born at Tecklenburg April 1, 1774. He studied at Duisburg, and became successively pastor of Barth and Wolfrath, and finally of Elberfeld, where he died Jan. 30,1837. He was thoroughly Calvinistic, not only in his tone of mind, but even in his outward aspect, and as the head of the Pietists in his district he carried their principles to their full length, even showing much unfriendliness to those who did not coincide with him. He wrote *Die Wanderung Israels durch d. Wuiste* (3d ed. Elberfeld, 1850-51, 2 vols.; Engl., Lond. 1837-38, 2 vols. 12mo) *: — Hauspostille* (Menns, *1835):- Tdagliches Manna* (Elberfeld, 1838; 4th ed. 1851; Engl., Lond. 1839,12mo): — *Jakob's Kampfu. Sieg* (1829; Engl., Lond. 1838, 12mo); etc. See A. W. M eller, *F. A. Krummacher's Leben* (Bremen, 1849), i, 169; ii, 84; F. V. Krug, *Krit. Gesch. d.protest.-relig. Schwarmerei,* etc., *im Herzogthum Berg* (Elberfeld, 1851); Krummacher (Emil Wilhelm), *Leben v. Gottfried Daniel Krummacher* (Elberf. 1838, 8vo) ; *Autobiography of*

F.W. Krummacher (translated by Easton), p. 155; Herzog, *Real — Encyklop. 8:*118 sq.

Krummendyk, Albert,

a learned German theologian, flourished about the middle of the 15th century as bishop of Holstein and Lubeck, and died in 1489. He left in MS. form *Chroniconm Episcoporum Oldenburgienslum et Lubecensium* (printed in Meibomius's *Scriptores Rerum Germanicarum,* tom. ii).

Krusius, L. A.

SEE MILLENNIUM.

Kryptae

*(*κρύπται*, crypts).* For the purpose of concealment from their persecutors, the early Christians occasionally prepared for themselves churches and oratories under ground, which served both as places of' devotion and as sepulchres for their dead. These were called *cryptce,* from κρύπτω*, to conceal.-Farrar, Eccles. Dict. SEE CRYPT.*

Kryptics,

a name sometimes given to those theologians who hold to the κρύψις, or *concealment* theory of our Lord's divine attributes during his earthly career. *SEE KENOSIS.*

Ktistolatrae

(worshippers of a created thing), a branch of the Monophysites, who maintained that the body of Christ before his resurrection was corruptible, in contradistinction from the *Actistetce,* who held that, it was not created.

Kubel, Mathaus,

a German theologian, was born at Herbstein, in the duchy of Fulda, Nov. 14, 1742, and when twenty-two years old entered the order of the Jesuits, under whom he received his subsequent education. In 1783 he became professor of mathematics at Heidelberg University, and in 1785 was appointed to the chair of canon law. He died Jan. 3, 1809. Kubtl was quite liberal in tendency, and had many warm friends among Protestant theologians. He wrote *Ratio fidei reddita* (Heidelb. 1776, 4to): —

Exercitium canon-icumn de matrimonio (1786, 4to). — Doring, *Gelehrte Theolog. Deutschlands des 18ten und 19ten Jahrh.* ii, 212.

Kuchlein, Johann,

German Protestant theologian, was born at Wetterau, in Hesse, in 1546. He studied at Heidelberg, entered the Church, and became pastor at Tackenheim. When, in 1576, elector Louis expelled the Calvinistic preachers, Kuchlein went to Holland, and for eighteen years held a professorship in theology at Amsterdam. In 1595 he became director of the College of Leyden, and (lied July 2, 1606. Guy Patin calls him one of the most learned men of his time. His collected works were published at Geneva (1613, 4to). See H.Witte, *Diariumn Biogcraphicum;* Meursius, *Athen. Batav.;* Moreri, *Dict. Hist.;* Jocher, *Gelehrten Lexikon;* Hoefer, *Nouv. Biog. Generale, 27:*256. (J. N. P.)

Kuen, Michael,

a German savant, was born at Weissenborn, Austria, Feb. 9, 1709, entered in 1728 the Augustine order, and was elected in 1754 abbot of their monastery at Ulm. He died Jan. 10, 1765. His principal works of interest to us are *Collectio scriptorum rerumn histor ico-monastico-ecclesiastica(r-um variorum religiosorum ordinum* (Ulm, 1756-66, 6 vols. *fol.):-Joannes de Canabaco ex comitibus de Cancabac, qui vulgo venditvr pro autore quatuor librorume de lmitatione Christi, recenter detectus a quodam canonico-regulari* (ibid, 1760, 8vo), written against those attributing the authorship of *De Imitatione* to Gersen instead of Kempis.-Hoefer, *Nouv. Biog. Generale, 28:*258.

Kufic Writing

an ancient form of Arabic characters, which came into use shortly before Mohammed, and was chiefly current among the inhabitants of Northern Arabia, while those of the south-western parts employed the Himyaritic or Mosnad *(clipped)* character. The Kufic is taken from the old Syriac character *(Estrangelo),* and is said to have been first introduced by Moramer or Morar ben-Morra of Anbar. The first copies of the Koran were written in it, and Kufa, a city in Irak-Arabi (pashalic of Bagdad), b6ing the one which contained the most expert and numerous copyists, the writing itself was called after it. The alphabet was arranged like the Hebrew and Syriac (whence its designation, *ABGaD HeVeS),* and this

order, although now superseded by another, is still used for numerical purposes. The Kufic character, of a somewhat clumsy and ungainly shape, began to fall into disuse after about A. D. 1000; Ebn-Morla of Bagdad (died A.D. 938) having invented the current or so-called Neshki *(nashak,* to copy) character, which was still further improved by Ebn-Bawab (died 1031), and which now- deservedly, as one of the prettiest and easiest- reigns supreme in East and West. It is only in MSS. of the Koran, and in title-pages, that the Kufic is still employed. A peculiar kind of the Kufic is the so-called Karmatian-of a somewhat more slender shape-in which several inscriptions have been met with both in Arabia, and in Dauphiny, Sicily, etc., and which is also found on a coronation mantle preserved in Nuremberg. The Kufic is written with a style, while for the Neshki slit reeds are employed. Different kinds of the latter character (in which the alphabet is arranged according to the outward similarity of the letters) are the Moresque or Maghreb (Western), the Divini (Royal-only employed for decrees, etc.), the T'lik (chiefly used in Persian), the Thsoletki (threefold, or very large character), Jakuthi, Rihani, etc. *SEE ALPHABET*.

Kuhlmann, Quirinus

a German visionary and religious enthusiast, was born at Breslau Feb. 25, 1651. He began to attract public attention at the age of eighteen, when, rising from a sick-bed, he claimed to have been, during his illness, in direct communication both with God and the devil, and asserted that the duty had fallen upon him of revealing to all nations the inspirations which he had received from the Holy Ghost. He quitted the University of Breslau, where he had been studying jurisprudence, and went at once to Holland, in 1673, to become a follower of the mystic Jacob Bohme (q.v.), as is shown by his *Neubeigestrtter Bhcine* (Leyden, 1674, 8vo). He found a congenial spirit in Johann Rothe, of Amsterdam, who claimed to be John the Baptist because his father's name had been Zacharias, and to this fanatic Kuhlmann dedicated his *Prodromus quinquennii mirabilis* (Leyden, 1674, 8vo). He also sought to enter into relations with Antoinette Bourignon, but does not appear to have succeeded. A letter of his, entitled *De sapientia infusa Adamea Salomoneaque,* dated Lubeck, Feb. 1675, shows that he was at that time a resident of that city. Another, addressed to sultan Mohammed IV, proves that he was in Constantinople in 1678. On Nov. 1, 1681, he published at Paris his A*rcanun microcosnicum.* curious and scarce, like all his works. After wandering through Switzerland, England, and Germany, he went, about 1689, to Russia, for the purpose of establishing there the "

real kingdom of God." At first he succeeded in gaining a large number of partisans, and he may perhaps be considered as the founder of the yet existing sect of Duchobortzi (q.v.), or spiritual wrestlers. But the momentary religious freedom enjoyed by Russia under Basil Galitzin soon came to an end on the downfall of Sophia and the accession of Peter I to the throne. One of the first acts of the latter was the expulsion of the Jesuits, and his sentence of death on Kuhlmann and his disciple, Conrad Nordermann, supposed to have been occasioned mainly by the efforts of the Lutheran pastor Meinecke. They were both burned alive at Moscow, Oct. 4, 1689. Besides the above-named works, Adelung *(Hist. de la folie humaine, 5:*9) considers Kuhlmann as the author of forty-two other works, the principal of which are *Epistolce theosophicce Leidenses* (Leyden, 1674, 8vo): — *Epistolarum Londinensiumn Catholica ad Wickeljfio-Waldenses, Hussitas, Zwinglianos, Luthersanos, Calvinianos* (Rotterd. 1674, 12mo):-four pamphlets concerning his correspondence with Athanase Kircher were published under the style *Kircheriana de arte mayna sciendi,* etc. (London, 1681, 8vo). See B. G. Wernsdorf, *De Fanaticis Silesio-rum et spectatim de Quir. Kuhlmanno* (Wittemberg, 1698,1718); *Museum Bremese,* vol. ii; Moreri, *Dict. Hlist.; Encyclop. Catholique de Fribourg;* J. Gagarin, *Un Document inedit sur l'expulsion des Jesuites de oMoscou en* 1689, p. 27; Hoefer, *Nouv. Biog. Generale, 28:*263; Rotmund,Ge*lehrten Lexikon,* vol. 3:s.v.; Bayle, *Hist. Dict. 3:*688 sq.; Hagenbach, *Vorlesungen uber Gesch. d. evangel. Protestantismus,* p. 316 sq.

Kuhl, Jean Gaspard

a French Protestant preacher, was born at Saarbruck in the latter part of the 17th century, and flourished as professor of history and eloquence at the University of Strasburg, and as canon of the Church of St. Thomas, in that city. He died in 1720. He wrote *De Sociabilitate secundum Stoicorum disciplinam. — Haag, La France Protestante, s.v.*

Kuinoel, Christiaus Theophilus

(Christian Gottlieb Kuhnol in German), a German Protestant theologian and philologist, was born at Leipzic Jan. 2,1768. He studied the classics at the school of St. Thomas, and theology in the university of his native city. In 1788 lie began, by the advice of the celebrated German savant Wolf, a course of lectures at his alma mater on the classics and on the books of the

0. and N.T. In 1790 he was appointed professor extraordinary of philosophy, and in 1796 preacher of the university. In 1799 he declined an invitation to a professor's chair at Copenhagen, but in 1801 went to Giessen, as professor of belleslettres. Subsequently, however, he devoted himself entirely to the exegesis of the N.T., and in 1809 was transferred to the chair of theology as ordinary professor. He died there Oct. 15, 1841. He wrote *Messianische Weissagungen d. alt. Testaments ibersetst u. erlautert* (Lpz. 1792, 8vo, Anon.) *: — Mosece Oracula Hebr. et Lat. perpetua annotatione illustrata* (Lpz. 1792, 8vo). lie had published in 1789 a German translation of the same book, with notes: — *Observationes ad Novum Testamentum, ex iibris apocryphis Veteris Testamenti* (Lpz. 1794, 8vo): — *Pericopce evangelicae* (Lpz. 1796, 2 vols. 8vo): — *Die Psalm zen metrisch ubersetst, muit Amerkungen* (Lpz. 1799, 8ve) :*Spicileiunz observationum in Epistolam Jacobi* (Lipsiae, 1807, 8vo): — *Commentarius in libros Novi Testamenti historicos* (Lpz. 1807-18, 4 vols. 8vo; 4th ed. Lpz. 1837; reprinted, with the Gr. text added, Lond. 1835, 3 vols. 8vo) -a very able and successful work; one of the best of the modern exegetical works on the N.T. ever issued from the German press, but unfortunately wanting in spiritual insight. It belongs to the range of higher criticism, while Rosenmuller is occupied with the lower. Kuinoel is undecided between orthodoxy and neology, but seems to have so strong an under-current of conviction in favor of the truth as to lead him to admit, with a good share of favor, evangelical interpretations into his pages. As to theological sentiments, he distinctly avows himself a high Arian, and is evidently sceptical concerning the miracles of Christ. His commentary is of the historico-critical kind: — *Commentarius in Epistolam ad Hebraeos* (Lpzc. 1831, 8vo).-Hoefer, *Nouv. Biog. Generale, 28:*268; Herzog, *Real-Encyklop. 19:*758; Kitto, *Cyclopcediac,* ii, 763. (J. H. W.)

Kulkzynski, Ignatius

a Russian monastic, was born at Wladimir in 1707; early entered the order of St. Basil, resided several years at Rome as general of his order; and died as abbot of Grodno in 1747. He is noted as the author of *Specimen Ecclesice Ruthenicce* (Rome, 1733, 8vo), a work which was dedicated to pope Clement XII, and is now hardly accessible. He wrote also *II diaspro prodigioso di tre colori, ovvero narrazione istorica di tre immagqini miracolose della Beata Vergine Mariae* (Rome, 1732, 12mo): — *De Vitis Sanctorum divi Basilii magni* (2 vols. folio, left in MS. form).-Hoefer, *Nouv. Biog. Generale, 28:*270.

Kulon

the name of a city found only in the Sept. version (Κουλόν) of Joshua 15:59, as lying in the tract around Bethlehem (see Kiel's *Comment.* ad loc.); probably corresponding t t the modern village of *Kulonieh,* an hour and a half west of Jerusalem (Robinson's *Researches,* ii, 146), with many old walls built of hewn stones (Scholz, *Reise,* p. 161). *SEE JUDAH, TRIBE OF*.

Kumarasambhava

is the name of one of the most celebrated poems of the Hindus, and its author is believed to have been Kalidasa (q.v.). Its subject is the legendary history connected with the birth of Kumara, or *Kartikeya* (q.v.), the Hindu god of war. It consists of twenty-two cantos, but only eight have hitherto been published in the original Sanscrit. The first seven have been elegantly rendered into English verse by Mr. R. T. H. Griffith, at present principal of the Benares Government College.-Chambers, *Cyclop.* s.v.

Kunadus, Andreas

a Lutheran divine, born at Diblen, in Misnia, in 1602, was professor of theology at the University of Wittenberg, and died in 1662. He wrote a *Commentary on the Epistle to the Galatians.* Hoefer, *Nouv. Biog. Generale, 28:*276.

Kunibert,

a bishop of Cologne, who flourished in the 7th century (supposed to have held the see from 613-661), is generally regarded as one of the most influential prelates of the Frankish realm in the 7th century. Not only in ecclesiastical, but also in the civil history of that period, Kunibert fills a not unimportant place. He was a favorite adviser of king Dagobert I, and was the educator of Sigbert III. He died Nov. 12, 661 or 663. The Roman Catholic Church commemorates the day of his decease. See Aschbach, *Kirchen-Lexikon, p.* 942 sq.; Rettberg, *Kirchengesch. Deutschlands,* i, 536.

Kunigunde, St.

SEE CUNIGUNDA.

Kunneth, Johann Theodor,

a German theologian, was born at Creusen, in Bayreuth, Sept. 22,1735; in 1753 he went to the University of Erlangen, and in 1759 became assistant preacher in his native place. He died Aug. 28,1800, as superintendent of Bayreuth. Kiunneth was a very popular preacher, and published several of his sermons; he also wrote largely for the theological journals of Germany. A list of his writings is given by Doring, *Gelehrte Theologen Deutschlands,* ii, 214 sq.

Kunlwald, Mathias Von

a bishop of the Bohemian Brethren, flourished in the 15th century. He was especially prominent at the Synod of Reichenau in 1494.

Kunze, John Christopher, D.D.,

one of the most learned men in the Lutheran Church of this country, was born in Saxony about the middle of the 18th century. He was educated in the Gymnasia of Rossleben and Merseburg and the University of Leipzic, and for several years was engaged in the work of teaching in his native land. When application from the corporation of St. Michael's and Zion's Church was made to the theological faculty at Halle for a minister, their attention was immediately turned to young Kunze. He reached the United States in 1770, and at once commenced his duties as associate pastor of the German churches in Philadelphia. This field of labor he occupied for fourteen years, universally beloved, and exercising a wide influence for good. For several years he was professor in the University of Pennsylvania, from which institution he received the doctorate in 1783. He accepted a call to the city of New York in 1784, where he labored for twenty-three years, till his death, July 24, 1807. He was devoted to his work, and indefatigable in his efforts to do good. For a long time he filled with signal ability the professorship of Oriental literature in Columbia College. So high a reputation did he enjoy as a Hebrew scholar that young men who were pursuing their studies with ministers of other denominations frequently resorted to him for instruction. The rabbins connected with the Jewish synagogues also consulted him in their interpretations of the Hebrew. " The various acquirements of this gentleman, and particularly his Oriental learning, long rendered him an ornament of the American republic of letters. He probably did more than any individual of his day to promote a taste for Hebrew literature among those intended for the clerical profession

in the United States" (Dr. Miller's *Retrospect of the Eighteenth Century).* Dr. Kunze published a number of works: *History of the Lutheran Church:* — *Something for the Understanding and the Heart* (1781, 8vo): — *New Method for Calculating the great Eclipse of June* 16,1806: -*Hymn-book for the Use of the Church* (1795): — *Catechism and Liturgy.* See Hazelius, *Hist, Am. Luth. Church,* 1685-1842. (M. L. S.)

Kurdistan Or Koordistan,

an extensive tract of land in the eastern portion of Asiatic Turkey and in Western Persia. It is chiefly occupied by the Kurds, after whom it is called, but its boundary-line is not definitely established, and the estimates of its area and population greatly differ. The population, according to Russegger *(Reisen in Europa, Asien, und Afrika,* 183541), amounted to about 3,000,000; according to Carl Ritter, to only 800,000; according to Chambers, 100,000; according to Appleton, 40,000. The extent of Turkish Kurdisan is estimated at about 13,000 square miles. It was formerly divided into three governments: namely,

1. *Kurdistan,* consisting of the Livas Mardin, Sard, and Diarbekir, and containing 265,000 inhabitants, of whom 198,000 were Mohammedans, 51,000 Armenians, 72 Jacobites, 4 Yezides, and 1100 Gipsies;

2. *Hasput,* consisting of the Livas Meadin, Harput, Behsni, and Densem;

3. *Wan,* consisting of the Livas Hakkiyari. Later it was divided into the pachalics Wan, Mosul, Diarbekir, and Urfa (Rakka); the beylics Hakkiyari, Bahdinan, Butan (Bogden), and Ssindshar; and the district of Mardin. The most impo twlt towns are Diarbekir, Bitlis, Wan, and Mardin. Persian Kurdistan comprises the south-western portion of the province of Aserbeijan and the western portion of Ardilan, as far as the Kercha river. The most important town is Kirmanshan, with about 30,000 inhabitants. The Kurds are an agricultural people, who, during the summer months, pitch their black tents upon the Alpine pastures. Asia Minor and Syria, and even Constantinople, are receiving from them large supplies of' cattle. The country is made up of isolated villages, without a national bond of union, and their intercourse with each other consists chiefly in plundering expeditions. Old castles on inaccessible peaks serve the beys as places of refuge in cases of emergency. These beys often rule over several villages. The Kurds were known to Greek writers as Carduchians *(*Καρδοῦχοι, *Carduchi,* see Smith's *Diet. of Class. Geog.* s.v.) or Kyrtians. In the

highlands of Kurdistan they are divided into two different tribes, the Assireta and the Guranians. The Assiretas are the caste of warriors, and rarely or never agriculturists, but are devoted to cattle-breeding. The Guranians can never become warriors, are agriculturists, and kept in subjection by the Assireta. As the language of the two tribes likewise differs, it may be assumed that the Guranians are the descendants of the primitive inhabitants, who subsequently were subdued by a more warlike tribe. In Southern Kurdistan the Assireta call themselves Sfpah (warriors) and the peasants Rayah (subjects). The language of the Kurds is nearly kindred to the New Persian, but is to a large extent mixed with Arabic, Syrian, Greek, and Russian words, and is divided into numerous dialects. They have no written alphabet, and therefore no literature, but a number of their popular poems and songs have been written down in Arabic.

The majority of the inhabitants are fanatical Sunnite Mohammedans, who hate the Shiites even more than they do the Christians. But the number of Armenian, Jacobite, and Nestorian Christians is also considerable. The Armenians chiefly live in the northern part of the country. One section of the Jacobites has its centre near Mardin, under a patriarch, who resides in the convent of Safarani. Western Kurdistan is the seat of the Nestorians. *SEE NESTORIANS*. The Kurds show little disposition to embrace Christianity. Among the Armenians and Nestorians the missionaries of the American Board of Commissioners for Foreign Missions have met with a great success. The mission at Harput for the Armenians commenced in 1853. In 1859 a theological seminary was established for the training of men for the pastoral office, and in 1861 a female seminary for the training of their wives. In 1889 one hundred and fourteen out-stations were connected with 5 principal stations, chief of which is Harpit, where the Euphrates College is located. This field is occupied by 42 American missionaries with 279 native laborers, of whom 78 are ordained or licensed preachers. The membership is 2686. At Mardin the buildings for a theological school and other purposes are completed. The flourishing missions among the Nestorians, embracing more than sixty congregations, are chiefly in Persia, and are now under the charge of the Mission Board of the Presbyterian Church of the United States. Of the Jacobites and Nestorians a considerable portion have recognised the supremacy of the pope. The former are called the United Syrians, the latter the Chaldteans. The United Syrians have a patriarch in Diarbekir, and the Chaldaans a patriarch at El-Kush, near Mosul, in the convent of St. Hormisdas. The

sect of the Yezides, or Shemsieh, who are descended from the Parsees, though they follow at the same time some Mohammedan and Christian practices adopted from their neighbors, are fire-worshippers, live south of Mardin. See Shiel, *Notes on a Journey fron Tabris to Koordistan* (1836), in the .*Journal of the Royal Geographical Society* (London, vol. viii); Rich, *Narrative of a Journey through Koordistan* (London, 1836. 2 vols.); Wagner, *Reise nach Persien und demn Lande d. Kurden* (Lpz. 1852, 2 vols.); Somdreczkh, *Reise nach Persien und durch Kurdistan nach Urumiah* (Stuttgard, 1857, 4 vols.); Layard, *Nineveh,* etc., *with an Account of' a Visit to the Chaldean Christians of Koordistan,* etc. (London, 1850); Grundeman, *Missionsatlas,* Asien, p. 39; Badger, *The Nestorians and their Rituals, with Narrative of' a Mission to Mesopotamia and Coordistan* (London, 1854, 2 vols. 8vo). (A. J. S.)

Kuria Or Kyria.

SEE ELECTA.

Kurma

(called also *Kurmavatara,* i.e. the "avatar of the tortoise") is the name by which the second incarnation of Vishnu is designated. It is related in Hindu mythology that Kurma took the form of a tortoise so as to furnish a support to Mount Mandara while the gods and Asurs churned the ocean. The mountain being the churn-stick, the great serpent Sesha was made use of for the string. It may be proper to observe that in India churning is usually performed by causing a body termed the churn-stick to revolve rapidly in the cream osr milk by means of a string, in the same manner as a drill is made to revolve. In some of the Hindu pictures of the churning of the ocean the gods are represented as standing on one side of Mount Mandara and the Asurs on the other, both grasping in their hands the serpent Sesha, which is wound round the mountain. This rests upon the back of the tortoise (Vishnu). At the same time, the preserving deity, in consequence of his ubiquitous character, is seen standing among the gods and grasping Sesha, and also as dancing on the top of Mandara (see Plate 49 in Moor's *Hindu Pantheon).* The churning of the ocean is one of the most famous and popular fables related in the mythology of the Hindus. It resulted in the production of the fourteen gems, as they are called, namely,

1. Chandra (the moon),
2. Lakshini, the incomparable consort of Vishnu;

3. Suradevi, or the goddess of wine;
4. Uchisrava, a wonderful eight-headed horse;
5. Kustubha, a jewel of inestimable value;
6. Parijata, a tree that yielded whatever one might desire;
7. Surabhi or Kamadhenu, a cow similarly bountiful;
8. Dhanwantara, a wondrous physician;
9. Iravata or Iravat, the elephant of India;
10. Shank, a shell which conferred victory on whosoever sounded it;
11. Danusha, an unerring bow;
12. Vish, a remarkable drug or poison;
13. Rembha (or Rambha), an Apsara possessed of surpassing charms;
14. Amrita. or Amrit, the beverage of immortality. See Moor, *Hindu Pantheon.*

Kurschner, Conrad.

SEE PELICAN.

Kurtz, Benjamin, D.D., LL.D,

a prominent minister of the Lutheran Church, was born at Harrisburg, Penn., Feb. 28, 1795. He was a lineal descendant of one of the Halle patriarchs, the grandson of Rev. John Nicholas Kurtz, who came to this country in 1745 as an associate of Henry Melchior Muhlenberg. When quite young Benjamin exhibited remarkable fitness for study, and great quickness in the acquisition of knowledge. At the age of fifteen he was employed as an assistant in the Harrisburg Academy, and subsequently gave private instruction in Latin, Greek, and German. Early trained to industry and self-reliance, he formed those habits of mental discipline which gave so much strength to his future character. He studied theology under the direction of Rev. Dr. Geo. Lochman, and was licensed to preach in 1815 by the Synod of Pennsylvania. He immediately received a call to Baltimore as assistant minister to his uncle, Rev. Dr. J.D. Kurtz. He remained in this position for a brief period, and then accepted the invitation to become pastor of the Hagerstown charge. During this period of his ministry his labors were crowned with the most abundant success. On a single occasion he added to the Church .one hundred and fifteen members. Very reluctantly he resigned the position, and in 1831 took charge of the Lutheran Church in Chambersburg. But in the midst of his usefulness, with the brightest prospects of success, his labors here were abruptly terminated

by the failure of his health. He removed to Baltimore Aug. 24,1833, and commenced his career as editor of the *Lutheran Observer.* The paper became an engine of great influence in the Church, and, although physically disqualified to perform regular pulpit labor, in his editorial capacity he was permitted every week to preach the Gospel and to advance the interests of the Church. He died Dec. 29, 1865. Dr. Kurtz possessed an intellect of no common order, a resolute will, and remarkable personal power. He was an active, vigorous thinker. He had acquired habits of close application, of careful and keen observation, a fondness for analytical research, and the investigation of intricate questions. His mind was clear and logical, and in controversy he had scarcely a superior. He readily comprehended a subject, and knew how to grapple with any truth that claimed his attention. Had he entered the legal profession, for which he was originally intended, or political life, to which he was so well adapted, he would, no doubt, have risen to the highest position, to a rank equal to his most distinguished contemporaries. As a preacher he was very much gifted. In his earlier years, and in the maturity of his strength, he was regarded by many as the most eloquent speaker in the State of Maryland. He was plain, thoughtful, argumentative, and forcible. He gave utterance to the great truths of the Gospel with an energy and an unction that carried conviction home to the hearer. He was a clear, prolific writer, skilful in repartee, pungent in rebuke; a man of independent spirit, fond of excitement, and worked best when under its influence. He was, in the full sense of the term, a public man, and few men in the Lutheran Church of this country have wielded a greater power than he. His name was a tower of strength in connection with any enterprise that engaged his attention. His public career, extending over half a century, was identified with the most important events in the history of the Lutheran Church during that period. The recognised leader of a central school in the Church, the public representative of a party whose views he adopted, his sentiments on all subjects were regarded with favor. His words were received as oracular. His life was one of ceaseless activity. Laborious, self-sacrificing, a man of great industry and unwearied perseverance, he never yielded to any obstacle that was not absolutely insuperable. Notwithstanding his daily routine of duty, and the multiplicity of his engagements, he found some time for authorship. His books were generally well received by the public; some of them passed through several editions. The following embraces a list of his publications: *First Principles of Religion for Children* (1821): -*Sermons on Sabbath-schools* (1822): — *Faith, Hope, and Charity* (1823):-A*ddress on Temperance* (1824): —

Pastoral Address during his absence in Europe (1827):*Ministerial Appeal,* Valedictory Sermon, Hagerstown (1831): — *A Door opened of the Lord,* Introductory Sermon, Chambersburg *(1831):-Infant Baptism and Affusion, with Essays on Related Subjects* (Baltimore, 1840): -*Theological Sketch-book, or Skeletons of Sermons,* carefully arranged in systematic order, so as to constitute a complete Body of Divinity, partly original, partly selected (1844, 2 vols.): — *Why are you a Lutheran ?* (1847): — *Prayer in all its Forms, and Training of Children* (1856) *: — Lutheran Prayer-book,* for the use of Families and Individuals (1856): — *The Serial Catechism, or Progressive Instruction for Children* (1848): — *Design, Necessity, and Adaptation of the Missionary Institute at Selinsgrove, Pa.* (Inaugural Address) *(1859): — The Choice of a Wife-Lecture* to the Graduating Class of Theological Students in the Missionary Institute (1863):*The Condemned Sermon-Experimental, not Ritual Religion, the one thing needful;* preached before the West Pennsylvania Synod (1863): — *Believers belong to Christ:* Sacramental Discourse delivered before the Maryland Synod (1865). He was also co-editor of the *Year-book of the Reformation* (1844). See *Evang. Rev.* 1866, p. 25 sq.; *Lutheran Observer,* Jan. 5 and 12, 1866. (M. L. S.)

Kurtz, John Daniel, D.D.,

a distinguished minister of the Lutheran Church, the son of the Rev. J. N. Kurtz, was born at Germantown, Penn., in 1763. Very early in life he had a strong desire to prepare for the ministry of reconciliation. After leaving school he pursued his studies under the direction of his father, and subsequently with Rev. Dr. H. E. Mithlenberg, of Lancaster. In 1784 he was licensed to preach by the Synod of Pennsylvania. He commenced his ministerial labors by assisting his father in preaching, catechising, and visiting the sick. Afterwards he took charge of congregations in the vicinity of York. He removed in 1786 to Baltimore, where he labored with great diligence and fidelity for nearly half a century. In 1832, in consequence of advancing physical infirmities, he resigned his position, although he occasionally preached, and endeavored to make himself useful whenever an opportunity offered. He died June 30,1856, in the 93d vear'of his age, loved and honored by all who knew him. During his ministry he baptized 5156 persons, buried 2521, and solemnized 2386 marriages. Being once told that the Methodists were gathering in German Lutheran emigrants and organizing churches among them, his reply was, " And is it not better that they should go to heaven as Methodists than be neglectee(and overlooked

as Lutherans ?" He was one of the founders of the General Synod of the Lutheran Church, a director of the Theological Seminary, and closely identified with all the benevolent institutions of the Church. He aided in the formation of the Maryland Bible Society, and for many years was president of the trustees of the Female Orphan Asylum. (M. L. S.)

Kurtz, John Nicholas,

one of the earlier Lutheran ministers in this country, was born at Lutzelinden, in the principality of Nassau -Weilburg, and came to this country in 1745. He pursued his studies at Giessen and Halle, and was regarded by Dr. Francke as peculiarly fitted for missionary labor among his countrymen in America. He was the first Lutheran minister ordained in this country. He labored successively at New Hanover, Tulpehocken; Germantown, and York, Pa., although he frequently spent whole months in visiting the destitute places of the Church, preaching, catechising, and administering the sacraments. During his residence at Tulpehocken the services of the sanctuary were often conducted at imminent risk of life, as the ruthless Indian lay in wait for victims, and whole families were sometimes massacred. The officers of the church stood at the doors armed with defensive weapons, to prevent a surprise and to protect minister and people. In travelling to his preaching stations and visiting among his members he was often exposed to danger from the attack of the tomahawk and scalping-knife. He was pastor at York when Congress, during the Revolution, held its session there, and bishop White, the chaplain, was his guest. As an evidence of his interest in the American struggle, it is mentioned that, after preaching on the Lord's day, he invited his hearers to collect all the articles of apparel they could spare, and send them to his residence for distribution among the suffering, destitute soldiers. When he reached his threescore years and tell he felt that it was his duty to retire from the active duties of the ministry. He removed to Baltimore, where he spent the remainder of his days in the family of his son, John Daniel Kurtz (q.v.), until 1794, when he peacefully passed away to his rest. He was held in high estimation by his contemporaries as a man of great learning and earnest piety. (M. L. S.)

Kushai'ah

(Heb. only with ו paragogic, *Kushaya'hu*, יָהוּשׁ, *bow of Jehovah*, i.e. rainbow; Sept. Κισαΐας*)*, a Levite of the family of Merari, and father of

Ethan, which latter was appointed chief assistant of Heman in the Temple music under David (1 Chronicles 15:17); elsewhere (1 Chronicles 6:44) called KISHI. B.C. 1014.

Kussemeth.

SEE RYE.

Kuster, Karl Daniel,

a German theologian, was born at Bernburg May 6, 1727. In 1745 he entered the University of Halle, and studied theology until 1749, when he became teacher in the German-French orphan asylum in Magdeburg. In 1754 he entered the army as chaplain, and in this capacity served the Prussians during the Seven Years' War. On his return he became preacher at Magdeburg, and was made the first pastor of the city in 1768. He died Sept. 21, 1804. Kuster was a truly pious man, and greatly served the cause of Christianity, especially among the soldiers of Frederick the Great. For his works, see Doring, *Gelehrte Theol. Deutschlands,* ii, 218 sq.

Kuster, Ludolf,

a learned German Greek scholar, who was born at Blomberg, Westphalia, in Feb. 1670, held first a professorship at the Joachimsthal Gymnasium in Berlin, and later enjoyed the favor of Louis XIV, and a pension with membership in the French Academy, and who died Oct. 12, 1716, deserves a place here for his edition of Mill's Greek Testament, published at Rotterdam in 1710, and entitled *Collectio Milliana,* etc. Kiister's additions consist of the various readings of twelve MSS., of which the most important is the *Codex Boernerianus,* afterwards admirably edited by Matthaei. The edition also contains a preface by Kiister, and a letter of Le Clerc's discussing a number of various readings, of some historical interest. According to Tregelles, it is usually considered inferior in accuracy to Mill's original edition.-Kitto, *Cyclopcedia of Biblical Literature,* ii, 764.

Kutassy, Johannes

a very prominent Hungarian prelate of the Roman Catholic Church, flourished towards the close of the 16th century as archbishop of Grau. He was in great favor at the court of the emperor Rudolph II, and was employed on several important diplomatic missions. He died about 1601.-*Allgemeines Hist. Lexikon, 3:*69.

Kuvera,

the Hindu Plutus, or god of wealth. He owes his name — which literally means "having a wretched *(kue)* body *(vera)"-to* the deformities with which he is invested by Hindu mythology. He is represented as having three heads, three legs, and but eight teeth; his eyes are green, and in the place of one he has a yellow mark; he wears an earring, but only in one ear; and, though he is properly of a black color, his belly is whitened by a leprous taint. He is seated in a car *(pushpaka),* which is drawn by hobgoblins. His residence, Alaka, is situated in the mines of Mount Kailasa, and he is attended by the Yakshas, Mayas, Kinnaras, and other imps, anxiously guarding the entrance to his garden, Chaitraratha, the abode of all riches. Nine treasures-apparently precious gems-are especially intrusted to his care. His wife is a hobgoblin, Yakshl, or Yakshini, and their children are two sons and a daughter. As one of the divinities that preside over the regions, he is considered also to be the protector of the north.

Kuypers, Gerardus Arentse, D.D.,

an eminent minister of the Reformed (Dutch) Church, was born of Hollandish parentage in the island of Curaeoa, W.I., Dec. 16, 1766. His father, Rev. Warmoldus Kuypers, was a clergyman, educated at the University of Groningen, and removed to this country, where he settled as pastor of the churches at Rhinebeck, N. Y., and Hiackensack, N. J. He died in 1799. His son Gerardus was educated by the celebrated Dr. Peter Wilson, who was then the most popular and able classical teacher in New Jersey. His theological course was pursued under the care of his father and Drs. Hermanus Mayer and Dirck Romeyn.' He was licensed to preach in 1787, ordained in 1788 as copastor at Paramus, N. J., and in 1789 became one of the ministers of the Collegiate Reformed Dutch Church in New York, where he remained until his decease in 1833. Dr. Kuypers was a Christian gentleman, and a theologian of the old school, remarkably conversant with the Bible, and possessed of high pastoral qualifications. He is described as an evangelical, practical, lucid, and superior preacher, a man of peace and prudence, and a living chronicle of past events, whose decisions on matters of usage and precedent were for many years received as final. His death was triumphant. He left unfinished a volume of *Discourses on the Heidelberg Catechism.* Dr. Knox's *Memorial Discourse* (1833); Sprague's *Annals;* Corwin's *Manual Ref. Ch.* p. 130; *Life of' Dr. J. I. Livingston.* (W. J. R. T.)

Kvasir

is the name of a mythic personage mentioned in the Norse legends. " He was so wise and knowing that no one could ask him a question which he could not answer. He was, however, entrapped and slain by two dwarfs who had invited him to a feast. With his blood they mingled honey, and thus composed a mead which makes every one who drinks of it a skald, or wise man." See Thorpe, *Northern Mythology*, vol. i.

Kyderminster (Or Kidderminster), Richard

an English monk, greatly celebrated both as a preacher and scholar, born in Worcestershire, flourished in the first half of the 16th century. He was abbot of the Benedictine monastery at Winchcombe, Gloucestershire. and died in 1531. He wrote *Tractatus contra Doctrium? Lustheri* (1521); also a history of his monastery. See Wood, *Athen. Oxon.;* Allibone, *Dictionary of English and American Authors,* ii, 1046.

Kypke, George David

a distinguished German Orientalist, was born at Neukirk, Pomerania, Oct. 23, 1724. He studied at the universities of Knoigsberg and Halle, took his degree in the department of philosophy in 1744, in 1746 was appointed professor extraordinary of Oriental languages at Konigsberg, and was promoted to the full professorship in 1775. He died May 28, 1779. Kypke wrote *Observationes sacree in Novi Foderis libros, ex auctoribus Graecis et antiquitatibtus* (Breslau, 1755, 2 vols. 8vo); a successful attempt to illustrate many passages of the New Testament by examples drawn from Greek classic authors. ' Of all the expositions of the New Testament conducted on principles like these, I know of none that are superior, or, indeed, equal to that of Kypke" (Michaelis). See Rotermund, *Suppl. zu Jocher;* Hoefer, *Nouv. Biog. Generale, 28:*312.

Kyrie

(Κύριε), "O Lord" (in Church music), the vocative of the Greek word signifying *Lord,* with which word all the musical masses in the Church of Rome commence. Hence it has come to be used substantively for the whole piece, as one may say, *a beautiful Kyrie, a Kyrie well executed,* etc.

Kyrie Eleeison

(Κύριε ἐλέησον, *Lord have mercy [upon eus])*, the well-known form of earnest and pathetic penitential appeal of the Scriptures, of frequent occurrence in the services of the early Church, and in the liturgical formulae of the Eastern and Western churches, and since the Reformation retained even in many Protestant churches.

Eastern Church. — Most frequently it was used in the opening portions of the ancient liturgies. In that of St. Mark we find three long prayers, each preceded by the threefold repetition of the Kyrie. In St. Chrysostom's the deacon offers ten petitions, and each is followed by the answering Kyrie of the choir. In the Apostolic Constitutions (lib. 8:can. 6), when the catechumens are about to pray, all the faithful add for them this supplication (comp. Neale, *Primitive Lit.* p. 88).

Western Church. — In the West the Kyrie Eleeison and Christe Eleeison, termed by St. Benedict "lesser" or " minor litany," it is generally supposed were introduced by pope Sylvester I (314-335), and formed a part of the *Preces Feriales* of the " Salisbury Portiforium," as they do now of the daily offices of prayer of the Church of Rome, England, and the Protestant Episcopal Church. In the Lutheran and many other evangelical liturgies the Kyrie Eleeison is retained. See Palmer, *Oriq. Lit.* i, 122; Siegel, *Christlich-Kirchliche Alterthiimer, 3:*237; Riddle, *Christian Antiquities,* p. 381; Walcott, *Sacred Archceol.* s.v.; Proctor, *Common Prayer* (see Index); Blunt, *Dict. Doct, and Hist. Theol. s.v.* (J. H. W.)

Kyrle, John

an English philanthropist,whom Pope has immortalized under the name of " The Man of Ross," was born at Dymock (County of Gloucester) in 1637. With a small income of £500 he managed to do much good to the population of Hereford County. He encouraged agriculture, opened ways of communication between the different places, and founded asylums for orphans and disabled persons. The passage in which Pope commemorates him is too well known and too long to be quoted here. We will only say that it is substantially based on facts. Kyrle died in 1754. See Warton, *Essay on the Writings and Genius of Pope;* Pope, *Epistle II;* Fuller, *Worthies of England,* i, 582.-Hoefer, *Nouv. Biog. Generale, 28:*312. (J. N. P.)