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by James Strong & John McClintock

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Vaill, William Fowler

a Congregational minister, the son of Rev. Joseph and the father of the Rev. Thomas Scott Vaill, was born at Hadlyme, Conn., June 7, 1783. He was prepared for college by his father, and, mainly by his own exertions, supported himself at Yale College, where he graduated in 1806. He studied theology with Rev. Asahel Hooker, was licensed to preach in 1808, and for twelve years was pastor at North Guilford, Conn. In 1820 he was appointed by the United Foreign Missionary Society superintendent of a mission among the Osage Indians, then occupying the Arkansas country, where, amid trials and hardship, hope and fear, he labored fourteen years, or until the abandonment of the mission on account of the removal of the Indians farther west. He returned to New England, where he preached in various places, until he accepted a commission from the Home Missionary Society of Connecticut as missionary to Illinois. He at once went to Wethersfield, Ill., where he was pastor seven years, and where for twenty-seven years he made his headquarters for constant and faithful missionary toil. He died with the harness on at Wethersfield, Feb. 24, 1865. Mr. Vaill loved his work intensely, and, his ardent piety carried him forward in it in labors most exhausting. See *Cong. Quar.* 1865, p. 422.

Vaillant, Wallerant

a Flemish painter and engraver, who' was born at Lisle in 1623, and died at Amsterdam in 1677, is the author of several prints of sacred subjects from various masters, for which see Spooner, *Hist. Dict. of the Fine Arts*, s.v.

Vainglory

SEE VANITY.

Vairagis

is a Hindu term denoting persons devoid of passion, and applied to all religious mendicants who profess to have separated themselves from the interests and emotions of the world., It is used in particular to designate the mendicant *Vaishnavas* (q.v.) of the Ramnaanada class.

Vaishika

is the name of one of the two great divisions of the Nyaya school of Hindu philosophy, agreeing with the Nyaya itself in its analytical method of treating the subjects of human research, but differing from it in the arrangement of its topics, and in its doctrine of atomic individualities, or *viseshas*, from which the name is derived. Klanada (*kana*, minute, and *cadu*, eating) is the reputed founder of the school, although nothing is known as to his history or date. He arranges the subject-matter of his words under *six-paddrthas*; or topics, as follows: (1) substance, (2) quality, (3) action, (4) generality, (5) atomic individuality, and (6) coherence. Later writers of the school add to these a seventh, viz. non-existence. According to this system, understanding is the quality of soul, and the instruments of right notion (knowledge from the contact of sense with its object, and inference) are treated of under the head of *buddha* or understanding. See *Bibliotheca Indica* (Calcutta, 1850:); Colebrooke, *Miscell. Essays* (Lond. 1837), vol. 1; Müller [Max], in *Zeitschrift der deutschen morgenl. Gesellschaft*.

Vaishnavas

is the name of one of the three great divisions of Hindu sects, designating the worshippers of Vishnu from which the word is derived. The common link of all the sects comprised, under this name is their belief in the supremacy of Vishnu over the gods Brahma and Siva. Their difference consists in the character which they assign to this supremacy, and to the god Vishnu himself, in their religious and other practices, and in their sectarian marks. The following are some of the principal sects of the Vaishnavas:

1. The *Ramanujas*, or *Sri Vaishnavas* or *Sri Sampradayins*, who derive their origin from Ramainuja, a celebrated reformer native of Perumbur, in the south of India. He was born about the middle of the 12th century, and is considered by his followers as an incarnation of Sessa, the serpent of Vishnu. The most striking peculiarity of this sect is the preparation as well as the scrupulous privacy of their meals; for should the meal, during its preparation, or while they are eating, attract even the looks of a stranger, the operation is instantly stopped, and the viands buried in the ground. The marks by which they are, distinguished from other sects are two perpendicular lines drawn with white earth from the root of the hair to the

commencement of each eyebrow, and a transverse streak connecting them across the root of the nose; in the center is a perpendicular streak of red, made with red sanders, besides other marks painted on the breast and arms.

2. The *Ramanandas*, or *Ramavats*, who derive their name from Ramananda, a descendant by discipleship from Ramanua, who probably lived about the close of the 14th century. They are by far the most numerous class of sectaries in Gangetic India, especially in the district of Agra, where they constitute seven tenths of the ascetic population. They belong chiefly to the poorer and inferior classes, with the exception of the Rajputs and military Brahmins... The most important difference between them and the Ramanujas consists of the fact that Ramananda abolished the distinction of caste among the religious orders, and taught that one who quitted the ties of nature and religion shook off all personal distinction.

3. The *Kabir Panthis*, founded by Kabir, the most celebrated of the twelve disciples of Ramananda, belonging, therefore, to the end of the 14th century. They believe in one God, the creator of the world, but in opposition to the Vedanta (q.v.), they assert that he has a body formed of the five elements of matter, and a mind endowed with the three *guhias*, or qualities; he is eternal and free from the defects of human nature, but in other respects does not differ from man. The pure man is his living resemblance, and after death becomes his equal and associate. They have no peculiar mode of dress, and the sectarian marks are not considered important, though worn by some.

4. The *Vallabhacharyas*, or *Rudra Sampradayins*, founded by Vallabha Swamin, or Vallabha Acharya, born in 1479. The principles of the sect, as laid down by Vallabha, are as follows:

- (1) To secure the firm support of Vallabhacharya;
- (2) To exercise chiefly the worship of Krishna (incarnation of Vishnu);
- (3) To forsake the sense of Vaidik opinion, and be a suppliant to Krishna;
- (4) To sing praises: with feelings of humility;
- (5) To believe that Vallabha is a Gopi, or mistress of Krishna
- (6) To swell the heart with the name Krishna;
- (7) To forsake his commands not for a moment;
- (8) To put faith in his words and doings;
- (9) To adopt the society of the good, knowing them divine and

(10) To see, not the faults, but speak the truth. They are very ignorant and superstitious.

5. The *Madhwachasyas*, or *Brahma Sampradayns* founded by a Brahmin named Madhwacharya, who was born in 1199. The distinguishing doctrine of this sect is the identification of Vishnu with the Supreme Soul as the pre-existent cause of the universe; and this primeval Vishnu they affirm to be endowed with real attributes, and, although indefinable, to be most excellent and independent. There is also a dependent principle, a living soul dependent on the Supreme. They deny the absorption of the human soul into the universal spirit, and the loss of independent existence after death.

6. The *Vaishnavas of Bengal*, founded by Chaitanya, who was born, at Nadiya in 1485. The most important innovation of this sect, in respect to doctrine, is the dogma of *bhakti*, or faith, which they declare to be infinitely more efficacious, than, abstraction than knowledge of the Divine nature, than the subjugation of the passions, or anything deemed most meritorious. The *bhakti*, or faith, comprehends, five stages quietism, as that of sages; servitude, which every votary takes upon himself; friendship for the Deity tender, affection for the Deity, of the same nature as love of parents for their children and the highest degree of affection, such passionate attachment as the Gopis felt for their beloved Krishna.

Besides these, there are many other sects of less importance. Those enumerated above are divided into smaller sects or divisions. See Wilson, *Sketch of the Relig. Sects of the Hindus*, in *Works* (Lond. 1862), vol. 1; Karsandas Mulji, *History of the Sect of the Mahaajas* (ibid. 1865).

Vaishya

is one of the Hindu castes said to have sprung from the thigh of Brahma. They are the productive capitalists, and their duties are to keep cattle, carry on trade, lend on interest, cultivate the soil, and turn their attention to every description of practical knowledge. *SEE INDIAN CASTE*.

Vaison, Council Of (Conciliun Vasense)

Vaison is a village of France, in Vauclire, fifteen miles northeast of Orange, on *the* Ouveze. Two ecclesiastical councils were held there, as follows:

I. Was held Nov. 13, 442 under the bishop Auspicius. Nectarius, bishop of Vienne, was present, and publicly maintained that the Father, Son, and

Holy Spirit are but one nature, one power one divinity and virtue. Ten canons were-published.

- 1.** Declares that it shall not be necessary to examine the Gallican bishops before receiving them to communion, but that it shall be enough to be assured that they are not excommunicated.
- 2.** Declares that the offerings of penitents dying suddenly without receiving the communion may nevertheless be received, and that mention is to be made of their names at the altars. It permits them burial.
- 3.** Orders priests and deacons to receive the holy chrisms at Easter from their own bishops.
- 6.** Forbids all intimacy with the enemies of religion.
- 9 and 10.** Are for the protection of the reputation of those who out of charity, take charge of deserted children. See Mainsi, *Concil.*3, 1456.

II. Was held No. 5, 5529. Twelve bishops attended, among whom were St. Caesarius of Aries, who presided. Five canons were published.

- 1.** Enjoins that parish priests shall receive into their houses young readers (being single), according to the excellent custom in Italy; that they shall provide for them, and teach them to chant the Psalms, and make them read and study the Holy Scriptures.
- 2.** Declares that a priest may preach in his own parish, but that when he is ill, the deacons shall read the Homilies of the fathers.
- 3.** Orders the frequent repetition of the *Kyrie Eleison* at matins, mass, and vespers, and that the *Sanctus* he sung three times at mass even in Lent, and in masses for the dead.
- 4.** Orders that mention be made of the pope at every mass.
- 5.** Orders that the verse “As it was in the beginning,” etc., shall be chanted after the *Glornia Patri*. See Mansi, *Concil.* 4:1679.

Vajej’atha

[sonme *Vajeza’tha*] (Heb. *Vayezathal atzye* prob. from Pers. *vayu*, “wind,” and *zatha*, “strong;” Sept. **Ζαβυθαῖος**, v.r. **Ζαβουγαθά** and

Ζαβουδεθάν; Vulg. *Jezatha*), last named of the ten-sons of Haman slain by the Jews at Shushahi (~~Esther~~ Esther 9:9). B.C. 474.

Val, André Du

a French theologian, was born Jan. 18, 1564, at Pontoise. In 1594 he was made doctor of theology at the Sorbonne, and died Sep. 9, 1638, as general superior of the Carmelite Order at Paris. He wrote, *De Suprema Romani Pontificis in Ecclesiaum Potestate Disputatio: — Elenchus Libelli de Ecclesiastica et Politica Potestate: — Commentar in Primam Secundae Partis et Secundam Secundae Partis Summae D. Thomae*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Literatur*, 1, 671. (B. P.)

Valadon, Le Pere Zacharie

a French Capuchin and missionary, was born about 1680. He labored in Asia Minor, but is especially noted for his devotion to the suffering people during the plague at Marseilles. He died in 1746. See Michaud, *Biographie Universelle* (Paris, 1843-66).

Valckenaer, Lodewijk Caspar

a Friesian philologist, born at Leeuwarden in 1715. He studied, at Franeker and Leyden; became co-rector of the gymnasium of Campen; professor of Greek at Franeker (1741); removed to Leyden as professor of the Greek language and antiquities, and died there, March 14, 1785. Among his works are, *De Aristobulo Judaeo: — Selecta e Scholiis L. C. Valckenarii in Libros quosdam N.T.*, published by Wassenbergh (Amst. 1815, 2 vols. 8vo).

Valdes

(Ital. *Valdesso*), Alfonso and Juan de were twin brothers from the town of Cuenca, in Castile, and born about A.D. 1500 who in their early years became attached to the Castilian court, and, at a later day, sustained relations of some practical importance towards the Reformers of the 16th century and their work.

1. ALFONSO accompanied the court, in 1520, to the coronation of the emperor Charles V at Aix-la-Chapelle, and thence to Worms. From the latter town he wrote letters to friends in Spain in which he deprecated the

course which the pope had adopted towards Luther., He had just witnessed the burning of Luther's writings at Worms when he wrote. In 1524 Alfonso was an imperial secretary of state under the grand chancellor Gattinara; and in 1527 he began an epistolary correspondence with Erasmus, the great humanist, whose writings had shortly before been committed to the flames in Spain, and in whose defense he had been a most ardent advocate, as against the fanatical mob of excited monks. In the same year (1527) occurred the storming of Rome and the capture of the pope by the imperial army under the constable Bourbon; and on this event Valdes composed a dialogue intended to set forth the sentiment of the court respecting the case. The emperor could not deny his responsibility for the catastrophe, and his secretary accordingly proceeded to show that the pope himself had brought about the devastation of his capital by warlike agitations and disregard of the sanctity of his own word, and also by his refusal to be guided by the warning counsels of judicious friends or by the indications of Providence. This composition excited considerable interest, and led the papal nuncio Castiglione to lodge a complaint against its author with the emperor; but Valdes was safe under the protection of the chancellor, and suffered no harm.

In 1530 Valdes was present with the court at the Diet of Augsburg. The bearers of the famous *Protest* were recommended to him, among others, and found him inclined to promote harmony and friendliness above any of his associates. He met with Melancthon and discussed the religious situation, and was unwearied in the work of judicious mediation between the heads of the contending parties. After the public reading of *the Confession* he prepared a translation for the emperor's use (see Campeggio, in Liammer, *Monum. Vatic. p.* 45); and afterwards he labored zealously to furnish him with the fullest information which the Protestants could supply in behalf of their cause. He has, nevertheless, been suspected of hostility to the Reformation because he judged that the *Confession* was written in too harsh a tone, and yet more because he wrote the emperor's letter of congratulation to the Romish Switzers (Brussels, Oct. 1531) on the occasion of their victory at Cappel over the Zwinglians; but, on the other hand, the nuncio Aleander complains (*ibid.* Dec. 30, 1531) that certain persons at court are practically in sympathy with Luther and desirous that his cause should succeed; and that they laud Erasmus to the skies only because they are not allowed to speak their thoughts respecting Luther. Among these courtiers Valdes was unquestionably the first. It

would seem, however, that Valdes left the court in 1531, though he remained in the imperial service as late as 1533. He never returned to Spain, possibly because he could not be there in safety. Francisco Enzinas (q.v.) wrote to Melancthon in 1545, "If the excellent Alfonso Valdes had returned to Spain, even the emperor would have been unable to save him from the death which the monks, the satellites of the holy fathers, were preparing for him on account of his *doctrina* and *auctoritas*." The time and place of his death are thus far wholly unknown.

On Alfonso Valdes, see *Raumer, Gesch. Europa's seit d. 15. Jahrh.* 1, 264; *Documn. Inedit. para la lhist. de Espana*, vol. 24; Muller, *Hist. von d. Protestation u. Appellation*, etc. (Jena, 1705), p. 18-190; Saubert, *Wunderwerc d. Augspurg. Confession* (Nuremb, 1631), p. 220, etc.; Jonas, in *Niedner's Zeitschrift*, 1861, p. 630; Herzog, *Real-Encyklop.* s.v.

2. JUAN (1) was, physically and intellectually, strikingly like his twin brother Alfonso; and, like him, he first came before the public with a dialogue, published anonymously and, at the same time, as his brother's production-probably in 1529. His piece was entitled *A Dialogue between Mercury and. Charon*. It begins with the narration by Mercury of the emperor's attempt to settle his quarrel with king Francis of France by a duel (see La Fuente, *Hist. de Espana*, 12:497 sq.); but the narration is repeatedly interrupted by; the introduction of newly deceased persons, who enter into the conversation, and through whom the whole obtains a political and religious character. The general corruption of the Church is censured. The ignorance and immorality of the clergy and the superstition of the people are plainly characterized, and the Scriptures and the grace of God are extolled above the adoration of relics and the Virgin Mary. To use of force as a means of conversion is condemned. Part second of the work is chiefly political, and is sort of Anti-Machiavel. The whole reveals the simplicity of a truly noble mind and the tact of a courtier. In 1531 Juan was at Rome, having come thither from Naples, and-was engaged in the study of natural history. He planned a collection of Spanish proverbs, and wrote a *Didlogo de la Lengua* (2nd ed. Madrid, 1860), which is highly commended by writers on the literature of Spain. His chief interest, however, centered in religious reform. For it he labored incessantly with tongue and pen, and in its interest he became the center of an association of Christians who endeavored to lay the foundations of an independent kingdom of God without directly assaulting the Church of the State.

In 1536 the emperor issued an edict at Naples which forbade association with persons infected with or suspected of the Lutheran heresy, under pain of death and the confiscation of property. After the emperor's departure, March 22, the viceroy forbade the preaching of Ochino (q.v.), though he was afterwards induced to permit its continuation to the end of Lent. But during this same Lenten period Valdes had a conversation with Giulia Golzaga, the childless widow of Vespasian Colonna, duke of Traietto; who had been powerfully awakened under the preaching of Ochino; and he had the courage to commit the substance of their conversation to paper, under the title *Alfabeto Christiano* (1st ed. in Italian [Venice, 1546; 2nd ed. Italian, English, and Spanish [Lond. 1860 sq.], consisting of only 150 copies for private distribution). In this dialogue he teaches that the law shows what we are to do, while the Gospel gives the Spirit by which to do it. He insists that the soul must choose, between God and the world, and declares that persons whose outward life is entirely correct may need a reformation of the inward feelings and dispositions. Christian perfection consists in loving God supremely and our neighbor as ourselves. Monks and non-monks have only so much of Christian perfection as they have of faith and love to God. As the fire cannot refrain from giving forth heat, so faith cannot avoid the performing of works of love.. The soul may have full assurance of the forgiveness of sins and of salvation in Christ. The evil of sin requires a radical cure, applied at the seat of the disease, and cannot be overcome by any mere surface remedy. Giulia insists, however, power rules by which to regulate the use of institutions of the Church, and Valdes responds that benefit may be derived from the adoration of the sacrament, from the reading of the Epistles and Gospels, and from the prayers in the mass; that masses ought to be heard except when they would interrupt works of charity; that the preaching of the Word should be humbly received. He discountenances the repetition of a given number of psalms and paternosters. Of confession he says that God does not forgive sins because of the confession, but because the sinner believes in Christ. The result was that Giulia entered the Franciscan convent of Santa Chiara, though she did not take the vows of the order nor exclude herself wholly from society.

It was perhaps in the same year (1536) that Valdes dedicated to the duchess Gonzaga his version of the *Psalms*, after the Hebrew (a work never published and now lost), and in the following year *The Epistle to the Romans* and *The First Epistle to the Corinthians* (1st ed. Geneva, 1556

sq.; 2nd ed. 1856), which works reveal faithful research and sincere modesty in the author, and possess both scientific and practical value. Other works by Valdes have, almost without exception, been lost to posterity, the exception being. *Considerazioni Divinas* an Italian edition of which appeared in 1550 at Basle, and translations of which were made into Spanish, French, English, and Dutch during the 16th and 17th centuries.

Juan Valdes was a theologian of the first rank in ability, though largely self-trained, and though whenever entered into orders. Sand, the editor of *the Bibliotheca Aintitrinitarioium* (1684), places him at the head of his catalogue and the authority of a passage in a Unitarian publication of 1567, said to be cited from Valdes, but which certainly does not prove the charge of antitrinitarianism; and very different sentiments are expressed by Valdes in the *Alfabeto Christ.* p. 37, and the *Commentary on First Corinthians*, p. 281, etc. In his *Considerazioni*, No. 109, he confesses that the relation existing between the Father and the Son exceeds his comprehension. In personal intercourse Valdes possessed extraordinary influence, especially among the nobles, with whom his rank brought him into contact. His manners were polished, his conversation attractive, his entire bearing full of charm. Assisted by Peter Martyr (Vermigli) of Florence, the Augustinian abbot of St. Peter ad Aram at Naples, and by Ochino and others, he was able to beget such enthusiasm for the study of the Bible that a contemporary Neapolitan writer states that certain tanners were in the constant habit of discussing the Pauline epistles and their most difficult passages. Among his friends were also the poet Flaminio and the Reformer Pietro Carnesecchi (q.v.). Valdes died in 1540 or 1541.

See Bohmer, *Cenni Biografici sui Fratelli Giovanni e Alfonso di Valdesso, 1861*, in the appendix to his edition of the *Considerazioni*; and id. in Herzog, *Real-Encyklop.* s.v.

Valdes, Don Juan (2) De Leal

a Spanish painter, descended from an ancient family of Austria, was born at Cordova in 1630. He studied in the school of Antonio del Castillo, and afterwards removed to Seville, where he became one of the most distinguished painters of that city. He was one of the founders of the Academy there, and at the death of Murillo became its president, and was esteemed as the head of his profession. Among his numerous works may be mentioned, *The Triumph of the Cross*, at Seville: — *The Martyrdom of St.*

Andrew: — and The History of the Prophet Elias, at Cordova. He died in 1691. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Valdes, Don Lucas De

a Spanish painter, son of the preceding, was born at Seville in 1611. He was instructed by his father, and painted history and portraits with considerable reputation. Some of his works remain in the churches and public edifices of his native city. He died in 1724. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Valdes, Don Sebastian Llanos De

a Spanish painter, flourished at Seville about 1660. He studied under Francisco de Herrera the elder; aided greatly in establishing the Academy of Seville, in the presidency of which he succeeded Juan de Valdes. Among his large historical works are, a *Magdalen*, in the Church of the Recollets at Madrid: — and a picture of the *Virgin surrounded by Saints and Angels* (1669), in the Church of St. Thomas, Seville. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Valdo

SEE WALDO.

Vale

SEE VALLEY.

Valence, Councils Of (Concilia Valentina)

Valence is a town of Dauphiny, France, on the Rhone, fifty-seven miles south of Lyons. Five ecclesiastical councils have been held there, as follows:

I. Was held July 12, 374. Thirty bishops attended, of whom the names of twenty-two have reached us. It is supposed to have been a general Gallican council, or at least collected from the chief part of Narbonnesian Gaul. The object of this council was to remedy the disorders which had crept into the discipline of the Church. Four canons were published.

- 1.** Forbids the ordination in future of men who have had two wives, or who have married widows, but it does not insist upon the deposition of those who have been already ordained.
- 2.** Forbids to grant penance too easily to young women who, after consecrating themselves to God, voluntarily embrace the married state.
- 3.** Forbids absolution until death to those who, after baptism, fall back into idolatry, or who have received a second baptism.
- 4.** Orders that all bishops, priests, and deacons falsely accusing themselves of any crimes in order to be deposed, and so escape the responsibility and weight of their orders, shall be, in fact, so deposed, and considered as guilty of the crimes wherewith they charge themselves. See Mansi, *Concil.* 2, 904.

II. Was held about 530, in defense of the doctrines of grace and free-will, against the Semi-Pelagians. See Mansi, *Concil.* 4:1678.

III. Was held Jan. 8, 855, by order of the emperor Lothaire. Fourteen bishops, with the metropolitans, attended, from the three provinces of Lyons, Vienne, and Aries. The object of the council was to investigate the conduct of the bishop of Valence, who was accused of various crimes. Twenty-three canons were published.

The first six relate to the subjects of grace, free-will, and predestination, and reject the four canons of Quiercy upon the matter.

- 7.** Relates to the elections of bishops with the unanimous consent of the clergy and people of the see.
- 12.** Forbids, under pain of excommunication, the singular combats to which accused persons had recourse in those times in order to prove their innocence. Directs that he who shall kill or wound his adversary shall be treated as a murderer, and excommunicated; and that the man killed shall be regarded as a suicide, and forbidden Christian burial.
- 14.** Enjoins bishops not to give their clergy or people cause to complain against them on account of their vexations.
- 15.** Recommends them to lead an exemplary life.

16. Orders them to preach and instruct their people both in town and country.

17. Bids them be careful to make their visitations without burdening any one.

18. Orders the re-establishment of schools for teaching religion, literature, and ecclesiastical chanting.

20. Orders care in the preservation of the Church ornaments, etc., and forbids their being put to only but their proper use.

22. Forbids bishops to exact their visitation dues when they do not make their visitations. See Mansi, *Concil.* 8:133.

IV. Was held in 1100 to examine the charge brought by the canons of Autun against Norigaudus, or Norgaud, bishop of Autun, whom they accused of having got possession of the see by simony, and of having squandered the property belonging to it. The pope's legates, John and Benedict, cited the bishop to appear at this council, in spite of the protest of the canons, who declared that the legates had no authority to take him beyond the province, and in spite of the opposition of the archbishop of Lyons, who, complained of the legates having taken the judgment of the case out of his hands. The question accordingly came before the council, and was discussed but the further consideration of it was reserved for the Council of Poitiers. In the meantime the bishop was suspended from the exercise of all his functions. Hugo, abbot of Flavigny, accused likewise of simony, was declared to be innocent. See Mansi, *Concil.* 10:17.

V. Was held on the Saturday after the Feast of St. Andrew. The legates Peter, cardinal-bishop of Albano, and Hugo, cardinal-priest of St. Sabine, convoked this council, consisting of four archbishops and fifteen bishops from the provinces of Narbonne, Vienne in Dauphiny, Arles, and Aix. Twenty-three canons were published.

3. Forbids clerks in holy orders, cathedral canons, and other beneficed persons to exercise any secular office.

6, 7, and 8. Ending the punishment and public denouncement of perjured persons.

9, 10, and 11. Relate to the Inquisition.

12. Gives to bishops the correction of sorcerers and persons guilty of sacrilege, and, in the event of their refusing to amend, enjoins perpetual imprisonment, or whatever punishment the bishops may deem right.

13. Enacts penalties against those who lay aside the cross, which they have assumed upon their dress as a token of having renounced their heresy, or who escape from prison, or despise the sentence of excommunication.

The five next refer to excommunications.

22 and **23.** Fulminate excommunications against the emperor Frederick and all his adherents. See Mansi, *Concil.* 9:676.

Valencia, Council Of (Concilium Valentinum)

Valencia is a town of Spain, capital of the province of the same name, situated on the Guadalaviar, 190 miles E.S.E. of Madrid. An ecclesiastical council was held here in 524, under king Theodoric. Six bishops attended, and six canons were published.

1. Orders that, previous to the presentation of the oblations and the dismissal of the catechumens, the Gospel shall be read after the Epistle, in order that the catechumens, penitents, and even the heathen may hear the words of Christ and the preaching of the bishop.

4. Exhorts bishops to visit their sick brethren in the episcopate, in order to assist them in settling their affairs, and to attend to their funerals. In case of a bishop dying suddenly with no one of his brother bishops near him, it is ordered that the body shall be kept until a bishop can come to celebrate its obsequies.

5. Excommunicates vagabond clerks who desert their calling.

6. Forbids to ordain a clerk belonging to another diocese, and any person whatever who will not promise to remain in the diocese. See Mansi, *Concil.* 4:1617.

Valencia, Fray Matias de

a Spanish painter, was born at Valencia in 1696. His name was *Lorenzo Chafrión*. He studied at Rome, returned to Valencia, afterwards went to Granada, where, being reduced to distress, he took refuge in a convent. There are some of his cabinet pictures in the collections at Valencia, and a

picture of the *Last Supper* in the refectory of his convent. He was drowned in 1749. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Valencia, Jacobo Perez de

an anchorite, commonly called bishop of Christopolitanius, was born about 1420 at Valencia, in Spain, whence he derived his name. He became a hermit of the Order of St. Augustine, and is the author of *Quaestiones Quinque contra Judaeos de Christo Reparatore Generis Hiunmaai Expositio Psalmorum Davidis* (Leyden, 1512, 1514, 1517). In his *Proleg. in Psalmos*, tract. 6, he gives an amusing account of the origin of the vowel-points: *41 Post conversionem Constantini Magni videntes Rabbinos omnes Gentiles cum tanta devotione ad fidem Christi converti per totum orbem, et ecclesiam tanto favore prosperari et etiam quod fitnita multitudo Judaeorum videntes manifestam veritatem per experientiam et miracula, pariter convertebantur, et sic deficiebant qusestis et reditus et tributa Rabbindrum, hac illiiquitate commotos magna multitudine congregatos fulisse apud Babyloniam Egypti, quse dicitur Cayre; ibique quanto majis caute potuerunt, conatos fuisse falsificare et pervertere Scripturas a vero sensu et significatione. Inde confinxisse supra quinque vel septem puncta loco vocalium, quorum punctorum inventores fuisse Ravina et Ravasse duos doctores eorumr. Addit istos Rabbinos confinxisse libros Talmud.”* He died Aug. 1, 1491. See Jocher, *Allgemeines Gelehrten. Lexikon*, s.v. “Perez;” Fürst, *Bibl. Jud.* 3, 466; Hodv, *De Bibliorum Textibus Originalibus* (Oxford, 1705), III, 2, 442. (B.P.)

Valens

in Roman mythology, according to Cicero, was the name of the second Mercury. Some declared him to be the father of Trophonius.

Valens

Picture for Valens

the Roman emperor, the brother and Augustus of Valentinian I, is important to Church history as the last political representative of Arianism in the East. He was nominated to the throne by Valentinian, March 28, 364, and assigned to the rule of the East. His first efforts were directed towards the securing of his rule against the pretensions of Procopius, whom the late emperor Julian had selected to become his successor. It is

not certain that other than political motives were at work in this campaign, though Milmani, basing his remark on a fragment by Eunapius, says, in Gibbon, *Decline and Fall*, 3, 25, "It may be suspected that the heathen and philosophic party espoused the cause of Procopius" (but comp. Ammian. Marcell. 26:6-9). The next campaign of Valens was directed against the Goths, who had operated along the Danube in behalf of Procopius; but before entering on that undertaking, the emperor sought to conciliate the favor of Heaven by receiving Christian baptism; and as the rite was performed by Eudoxius, the Arian bishop of Constantinople, the event became decisive of the future course of the administration of Valens by identifying him with the Arian party and bringing him into direct conflict with the Catholic and semi Arian; sections of the Church and empire. The Gothic war was successfully completed, and was followed by a systematic, persecution of the orthodox and semi-orthodox party throughout the East. A special edict was issued against monks, and military bands were sent to traverse the wilderness in which they dwelt to compel them to enter the service of the State and contribute to its support. Orthodox bishops everywhere were exiled, and historians speak of many who were drowned or otherwise put to death. The persecution was most severe where the emperor was himself present; and as the operations of the Persian king compelled his presence at Antioch, that province became the scene of the most thorough and extensive persecution. The most horrible incident of the persecution was the destruction of eighty presbyters who had been deputed to protest against the installment of the Arian Demophilus as the bishop of Constantinople, instead of Evagrius, the choice of the Catholics, and whom the praefect Methodius embarked in a vessel which he caused to be burned on the high seas. Curiously enough, the persecution resulted in the placing of Christian orthodoxy and heathen superstition under the same category of enemies to the emperor. The heathens had appealed to an oracle to obtain the name of the next emperor, when Valens discovered their action, and at once proceeded to enforce against them the edicts of the empire. His ragings were, however, brought to a close by the progress of events on the northern boundary of his State, where the migrating nations involved him in a war, which became fatal to himself and the country. His army suffered an unexampled defeat near Adrianople (Aug. 9, 379), and he was slain. During his reign of fifteen years he had done all he could to intensify the hatred of religious parties within the empire, and he now achieved the unenviable distinction of, being the first to show to foreign invaders the way into the heart of his country. The political history

of his reign is, upon the whole, given with great thoroughness and fidelity by Ammian. Marcellinus and Zosimus, while the ecclesiastical may be gathered from the writings of Basil the Great and the two Gregories, Nyssa and Nazianzen. See also Tillemont, *Hist. des Empereurs*, 5, 33-39; Gibbon, *ut sup.*; Schlosser, *Universal histor. Uebersicht, etc.*, 3, 2, 370; the ancient histories of the Church, Socrates, Sozomen, etc.; Smith, *Dict. of Gr. and Rom. Biog.* s.v.; and Herzog, *Real-Encyklop.* s.v.

Valentia

in Roman mythology, was a goddess of health, similar to Hygeia, venerated by the city Oriculum, in Umbria as a protecting goddess.

Valentia, Gregorio de

a Spanish Jesuit, was born in 1551 at Medina del Campo, 2. Old Castile, and died at Rome, April 25, 1603. He is the author of *De Rebus Fidei hoc Tempore Controversiis* (Leyden, 1591; Paris, 1610, *fol.*): — *De Trinitate Libri V* (Ingolstadt, 1586): *De Transsubstant. Panis et fini in Coapus et Sanguinen Christi* (ibid. 1587): — *Disput. de Legitimo Usu Eucharistice in Altera tantum Specie* (ibid. eod.). See Winer, *Handb. der theol. Literatus*, 1, 341, 419. 455, 456, 853. (B.P.).

Valentin, Pierre

a French painter, was born at Coulommiers-en-Brie, near Paris, in: 1600. He studied painting, and went to Rome at an early age, where he remained during the rest of his life. He painted the *Martyrdom of Sts. Processo and Martinicmo* (thought to be his best performance): — *Decollation of St. John*: — *St. Peter Denying*. — *Christ; Judith with the Head of Holofernes*: — *The Judgment of Solomon*: — *and many others*. He was an artist of great promise, but died in the flower of his life, in 1632. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Valentine, St.

a Roman bishop (or presbyter), was beheaded in the reign of the emperor Claudius, A.D. 270, and was early canonized. He is said to have been a man of admirable qualities, and noted for his love and. charity. Feb. 14 is celebrated in his honor. The custom of choosing Valentines on that day is accounted for in various ways. By some it is said to shave arisen from the fact that birds select their mates at that season; by others, from a practice

prevalent at the ancient Roman festival of the Lupercalia, during the month of February, of placing the names of young women in a box, from which they were drawn by young men as chance directed. A similar custom was followed throughout Europe on the eve of Feb. 14 until recently, the person chosen becoming Valentine to the one choosing for a year. See Chambers, *Book of Days*, 1, 255. *SEE VALENTINUS, ST.*

Valentine, George M.

a clergyman of the Church of England, of whose birth or early life no record remains, distinguished himself in the University of Cambridge, and graduated at Trinity College in 1829. He was ordained in the same year to the curacy of Portishead, near Bristol, where he gave himself wholly to pastoral, labors for eight years. In 1837 he offered himself to the missionary committee, and in the following year sailed for Bombay, began the study of the native language, and taught a small English school. In 1839 he was married. He soon entered upon general missionary duties, and thus continued until his last sickness, which in a few weeks terminated in his death, July 23, 1846. See *Christian Guardian*, 1847, p. 433.

Valentine, Jesse M.

a minister of the Methodist Episcopal Church, South. His early life is unknown. He was transferred from the Tennessee to the Florida Conference in 1850, and served faithfully about one year, when failing health necessitated his superannuation. He then studied medicine, and became quite successful in its practice. He entered the army of the Confederates some time in 1861 and was soon after taken sick, and died at Gainesville, Florida, in 1862. Mr. Valentine was a graduate of West Point, a fine scholar, characterized by strong, logical reasoning powers, and pure language as a preacher, and as a pulpit orator was surpassed by few. See *Minutes of Annual Conferences of M. E. Church, South* (1862), p. 410.

Valentinian I, Roman emperor

Picture for Valentinian 1

was the son of Comes Gratianus, and born in A.D. 321 at Cibela in Pannonia. He succeeded Jovian on the throne in 361, and, having associated his brother Valens with himself in the empire, he assumed the government of the West. He protected the State against the incursions of

the Germanic tribes, simplified and improved the internal administration of affairs, and promoted the advancement of science and general culture, thereby winning for himself an honorable place in the estimation of the world, despite the cruelties with which his life was stained. He died Nov. 17, 375. He had been reared amid Christian surroundings, and had drawn upon: him the disfavor of the emperor Julian by his unfaltering fidelity to his faith. On assuming the control of government he issued an edict of universal toleration in religious matters (see *Cod. Theod. IX, 16:1, 9*, ad A.D. 371), though he found it necessary to prohibit the offering of nocturnal sacrifices, as affording opportunity for political agitations, and also to forbid the practice of magic; and the execution of the Edict of Toleration contributed greatly towards the advancement of Christianity and the decline of paganism. The expression *religio pagano run the religion of peasants occurs* for the first time in a law of Valentinian of the year 368 (*ibid. XVI. 2, 18*). Valentinian was also tolerant towards the different parties in the Christian Church, though himself an adherent of the Nicene faith. See Ammian Marcell 6 and 30:9; Smith, *Dict. of Gr. and Rom. Biog. s.v.*; also Herzog, *Real-Encyklop. s.v.*

Valentinian II, Roman emperor

Picture for Valentinian 2

was successor to his brother Gratian. The only noteworthy incident of his reign which requires mention in this place was the attempt of the heathen party, in the year 384, to recover the position it had lost. Symmachus, the *praefectus urbis*, demanded the retraction of the laws issued by Gratian against paganism, and insisted that the *religio urbis* should be kept distinct from the private religion of the emperor. He also asserted that, inasmuch as man has no knowledge of divine things, it would be best to rely on the authority of antiquity; that heathenism had made ancient Rome the mistress of the world; and that the famine of the year 383 must be regarded as consequence of the renunciation of the ancient religion. The emperor was induced, however, chiefly through the efforts of Ambrose of Milan, to reject the demand. He was murdered by Arbogastes, May 15, 392. His mother, Justina, was a zealous adherent and defender of the Arian party. See Smith, *Dict. of Gr. and Rom. Biog. s.v.*; and Herzog, *Real-Encyklop. s.v.*

Valentinian III, Roman emperor

Picture for Valentinian 3

obtained notoriety by issuing the edict of. A.D. 445, which contributed materially to the elevation of the papacy, for which *SEE LEO I* and *PAPACY SEE PAPACY*. He also issued laws against the Manicheans. His mother, Placidia, administered the government for him until the year 450, and afterwards he gave himself up wholly to sensual indulgences, and left the control of affairs in the hands of a eunuch. He was murdered in 455. See Smith, *Dict. of Gr. and Rom. Biog.*; s.v.; and Herzog, *Real-Encyklop.* s.v.

Valentinians

the followers of the Gnostic heretic Valentinus (q.v.).

Valentinus, St.

the reputed apostle of Rhaetia and bishop of Passau, is first mentioned, in an authentic manner, by Pez, in the biography of the younger St. Severin, §:35, in *Scriptores. Rer. Austritaca*. 1, 88. A presbyter, Lucillus, is there made to relate that a Valentine who was his abbot and teacher had ministered as bishop of Rhaetia early in the 5th century, and had died on Jan. 6 of some unmentioned year. Lucillus was accustomed to observe that day in his honor. In one of the poems of Venantius Fortunatus (cir. 600) it is said that a number of churches of St. Valentinus were then planted along the Inn. One hundred years later Corbinian visited the grave of the saint, near the Castle of Mais, in the Tyrolese Alps; and soon afterwards (in. 730; see Aribo, in. *Vita Corbin*. 18, in Meichelbeck, *Histor. Frisiny*. I, 2, 12) the Bavarian duke Thassilo caused Valentinus's bones to be removed to Passau. The diocese and Church of Passau have since claimed the saint as their earliest incumbent and representative. The *Acts of Saints* from which the Bollandists give a description of this saint are not older than the 11th century; while a leaden tablet said to have been found with his relics when they were exhumed can scarcely date further back than the 12th century. See *Acta SS. Bolland.* ad. 7 Jan. 1, 368; Raderi *Bavaria Sancta*, 1 32; Rettberg, *Kirchengesch. Deutschlands*, 1, 220 sq.; comp. 2, 133.

Other Valentines, of Rome, Interamina, Africa, and Belgium, are mentioned in the *Acta SS.* under Feb. 13. See also under March 16, April

14 and 29, June 2, July 16, Sept. 29, etc. *Herzog, Real-Encyklop.* s.v. It is to one of these latter, doubtless, that the popular custom of *St. Valentine's Day* is to be assigned. *SEE VALENTINE, ST.*

Valentinus, The Gnostic, And The Valentinians

The birthplace and descent of this most famous of Gnostics are not known. Epiphanius states that he had learned that Valentinus was an Egyptian, and had received a Hellenic training at Alexandria (*Haer.* 31:2). The opinion that he was of Jewish extraction is a bare surmise. He came to Rome in the reign of Antoninus Pius, probably soon after A.D. 140, while Hyginus was bishop, and he remained until after Anicetus succeeded to the bishopric (Irenaeus, 3,:4, 3; comp. Eusebius, *I.E.* 4:10 sq.). Epiphanius says (*Haer.* 31:7) that he went from Rome to Cyprus, and there first became an open enemy to the Church-and the head of a heretical sect, with which statement should be compared that of Tertullian, in *Praescript.* c. 30, that Valentinus and Marcion had in the beginning adhered to the orthodox belief. Italian retains them in full membership with the Roman Church as late as the bishopric of Eleutheros (with which comp. Irenaeus, *ut sup.*). The further story (*Adv. Valent.* c. 4) that Valentinus, conscious of his intellectual strength and oratorical power, had 'hoped to be made bishop of the Church, and had turned against the Church and the truth because a confessor was preferred to him, does not compel the assumption that disappointed ambition determined him to become a heretic.

The Valentinian system is very obscure with respect to many of its details, but its general structure and material contents are quite comprehensible. It constructs a Pleroma of *ceons*, and in the process sets forth an idealistic view of the entire course of the creation and redemption of the world. The great first cause (**βυθός, πρόων, προρχή, προπάτηρ**) produced, the *Nous*, or *Monogenes*, who became the principle of all subsequent emanations (**ἀρχή τῶν πάντων**), and who was equal and similar to the Father. The *Nous* also manifests the *Bythos*, who is otherwise incomprehensible, and is in comparison with the latter the revealed God, through whom the generation and formation of the eons are mediated. With the *Bythos* was associated a feminine principle (**σύζυγος**) named *Sige* (silence), though some hold that the *Bythos* was both masculine and feminine in himself, or exalted above all syzygies; and with the *Nous* was associated *Truth* (**ἀλήθεια**). These formed a productive quaternary which became the origin of all things. *Nous* and *Aletheia* produced *Logos* and

Zoe, and Logos became the father of the remainder of the Pleroma. He expressed what existed seminally in the consciousness of Nous, and it thereby received life, and obtained concrete form, in the syzygy Anthropos (primeval man) and Ecclesia. — The quaternity thus became an octave (*Ogdoas*); and this *Ogdoas*, which constitutes the center of aeonic developments, was reinforced by a group of ten leons emanated, according to Irenaeus, from Logos and Zoe, and another of twelve from Anthropos; and Ecclesia, or, according to Hippolytus, the ten from Nous and Aletheia and the twelve from Logos and Zoe. The derived eons were necessarily subject to limitations, as they could have no other recognition of the Bythos than that mediated by the Nous, and as they were subject to the law of syzygies; and this necessity caused them to experience a feeling of deficiency and want, which ultimately found expression in Sophia, the last of the female eons. She vehemently desired to unite herself with the Bythos, but was prevented by *Horos* (the principle of limitation and differentiation in the Pleroma), and thereupon she laid aside the thought (*ἐνθύμησις*) previously entertained and the passion resulting from her attempt. This *ἐνθύμησις σὺν τῷ ἐπιγενομένῳ πάθει* became an abortion (*ἔκτρωμα*), or formless being (*οὐσία ἄμορφος*), produced without the co-operation of the male syzygo. To guard against a recurrence of the unnatural event, the Father caused a new pair of eons, Christ and the Holy Ghost, to be brought forth by the Nous, who restored harmony to the Pleroma, Christ by teaching the eons that it; must suffice them to know the nature of the syzygies and the idea of the unoriginated, and that the Great Father of all is infinite and incomprehensible save as he is, manifested, by the Nous (they thus obtained a clear understanding of their relation to the Father, and learned that the immoderate desire to be united with the Bythos was threatening to their own separate existence); the Holy Spirit by imparting to them rest and contentment, in giving them similarity of form and disposition, and making each of them to be, at the same time, what all the others were. This constitutes the completion of the Pleroma. The representation of Hippolytus varies somewhat from that given above. The emanation of the abortion from the Sophia brought confusion, i.e. darkening of the intellect (*ἄγνοια*) and formlessness (*ἄμορφία*), into the Pleroma. To remove this, Christ and the Holy Ghost were produced, While *Horos*, or *Stauros*, was brought forth to be the guard and protector of the Pleroma. To celebrate the restored harmony of the Pleroma, each of the eons contributes the most beautiful and precious it contains to produce the perfect beauty, Jesus the Soter. This forms the

conclusion of the heavenly drama; but in the expelled abortion the condition for a real world-process has been given. Christ gives to this abortion the form of a lower or external Sophia (μόρφωσις κατ' οὐσίαν as contrasted with the μόρφωσις κατὰ γνῶσιν), or *Achamoth*, a Sophia of nature, but not of knowledge. Contact with Christ has given her no permanent ability beyond a confused desire for light; she becomes the prey of sorrow, fear, and despair, all of which are the result of ἄγνοια, a lack of clear, agnostical consciousness. In response to her prayers, the Soter Jesus is sent for her support (Paraclete), and, by him she is delivered from her hurtful affections and endowed with gnostical qualities. She thereupon receives into herself the light of the angels who accompany the Soter, and brings forth *pneumatical* fruit in their image. A second process of alienation and reconciliation is completed at this point, and, as in the former instance in, such a way that the affections eliminated from the aeonic nature become the basis of a further development, while that aeonic nature itself becomes the guiding principle of the new development. These eliminated affections existed in the first instances as an incorporeal *hyle* (ἕλη), but were soon incorporated in two substances, the hylic; and the psychical. Fear became specifically psychical, sorrow hylic, despair demoniacal; and the *Achamoth* thus becomes the mother, of all living things and the highest cosmical principle, and in her is reflected the *Ogdoas* of the aeonic world, which is the prototype of the cosmical. *Achamoth* makes use of the *Demiurge*, who is the father of the psychical, the former of the *hylicala* and the king of all, but whose merely psychical nature deprives him of the power to comprehend the thoroughly *pneumatical* purpose of the cosmical development. The *Demiurge* forms the entire visible world, and is called *Hebdomas*, from the seven, heavens. He is the fiery God of ~~Deuteronomy~~ Deuteronomy 4:24, because he, as the principle of cosmical life, at the same time represents the might of transitoriness. He constitutes man out of psychical and hylic elements, but he is not aware that the psychical has implanted in it *pneumatical* germs which the *Sophia* designs for further development. Such development receives a decisive impulse through the intervention of the Redeemer, whose office it is to spread gnostical light wherever any degree of receptivity exists. The *Demiurge* had promised his people, the Jews, a Messiah, and in due time causes him to be born (a psychical Messiah) from Mary, through whom he passes like water through a channel. The Messiah receives *pneumatical* endowments from the *Sophia*, but has in himself no hylic elements which are not capable of being saved. His psychical body is, however, so

marvelously constructed that it may be seen and touched, and that it may suffer. At this point the Valentinians divided into two schools the one of which included Heracleon and Ptolemy, and is known as the *Italiotic*, which held to the psychical body and seemed to make the pneumatical endowment dependent on the Messiah's baptism; While the *Anatolic* school, to which Axionicus and Ardesianes belonged, held to a pneumatical body formed by the descent of the Spirit (i.e. the Sophia) upon Mary and the cooperation of the Demiurge. The passion and crucifixion of our Lord likewise receive a symbolical interpretation, though the heavenly Soter is not usually allowed to participate in them. The saving process consists in the exaltation of the pneumatical element in man, and the end of all things is the separation of the pneumatical and the psychical from the hylical. Achamoth is thereby fully released from her pain, and: she returns with the Soter, who becomes her husband, and with all perfect pneumatical natures who have been married to the angels of the Soter, into the Pleroma to the eternal marriage feast. The Demiurge, with all righteous psychical natures, is lifted up to the intermediate place near to, but not in the Pleroma, and afterwards the concealed fires break forth and consume matter and themselves.

The influence of Platonic ideas is unmistakable in the structure of this system. Compare, e.g., the **κένωμα** or **ὕστέρημα** with Plato's conception of matter as the **μὴ ὄν**. The **κένωμα** is conceived of as the negation of existence or being, and thus serves to show the monistic character of the system, though all gnosis involves the dualistic principle of connecting with the process of the absolute, as related to the process of the World, a negation of itself, an element of finiteness, and of effecting the necessary reconciliation only through the development of the world-process. See Irenaeus, particularly bk. 1 and 2; Hippolytus, *Adv. Haer.* 6,211 sq.; Tertullian, *Adv. Valentin.*; Clem. Alex. *Strom.*, and other works, *passim*; Origen, especially in *Joannis* 23; *Epiphaniis*, *Haer.* 31, 32, 35; Theodoret, *Haer. Fab.* 1, 7; see also; Buddoels in Appendix to *Introd. ad Hist. Philos. Ebi.*, Massuet, in *Irenceus*, diss. 1; *Rosset Theol. Schriften* (Berl. 1847), p. 280 sq.4; Möller, *Gesch. d. Kosnologie*; *Meth. Quar. Rev.* 1880, p. 567 sq.; and Herzog, *Real-Encyklop.* s.v. **SEE GNOSTICISM**.

Valerian (fully Publius Licinius Valerianus)

Picture for Valerian

Roman emperor from A.D. 253 to 259; was at first friendly towards historians, but in 257 began a violent persecution of them, which continued to the end of his reign. Its object was chiefly to destroy the elders of the Church, especially the bishops, they were at first forbidden to convoke religious gatherings under pain of imprisonment and similar punishments; afterwards were sentenced, together with their lay adherents, to the mines; and, finally, were condemned to execution, in company with all priests and deacons, while all such senators, knights, etc., as would not renounce the Christian religion were threatened with confiscation of property and loss of life. The most noted victims of this persecution were Sixtus I of Rome and Cyprian of Carthage. In the year 259 Valerian attempted an invasion of the Persian kingdom, but was taken prisoner by the Sassanide king Sapor, and held in captivity until he died ten years later. His son and successor, Gallienus, issued an edict of toleration in 260, which inaugurated a period of forty years of comparative peace and rest for Christianity. See Cyprian, *Epp.* 82, 83; Eusebius, *Hist. Eccl.* 7:10, 11; Neander, *Church Hist.* ad loc.; Smith, *Dict. of Gr. and Rom. Biog.* s.v.; Herzog, *Real-Encyklop.* s.v.

Valerian, St.

was a bishop of Cemele, in the Maritime Alps, now in the archbishopric of Embrun. He belonged to the 5th century. He attended a synod at Riez in 439, signed the address of the Gallican bishops to Leo I in 451 (see Leonis M. *Opp.* 1, 998, 1110: sq.), and took sides with the monastery of Lerins, in 454, in its dispute with the bishops of the neighborhood. The year of his death is not known. He left twenty-nine *Sermones, or Homilies*, and an *Epistola ad Monachos*, which were published by Sirmond (Par. 1612) and Raynauld (Lugd. 1633). Raynauld's edition is given also in Migne, *Patrolog.* (Par. 1845), 52. Galland furnished an additional edition of Valerian, together with a *Petrus. Chrysologus*, in the *Bibl. Max. Patr.* (1774), c. 10. See Cave, *Script. Eccl. Hist. Lit.* 1, 427; Herzog, *Real Encyklop.* s.v.

Valeriani, Domenico and Giuseppe

two Italian painters, brothers, who flourished at Rome about 1730. They were pupils of Marco Ricci, and were jointly employed in decorating churches and other public buildings.

Another Giuseppe Valeriani was a Jesuit, and painted under Clement VIII several religious pictures, the best of which are in the Chiesa del Gesii.

Valerio, Samuel

a Jewish physician who flourished in the island of Corfu in the 16th century, is the author of *Ἰσθὶα*, or a commentary on the book of Esther (Ven. 1586), in which he made use of the Talmud, of Jewish and Christian exegetical works, of the philosophical writings among Jews and Arabs; *ד[אמל װז]*, or a commentary on Daniel (ibid. eod.). See Fürst, *L. B. des Orients*, 1845, col. 566,606; *Bibl. Jud.* 3, 467; De' Rossi, *Dictionario Stobrico* (Germ. transl.), p. 325. (B. P.)

Valerius

a Spanish monk and abbot who flourished in Galicia about 680. His *Life of St. Fructuosus* is extant in Mabillon, *Acta Sanctor. Ord. Benend. tom. 2*. Some other words exist in MS. See Mosheim, *Church History*, bk. 2, cent. 7, pt. 2, ch. 2.

Valerius, Augustinus

SEE VALIERO AGOSTINO.

Valesians

a sect or community of ascetics said to have been founded by Valens of Bacatha Metrocomia, an episcopal city spoken of by Epiphanius and Nicetas as being in "Arabia beyond Jordan." They were said by Epiphanius to hold some Gnostic opinions, and by St. John of Damascus to be profligate Antinomians. They practiced self-mutilation, and enforced the practice on all their adherents. See Epiphanius, *De Haeresibus*, 58; St. John of Damascus, *De Haeresibus*, 58.

Valesio, Francesco

an Italian painter and engraver, flourished at Venice about 1612. Little is known of his paintings, but his most important work is a set of plates of hermits, engraved for a work entitled *Illustrium Anchoretorum Elogia*, by Jacobus Cavacus, which was published at Venice in 1612. His plates are sometimes marked *Franciscus Valegius*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Valesio, Giovanni Luigi

an Italian painter and engraver, was born at Bologna in 1561. He studied in the school of the Caracci and executed several works for the churches of his native city, such as *The Scourging of Christ*, in the Church of San Pietro; *The Annunciation*, at the Church of the Meudicanti; and *St. Rochk Curing the Sick of the Plague*, in the Church of San Rocco. He went to Rome, where he enjoyed great reputation, and where he died in 1640. See Spooner, *Bog. Hist. of the Fine Art*, s.v.

Valesius (Properly De Valois), Henry

a French antiquarian and critic, was born in Paris, Sept. 10, 1603, and educated in the Jesuit College at Verdun and at Paris. He formed a connection with Petavius and Sirmond which existed while they lived. In 1622 he went to BoMurgues for the study of jurisprudence, and on his return spent seven years in the practice of laws but subsequently gave himself wholly to learned studies, the earliest fruit of which was his edition, with critical notes, of the excerpts from Polybius, Diod. Sic., etc., made by order of the emperor Constantine Porphyrogenitus, entitled *Excerpta Polyb. Diod. Sic. Nicol. Damasc., App. Alexandr.* etc. (Par. 1634-48). Then followed his valuable critical edition of Ammianus Marcellinus (ibid. 1636; 2nd improved ed. by his brother Hadrian, 1681). These works so advanced his reputation that he was received into the circle of the foremost scholars of his time, as D'Achery, Mabillon, cardinal Barberini, Leo Allatius, Grotius, and others. He was, however, troubled with weak eyes, and threatened with total blindness; but, a reader having been provided, he was enabled to prosecute his studies of the ancient Church writers, and he was instructed in 1650 by the French bishops to publish a new and critical edition of their works, for which he received an annual pension of 600, and after a time 800, lives. He published in consequence, *Eusebii Historia Ecclesiastica: De Vita Constantini Lib. IV: — Oratio Constantini ad*

Sanctos: — and the treatises *De Donatistis*, *De Anasfasi*, *De Translatione LXX Intespretun*, *De Rosweidi Martyrologio* (Par. 1659, 1678). In 1660 Louis XIV appointed him historiographer with a salary of 1200 livres, and cardinal Mazarin also gave him tokens of favor. In 1664, at the ripe age of sixty-one years, he married Margaret Chesneau, a young girl, and became the father of seven children. He continued to employ his time in literary pursuits until he died, in Paris, May 7, 1676. His later works included editions of Socrates and Sozomen treatises on Athanasius, Paul of Constantinople, the sixth canon of the Council of Nice (Par. 1668); an edition of Theodoret, one of Evagrius, with extracts from Philostorgius, and of Theodore Lector (*ibid.* 1673; Mogtnt. 1679; Amstel. 1695). He was; planning new editions of the Latin historians of the Church when death surprised him. In Burmann, *Il. Vales. Emend, Libr. Quinque et de Critica Libr. Duo*, are given several smaller works of Valesius, some of which had not been previously published, and also. *H. Valesii Vita* (Par. 1677, by his brother). In Paris (1694) were also published *Valesiana*. See Herzog. *Real-Encyklop.* s.v.

Valette, Louis

a Protestant theologian, was born May 24, 1800, in Savoy. For a number of years he was chaplain to the ambassador at Naples. In 1851 he was called to the Lutheran Church des Villettes; at Paris, where he also acted as chaplain to the duchess of Orleans. He was soon called to the presidency of the Lutheran consistory at Paris, which position he occupied till his death, Oct. 20, 1872. (B. P.)

Valhalla

SEE WALHALLA.

Vali

in Norse mythology, was a son of Odin, who was destined to reappear in the new heavens which the All-Father should create after the fall of Walhalla. In all other respects the name remained vague, and received no distinct form in the popular imagination.

Valiero, Agostino

an Italian prelate, was born at Leniaco, near Venice, April 8, 1530, of a patrician family, being nephew of cardinal Navagero, who directed him in

his studies at Padua. He made such progress in them that he was appointed in 1556 professor of philosophy at Venice, and in 1562 he accompanied Cardinal-Naugerius, whose secretary he was, to the Council of Trent. In 1565 he succeeded Naugerius as bishop of Verona, and in 1579 pope Gregory XIII sent him to Dalmatia to visit the churches there. In 1583 he was made cardinal, and in 1585 he was appointed abbot of Forli by pope Sixtus V. In 1590 he was a member of the conclave which appointed pope Gregory XIV. After the death of Innocent IX, the cardinals contemplated the election of Valerius to the papal throne. Clement VIII, however, who was elected in his stead, appointed him examiner of the bishops and member of the *Congregatio Rituum et Indicis*. In 1600 Leo XI made him bishop of Palestrina. The difficulties between the pope and the republic of Venice caused his death, which took place May 21, 1606. His writings are numerous, and are enumerated in Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; see also Winer, *Handbuch der theolog. Literatur*, 2, 61.; Hoefer, *Nouv. Biog. Générale*, s.v. (B. P.)

Valla, Lorenzo

a Roman priest and controversialist was born about 1410. He was ordained a priest, in 1431, and taught rhetoric and philosophy at Pavia and Milan, where he had bitter controversies with the Aristotelian scholastics. In 1443 he left Rome and went to Naples, where he was patronized by Alfonso I, but for whose protection the inquisitors would have burned him at the stake. He became reconciled to the pope, Nicholas V, by whom he was restored as canon of St. John Lateran. He returned to Rome and remained there until his death, in 1465. He wrote many important works, among which are *De Falso Credita et Ementita Constantini Donatione Declamatio*: — *Elegantiarum Linguae Latinae Lib. VI*: — *In Novum Testamentum Annotatidnes*: — *De Collationibus: Novi Testamenti*: — *Notes on Sallust, Livy, and Quintilian*: and *Translations of the Iliad, Herodotus Thucydides, etc.*; besides several controversial, works and treatises on logic. His principal works were published at Basle in 1543.,

Valladier, André

a learned French ecclesiastic, was born about 1565, at St. Paulilear Mountbrison, of an 'ancient' family which took its name from the village where it had lived. Having finished his early education at Billom, in Auvergne, he went to Avignon to study theology, and entered the Order of

the Jesuits. (1586)s where he was appointed to teach the humanities, Jealousy at his success in sermonizing led him to leave Avignon and he preached for a time *in* Motulins, Dijo and Lyons. Henry IV, hearing of his talents, called him to Paris as historiographer-of his reign. (1605); but the Jesuits secreted the royal missive, and Valladier, in disgust, left their order and went first to Paris and thence to Rome, where he obtained of Paul V, letters which secured him from further persecution (July, 1608); He preached in Paris before the court, with great acceptance, and in 1609 was appointed by cardinal Grevy his canon, and in 1611 he received the abbey of St. Arnoud. He again became involved in trouble, however; but in 1621 he was restored to his office. He died at Metz, Aug. 1, 1638. He wrote *a*, number of secular and religious treatises, which are enumerated in Hoefer *Nouv. Biog. Généralé*, s.v.

Valladolid, Council of (Concilium Apud Vallemoletum Or Vallum Oletum)

Valladolid is a well-known town of Spain (anciently called *Pintiz*), capital of a province of the same name, situated on the left bank of the Pisuerga. An ecclesiastical council was held there in 1322 by cardinal William, bishop, of Savina, and legate of pope John XXII. A preface and twenty-seven canons were published by his direction, and with the approbation of the council.

1. Orders that provincial councils be held every two years, and diocesan synods annually.
2. Orders all curates to read for times a year, in the vulgar tongue, to their parishioners the articles of belief, the Decalogue, the number of the sacraments and the different virtues and vices.
4. Orders that Sundays and festivals be kept holy.
10. Orders that bishops shall assign limits to parishes.
11. Excommunicates monks who fraudulently evade payment of tithes.
13. Exhorts curates to exercise hospitality.
14. Forbids to present to churches before a vacancy, or to present infants.
1. Declares those to be excommunicated, *ipso facto*, who eat or sell meat on any fast day.

17. Forbids secular meetings within churches, fairs, etc., in church-yards, or to fortify churches as places of defense.

20. Grants to clerks three years for study during which time they may receive the fruits of their benefices without residence.

23 and **24.** Excommunicate those who seize men and sell them to the Saracens; also all wizards, enchanters, and those who consult them.

See Mansi, *Concil. 11*:1682.

Vallarsi, Domenico

an Italian antiquarian, was born at Verona, Nov. 13, 1702, and studied the humanities with the Jesuits with such success that at the age of twelve he maintained a public thesis on philosophy. He afterwards entered the order and applied himself to the study of Hebrew, Greek, and ecclesiastical history. He finally went to Rome as reviser of the ancient languages, and there became a noted authority on the antiquities of the Middle Ages, a subject on which he wrote several works. He also edited the *Opera, Omnia* of Jerome (Verona, 1734, 12 vols. fol.), and those of Tyrannus Rufinus (ibid. 1745, 4to). He died at Verona, Aug. 14, 1771. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Valle, Andrea Della

an Italian architect of the 16th century, was born at Padua. His principal work was the Carthusian monastery, two miles from Padua. This structure, from its beautiful design, has been attributed to Palladio. He published an edition of the unprinted works of Plattio, in which he inserted five plates. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vallee, Geoffroi

a French deist of the latter part of the 16th century, was the son of the controller of the public domain. He gave himself up to philosophical speculations, which ended in rejecting all religious belief. In consequence of an infidel work which he wrote, entitled *La Beatitude des Chretiennes* (2d ed. 1770, 8vo), he was imprisoned, and, after trial, was hanged, and his body burned at Paris, Feb. 9, 1574. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Vallee (or Valee), Simon

a French engraver, is said to have been: born at Paris about 1700. He studied under P. Drevet, and executed several plates in a neat and tasteful style. Among them are the following. *The Transfiguration (Raphael)*: — *St. John in the Desert (id.) The Flight into Egypt (Carlo Maratti)*: — *The Resurrection of Lazarus*: — (Girolami Muziano):, *The Finding of Moses (Francesco Romazelli)*: and others. See *Spooner; Biog Hist. of the Fine Arts*, s.v.

Vallemont, Pierre Le Lorraine, Abbé De

a French writer, was Born at Pont-Audemer, Sept. 10, 1649, of a Norman family. He entered the religious order; was made doctor of theology; lived successively at Rouen, where his peculiar views encountered opposition; at Paris, where he superintended the education of a young nobleman; at Versailles, as prior of St. James de Bressuire; and finally returned to his native place, where he died, Dec. 30, 1721. It is not known for what reason he took the surname of Vallemont. His writings, which are of a philosophico-religious character, are enumerated in *Hoefer, Nouv. Biog. Généralé*, s.v.

Vallensis, Johannes

of Autun, France, who lived in the 16th century, is the author of *Grammatica Hebraica* (Paris, s.a.): — *Opus de Prosodia Hebrorum in IV Libros Divisum* (ibid. 1545): the first book contains *Accentuum Inventio*; the second, *Grammat. et Musici Locus*; the third, *Rhetorici Accenit. Ofic.* etc.; the fourth, *Natural. Accenit. Locus*. See Furst, *Bibl. Jud.* 3, 468; Steinschneider, *Bibl. Handb. No.* 2055. (B. P.)

Vallensis, Theophilus

who lived in the 17th century, is; the author of *Enchiridion Ligua Sanct s. Hebraea Grammatica* (Lips. 1631). See Furst, *Bibl. Jud.* 3, 468; Steinschneider, *Bibl. Handb. No.* 2057. (B. P.)

Vallet (or Valet), Guillaume

a French engraver, was born in Paris in 1636. After some study of his art he went to Rome, where he resided many years. His plates were executed with the graver, and his prints possess considerable merit. — He died in

1704. Among his prints the following deserve mention: *The Nativity; The Holy Family; Melchizedek bring in Presents to Abraham; The Last Supper* all after Raphael: — *The Holy Family*, after Guido, also after Albano: — and several others. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vallette, William

a Methodist Episcopal minister, studied medicine early in life; joined the Illinois Conference in 1839; was transferred to Rock River Conference in 1840; and in the following year was ordained deacon. In 1846 hemorrhage of the lungs incapacitated him for further ministerial labor and caused his retirement to Elgin as a superannuate, where he spent the remainder of his days in the practice of medicine. He died in 1871. See *Minutes of Annual Conferences*, 1872, p. 113.

Valley

(also Vale), a hollow sweep of ground between two more or less parallel ridges of high land. Vale is the poetical or provincial form. It is in the nature of the case that the center of a valley should usually be occupied by the stream which forms the drain of the high land on either side, and from this it commonly receives its name. Valley is distinguished from other terms more or less closely related on the one hand, from “*glen*,” “*ravine*,” “*gorge*,” or “*dell*,” which all express a depression at once more abrupt and smaller than a valley; on the other hand, from “*plain*,” which, though it may be used of a wide valley, is not ordinarily or necessarily so. It is to be regretted that with this quasi-precision of meaning the term should not have been employed with more restriction in the A.V. **SEE TOPOGRAPHICAL TERMS.**

The structure of the greater part of the Holy Land does not lend itself to the formation of valleys in our sense of the word. The abrupt transitions of its crowded rocky hills preclude the existence of any extended sweep of valley; and where one such does occur, as at Hebron or on the south-east of Gerizim, the irregular and unsymmetrical positions of the enclosing hills rob it of the character of a valley. The nearest approach is found in; the space between the mountains of Gerizim and Ebal, which contains the town of Nablûs, the ancient Shechem. This, however, by a singular chance, is not mentioned in the Bible. Another is the “*valley of Jezreel*,” the undulating hollow which intervenes between (Gilboa) Jebel Fukua; and the so-called Little Hermon (Jebel Duhv). **SEE PALESTINE.**

Valley is employed in the A.V. to render the following Heb. and Gr. words. *SEE DALE*; *SEE PLAIN*.

1. *Bik'ah* (h[^{qB} from [qB; to cleave; Sept. $\pi\epsilon\delta\acute{\iota}\omicron\nu$) appears to mean rather a *plain* than a valley, wider than the latter, though so far resembling it as to be enclosed by mountains, like the wide district between Lebanon and Anti-lebanon, which is still called the *Beka'a*. It denotes a wide alluvial bottom, and its levelness is plainly referred to in ^{<2404>}Isaiah 40:4. It is usually rendered “valley” (^{<6807>}Deuteronomy 8:7; 11:1; 34:3; ^{<6108>}Joshua 11:8, 17; 12:7; ^{<4652>}2 Chronicles 35:22; ^{<9448>}Psalms 104:8; ^{<23418>}Isaiah 41:18; 63:14; ^{<2501>}Ezekiel 37:1, 2; ^{<3121>}Zechariah 12:11); elsewhere “plain” (^{<0112>}Genesis 11:2; ^{<6602>}Nehemiah 6:2; ^{<2404>}Isaiah 40:4; ^{<4652>}Ezekiel 3:22, 23; 8:4; Amos 1:5). This Heb. term is applied to the following places:

(1.) *The Valley of Shinar* (r[^{nva} t[^{qB}) the rich plain of Babylonia (^{<0112>}Genesis 11:2). *SEE SHINAR*.

(2.) *The Valley of Jericho* (w[^{pr} t[^{qB}) the lower end of the Ghor, or plain, through which the Jordan flows unto the Dead Sea (^{<6843>}Deuteronomy 34:3). *SEE JERICHO*.

(3.) *The Valley of Lebanon* (w[^{ob} Lhi t[^{qB}) the plain of Coele-Syria between the Lebanon and Anti-lebanon ranges (^{<6117>}Joshua 11:17). *SEE LEBANON*,

(4.) *The Valley of Megiddo*. (w[^{dg} t[^{qB}) a part of the plain of Esdraelon, through which the Kishan flowed (^{<4652>}2 Chronicles 35:22; ^{<3121>}Zechariah 12:11). *SEE MEGIDDO*.

(5.) *The Valley of Mizpeh* (hP[^x na t[^{qB}) the plain of the Hauran or of Gilead, east of the Jordan (^{<6104>}Joshua 11:4). *SEE MIZPEH*.

(6.) *The Valley of Sharon* (w[^{ov} hi t[^{qB}) the level tract about Joppa, Lod, and Ramleh (^{<6602>}Nehemiah 6:2). *SEE SHARON*.

(7.) *The Valley of Aven* (w[^{va} t[^{qB}) the plain of Damascene Syria (Amos 1:5), thought by some to be the same as No; 3. *SEE AVSE*.

2. *Enmek* (qm[^ē from qmī; to be deep; Sept. usually $\phi\acute{\alpha}\rho\alpha\gamma\acute{\xi}$ or $\kappa\omicron\iota\lambda\acute{\alpha}\varsigma$, occasionally $\alpha\upsilon\lambda\acute{\omega}\nu$, $\pi\epsilon\delta\acute{\iota}\omicron\nu$ or $\acute{\epsilon}\mu\acute{\epsilon}\kappa$, $\acute{\alpha}\mu\acute{\epsilon}\kappa$ A.V. invariably [except ^{<0147>}Genesis 14:17; ^{<0918>}1 Samuel 18:18] “valley”) designates a long broad

sweep between parallel ranges of hills of less extent than the preceding term, but greater than' the following ones, and answering quite closely, to the Western idea in general of a *valley* in its proper sense, having the idea of lowness and breadth rather than precipitateness or confinement. It is specifically applied to the following localities, which we enumerate in alphabetical order:

(1.) *The Valley of Achor* (רַבָּקָה [; qm]), a valley near the N.W. end of the Dead Sea (^{<0172>}Joshua 7:24, 26; 15:7; ^{<2350>}Isaiah 65:10; ^{<2015>}Hosea 2:15).

SEE ACHOR.

(2.) *The Valley of Ajalon* (׀ wbyaiqm], a valley in the tribe of Dan (^{<0102>}Joshua 10:12). *SEE AJALON.*

(3.) *The Valley of Hebron* (׀ wwb] eq22m], the valley in which Hebron lies (^{<0304>}Genesis 38:4). *SEE HEBRON.*

(4.) *The Valley of Jehoshaphat* (fpy] wby] qm], the valley between Jerusalem and the Mount of Olives (^{<2102>}Joel 3:2, 12); in the same connection called figuratively *the valley of the decision* (/Wrj h, qm], *SEE JEHOSEPHAT.*

(5.) *The Valley of Jezreel* (l a [e] y] aqm], the eastern extension of the plain of Esdraelon (^{<0176>}Joshua 17:16; ^{<0063>}Judges 6:33; ^{<2005>}Hosea 1:5) *SEE JEZREEL.*

(6.) *The Valley of Keziz* (/yx] aqm], a valley in the tribe of Benjamin (^{<0182>}Joshua 18:21). *SEE KEZIZ.*

Besides the above, the term is sometimes used as an appellative for certain well known localities, e.g. *the valley of the weeping* (^{<3746>}Psalm 74:6; A.V. "valley of Baka" [q.v.]), *the valley of blessing* (^{<4016>}2 Chronicles 20:26; A.V. "valley of Berachah" [q.v.]), *the valley of the back* (^{<0972>}1 Samuel 17:2, 19; 21:9; A.V. "valley of Elah" [q.v.]), *the valley of -giants* (^{<0153>}Joshua 15:8; 18:16; "valley of Rephaim" [q.v.], ^{<0018>}2 Samuel 5:18, 22; 23:13; ^{<3115>}1 Chronicles 11:15; 14:9; ^{<2176>}Isaiah 17:5), *the valley of Shaveh* [q.v.]; (^{<0147>}Genesis 14:17), *or of the king* ("dale," *ibid.*; ^{<0088>}2 Samuel 18:18), *the valley of the slime-pits* (Genesis 64:3, 8, 10; A.V. "of Siddim" [q.v.]), *the alley of booths* (^{<0106>}Psalm 60:6; 108:7; A.V. "of Succoth" [q.v.]), etc.

3. *Gay* (ayḡi or yḡi) or *Gey* (ayḡ or ayḡe plur. twāḡa and twayḡ) from ayḡ; to flow; Sept. usually φάραγξ), a deep narrow ravine with a (winter or perennial) stream in the bottom either between hills (like the Ge-Hinnom at Jerusalem) or through an open plain (as along the Mediterranean or in Moab). In the A.V. it is invariably rendered “valley” (in the Sept. occasionally κοιλάς,νάπη, αὐλών,-and even γῆ). It is applied distinctively to the following localities. See also Ai; Beth-peor, etc.

(1.) *The Valley of Hinnom* (μῆβαḡḡḡ^{<658>} Joshua 15:8; 18:16; ^{<613>}Nehemiah 11:30), or of *the Son of Hinnom* (Aḡ Bēlbaḡ^{<658>} Joshua 15:8; 18:16; ^{<230>}2 Kings 23:10; ^{<483>}2 Chronicles 28:3; 33:6; ^{<207>}Jeremiah 7:31, 32; 19:2, 6; 32:35), the ravine on the south-western side of Jerusalem, whence the term Gehenna (q.v.).

(2.) *The Valley of Jiphthah-el* (I aḡ Tḡḡḡḡ), a ravine on the boundary between Zebulun and Asher (^{<694>}Joshua 19:14,27). *SEE JIPHATHAH-EL.*

(3.) *The Valley of Zephathah* (htpx]ay2ḡḡ), a ravine in the tribe of Simeon (^{<440>}2 Chronicles 14:10). *SEE ZEPHATHAH.*

(4.) *The Valley of Gedor* (rwdḡ]ayḡ), another ravine in Simeon (^{<309>}1 Chronicles 4:39).

(5.) *The Valley of Hammon-gog* (ḡwḡ ḡwḡh]ayḡḡ^{<591>} Ezekiel 39:11,15), or of *the Passengers* (μḡḡḡ b; yḡḡever. 11), a ravine on the east of the Sea of Galilee. *SEE HAMON-GOG.*

(6.) *The Valley of the Craftsmen* (μḡḡḡ ḡiyḡḡ^{<615>} Nehemiah 11:35; or μḡḡḡ]ayḡḡ^{<344>} 1 Chronicles 4:14, a ravine in the tribe of Judah. *SEE CHARASHIM.*

(7.) *The Valley of the Mountains* (yrhAayḡḡ^{<345>} Zechariah 14:5, or μḡḡḡAayḡḡibid.), a ravine near Jerusalem (q.v.).

(8.) *The Valley of Salt* (j I m, ayḡḡ), a ravine on the S.W. shore of the Dead Sea (^{<1083>}2 Samuel 8:13; ^{<2207>}2 Kings 24:7; ^{<3812>}1 Chronicles 18:12; ^{<4511>}2 Chronicles 35:11; Psalm Ix, title). *SEE SALT.*

(9) *The Valley of the Hyenas* (μḡḡ ḡḡh yḡ), a ravine in the tribe of Benjamin (^{<938>}1 Samuel 13:18). *SEE ZEBOIM.*

Other ravines; such as *the valley of vision* (^{<2371>}Isaiah 22:1, 5) of slaughter (^{<2473>}Jeremiah 7:32; 19:6), are fanciful names, and still more tropical, *the valley of the shadow of death* (^{<4234>}Psalms 23:4).

4. *Náchal* (לִּיחַ from. לִיחַ; to receive, or perhaps to flow; Sept. φάραγξ or χειμάρρους; A. V. often “brook,” “river,” “stream”) is the word which exactly answers to the Arabic *wady*. It expresses, as no single English word can, the bed of a stream (often wide and shelving and like a “valley” in character, which in the rainy season may be nearly filled by a foaming torrent, though for the greater part of the year dry), and the stream itself which after the subsidence of the rains has shrunk to insignificant dimensions. Many of the wadies of Syria owing to the demolition of the wood which formerly shaded the country and prevented too rapid evaporation after rain, are now entirely and constantly dry. *SEE RIVER*. As Palestine is now emphatically a land of wadies, so this Heb. term is of very frequent occurrence in the Bible; Stanley (*Palest.* append.) enumerates fifteen of these water-courses or torrent-beds: those of Gerar, of Eshcol, of Zered, of Arnon, of Jabbok, of Kanah, of Kisfhon, of Besor, of Sorek, of Kidron, of Gaash, of Cherith, of Gad (^{<1045>}2 Samuel 24:5), of Sthittim, and of Egypt (^{<616>}Numbers 34:5; ^{<654>}Joshua 15:4, 47; ^{<1085>}1 Kings 8:65 ^{<1247>}2 Kings 24:7; ^{<4478>}2 Chronicles 7:8; ^{<2772>}Isaiah 27:12), this last could not be distinguished by a mere English reader from the “river of Egypt,” namely, the Nile, although in the original an entirely different word is used. This name *nachal* is also applied to the course of the Gihon (^{<4334>}2 Chronicles 33:14), and such wadies are often mentioned in the book of Job and elsewhere as characteristic of Arabia; Canaan itself is said to be a land of them (^{<607>}Deuteronomy 8:7). *SEE BROOK*.

5. *Hash-Shephelah* (הַשְּׁפֵלָה; Sept. τὸ πεδῖον, ἡ πεδινή) is the only case in which the employment of the term “valley” is really unfortunate. The district to which alone this distinctive Heb. name is applied in the Bible has no resemblance whatever to a valley, but is a broad swelling tract of many hundred miles in area, which sweeps gently down from the mountains of Judah towards the Mediterranean. It is rendered “the vale” in ^{<607>}Deuteronomy 1:7; ^{<600>}Joshua 10:40; ^{<1107>}1 Kings 10:27; ^{<4015>}2 Chronicles 1:15; ^{<4333>}Jeremiah 33:13; and “the valley” or “valleys” in ^{<600>}Joshua 9:1; 11:2, 16; 12:8; 15:33; ^{<1009>}Judges 1:9; ^{<4324>}Jeremiah 32:44. *SEE SHEPHELAH*.

6. In the New Test. there is little notice taken of the external features of Cauaanr. In ^{<467>}Luke 6:17 we read of our Lord standing in “the plain,” **τόπος πεδινός** (but this should rather be “a level place”); and in ^{<485>}Luke 3:5 we meet *with* “valley,” **φάραγξ**, for **ayGegey**, in ^{<240>}Isaiah 40:4.

Valley-gate

(**ayGair** [iv; Sept. **ἡ πύλη τῆς φάραγος**), an entrance at the north-west end of Jerusalem (^{<4213>}Nehemiah 2:13; 3, 13; comp. ^{<439>}2 Chronicles 26:9; 33:14); .probably corresponding to the present Jaffa Gate (Keil, *Comment. on Nehemiah* ad loc.). **SEE JERUSALEM.**

Valliere, Louise, Duchesse De La

one of the maids of honor to the duchess of Orleans (Henrietta of England), born in the province of Touraine in 1644. She became mistress to Louis XIV in 1661, and loved him sincerely, though not for his royal title. She was so much ashamed of her equivocal situation that she entered a convent, from which she was taken forcibly by the king in 1670, and entered again by joining the Carmelite Order in 1674 as *Sceur Louise de la Miseracorde* (Sister Louise of Mercy). She died at the Paris Carmelite Convent in 1710. She wrote *Letters and Reflections on the Mercy of God*. She has been a favorite theme with poets and painters. The *May Magdalene Renouncing the World*, painted by Le Brun as an altarpiece for the convent in which she made her profession, has been considered a portrait of her. Others consider *The Penitent Magdalen* in the Munich Gallery as more likely to be her portrait. A very good picture of the *Scur Louise de la Miseracorde* may be seen in the British Museum. See Jameson [Mrs.], *Legends of the Monastic Orders*, p. 427.

Vallischolares

(*scholars of the valley*), an order of Romish monks collected by the *scholares*, or four professors of theology of Paris. They were first called *scholares*, but afterwards, retiring to a valley of Campania (1234), their name was changed to that by which they are now known. This society was first governed by the rule, of St. Augustine, but it is now united with the Canons Regular of St. Genevieve (q.v.). See Mosheim, *Visits of the Church*, bk. 3 cent. 13 pt. 2, ch. 2.

Vallombrosa

(*shady valley*), a former Benedictine monastery in a valley of the Apennines, eighteen miles from Florence, founded in 1039 by Giovanni Gualberto (q.v.). The present buildings were erected: in 1638, but the establishment was suppressed in 1869 by the Italian government, and the buildings converted into a royal school of forestry.

Vallonia

in Roman mythology, was the nymph of valleys.

Valois, Felix de

a pious Frenchman who, in company with John of Matha (q.v.), founded the Order of Brethren of the Holy Trinity, for the redemption of captives, in the early part of the 13th century. He led a solitary life at Cerfroi, in the diocese of Meaux, where the principal house of the sect still exists. See Jameson [Mrs.], *Legends of the Monastic Orders*, p. 217 sq.

Valpuesta, Pedro

a Spanish painter, born at Osma, in Old Castile, in 1614. He is said to have studied with Eugenio Caxes; whose style he was the most successful in imitating. He died at Madrid in 1688. His principal works are in the churches and convents at Madrid. The most important are a series of pictures representing the life of the Virgin, in the Church of San Miguel; *The Holy Family*, in the chapel of the Hospital del Buensuceso; six pictures of the history of *St. Clara*, in the convent of the Franciscan Nuns. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Valpy, Edward, D.D.

a clergyman of the Church of England, born in the island of Jersey in 1764. He was educated at Trinity College, Cambridge, took orders in the Church, and was for many years assistant to his brother Richard (q.v.), in the classical department of his school at Reading. He became head-master of the grammar-school at Norwich in 1810. He held the rectory of Thwaite and the vicarage of St. Mary's, Walsham, Norfolk. He died at Yarmouth, April 15, 1832. His published works are, *Eleantiae Latinae* (1803) *Greek Testament* (1816, 3 vols.): *The Septuagint* (1819): and *Homer's Iliad* (1819).

Valpy, Richard, D.D., F.R.S.

a clergyman of the Church of England, born in the island of Jersey, Dec. 7, 1754. He was educated at the College of Volognes, Normandy, 1764 to 1769; at the Southampton Grammar school and at Pembroke College, Oxford, where he graduated about 1776. He took orders in the Church; held for several years a living at Bury St. Edmund's, and became rector of Stradishall, Suffolk, in 1787. From 1781 to 1830 he was head-master of the celebrated school founded at Reading by Henry VII, and composed for that institution a series of classical text-books of considerable reputation. He died at Kensington, March 28, 1836.

Vamana

the fifth avatar, or incarnation, of Vishnu, in which he appears as a dwarf. Bali was a powerful king who conquered Indra (q.v.), ruled over the three worlds, and filled the gods with dismay for their future prosperity. Even Vishnu could overcome him only by craft. While Bali was performing on an extraordinary scale a sacrifice in honor of the gods, in order that he might gain still more power by his meritorious action and rule more widely than ever, a dwarf approached him and did him reverence. Pleased with the devout and unpretending manner of the little Brahman, Bali asked him to demand a boon, however costly it might be. But the dwarf merely asked for so much ground as he could measure with three paces. The king smilingly granted so modest a request, although his family priest Usanas, suspecting the divine nature of the dwarf, strongly dissuaded him from doing so. Then the god leaped up as the mightiest of the host of heaven, and strode with one pace over the earth, with a second over the intermediate space or atmosphere, and with a third over the sky, thus leaving to Bali only the lower regions, which he assigned him as his future abode. The utterance of Bali in reference to this disaster will serve to show how sacred a promise is held by the Hindus when once obtained. He said, "If, renowned chief of the gods, you consider the word which I uttered to be deceitful, I now do what is sincere and can be no deception, place your third step on my head. Fallen from my position, I fear not the infernal regions, or binding in bonds, or misfortune difficult to escape, or loss of wealth, or your restraint, so much as I am afflicted by a bad name" (Muir, *Original Sanskrit Texts*, 4:128). For his piety and promise-keeping manner he was rewarded by Vishnu with the promise that, after a temporary

residence in one of the most delightful places of Patala (q.v.), he should be born as India in the reign of the eighth Manu.

The Vedic conception of the three strides of Vishnu is doubtless the basis of the idea from which this avatar arose. In this incarnation as dwarf, Vishnu is considered to have been a Son of the same Kasyapa, *SEE VARAHA*, who is also the father of Hiranyakasipu and Hiranyaksha; but while their mother is Diti, the dwarf's mother is *Aditi* (space); and as she had previously brought forth Indra, Vishnu is sometimes called Upendra, or the younger Indra. As son of Aditi, Vishnu becomes one of the Adityas. *SEE VISHNU*.

Vamis, or Vamacharis

(*left-hand worshippers*), a Hindu sect who adopt a ritual contrary to what they dare publicly avow. They worship Devi, the Sakti of Siva (q.v.). The Sakti is personated by a naked female, to whom meat and wine are offered and then distributed among the attendants. Then follows the recitation of mantras and texts, the performance of the *mudra*, or gesticulations with the fingers, the whole terminating with the most scandalous orgies. The members of this sect are very numerous, especially among the Brahminical tribe. Their insignia are a semicircular line or lines on the forehead; of red sanders or vermilion, or a red streak up the middle of the forehead, with a red spot at the root of the nose. In worshipping they wear a piece of red silk around the loins, and decorate themselves with garlands of crimson flowers.

Van Arsdale, Cornelius C., D.D.

a Reformed (Dutch) minister of the United States. He graduated at Rutgers College in 1828; and at New Brunswick Theological Seminary in 1831; supplied Central Church, Brooklyn, 1838-40; South Church, Brooklyn, 1840-41; First Church, Philadelphia, 1841-49; Greenwich Church, New York city, 1852-54. He died in 1856. His published works consist of sermons preached on various important public occasions. See Corwin, *Manual of the Ref. Ch. in America*, s.v.

Van Arsdale, Melville

a Methodist Episcopal minister, was born in Montgomery County, Ind., March 21, 1845; embraced religion in his fourteenth year; studied at Thorntown Academy; served as a soldier in the Union army; and in 1867

entered the Upper Iowa Conference. Later he was transferred to the North-west Indiana Conference, wherein he labored but a short time, and then returned to his father's home in Thorntown, and died Dec. 25, 1875. See *Minutes of Annual Conferences*, 1876, p. 98.

Van Arsdale, Simeon

a minister of the Reformed (Dutch) Church, was born in 1754. He was licensed in 1782, and preached at Readington, N.J., 1783-86. He was a powerful and polished preacher, ardent in piety, and untiring in all his pastoral labors, but was cut off in the very beginning of his ministry. He died in 1786. See Corwin, *Manual of the Ref. Ch. in America*, s.v.

Vanatta, Samuel F.

a Presbyterian minister, was born in Bridgeport, Belmont Co., O., Sept. 12, 1826. He was educated in Franklin College, New Athens, O., and studied theology in the Associate Reformed Seminary, Allegheny, Pa. He was licensed by Steubenville Presbytery, June, 1855. He died in Vicksburg, Miss., May 30, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 280.

Van Bokkelen, James Ellisdon

a Protestant Episcopal clergyman, died in Baltimore, Md., Nov. 17, 1850, aged-twenty-five years. He was a graduate of the General Theological Seminary, and during his short ministry had charge of Grace Church, Elk Ridge Landing, Md., and St. Paul's Church, St. Louis, Mo. At the time of his death he was assistant minister of St. Timothy's Church, Md. See *Amer. Quar Ch. Rev.* 1851, p. 639.

Van Brunt, Rutgers

a minister of the Reformed (Dutch) Church, was born in New York in 1820. He graduated at Hobart College in 1840, and at New Brunswick Theological Seminary in 1848, when he was licensed by the classis of that institution. He preached at Albany, N.Y., 1848-49; Newark, N.J., 1849; Smithtown and Carmel, N. Y. (Presbyterian), 1851-57; Waterford, N.Y., 1857-61. He died April 28, 1863. He was a man of broad and liberal culture, a thorough student, a pious and faithful minister. His labors were blessed by a revival at Newark. See Corwin, *Manual of the Ref. Ch. in America*, s.v.

Van Bunschooten, Elias

a clergyman of the Reformed (Dutch) Church in America, son of a farmer, Tennis Van Bunschooten, was born at New Hackensack, near Fishkill, N.Y., Oct. 26, 1738. He was one of five brothers, none of whom ever married, although all of them lived to adult age. One of them, while on a voyage to the West Indies, was killed by mutineers, with all on board except a small boy. One of these mutineers named Anderson, after conviction in New York, was executed upon an island in the harbor, which has ever since been called Anderson's or Gibbet Island, where Gibbs and other pirates were afterwards hanged. There were also three sisters, all of whom were mothers of large families. Mr. Van Bunschooten was educated at Princeton College; graduated in 1768; studied theology with Dr. Hermanus Meyer, of Kingston; and was licensed to preach in 1773 by the "General Meeting of Ministers and Elders." He settled that year at Schaghticoke, N. Y., and remained until 1785, when he removed to the Kittatinny valley which extends from the Delaware to the Hudson, and became pastor of three united churches Minisink, N.Y.; Magagcamack (now Port Jervis), N.Y.; and Walpack, N.Y. During his ministry another Church was formed at the Clove in 1788 (Dutch *Hoop*, a valley *cloven* by a stream). At this place he ultimately located his home upon an extensive farm. In 1803 a plentiful revival blessed his faithful ministry. He withdrew from active service, on account of age, in 1812, and died Jan, 10, 1815. Mr. Van Bunschooten's ministry was pure and healthful in its influences. He was fond of books and of learning. He preached equally well in Dutch and in English, always from a careful analysis, but often with peculiarities of thought which were quite characteristic, and not always in good taste. His voice was full, but not loud, and his manner in the pulpit was earnest and impressive. He was very eccentric. He was about six feet high, erect and stately, and there was "something about him that reminded you of an Indian chief." His general manner was rather austere, although to intimate friends he could pleasantly unbend. Under his ministry the very primitive and uncultivated people of his extensive charge, which was fifty miles long, and in a newly opened wilderness region, greatly improved in mind, manners, education, and religious spirit, much of which is attributed to his influence. He was scrupulously exact in all his business transactions. His salary was about £100 per year. It is said that a defaulting deacon, who had collected his salary, mortgaged his farm to the dominion to secure his payment. After his ministry ceased this mortgage was foreclosed, and the

place was given to the Church as a parsonage. He owned a mill, and once sent his negro servant on horseback after a creditor, who would not wait for three cents change, a distance of seven miles, to overtake him and pay his debt in full. He married a couple, whom he had been sent for to join in wedlock, while the Delaware River, swollen by a freshet and bridgeless, was running *between* him and the happy parties to whom he could not cross. In his marriage register he headed the date-column "time of execution." During his last illness he insisted upon paying every one of his neighbors who watched with him at night or by day a day's wages in silver, however unwilling they might be. This was his sense of exact justice and independence. Inheriting a handsome portion from his father's estate, and by frugal management acquiring a large property, in his old age he devoted an unusual proportion of his worldly goods to the cause of ministerial education. At the suggestion of his life-long friend Dr. John H. Livingston, who wrote him a memorable letter just when he was about removing from New York to take charge of the Theological Seminary in New Brunswick, July 31, 1810 (*Life of Livingston*, p. 250-256), he donated a large fund, which has always borne the founder's name, to the trustees of Rutgers (then Queen's) College, to educate "pious young men who hope they have a call of God to preach the Gospel of Jesus Christ." The nomination of incumbents must always be made by the General Synod. The manner in which this fund was given was perfectly characteristic of the donor. While the General Synod of 1814 was sitting in New York, the venerable and quaint-looking old man, with his broad-brimmed, round crowned hat in hand, walked calmly up the aisle towards the president's seat, bowing 'as he came up, and said, "Mr. President, I want to talk." Nobody knew him, and the president asked, "Are you a member of this body, sir?" "No, sir," was the reply, "but I want to talk." The president reminded him that none but members had a right to speak, when an aged minister, who had just come in, recognised him, and said, "I move that the Rev. Elias Van Bunschoten have leave to talk." It was carried, and then the old patriarch went up to the president's table, drew from his pocket a large roll of bank-bills and counted them \$800; Then he took another package of obligations, amounting to 13,840, and counted this out, and, in a few well chosen words, donated them to the astonished synod, and asked a committee of conference to arrange the conditions. Subsequently, by will, he added other sums, the whole being allowed to accumulate until it reached \$20,000. Such is the history of this endowment, which was, so far as is known, *the first* one, made in our country, and certainly the first made in the Reformed

Church, *for theological education*. Not a dollar of it has been lost. The capital now amounts to over \$20,000, while the interest has educated over *one hundred and twenty-five* young men for the ministry, some of whom have been; among the most eminent and useful in the service of the Church at home and in foreign lands. "And by it he, being dead, yet speaketh." In 1817 Mr. Van Bunschooten's remains were removed, by direction of the General Synod, to the graveyard of the ancient church in New Brunswick, where they lie beside those of his friend Dr. Livingston and other professors of theology. At the disinterment of his body, a respectable unconverted woman of his Church, who stood looking on, was so powerfully affected by the recollection of his faithful sermons and unheeded private teachings that, as she saw the coffin raised, she uttered a cry of anguish and became almost helpless from the rush of her feelings of sin and righteousness and judgment to come; she sank almost into despair, and it was nearly a year before she found peace in believing. The very singular and yet precise and pious terms of the formal bequest of Mr. Van Bunschooten, and which require it to be read at the regular meetings of the synods and classes of the Church, 'not for aggrandizement or self ostentation, but to be an humble pattern to others,' were drawn up, doubtless at his suggestion however, by the Hon. Abraham Van Vechten of Albany, an elder of the synod and member of the committee of conference. The pattern" *has* been nobly "followed by other." See McClure, in the *New Brunswick Rev.* 1855; Dodd, *Life of Rev. P. Labagh*; Gunn, *Life of Dr. J. 17. Livingston*; Corwin, *Manual of the Ref. Ch. in America*, s.v. (W.J.R.T.)

Vani Buren, P. H.

a young minister of the Reformed (Dutch) Church, was born at Fultonville, N.Y., in 1846. He graduated with honors at the University of the City of New York in 1864, and at the New Brunswick Theological Seminary in 1867; was licensed as a minister in 1867, and called to the Church at Freehold, N.J., hut was prevented from settling by sickness, and died in 1868. He had made thorough preparation for the ministry, but he "resigned himself to the will of God and departed in peace. See Corwin, *Manual of the Ref. Ch. in America*, s.v.

Vance, Andrew, D.D.

a Presbyterian minister, was born near Abingdon, Va., July 23, 1788. He was awakened to a sense of his lost condition, and became so concerned that he neither ate, drank, nor slept, and was reduced almost to a skeleton. His whole care after conversion was as to how he could do the most good in the world, and he determined to preach the Gospel. Following out his purpose, he entered Washington College, East Tennessee, from which he graduated. He was prevented from entering Princeton Theological Seminary from want of health, and he pursued his theological studies with a private tutor. He entered the ministry in 1828 at Baker's Creek Church, E. Tenn., and was ordained and installed by the Union Presbytery. At the division of the Church in 1837-38 he was the only member of the Presbytery who adhered to the Old-school side. As a result of his adherence his property was all taken from him, and he was reduced to poverty. In 1867 he attended the meeting of the General Assembly, at Cincinnati, O., after which he removed to Illinois and had several calls from churches in that state; but Providence having opened a way for his return to his old charge at Baker's Creek, he availed himself of it, and returned and resumed his ministrations. Here he remained and finished his long and useful labors. He died at Unitia, Tenn., Nov. 1, 1872. See *The Presbyterian*, Jan. 25, 1873. (W. P. S.)

Vance, Thomas P.

a Methodist Episcopal minister, was converted in 1827, joined the Kentucky Conference in 1829, in which he continued faithful and successful until his death from bilious fever, Oct. 6, 1834. See *Minutes of Annual Conferences*, 1835, p. 343.

Van Cleef, Cornelius, D.D.

a minister of the Reformed (Dutch) Church, born at Harlingen, N. J., Sept. 16, 1799. He graduated at Dickinson College in 1823, and at New Brunswick Theological Seminary in 1826; was licensed at Philadelphia 1826 missionary at Palatine, N. J., in 1826; at Manayunk, Pa., 1827 to 1828; Athens, 1828 to 1833; New Hackensack, N. J., 1833 to 1866, and died June 13, 1875. He was converted at the age of sixteen, and was eminent for piety during his whole life. As a preacher he was faithful, earnest, and impressive. See *Corwin, Manual of the Reformed Church in America*, s.v.

Vandals

(*Vandali, Wandali, Vindili*) were a Germanic tribe which ranks with the Goths, Herulians, Rugians, etc., among the migratory hordes that swarmed over the boundaries of the devoted Roman empire and founded new states upon its ruins. This people possesses great importance, not only for general history, but by reason of its passionate opposition to the Catholic faith, for the history of the Church as well. Their original seat was in the northern sections of the Riesengebirge and the modern Lusatia, whence they burst forth in the reign of the emperor Marcus Aurelius as the allies of the Marcomanni. Some years later they appeared on the borders of Dacia by the side of the Goths and Gepidse, but were induced by the emperor Probus to settle peaceably in that province. They were at a later day badly defeated by the Goths, and given a residence in Pannonia by the emperor Constantine, where they sustained friendly relations to their neighbors, and received Christianity from the Visigoths in its Arian form.

In the year 406 the Vandals laid aside their peaceful habits, and, in conjunction with the Alani and the Suevi, swept in savage irruption over the countries of Western Europe. They defeated the Gauls, crossed the Pyrenees, and entered Spain, ultimately settling in the southwestern part of the peninsula (Vandalitia, Andalusia) and making it the base from which they carried barbarous devastations into all the regions accessible to their armies, the fanatical suppression of the Catholic party being everywhere a noticeable feature in their operations. The accession of Genseric (Gaiseric, Geiseric) to the sovereignty in 428 began a new epoch in their history. Count Boniface, the Roman governor of Africa, having been goaded on to rebellion through the machinations of Aetius, the conqueror of Attila, invited Genseric to come to his assistance, and the latter responded by crossing over into Africa with more than fifty thousand men in May, 429. Boniface was soon afterwards reconciled to the emperor, through the efforts of Augustine, bishop of Hippo, and thereupon endeavored to turn back his Vandal allies, first by persuasion and afterwards by force of arms, but without success. In 435 they concluded a treaty with Rome, which gave them the provinces of Mauritania and Numidia; four years afterwards Carthage fell into their hands and was made the capital of their possessions. Sicily, Sardinia, Corsica, Majorca, and Minorca were included in their empire. In 455 Rome itself was taken, the emperor Maximus killed, and the city given over to pillage during fourteen days June 15-29. Many prisoners, among them empress Eudoxia and her two daughters, and many treasures

and works of art were taken away to their African dominions. The empire twice endeavored to punish the insolence and cruelties of these barbarian invaders—first in 457, when a fleet sent against the Vandals was destroyed by Genseric in the bay of Carthage; and again in 468, when an expedition sent from the East, and commanded by Heraclius, encountered a similar fate off the city of Bona. Genseric died Jan. 15, 477. Under his rule the Vandals extended their dominions in every direction; but, in the process, conducted themselves with such barbarity in the securing of spoil and the destruction of works of art that the world fixed on them its stigma of opprobrium, and perpetuated it for all time by the coining of the term *Vandalism*. Especially cruel was their treatment of orthodox Christians as it is described by the contemporary bishop Victor of Vita in the province of Byzacium. Not only were churches and other buildings destroyed, but also cities; fields and plantations were devastated; clergymen, wealthy laymen, and women of every age and rank were made to endure every form of suffering. The torture was in constant use. Masses of people were driven together in the vicinity of fortresses impregnable to the Vandal arms, and there massacred in order that the stench of the putrefying bodies might compel a surrender. After the capture of Carthage, Genseric announced his determination to thoroughly supersede the Catholic with the Arian doctrine; and to accomplish this result he either banished or enslaved the orthodox clergy and laity and gave the churches to his friends. Hunneric, the son and successor of Genseric, followed his father's example. The Catholics of Carthage were at first permitted to choose a bishop, and selected Eugenius; but the persecutions soon began afresh. Only Arians were allowed to hold office in the State; and such Catholics as had been in official stations were deposed, deprived of their property, and banished. Devoted virgins were tortured to compel the confession that they had been guilty of illicit relations with clergymen of their faith. About five thousand Catholics, chiefly clergymen, were banished to the desert, where many starved to death and others died of the maltreatment they experienced. In 484 the African bishops were summoned to meet the Arians at Carthage, and endeavor to prove the Homoousian creed from the Scriptures. No bishops from beyond the sea were allowed to be present. Previous to the meeting of the synod several orthodox bishops were scourged, and the respected and learned bishop Letus of Nepte was burned at the stake. In the synod Cyrilla, Arian patriarch of the Vandals, presided, seated with his coreligionists upon an elevated throne, while the orthodox bishops stood before it in the attitude of criminals. When they ventured to protest against

this indignity, as also against the assumption of patriarchal functions by Cyrilla, they were each beaten with one hundred blows with rods. To still further intimidate them, the king caused seven monks who refused to become Arians to be tortured at Carthage and then taken on shipboard to be burned to death on the high seas—a plan which failed because the vessel would not burn, so that the executioners were obliged to beat out the brains of their victims with their oars. The Catholics, however, presented the synod with a clear and concise statement of their doctrines, which was publicly read; but no further discussion was allowed. The king issued an edict which closed all orthodox churches in Africa on the same day, and confiscated all the property of the orthodox, for the use of the Arian, bishops. Soon afterwards a second edict commanded the execution upon Catholics who should not have accepted Arianism by June 1, 484, of all the punishments decreed by Roman emperors against Doinatists, Manicheans, and other heretics. After Hunneric's death, in 486, a temporary lull took place in the fever of persecutions, which continued as long as his successor, Gundamund, occupied the throne; but when Thrasimund became king, Sept. 24, 496, the troubles of the Catholics began afresh. Among the sufferers at this time was Fulgentius of Ruspe (q.v.). Upon Thrasimund followed the more tolerant Hilderic, May 26, 523; and upon him, in 531, the usurper Gelimer, uncle to Genseric. The wealth of the Vandals and the enervating climate of their home had in the meantime destroyed their robust character; they had also been defeated in several conflicts with the Mauritanians; and were disunited among themselves. Under these circumstances, the ambitious emperor Justinian dispatched an army under Belisarius to the support of the Catholic Church in Africa, which defeated the Vandal forces in 534, made a prisoner of Gelimer, and so completely destroyed the nation that its very name was lost. The Synod of Carthage followed, in which measures were taken with reference to the Arian bishops and persons whom they had baptized; and which petitioned the emperor for the return of ecclesiastical property alienated from the Church during the persecutions.

See Procopius, *De Bello Vandalico*; Prosper, *Chronicon*; Idatius, *Chronicon* Victor. Episc. Vitensis., *Hist. Persecut. Afric.* in Ruinart, *Hist. Persecut. Vandatl.* (Par. 1694; Venet. 1732, 4to); Salvian, *De Gubern. Dei.* ib. VII; Poseidon, *Vita S. Augustini*; *Vita S. Fulgentii*; Krantz, *Wandalia Lib. I* (Frankf. 1580, fo.); Gibbon, *Decline and Fall*; Mannert, *Gesch. d. Vandacen* (Leips. 1785); Papencordt, *Gesch. d. vand.*

Herrschaft in Afrika (Berlin. 1837.); Zeuss, *Die Deutschen uin d. Nachbarstamme* (Munich, 1837); Schröckh, *Kirchengesch.* 18:89-121; Gieseler, *Kirchengesch.*; Smith, *Dict. of Gr. and Rom. Geog.* s.v.; Herzog, *Real-Encyclop.* s. 10.

Vandercook, Jackson C., A.M.

a Methodist Episcopal minister, was born in Lyons N.Y., Aug, 3, 1814. He joined the Church in 1833; united with the Black River Conference in 1848; and successively served: the following appointments: South Canton, Fort Copyington, Gouverneur, Oswego, Fairfield, Geddes, Fulton, Oswego a second time, Adams, and a second time Geddes. He died at his residence in Fulton, May 27, 1866. Mr. Vandercook possessed a vigorous and logical mind, was well versed in logic and mental and moral science; had a rare power of generalization; and was independent, energetic, and faithful. See *Minutes of Annual Conferences*, 1867, p. 122.

Vanderlinde, Benjamin

a Reformed (Dutch) minister, was born, near Hackensack, N.J., in 1719; and was the first person educated and licensed in this country by the Coetus to preach the Gospel as a minister of the Dutch Reformed Church in America. This occurred in 1747, and was the occasion of much previous hesitation and subsequent conflict. The advocates of a learned ministry treated it as a dangerous innovation, a beginning of revolutionary proceedings, and of defection from the mother Church in Holland. His examination was sustained, and he was afterwards ordained and installed over the Church at Paramus, N. J., of which he remained the acceptable pastor for forty-one years 1748 to 1789. He preached also at a place called Ponds; and two new churches, Ramapo and Saddle River, were organized during his ministry. His wife was a niece of general Schuyler, the Revolutionary patriot. He died in 1789. See Corwin, *Annual of the Reformed Church in America*, p. 500. (W. J. R.T.)

Vanderlip, Elias

a Methodist Episcopal minister, was born in 1768. He joined the Church in New York city when but a young man; labored many years as a local preacher; and in 1802 was admitted into the traveling connection in the Troy Conference, and was appointed to Pittsfield Circuit. In 1806 Mr. Vanderlip located in Albany; the following year he traveled Ulster Circuit;

but poverty again obliged him to locate in 1808 and go into business. In 1838 he again united with the Troy Conference, and was appointed to Johnstown Circuit. In 1840 he was superannuated, and died Sept. 3, 1848. Mr. Vanderlip was deeply pious, very zealous, and a preacher of considerable ability. See *Minutes of Annual Conferences*, 1849, p. 340.

Vandermeulen, Cornelius

a minister of the Reformed (Dutch) Church, born at Mindelhamis, Netherlands, Dec. 15, 1800. He joined the *Christelijke Afschiedene Kerk in Nederland*, a body which had separated from the National Church. He preached at Mindelhamis, Rotterdam, and Goos from 1839 to 1847, when, owing to the persecutions suffered by his Church, he emigrated with a large part of his congregation to Holland, Ottawa Co., Mich., and founded the flourishing village of Zeeland, where he preached from 1847 to 1859. He was pastor of the First Church, Chicago, from 1859 to 1861; Second Church, Grand Rapids, Mich., from 1861 to 1873. He died Aug. 23, 1876. See Corwin, *Manual of the Reformed Church in America*, s.v.

Van der Schuur, K.

a minister of the Reformed (Dutch) Church, was born at Midwolda, Netherlands, April 17, 1803. He studied under the Rev. Mr. Kok, and was licensed and ordained by the Church of the Separated in 1840; preached at Hoogeveen from 1840 to 1848; emigrated to Michigan in 1848; preached at Graafschap from 1848 to 1850, and at Oostburg, Wis., from 1850 to 1866. On removing to the West, he entered upon his labors in the new country, and shared in all the hardships of Western pioneer life. He died Nov. 17, 1876. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van der Sloot, Fredrick William

a minister of the German Reformed Church, was born in Dessau, Germany, Nov. 11, 1773. His father was a minister. Educated in Europe, he emigrated to the United States in 1801. Licensed and ordained in 1802, he took charge of seven congregations in Lehigh and Northampton counties, Pa. In 1811 he was called to Germantown, near Philadelphia. In 1813 he removed to New Goshenhoppen, Montgomery Co. In 1818 he was called to Philadelphia, where he founded Salem's German Reformed Church. In 1824 he removed to Rockingham County, Va., where he served ten congregations. In 1827 he became pastor of a charge in York and Adams

counties, Pa., which he served until his death, Dec. 14, 1831. He was a fine linguist, a good preacher, and also a poet, many of his poems having been published. Two of his sons entered the ministry.

Vanderveer, Cyrus G.

a minister of the Reformed (Dutch) Church, was born in New Hurley, N.Y., in 1835. At the age of seventeen he entered upon a commercial career, which lasted four years; but when he found the Savior, he gave himself to the work of the ministry. He graduated at the New Brunswick Theological Seminary in 1859, when he was licensed to preach; became missionary at Havana in 1859; at Davenport, Ia., from 1859 to 1861; chaplain in the army from 1861 to 1862; and corresponding secretary of the Board of Domestic Missions from 1866 to 1868. He died in 1868. See Corwin, *Manual of the Ref. Church in America*, s.v.

Vanderveer, John, D.D.

a minister of the Reformed (Dutch) Church, was born in Hunterdon County, N.J., May 5, 1800. He graduated at the College of New Jersey in 1817, and at the New Brunswick Theological Seminary 3 1822, when he was licensed as a minister. He was missionary to several towns in New York in 1823; pastor at Philipsburg, Pa. (Presbyterian), from 1824 to 1827; and teacher at Easton from 1827 to 1854. He died in 1878. His school at Easton was famous for more than a quarter of a century, and his pupils carried with them pleasant memories of their intercourse with their teacher. See Corwin, *Manual of the Ref. Church in America*, s.v.

Vandervoort, John C.

a minister of the Reformed (Dutch) Church, was born at Bound Brook, N.J., in 1798. He graduated at Queen's College in 1818, and at the New Brunswick Theological Seminary in 1819, when he was licensed to preach. He preached at German Valley and Fox Hill, N. J. (Presbyterian), from 1819 to 1826; Basking Ridge (Presbyterian), from 1826 to 1834; First Church, Totowa, from 1834 to 1837; Kinderhook, N. Y., from 1837 to 1842; Mellenville, from 1842 to 1845; New Paltz, from 1845 to 1848; and Second Church, Ghent, from 1848 to 1851. He died June 21, 1851. His piety was fervent, and he contented not himself with merely illustrating historical truth, but carried his appeals directly to the hearts and consciences of his hearers. In most of his charges his labors were crowned

with success in the salvation of souls. See Corwin, *Manual of the Ref. Church in America*, s.v.

Vandervoort, Paul

a Methodist Episcopal minister, was born in Mongolia County, Va., June 19, 1828. He joined the Church in 1848, and entered the traveling connection in the Western Virginia Conference in 1855. He served the Church faithfully on seven different circuits, and died at Jollytown, Pa., Aug. 26, 1865. Mr. Vandervoort was courteous and upright in deportment, calm and firm in purpose, and practical and fervent in preaching. See *Minutes of Annual Conferences*, 1866, p. 47.

Vandewater, Albertus

a Reformed (Dutch) and Presbyterian minister, was born near Brunswick, L.I., Sept. 21, 1821. He received his education preparatory to college at the school of Dr. J. J. Owen, in Orchard Street, New York city, and united, on profession of his faith, with the Seventh Presbyterian Church of New York city, when about nineteen years of age. He was graduated from the College of New Jersey in 1846, and entered the Princeton Theological Seminary in the same year. There he took a full three years course of study, and was regularly graduated in 1849. Not long after he became stated supply to the Church at Athens, Bradford Co., Pa., where he was ordained as an evangelist by the Susquehanna Presbytery, Nov. 5, 1850, and where he continued to labor until 1854. He then accepted a call to the Reformed Dutch Church of Spotswood, Middlesex Co., N.J., where he was installed Nov. 1, 1854, and continued to labor very acceptably and usefully over thirteen years, until he was released by the Classis of Monmouth, Nov. 5, 1867. His next charge was the United Dutch Reformed churches of Blenheim and Brackabeen, N.Y., in the Classis of Schoharie, where he was installed-Dec. 18, 1868, and was released March 1, 1869. After this he supplied for a short time the Reformed Dutch Church of Wolcott (now Fair Haven), N.Y., but soon accepted a call to the Reformed Dutch Church of Oakland (otherwise called Pands Church), in Bergen Co., N.J., where he was installed May 2, 6, 1869, and released April 23, 1872. After this he resided about a year at Princeton, N.J., without special employment; then taught school for a short time at Yardsille, Mercer Co., N.J., after which he taught school and preached as a missionary-near Farmingdale, Monmouth Co. While laboring there, his efforts were blessed with a revivals in which

about seventy souls were hopefully converted. He was then induced to remove to Missouri, where he became stated supply to the Church of Mine La Motte, in the Presbytery of Potosi, in the autumn of 1876. Here he was laboring faithfully and zealously when he was summoned away by death. This event occurred Feb. 28, 1879, at Mine La Motte, Madison Co., Mo. His death was a very calm and happy one, and full of triumphant faith in the Savior. (W. P.S.)

Van Doren, Isaac

a Reformed (Dutch) and Presbyterian minister, was born at Griggstown, N.J., in 1772. He was educated in the College of New Jersey, studied theology privately, was licensed by the Classis of New York, and ordained about 1798. In 1802 he settled in Hopewell, Orange Co., N. Y., where, during a pastorate of twenty-three years, he was blessed with eminent success; then removed to Newark, N.J., and for four years (1825-29) was principal of the Academy; he then, with his eldest son, established a collegiate institute on Brooklyn Heights (1829-34); from there he removed to Lexington, Ky., where he taught (1834-38); and became eminent as a teacher in other parts of the West. He died Aug. 12, 1864. He was the author of a tract entitled *A Summary of Christian Duty*, compiled from the Douay Bible. See Wilson, *Presb. Hist. Almanac*, 1865, p. 133; Corwin, *Manual of the Ref. Church in America*, s.v.

Van Doren, Luther Halsey

a Presbyterian and Reformed (Dutch) minister, was born at Hopewell, Orange Co., N. Y., in 1808. He graduated at the College of New Jersey in 1831, and began his preparation for the ministry under the Rev. R. B. Smith, D.D., LL.D., Protestant Episcopal bishop of Kentucky, but was subsequently licensed by the Presbyterian Church of Lexington, Ky., and ordained presbyter at Columbia, Mo., in 1834. He preached for the Presbyterian churches of St. Louis, Farmington, and Columbia, Mo.; Freehold, N. J.; Paducah, Ky.; Spring Street and Fiftieth Street, New York City; and New Vernon, N. J., from 1834 to 1871; then for the Reformed (Dutch) churches of Moutville from 1871 to 1874, and Middletown from 1874 to 1876. He died in 1876. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Doren, William

a Presbyterian educator, was born at Griggstown, Somerset Co., N.J., March 14, 1814. He was prepared for college in the Academy at Princeton under the tuition of the Rev. Charles C. Sears, and was graduated from the College of New Jersey in 1835. He united with the First Presbyterian Church of Princeton, July 14, 1832. On leaving college, he taught in Florida about a year, and then entered Princeton Seminary in 1836, but, owing to a failure of health, remained only one year. He was never licensed or ordained, but devoted himself to the work of education. He was a professor in the college at Columbia, Mo., and afterwards in the Missouri State University from 1837 to 1843. Next he had charge of the high-school at Lexington for seven years, until 1850; then served as professor in Westminster College at Fulton for twelve years, until 1862. In the latter year he removed to California, where he taught successively at Napa City, Stockton, Visalia, and Watsonville, establishing an institution of learning in each of these towns. While teaching at Watsonville his sight failed him, and for two years preceding his death his health had been steadily declining. At Columbia, Mo., he was ordained ruling elder, and in this office had faithfully and very usefully served the churches in the towns where he subsequently resided. He died at Watsonville, Cal., Dec. 3, 1877. (W.P.S.)

Van Driessen, Johannes

a Reformed (Dutch) minister, was born in 1697, and educated in Belgium. After coming to this country he went to Yale College with a commendatory letter from the patroon Van Rensselaer, and was then licensed and ordained by the Congregationalists at New Haven. This was made the occasion of great opposition to him as a minister. His motive was to save the time, trouble, and cost of a journey to Holland to procure ordination. The Dutch clergy denounced him as a schismatic; the Amsterdam Classis warned the American churches against him, and his troubles multiplied and lasted long. This was the first example of "irregular ordination," as it was regarded, that occurred in the northern section of the Dutch Church, and it was the real opening of the great controversy between the Coetus and Conferentie parties, resulting in the triumph of the former, which was the American progressive and independent element. He was settled at Claverack, Kinderhook, and Livingston Manor from 1727 to 1735; at New Paltz from 1731 to 1735; at Acquackanonk and Pompton, N. J., from 1735 to 1748; and subsequently at Poughkeepsie, Fishkill, and

New Paltz temporarily in 1751. He was at length involved in other troubles and silenced. See Corwin, *Manual of the Ref: Church in America*, s.v.; Still, *Hist. Discourse at New Paltz*; Zabriskie, *Claverack Centennial*. (W.J.R.T.)

Van Driessen, Petrus

a Reformed (Dutch) minister, brother of the preceding, was minister of the Reformed Dutch Church in Albany from 1712 to 1738. Until 1727 he also supplied Kinderhook. Mention is made of his services for some time at Kinderhook and Schenectady. During his ministry at Albany a new and handsome stone edifice was built, which stood ninety-one years on State Street. He organized the important churches of Kinderhook in 1712 and Claverack in 1716. Like his predecessors, Megapolensis, Delliuss, and Lydius, he acted as a missionary to the Indians. In the documentary history of New York, among several petitions to governor Burnet and his councilors from this pastor, is one dated Sept. 13, 1722, respecting his labors among the Mohawks, asking protection and assistance for himself and his interpreter, in which the petitioner is described as “finding himself in Conscience thronged and moved to continue with them in the doctrine of the true knowledge of God, if yet at some Time the Lord might give them repentance as by means of the same ministracion through the blessing of the Most High has been done to Our forefathers.” This is followed by a “Lycence by his Excellency,” to Mr. Van Driessen, “to Erect and build a meeting-house for the Indians in the Mohawk’s country, in order to ye assembling of themselves together for ye Solemn Worship of God; and that upon any part of the Lands to them belonging as shall be found most Convenient for the purposes mentioned.” The venerable pastor and missionary labored with zeal and fidelity among his people at Albany for a period of twenty-six years, until his death, which took place about Feb. 1, 1738. For five years previously he had a colleague, Rev. Cornelius Van Schie, who had labored at Poughkeepsie and Fishkill, 1731-38, when he removed to Albany. He survived his associate only six years, dying Aug. 15, 1744, at the age of forty-one. See Rogers, *Hist. Discourse*, p. 20-24 *Documentary Hist. of, New York*; 3, 915, 916; Corwin, *Manual of the Ref. Church in America*. (W. J. R. T.)

Van Duzer, Joseph E. A.

a minister in the Methodist Episcopal Church, South, was born in New York city, Sept. 14, 1852; was left motherless when an infant; received a fair academic education and a good commercial training; married in early manhood; received license to preach in 1873, and united with the Florida Conference, and was appointed to the Cuban work where he worked faithfully and beyond his endurance until his death, by typho-malarial fever, June 7, 1875. Mr. Van Duzer was a man of great energy and remarkable consecration. See *Minutes of Annual Conferences of the M. E. Church, South*, 187b, p. 179.

Van Dyck, C. L.

a minister of the Reformed (Dutch) Church, was born at Kinderhook, N.Y., in 1804. He graduated at Union College in 1826, and at New Brunswick Theological Seminary in 1829, when he was licensed to preach; became pastor at Marblatown, N. Y., 1829-53; at North Esopus (Port Ewen), N.Y., 1856-66. He was converted at the early age of sixteen, and was a pious and consistent professor of Christianity from that time until his death, in 1866. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Dyck, Hamilton

a minister of the Reformed (Dutch) Church, was born in 1807. He graduated at Hamilton College in 1826, and at York Theological Seminary in 1829. He preached at Chambersburg, Pa., 1829-33; and at Prattsville, N.Y., 1833-36. His constitution having been broken down by severe study during his seminary course, he died in 1836. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Dyck, Leonard B.

a Presbyterian minister, was educated for the ministry of the Reformed (Dutch) Church. He graduated at Union College in 1824 and at New Brunswick Theological Seminary in 1827. During the latter part of his seminary course a controversy was carried on between Princeton and Andover in regard to the doctrines of the *extent of the atonement*, the *eternal generation of the Son*, and the *procession of the Holy Ghost*. Young Van Dyck read what was said on both sides of this controversy, and was left in doubt as to the true doctrine. In consequence of his unsettled

opinions on these great doctrines, he was advised to remain at the seminary until he should become settled, and was not recommended for licensure. Accordingly he returned to his house in Coxsackie, N. Y.; and was licensed by the presbytery of Columbia, N.Y in 1827. He was called to the Church at Osbornville (Windham), Greene Co., N.Y., and labored there faithfully and successfully from 1828 until about 1870, when the loss of his voice compelled him to retire. He then returned to his native village, Coxsackie, Where he died, Oct. 23, 1877. See *Corwin, Manual of the Ref. Church in America*, s.v.

Vandyke (Flem. Van Dyck), Sir Anthony

a Flemish painter, was born in Aintwerp, March 22, 1599. He was the most illustrious pupil of Rubens. He visited England; thence went to Venice, Genoa, and Rome; returned to Anstwerp in 1627; settled in England in 1632, was knighted by Charles I in the same year, and granted a life pension of £200 in 1633. He excelled as a portrait painter, and executed many "crucifixions," "pietas," and historical pieces. He died in London, Dec. 9, 1641; See Carpenter, *Memoir of Sir A.W Van Dyck* (London, 1844).

Van Dyke, John P.

a Presbyterian minister, was born in Adams County; Pa., Oct. 18, 1803; graduated at Miami University in 1826; studied theology privately; was licensed by Miami Presbytery in 1828; ordained by, Chillicothe Presbytery as pastor of West Union Church, O., in June, 1829, which pastorate existed for twenty three years; in 1852 became pastor of the Church at Red Oak; in 1854, of Frankfort Church, Ind., in Logansport Presbytery; in 1856, of Pleasant Ridge Church, O.; and died Aug. 13, 1862. He was an able divine; in presbyterial and synodical bodies he had few equals; his preaching was eminently doctrinal, but ardent and impressive. See Wilson, *Presb. Hist. Almanac*, 1863, p. 214.

Vane

Picture for Vane

(written also FANE), a plate of metal turning on a vertical spindle so as to show the direction of the wind, frequently fixed on the tops of spires and pinnacles, and in other elevated positions it is often in the form of a cock,

and from this circumstance is very commonly called *a weathercock*. ‘Vanes were in use in the times of the Saxons, and in after ages were very extensively employed. They were sometimes perfectly plain, and sometimes cut into ornamental forms, which were hot infrequently heraldic devices. During the prevalence of the Perpendicular and Elizabethan styles figures supporting vanes were often placed on the tops of pinnacles, and in other exposed situations these were usually in the form of small flags, and were sometimes pierced with a representation of some animal bearing. Occasionally the vanes was shaped like an heraldic device.

Vane, Sir Henry

an English republican and religious zealot of the period of the Commonwealth, eldest son of a baronet of the same name, was born at Hadlow, in Kent in 1612. He was educated at Westminster School, and entered as gentleman commoner Magdalen College, Oxford, about 1628; but before matriculation renounced the Church of England and refused to take the oath of allegiance. He traveled in France, Holland, and Switzerland, and completed his education at Geneva, where he became confirmed in the republican principles which he had imbibed, and avowed the Puritan doctrines. The unpopularity of his opinions in England led him to seek a home in America, and he arrived in Massachusetts in 1635, where he was received with great satisfaction on account of his high reputation and social position, and elected governor of the colony in 1636. Having taken in the part of Mrs. Hutchinson in a bitter religious controversy then existing, he lost much of his popularity, and failed of a re-election for governor the following year. He was then chosen a member of the general court, but returned to England in August, 1637. He now married a daughter, of Sir Christopher Wray of Ashby, in Lincolnshire; was knighted, and entered upon a political career. Through his father’s interest. he was appointed joint treasurer of the navy with Sir William Russell, and entered Parliament for Kingston upon Hull in 1640, where he almost immediately joined him and the anti-court party, of which he became one of the most vehement-and resolute leaders. He took an important part in the impeachment of Strafford and Laud; became sole treasurer of the navy in 1642; was a zealous supporter of Parliament in the Civil War, to which body he gave up the fees of his office; was a member of the Westminster Assembly; went, in June, 1643, to Scotland as one of the joint commissioners to negotiate an alliance, and was influential in securing the adoption of the Solemn League and Covenant; enabled Roger Williams to

obtain the charter of Rhode Island in 1643; was one of the chief promoters of the self-denying Ordinance in 1644; opposed the terms of settlement offered by Charles in 1648; became a member of the Council of State in February, 1649, in which position he remained until Cromwell's dissolution of Parliament in 1653. During this period he had the direction of the navy, and important powers in reference to the foreign wars then in progress. He also enjoyed the friendship of John Milton, who addressed one of his sonnets to him. After the dissolution of the Long Parliament, he retired to his estate of Raby Castle, where he wrote religious treatises and political pamphlets, one of which led to his imprisonment for four months in Carisbrooke Castle, by order of Cromwell, in 1656. He remained in opposition until the death of Cromwell, when he was again chosen to Parliament, and became the leader of the republican party, endeavoring to mould the commonwealth to his ideas of government. 'He was one. of the twenty persons excepted from the Act of General Pardon and Oblivion, passed at the Restoration, and in July, 1660, was committed to the Tower. He was afterwards committed to other prisons, remaining two years in a castle in the Scilly Islands, occupied in theological studies and writing. Ohio, June 2, 1662. He was arraigned for high-treason before the Middlesex grand-jury; found guilty on the 6th and, contrary to a promise made by Charles, was beheaded on Tower Hill, June 14, 1662. His theological writings were of a highly mystical type, and of very little value. He was a Millenarian, and believed or hoped that the Savior would come and establish a fifth universal monarchy. — These views gave rise to a small sect known as Vanists (q.v.). See Knight, *Life and Death of Sir Henry Vane* (Lond. 1662); Birch, *Lives*; Ludlow, *Memoirs*; Sparks, *American Biographies*, vol. 4.

Van Gaasbeek, Laurentius

a minister of the Reformed (Dutch) Church, was born in Holland. He graduated from the University of Leyden, May 15, 1674; sailed from Amsterdam May 13, 1678, arriving in New York Aug. 21 of the same year. He reached Kingston Sept. 8, and preached his first sermon there one week later. He was pastor of the Church in Kingston from that time until February, 1680, the date of his death. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Harlingen, Johannes Martinus

a Reformed (Dutch) minister, was born near Millstone, N. J., in 1724, of Dutch parentage. He went to Holland to complete his studies in one of the universities, and to get ordination by the Classis of Amsterdam, which was secured in 1761. In 1762 he returned to America and took pastoral charge of the united churches of Neshanic and Sourland, in Somerset Co., N. J., where he ministered thirty-three years, and died in 1795, universally beloved' and lamented. A sufficient proof of the esteem in which he was held is found in the fact that his name was, after his death, given to the village and church arid district in which he had lived and labored so long, Sourland being changed to Harlingen. He preached only in the Dutch language until within a few years before his death, when to gratify the younger people, he preached occasionally in English. He was evangelical, faithful, a patron of learning, one of the original trustees of Queen's College, and, in all that is known of him, one of the best of the old Dutch ministers of the last century. See Corwin, *Manual of the Ref. Church in America*, s.v.; Sprague, *Annals of the Amer. Pulpit*, vol. 9. (W. J. R.T.)

Van Harlingen, John M.

a Reformed (Dutch) minister, nephew of the foregoing, was born at Sourland (now Harlingen), N. J., 1761; graduated from Queen's College in 1783; studied for the ministry with Dr. Livingston; was licensed by the Christian Synod of the Dutch Reformed Churches in 1786; and settled at Millstone and Six Mile Run, N.J., 1787-95. From this period he was without charge (1795-1812), probably on account of his inanimate pulpit delivery. He was a lover of books, and lived chiefly among them; a close student, learned in theology, instructive in conversation, but exceedingly retiring and reserved in manner, and very absent-minded. While he was without charge he preached frequently for neighboring ministers, but his chief work was a full translation of a celebrated Dutch work, *Van der Kemp on the Heidelberg Catechism* (a series of sermons, with a valuable historical introduction, in 2 vols. 8vo), Before the organization of the Theological Seminary at New Brunswick, he had instructed a number of young men at his residence in Hebrew and ecclesiastical history, with a view to the ministry. In June, 1812, he was called to the chair of Hebrew and ecclesiastical history in the hew seminary, and accepted the appointment of the General Synod to the Hebrew professorship, and gave temporary lessons in. history. In one year thereafter he died at Millstone,

after a brief and severe illness, June 16, 1813. He was never married. His meditative spirit and devout piety, with his love of learning, and a sufficiency of this world's goods, enabled him to live much above the world, "using it as not abusing it," and devoting himself to his sacred studies. He preached both in Dutch and English, and was regarded, according to the standard of his time, as a proficient in Hebrew and a Christian scholar of eminent attainments. See Sprague, *Annals of the Amer. Pulpit*, vol. 9; Corwin, *Manual of the Ref. Church in America*, s.v. (W.J.R.T.)

Van Helmont, Baron Francis Mercurius

a Dutch physician and religious enthusiast, was born in 1618; settled in England, as the family physician of lady Conway, at Ragley, and thus became the associate of Henry Moore (q.v.). He was the son of the well known chemist Van Helmont, and gave himself to those occult medical studies which were a passion with his father. His works were noted for their eccentricities. He died in 1699. See Tullock, *Rational Theol. in England in the 17th Cent.* 2, 329.

Van Helmont, Serges Jacob

a Flemish painter, was born in Antwerp in 1683. He was the son of Matthew Van Helmont of Brussels, and was instructed in his art by his father; but while the father painted markets, fairs, shops, and similar scenes, the son distinguished himself for religious compositions in the great style. He settled at Brussels, and was considered one of the best Flemish painters of his time, although, from weakness of constitution, he never left his own country. The *Triumph of Elijah over the Priests of Baal*, in the Church of the Carmelites; the *Martyrdom of St. Barbara*, in St. Mary, Magdalen's; and the *Triumph of David*, in St. Michael's Church at Brussels, are considered his masterpieces. He died at Brussels, Aug. 21, 1726.

Van Hoeck, Jan

a Flemish painter, was born at Antwerp about 1600. He studied with Rubens, and afterwards at Rome. He was much employed by the emperor Ferdinand II of Italy, but eventually returned to his own country, where he died about 1650. He was an admirable painter in portrait and history. His

most famous painting is the *Christ on the Cross*, in the Church of St. Sauveur at Bruges, said to be one of the fittest pictures in Belgium.

Van Hook, Isaac A.

a minister of the Reformed (Dutch) Church in America. He graduated at Columbia College in 1797, and at New Brunswick Theological Seminary in 1819, when he was licensed by the Classis of New Brunswick. He was missionary to Spotswood, N.J., 1819-21; to Stillwater, N. J., Beaver Dam, Middletown, Kleyn Esopus, and Tiashoke, N. Y., in 1822; pastor at Fort Miller and Argyle, 1823-24; missionary to Wilton in 1825; and corresponding secretary of the Board of Missions in 1827. He died in 1834. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Homrne, Abram

a minister of the Reformed (Dutch) Church, was born at Whitehouse, N. J., Dec. 31, 1763. He graduated at Queen's College in 1787; studied theology privately, and was licensed in 1788; and became pastor at Wawarsing, Marbletown, and Rochester, N. Y., 1789-95; and at Caughnawaga, 1795-1833. He died June 3, 1840. In 1783 he was a commissary in the American army. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Hovenbergh, Eggo Tonkens

a Dutch minister of the Reformed Church. He was ordained at Amsterdam, April 1, 1743; and preached at Surinam, South America, 1743-49. On his way back from Surinam to Holland in 1749 he stopped at New York, where he would have received a call from the consistory but for the unsatisfactory position he took concerning the Church and ministry of New York. He preached at Livingston Manor and Claverack, N.Y., 1749-56 and at Rhinebeck Flats, 1756-64, when he was suspended, but continued to preach until 1767. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Husen, Stephen

a Baptist missionary among the Teloogoos, was born at Catskill, N.Y., Dec. 5 1812, and received his education at the Hamilton Literary and Theological Institution, now Madison University. He received his appointment Aug. 23, 1838. He did not reach the field of his labors, Nellore, until March 21, 1840. For several years he devoted himself with

zeal to his work with but little apparent fruit, in a section of the Telooogo country which has recently been so, wonderfully blessed. It was a time for seed-sowing; at last the great harvest has come. Mr. Van Husen's health broke down under his arduous and often discouraging labors, and he returned to his native country, Oct. 1, 1845: He died at Brattleborough Vt., Dec. 13, 1854. (J.C.S)

Van Huysen, Hermanus

an American minister of the Reformed (Dutch) Church. His early, literary advantages were small, and he served during the Revolution as an officer in the American army. At the close of the war he sought to enter the ministry. He studied under the direction of Dr. J. H. Livingston, and was licensed by the Classis of Hackensack, N. J, in 1793. He preached at Helderberg, Salem, and Jerusalem, 1794-1825. He died in 1833. See Corwin *Minutes of the Ref. Church in America*, s.v.

Vani'ah (Heb. *Vanyah'*, *hynwi* *Jah* is praise [Fürst]; Sept. *Ὀυουνία* *Ὀυουανία* and: *Ὀυ̐ιεχωά* Vulg. *Vania*), an Israelite of “the sons of Bani,” who divorced his Gentile wife married after the return from Babylon (~~4506~~ Ezra 10:36). B.C. 458.

Vaniere, Jacques

a celebrated French Jesuit and modern Latin poet, was born at Causses, in the diocese of Beziers, Languedoc, March 9, 1664. He was educated at the Jesuits' college in Beziers, and joined the society in 1680. He was afterwards professor and rector of the Jesuit schools in Montpellier, Toulouse, and Auch. He died at Toulouse, Aug. 22, 1739. His chief works are, a volume of poetical *Opuscula*: — *a Dictionary of Poetry*, in Latin: — and a Latin poem entitled *Prcedium Rusticumn*. For others, see Hoefer, *Nouv. Biog. Généralé*, s.v.

Vanini, Lucilio

an Italian philosopher born at Taurisano, near Naples, in 1584. He studied philosophy, theology, and natural science at Rome and Padua, and took holy orders. His mind was perverted by reading Aristotle, Averroes, Cardan, and Pomponazzi. He traveled and preached his infidel-doctrines in Germany, England, Holland, Switzerland, and, France. In 1617 he left Paris, opened a school at Toulouse, and infused his impious notions into

the minds of his scholars, on account of which he was accused of atheism, sentenced to death, and burned at the stake on the day the sentence was given, Feb. 19, 1619. He published, *Amphitheatrum Aeternae Providentiae* (Lyons, 1615): — *De Admirandis Naturae Regince Deceque Mortalium Arcanis* (Paris, 1516). See Durand, *La Vie et les Sentiments de L. Vcnini* (Rotterdam, 1717); Rousselot, *AEuvres Philosophiques de Vanini* (Paris, 1841); Hoefer, *Nouv. Biog. Généralé*, s.v.

Van Irhoven, Willem, D.D.

an eminent Dutch divine, was born at Kessel, in North Brabant, Nov. 2, 1698. He received his early education at S Hertogenbosch, first in the Latin schools, and subsequently at the Athenaeum of that place. He then repaired to Leyden, where the eminent professors P. Burman, J. Heyman, and W. Senguerd were his instructors in the ancient and Oriental languages and in philosophy. He also applied himself successfully to the study of chemistry under the celebrated Boerhaave. He devoted special attention to philosophy, in which he attained great proficiency. In 1720 he defended an essay *De Intellectu Facultate vere Activa*. The year following he prepared another philosophical essay in Latin, upon which he was promoted to *artium liberalium magister et philosophiae doctor*. It was his purpose, however, to devote himself to the work of the Gospel ministry. He attended the theological lectures of T. H. Van den Holiert, F. Fabricius, J. Marck, and J. Wesselius. In 1722 he was called to Ede, near Arnheim. While discharging his ministerial duties with ardor and fidelity, he zealously prosecuted his studies. He spent a part of each year in Leyden to avail himself of the university library. In 1728 appeared his *Coijectanea Philologico-critico-theologica in Psalbnorum Titulos*. This work added to his reputation. The next year he published a practical work in Dutch on the *Assured Christian*, which passed through several editions. In 1737 he accepted a professorship of theology in the University of Utrecht. This position he held for twenty-three years, with credit to himself and with great benefit to his pupils. In 1740 the additional duty was laid upon him of giving instruction in Church history. During his professorate he published but little. He died Nov. 18, 1760, deeply lamented at Utrecht, as also in the world of letters. See Glasins, *Godgelerd Nederland*, 2, 193; also Burmanni *Oratio Funeb. in Obiitun Gulielmi Irhovii* (Traj. ad Rh. 1760). (J. P. W.)

Vanists

is a name given by Baxter to the Antinomians (q.v.) of New England on account of the favor shown them by Sir Henry Vane (q.v.), who was then governor of the colony of Massachusetts.

Vanity

(as a rendering of several Heb. words, Gr. **ματαιότης**) occurs in Scripture only in the Latin sense of *emptiness*, and is often applied to this world, as unsatisfactory (^{<2002>}Ecclesiastes 1:2); to lying (^{<3012>}Psalm 4:2); to idols (^{<6321>}Deuteronomy 32:21); to whatever disappoints our hopes (^{<3011>}Psalm 60:11). In ordinary language the term is applied to the man who wishes you to think more highly of him than what he really deserves. Hence the vain' man flatters in order to be flattered; is always fond of praise; endeavors to bribe others into a good opinion of himself by his complaisance, and sometimes even by good offices, though often displayed with unnecessary ostentation. *SEE PRIDE.*

Van Keuren, Benjamin

a Reformed (Dutch) minister, graduated at New Brunswick Theological Seminary in 1824, and was licensed the same year. He became missionary to Charleston, Mapleton, and Westerloo. N.Y., 1824; Esopus, N.Y., 1825-26; Esopus, Hurley and Bloomingdale, N.Y., 1826-34; Esopus and Bloomingdale, 1834-36; Warwick, N. Y., 1836-37; preached for the Presbyterian Church, 1837-56; and died in 1865. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Kleek, Richard D.

a Reformed (Dutch) minister, graduated at Union College in 1822, aid at New Brunswick Theological Seminary in 1825, when he was licensed by the Classis of New Brunswick. He preached at Rintau, N.J., 1826-31; taught at Basking Ridge (N.J.) Academy, 1831-34; preached at Canajoharie, N. Y., 1834-35; at Berne and Beaver Dams, N.Y., 1835-43; taught at Erasmus Hall, Flatbush, L.I., 1843-60; in the grammar-school, Jersey City, N. J., 1860-70; and died in 1870. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Liew, John, D.D.

a minister of the Reformed (Dutch) Church, was born near Neshanic, N. J., Sept. 30, 1798. He graduated at Queen's College in 1816, and at New Brunswick Theological Seminary in 1820, when he was licensed by the Classis of New Brunswick; preached for the Presbyterian Church at Meadville, Pa., 1820-23; Presbyterian Church, Mendham, N. J., 1824-25; Reformed (Dutch) Church, Readington, N. J., 1826-69. He died Oct. 18, 1869. During his ministry of forty-nine years, about six hundred persons united with the Church. See Corwin, *Annal of the Ref. Church in America*, s.v.

Van Liew, John Cannon

at first a minister of the Reformed Protestant Dutch Church, and afterwards of the Presbyterian Church, was born in Middlebush, Middlesex Co., N.J. After pursuing his classical studies, he studied theology at the Theological Seminary, New Brunswick, in the class of 1827; was licensed and called to the churches of Catskill, Leeds, and Kiskatom, in the Classis of Greene, in 1828, as colleague to his uncle, the Rev. Dr. Wyckoff; in 1829 took sole charge of Leeds and Kiskatom; in 1832 accepted a call to Spotswood, N.J., where he opened a classical school, and conducted it successfully for several years (1834-41); was subsequently rector of the Rutgers College Grammar-school; pastor at Piffard, Livingston Co., N. Y. (1845-49); principal of the "Temple Hill" Academy at Genesee, Livingston Co.; pastor at Groveland, N. Y.; Stone Arabia and Ephratah, Montgomery Co., N.Y.; Berie and Beaver Dams (1856-61); and finally located in New Jersey, where he died in 1861. Mr. Van Liew was a "man of decided mental ability, an able advocate in ecclesiastical trials and controversy, a critical linguist, and an excellent preacher." See Wilson, *Presb. Hist. Almanac*, 1862, p. 300; Corwin, *Manual of the Ref. Church in America*, s.v.

Vanloo, Charles Andre

called the *Caatliere Carlo Vanloo*, a French painter, was born at Nice in 1705. He was first instructed by his brother Jean Baptiste, whom he accompanied to Rome and studied under Luti; visited Paris in 1723, where he gained the first prize for historical composition; went again to Italy in 1727, where he studied the works of the masters more thoroughly, and took the prize in design at the Academy of St. Luke; went to the court of

Turin, where he painted many pictures; returned to Paris in 1734; was admitted to the Academy in 1735; and was knighted by Louis XV in 1752, and granted a liberal pension for life. He died in 1765. His principal works are, *The Apotheosis of St. Isidore*, in Rome: — *St. Francis*, and *St. Martha*, in the same city: a series of subjects from the *Jerusalem* of Tasso in the royal palace, *Turi: The Marriage of the Virgin*, in the Gallery of the Louvre. He did important service in reforming the affected and gaudy style then prevalent in the French school. His countrymen are extravagant in his praises; but he may justly be compared with the best of the modern Italian painters. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vanloo, Jean Baptiste

a French painter, was born at Aix in 1684. He was instructed by his father, and went to Toulon, where he executed several works for the churches; but the siege of that place in 1707 compelled him to return to Aix, where he labored for five years for small compensation. He afterwards went to Rome under the protection of the prince of Carignan, where he studied the great masters. Acquiring considerable reputation, he executed, among other works, *The Scourging of Christ*, in the Church of S. Maria in Monticelli. He next went to Turin, where he distinguished himself by paintings in oil and fresco, and acquired Considerable wealth. He then went to Paris; lost his fortune in the Mississippi scheme; was chosen a member of the Academy; also professor in 1735; went to London in 1737; and returned to Aix in 1742, where he died in 1746. His best works at Paris are, *The Entry of Christ into Jerusalem*, in the Church of St. Martin des Champs and *St. Peter Delivered from Prison*, in the Church of, St. Germain des Pres. See Spooner, *Biog. Hist. of the Fine Arts*, so v.

Van Meter, Henry L.

a Baptist minister and missionary to Burmah, was born in Philadelphia, Pa., Sept. 21, 1824, and was a graduate of the University of Pennsylvania and of the Hamilton Literary and Theological Institute. He was appointed by the American Baptist Missionary Union as a missionary to Bassein, Burmah, and was ordained Sept. 28, 1848. He proceeded, immediately after his ordination, to the East, where, for about twenty-two years, with but little intermission, he devoted himself to his sacred work.: His health failing, he returned to his native country. He had been at home but a few weeks when

he died, at Mottville, near Skaneateles Lake, N. Y., Aug. 16, 1870. (J.C.S.)

Van Mildert, William, D.D.

a bishop in the Church of England, was born in London in 1765. He studied some years at the Merchant Taylors School, and then entered Queen's College, Oxford. Having taken his degree, been ordained in 1788, and served some time as curate, and afterwards as incumbent of the living of Bradden, Northamptonshire (1795), he was in 1796 presented to the rectory of St. Mary-le-Bow, Cheapside, London. He also, in process of time, obtained the vicarage of Farmingham, Kent. In 1812 he was elected preacher of Lincoln's Inn; in 1813 was appointed regius professor of divinity in Oxford; in 1820 was consecrated bishop of Llandaff; and in 1826 was transferred to Durham. He died Feb. 21, 1836. Bishop Van Mildert was distinguished for his theological writings, embracing his *Boyle Lectures* (1802-5): — his *Bampton Lectures* (1814): — his edition of the writings of Dr. Waterland: — and his *Sermons* preached at Lincoln's Inn. He was eminently generous. See *Church of England Magazine*, 1. 21; Allibone, *Dict. of Brit. and Amer. Auth.* s.v.

Vannel

an old English term for a fanon or *napkin*, sometimes Worn round the neck instead of the amice (q.v.); also used for the amice itself.

Vannes, Council Of (Concilium Veneticum)

Vannes is a seaport town of France, capital of the department of Morbihan, on the south coast of Brittany, sixty-one miles north-west of Nantes. A council was held there in 465 by St. Perpetuus, the first archbishop of Tours, who presided over five other bishops. Paternus was in this council consecrated to the see of Vannes, and, sixteen canons were published (many of which are the same with those of Tours) A.D. 461. The following are peculiar to this council:

2. Excommunicates those who marry again after having divorced their first wives, unless it was on account of adultery.
7. Forbids monks to retire into solitary cells, except they be men of tried virtue, and upon condition that they keep within the precincts of the abbey and under the abbot's jurisdiction.

- 8.** Forbids abbots to hold many monasteries or cells.
- 11.** Prohibits priests, deacons, and subdeacons, who are forbidden to marry, from attending marriage festivals, feasts, and assemblies at which love songs, etc., are sung, and immodest conversations held.
- 12.** Forbids all clerks to attend Jewish festivals.
- 13.** Excommunicates for thirty days ecclesiastics guilty, of the sin of drunkenness, and enjoins even corporal punishment.
- 14.** Excommunicates for seven days clerks who, living in the city, absent themselves from matins.
- 15.** Orders that the same manner of celebrating divine. service shall be observed throughout the province of Lyons.
- 16.** Excommunicates those of the clergy who meddle in divinations, and superstitiously pretend to foretell the future by chance readings of Holy Scripture. These regulations are addressed to Victorius, bishop of Maur, and Thalassimus of Angers, who were unable to attend the council. See Mansi, *Concil.* 4:1054.

Van Nest, Abraham

an eminent Christian merchant and philanthropist of New York, was born near Somerville, N.J., May 8, 1777. At twelve years of age he left his father's house and farm to dwell with his brother in New York, where his subsequent long life was spent. Carefully nurtured by his believing parents, and converted at an early age, he united in the communion of the Collegiate Church, of which he was a member nearly sixty years, and for about half a century an active officer. By constant re-election he was almost a permanent member of the Consistory and of the General Synod and other ecclesiastical assemblies of the Reformed Church, in which his commanding influence was always quietly exerted. He was greatly prospered in business, and accumulated a large property, without a stain upon his good name, and he used it as a faithful steward of the, kingdom of God. He was noted for abounding liberality and efficient services in many benevolent institutions. But his chief sphere of usefulness was in the Church, as a wise counselor and willing servant. He was president of the Board of Corporation for many years. As a trustee of Rutgers College, from 1823 until his decease, he did much to revive, sustain, and enlarge

that institution; and his name is perpetuated in one of its edifices, *Van Nest Hall*, erected in 1842 by the efforts of the alumni, and devoted to the Museum of Natural History, Chemistry, Geology, and the Literary Societies. He did more than any other layman of that day to endow the Theological Seminary at New Brunswick by his personal labors with Drs. Ludlow, Schoonmaker, and Jacob R. Hardenbergh, as well as by his gifts. For thirty years he was honorably identified with the politics and government of New York city-acting with the Democratic party, and always maintaining his Christian integrity amid those testing scenes of public life. Mr. Van Nest was of small stature, with a benevolent and thoughtful countenance and entirely unobtrusive manner. His will was strong; he possessed great executive ability, prudence, knowledge of human nature, and kindness of heart. His piety was intelligent, scriptural, and uniformly earnest and outspoken. He was a man of prayer, "full of faith and of the Holy Ghost." His home was the abode of a princely hospitality, and up to the time of his death one of the few remaining landmarks of the wealth and liberality of a generation that has passed away. Afflictions and age mellowed his Christian character during the later and quiet years of his once busy life; and he "came to his grave in a full age, like as a shock of corn cometh in its season." He died Sept. 14, 1864. See *A Memorial for his Family* (1864). (W. J. R. T.)

Van Nest, Peter

a Methodist Episcopal minister, was born in Bethlehem township; Huntingdon Co., N.J., Aug. 5, 1759. In 1771 he went to reside in Philadelphia, Pa. Shortly after his settlement in that city he was powerfully awakened to a sense of sin; it was not, however, until 1788 that he was led to see himself as he really was. Being in Bristol, England, he went to hear Thomas Warwick, a Wesleyan preacher, whose discourses were so pungent, and seemed so personal to him, that his conscience was profoundly awakened. He at once joined the Methodist Church, and acquired the friendship of John Wesley. Henry Moore, the biographer of Wesley, commissioned him as a local preacher in 1794. In 1796 he returned to America, and was received on trial in the Philadelphia Conference the same year, and appointed to Salem Circuit, in New Jersey, but did not travel it. The next year (1797) he was again received, and sent to Middletown Circuit, Conn. His subsequent appointments were as follows in 1798, to Croton Circuit, where he spent three months, and was then sent to Middletown again; in 1799, to Whitingham, to form a new

circuit; in 1800, to Fletcher (formerly Essex); in 1801, to New London; in 1802, to Bay Quinta, Upper Canada; in 1803, to Niagara; in 1804, to Burlington, N.J. in 1805, to Elizabethtown Circuit; in 1806, to Somerset, Md.; in 1807, to Holland 'Purchase as missionary; from 1808 to 1809, to Cayuga District; in 1810, to Gloucester Circuit, N. J.; from 1810 to 1814, to East Jersey District; in 1815, to Salem Circuit; in 1816, to Freehold; in 1817, to Bergen; in 1818, to Gloucester; from 1819 to 1820, as supernumerary; and in 1821, taking a superannuated relation he resided in Pemberton, N.J., until his death, Oct. 17, 1850. Mr. Vau Nest was revered as a veteran throughout the Church. In all his appointments he did brave service, and his labors in New England, Canada, Western New York, and New Jersey were instrumental in the rescue of hundreds of souls. From the time that he ceased to be effective until his death — a period of about thirty-one years — he had his home at Pemberton, N.J., where he was eminently useful and highly respected and venerated. He watched over the Church in that place with exemplary fidelity to the last. When he was in his ninety-second year, he was often seen, with staff in hand, going about from house to house, and inquiring with great interest in respect to both the temporal and spiritual welfare of the inmates. His death was not only peaceful, but triumphant. See *Minutes of Annual Conferences*, 4, 568; Sprague, *Annals of the American Pulpit*, 7:276; Stevens, *Hist. of the M. E., Church*, 3, 433; 4:17, 63, 267. (J. L. S.)

Van Nest, Rynier

a Reformed (Dutch) minister, was born near North Branch, N.J., Feb. 8, 1739. He studied privately, and was licensed in 1773. He was pastor at Shawangunk and New Paltz, N.Y., from 1774 to 1778; married Catharine (Hagar), widow of R. I. Goetschius, of Schoharie, Feb. 24, 1776; was For at Shawangunk and Montgomery from 1778 to 1785; supplied Middleburgh from 1774 to 1780; Schoharie from 1780 to 1785; was pastor at Jamaica, Newtown, Oyster Bay, and Success, L.I., from 1785 to 1797, and at Schoharie from 1797 to 1803. He died at Readington, N.J., July 9, 1813. See Corwin, *Manual of the Ref. Church in America*, s.v.

Vanni, Cavalier Francesco

an eminent Italian painter, was born at Sienna probably in 1565. He received some instruction from his father and afterwards from his stepfather, when, at the age of twelve, he went to Bologna and studied

under Passarotti. When about sixteen he went to Rome, and became the pupil of Giovanni de Vecchi, where he chose for his model the works of Federigo Boroccio. On leaving Rome, he traveled through Lombardy, and on returning to Sienna executed several works for the churches and convents. He was then invited to return to Rome, where he was commissioned by Clement VIII to paint the picture of *St. Peter Rebuking Simon Magus*. This work still remains on a marble slab in St. Peter's, Rome, and is an object of admiration. His labors so pleased the pope that he made him a knight of the Order of Christ. His principal works at Rome are, *St. Michael Vanquishing the Rebel: Angels*, in the Church of San Gregorio a *Pieta*, in the Church of Santa Maria in Valicella: — and *The Assumption*, in the Church of San Lorenzo in Miranda. But his best works are to be found at Sienna, among which are the *Marriage of St. Catherine*: — *the Madonna* and *St. Raymond Walking on the Sea*. — He also executed a few correct and spirited etchings from his own designs, which are highly esteemed. He died at Sienna in 1610. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vanni, Cavalier Michael Angelo

an Italian painter of the 17th century, was the eldest son of the cavalier Francesco Vanni, by whom he was instructed in the art. His fame rests chiefly, however, upon his invention of a new process of staining marble in imitation of mosaic. There are some of his paintings in the churches and convents of Sienna, but they are much inferior to the best productions of his father. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vanni, Cavalier Raffaele

an Italian painter, second son of Francesco Vanni, was born at, Sienna in 1596. He studied with his father, who died when Raffaele was fourteen years of age. He afterwards studied at Rome, where he made such progress as to rival his father. Among his finest works are the *Birth of the Virgin*, at Rome: — the *Martyrdom of St. Catherine*, at Pisa: — and the *Procession of our Saviour to Calvary*, at Sienna. He was elected a member of the Academy of St. Luke in 1655, and was honored with knighthood. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Van Niewenhuysen, Wilhelmus

a minister of the Reformed (Dutch) Church, was born and educated in Holland, and called thence, in 1671, to the Collegiate Church in New York. He removed to Breukkelen (Brooklyn) in 1676, but continued to officiate frequently in New York. He was a relative and predecessor of the celebrated Rev. Henry Selyns. When governor Andros forced Nicholas Van Ranslaer upon the Church at Albany as colleague to Gideon Schaats, in 1675, Van Niewenhuysen was sent from New York to assist the aged pastor in resisting the usurpation of the civil power. His ministry in New York was peaceful and prosperous; and there is good evidence in his correspondence with the Classis of Amsterdam, and in his controversy with Andros for the prerogatives of the Church, that he was a learned, able, faithful, and judicious minister of the Gospel. Little more is known of him. He died in 1682. He was of the Coccidian school in exegesis. See *Murphy, Anthology of New Netherlands*, p. 179; *Documentary History of New York*, 3, 872-875; Corwin, *Manual of the Ref. Church in America*, s.v. (W.J.R.T.)

Van Nostrand, Aaron

a Protestant Episcopal clergyman, died at Painesville, O., of camp fever, Feb. 27, 1863, aged thirty-two years. He was chaplain of the 105th Regiment of Ohio Volunteers, and at the time of his death was rector of St. James's Church in Painesville, which position he had held for nearly three years. Previous to this he had been rector of St. John's Church, Clyde, N. Y., for a period of five years. See *American Quar. Church Rev.* April, 1863, p. 152.

Van Nostrand, Albert

a Methodist Episcopal minister, was born on Long Island, N.Y., about 1758. He joined the Methodist society in 1785, at Serington, and soon afterwards began preaching, which he continued, with the approval of the Church, until his death, at White Plains, N. Y., September 18, 1796. See *Minutes of Annual Conferences, 1797*, p. 73; Bangs, *Hist. of the X. E. Church*, 2, 62.

Vannuys, James Harvey

a Presbyterian minister, was born in Franklin, Ind., Dec. 18, 1831. He was, educated in Hanover College; graduated at the Theological Seminary, Princeton, N. J., in 1861; was licensed by the Donegal Presbytery, and went West; and was ordained by the Rock River Presbytery in 1863 as pastor of the Church at Andover, Ill. He subsequently preached at Wilton Station and Sugar Creek, Ia. He died Nov. 25, 1866. He was a warm-hearted Christian, and an earnest and very acceptable preacher. See Wilson, *Presb. Hist. Almanac*, 1867, p. 213.

Van Olinda, Douw

a Reformed (Dutch) minister, was born at Charleston, N.Y., in 1800. He graduated at the New Brunswick Theological Seminary in 1824, and was licensed to preach. He was missionary to Johnstown, Mayfield, and Union, N. Y., in 1825; Palatine from 1825 to 1827; Mapletown, Spraker's Basin, and Canajoharie from 1827 to 1831; New Paltz from 1832 to 1844; and Caughnawaga from 1844 to 1858. He died in 1858. He was large of stature, commanding in appearance, an edifying and instructive preacher, and of great executive ability. See Corwin, *Manual of the Ref. Church in America*, s.v.; Wilson, *Presb. Hist. Almanac*, 1860, p. 204.

Van Pelt, Peter I., D.D.

a Reformed (Dutch) minister, was born at Bushwick, L.I., May 27, 1778. He graduated at Columbia College in 1799, and studied theology under Dr. J. H. Livingston. He received license to preach in 1801, and began his ministry on Staten Island in 1802, where he continued until 1835; was pastor at Fordham, N.Y., from 1836 to 1847; also chaplain in the war from 1812 to 1814. He died in New York, Jan. 20, 1861. He published a few sermons and orations delivered on important public occasions. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Raalte, Albertus C., D.D.

a Reformed (Dutch) minister, was born at Waarneperveen, Overvssel, Holland, Oct. 17, 1811. He graduated at the University of Leyden in 1831, and at the Leyden Theological Seminary in 1834; was examined in the Provincial Synod of the Hague in May, 1835; ordained for general service in Amsterdam in the General Synod of the Separated or Free Reformed

Church of the Netherlands, March 4, 1836; was missionary to Genemuiden, then to Ommer (Overijssel), from 1836 to 1844; to Arnheim (Guelderland) from 1844 to 1846, when he came to America; pastor at Holland, Mich., from 1851 to 1867; missionary for the emigration field, Amelia Court-house, Va., from 1869 to 1870; and president of the council of Hope College from 1870 to 1874. He died Nov. 7, 1876. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Ranslaer (or Renslaer), Nicholas

was ordained as a deacon by Dr. Earle, bishop of Sarunm, and as a presbyter by the bishop of Salisbury; was chaplain to the ambassador of the States-General at London; minister of the Dutch Church at Westminster; and lecturer at St. Margaret's, Loathbury, London. He came to America in 1675, with letters of recommendation from the duke of York to governor Andros, with a view to a living in one of the Dutch churches of the colony; and also laid claim to the manor of Rensselaerwvck. The governor assigned him to the Dutch Church in Albany, against the protests of their minister, Gideon Schaats, and the people. They denied both the validity of his ordination, which was not a tenable objection, and the right of the English governor to intrude him upon an unwilling Church and congregatidn. A bitter contest and trial at law followed. Dominie Van Niewenhuysen, of New York, was sent to aid in the controversy. Van Ranslaer, however, continued to officiate for about one year. For a short time he was imprisoned for utterances in his pulpit, for which Jacob Leisler (afterwards governor) and Jacob Milborne brought charges against him. This litigation ended in the defeat of his opposers and in the reconciliation of Schaats and Van Ranstaer.... The latter died soon after, and thus ended the disturbances of Church and State produced by his coming. He was suspected as a papist in disguise. His widow, *nee* Alida Schuyler, afterwards became the wife of Robert Livingston. See *Documentary Hist. N. Y.* p. 872-879. Corwin, *Manual of the Ref. Church in America*, s.v. (W. J. R, T.)

Van Rensselaer, Cortlandt, D.D.

an eminent Presbyterian divine, son of general Stephen Van Rensselaer, was born in Albany, N.Y., May 26, 1808. He graduated at Yale College in 1827, and was admitted to the bar in 1830; but studied theology in the Princeton Theological Seminary, N.J., and was licensed to preach in 1834, and ordained in 1835 by West Hanover Presbytery, Va. He organized the

First Presbyterian Church in Burlington, N. J., and was installed its pastor by Philadelphia Second Presbytery in 1837. He became corresponding secretary of the Board of Education of the Presbyterian Church from 1846 until his death, July 25, 1860. Dr. Van Rensselaer established in '1848 *The Presbyterian Treasury*, a quarto publication, issued monthly. This journal was quite popular, but owing to the earnest solicitation of other parties, at the end of two years it gave place to the *Home and Foreign Record*, edited by all the secretaries of the Boards of the Church. He, however, issued, in January, 1851, the first annual volume, entitled *The Home, School, and Church*, a thick octavo pamphlet. In 1851 he also issued the first number of *The Presbyterian Magazine*; and it was thus that, by means of all these, the mind of the Church became enlightened upon the subject of education. After his death appeared a selection from his published writings, under the title of *Miscellaneous Sermons, Essays, and Addresses*, edited by 'his son. C. Van Reilselaer (Phila. 1861, 8vo). "They bear the impress of his vigorous intellect, and illustrate his various reading, his manly independence, his genuine patriotism, and his unswerving devotion to the cause and kingdom of the Redeemer." His critical reviews were discriminating, searching, and free from partiality, eminently readable, and wholly trustworthy. See Wilson, *Presb. Hist. Almanac*, 1861, p. 107; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *North Amer. Rev.* July, 1861, p. 286; *Memoirs of S. Grellet* (Phila. 1860), 2, 486, note; *Elect Mag. of For. Lit.* Dec. 1860. (J. L. S.)

Van Rensselaer, Hon. Stephen

a distinguished statesman and general in the War of 1812-15, patroon of the manor of Rensselaerwyck, and an eminent Christian, was born in New York city Nov. 1, 1764, and graduated at Harvard University in 1782. In 1789 he was elected a member of the Legislature, and in 1795, at the age of thirty-one, was lieutenant-governor and president of the Senate of his native state. He held this office six years. From 1800 to 1820 he was often a member of the Assembly, and also sat in two Constitutional conventions. He was elected to Congress in 1822; was president of the Board of Canal Commissioners fourteen years before his death; and was chancellor of the Board of Regents of the University of New York at his decease. In 1787 he began his military career, and was a major-general of Volunteers, commanding on the Niagara frontier, during the War of 1812-15 with Great Britain. He was honorably engaged in the battle of Queenstown. Yale College conferred on him the degree of doctor of laws in 1825. He

was one of the first Board of Managers of the American Bible Society in 1816 and was always foremost with its illustrious founders and friends. In the affairs of the Reformed Church, of which he was “a burning and a shining light,” he held many positions of great prominence and usefulness. With perhaps one exception, he was the most wealthy man in the United States, and he dispensed his misnomer with a munificence that was worthy of his ancient patrimony, which embraced a territory of twenty-four miles square, haying Albany as its center. From this inheritance he was called *the patroon*, a title now extinct by law with “the death of his eldest son, and for generations past the only hereditary title known among us.” His private influence was immense. He so administered his vast estates as to win the confidence of the tenants and of the whole community in his guileless wisdom and unsullied and unselfish integrity. His charities were continually flowing out with discriminating kindness and bountiful benevolence, yet silent and unostentatious. As an elder in the Church at Albany, and a member of the ecclesiastical courts of his denomination, he bore his full share of labors, responsibility, and liberality. But he was not a sectarian; he belonged to the city of God. The manor-house at Albany was noted for his princely hospitality and Christian influences. “The guest who crossed that threshold forgot that he was a stranger; and, though poor, amid all the appliances of uncounted wealth, felt only that he was at home.” His piety was radiant with goodness and with the beauty of a holy life. He died suddenly, at home, Jan. 26, 1839. “In the midst of his affectionate children and near his devoted wife, within the hall where the servant of God and the friend of man ever found an unfeigned welcome, his venerable head fell upon his bosom. He was asleep in Jesus.” His portrait, admirably taken in old age, adorns the hall of the Board of Managers of the American Bible Society. His memory is an inspiration for the lovers of the country and the Church of God. See Bethune, *Commemorative Sermon*; Rogers, *Historical Discourse*. (W. J. R.T.)

Van Santvoord, Cornelius

a Reformed (Dutch) minister, was born in Holland, in 1697, and studied in the University of Leyden, under the celebrated Prof. John Marck, author of the *Medulla Theologica*. He immigrated to America in 1718. He was first settled on Staten Island, over the Dutch and French Huguenot churches, to which he preached in, both languages from 1718 to 1742; also for two years (1730 to 1732) at Belleville, N. J. In 1742 he removed to Schenectady, N.Y.; and, after a ministry of ten years, died in 1752. His

descendants in the fourth and fifth generations are still represented in the ministerial ranks of their ancient denomination. He was the intimate friend of Mr. Frelinghuysen of Raritan, and was his advocate: and defender in all his trials. In his behalf he published a small volume, *A Dialogue between Considerans and Candidus*. He was a favorite pupil of his revered preceptor John Mark, and translated his *Commentary on the Book of Revelation*, accompanied by a learned dissertation of his own, advocating a literal interpretation of the Epistles to the Seven Churches of Asia. It was published in Holland, with the high commendation of Prof. Wesselius. He was paralyzed some time before his decease, but continued to preach until he was called to his everlasting rest. See Brownlee, *Hist. Disc. on Staten Island*; Taylor, *Annals of Classis of Bergen*; Sprague, *Annals of the Amer. Pulpit*, vol. 9; Corin, *Manual of the Ref. Church in America*, s.v. (W.J.R.T.)

Van Schie, Cornelius

a Reformed (Dutch) minister, was born in 1703; preached at Poughkeepsie and Fishkill, N.Y., 1731 to 1738; Albany, 1738; to 1744; supplied Claverack, 1732 to 1743; and died Aug. 15, 1744. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Schoick, John

a Methodist Episcopal minister, was born in Monmouth County, N.J., in A787. He was converted in November, 1808; admitted on trial at the Philadelphia Conference in 1810; and served at the following appointments: Asbury Circuit, 1810; Daluphin, 1811; Morris, 1812; Trenton, 1813 and 1814; and Burlington in 1815, where he died in 1816, Mr. Van Schoick was exemplary in life and conversation, and was an acceptable and a successful preacher. See *Minutes of Annual Conferences*, 1817, p. 293.

Van Sinderin, Ulpianus

a Reformed (Dutch) minister, was born in Holland, and emigrated to America, being called in the place of Vincentius Antonides, in 1746, to preach at Brooklyn, Flatlands, Bushwick, New Utrecht, Flatbush, and Gravesend, where he ministered until 1784, and then resigned. In the beginning of this pastorate he incurred the displeasure of Johannes Arondens, a former pastor and troublesome spirit, by officiating at a

marriage shortly after his arrival. The quarrel occasioned considerable trouble, but was afterwards forgotten. He died Oct. 1, 1803. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Stavoren, Abraham

a Presbyterian minister, was born in Delaware in 1828; graduated at Illinois College, Jacksonville, Ill., in 1851; studied theology in Lane Seminary, near Cincinnati, O.; was licensed by Cincinnati Presbytery in 1855; and ordained by Schuyler Presbytery as pastor of the Presbyterian Church in Warsaw, Ill., in 1857. Here he labored about a year, when he accepted a call to the Church at Montrose, Ia., where he labored earnestly and faithfully until his death, April 22, 1860. "A good writer, and an earnest and useful preacher." See Wilson, *Presb. Hist. Almanac*, 1862, p. 198.

Vansyckle, Reuben

a Methodist Episcopal minister, was born in November, 1822.. He was converted in his seventeenth year, began exhorting immediately, and in 1843 united with the New Jersey Conference and was appointed to Newton Circuit. He was sent in 1844 to New Prospect; in 1845, to Stanhope; in 1846, to Barryville; and in 1847 and 1848, to Sandyston. Mr. Vansyckle superannuated in 1849; in 1862 was made chaplain of the United States Hospital at Fortress Monroe, Va.; in 1863 was again put on the effective list, and thus continued until his retirement, in 1865; to Sparta, where he died; March 4, 1867. Mr. Vansyckle was sincere, original, interesting, zealous, and successful. See *Minutes of Annual Conferences*, 1867, p. 39.

Van Til, Solomon

a learned Dutch theologian, was born Dec. 26, 1644, at Weesp, near Amsterdam, of a family originally from the duchy of Cleves. He studied at Alkmaar and the University of Utrecht; but an impediment in his speech induced him to change from theology to medicine. Under the advice of Burman, however, he resumed the study of theology at Leyden (1664), where he made the acquaintance of Cocceius, and adopted the views of that theologian. In 1666 he became pastor of a village in North Holland, and for ten years devoted himself to Oriental languages, metaphysics, and theology. In 1682 he was called to Dort as pastor, and in 1684 he added to his duties those of the chair of history and sacred philology. In August,

1702, he exchanged this position for that of professor of theology at Leyden. He was long afflicted with gout; and died at Leyden, Oct. 31, 1713. Van Til was of an affable disposition, and formed a large literary and social circle of acquaintances. He wrote much in a peculiar and somewhat harsh style, chiefly on scriptural interpretation, including comments on the Psalms Malachi, and St. Paul's Epistles. See Hoefler, *Nouv. Biog. Generale*, s.v. "Til."

Van Valkenburgh, Daniel

a Presbyterian minister, was born at Manlheim, Herkimer Co; N.Y., Jan. 8, 1805; went to school at Hartwick Academy, Otsego Co., N. Y.; graduated at Union College, N.Y.; studied theology in Auburn Theological Seminary; was licensed by the Cayuga Presbytery, Jan. 21, 1827, and ordained by the Oneida Presbytery, July 13, 1831. His ministry of thirty-six years was devoted to labors in the churches at Evans's Mills, Richfield Springs, Mexico, Taberg Exeter, and Springfield all in New York.. He died Nov. 24, 1864. As a theologian, she was thoroughly read, systematic, and able; as a preacher: he was faithful, direct, and clear. See Wilson, *Presb. Hist. Almanac*, 1866, p. 230.

Van Vechten, Jacob, D.D.

a distinguished minister of the Reformed (Dutch) Church, was born at Catskill N.Y., in 1788. He graduated at Union College in 1809; at the Associate Reformed Theological Seminary in 1813, and at New Brunswick Theological Seminary in. 1814, when he was licensed by the Classis of New Brunswick. He was pastor at Schenectady, N.Y., from 1815 to 1849, when he removed to Albany, and employed his time in preaching in the city and surrounding country, and in literary work. In 1868 he removed to Auburn, where he spent the remainder of his days among his children. He died Sept. 15, 1871, He published *Memoirs of John M. Mason, D.D., S.T.P., with Portions of his Correspondence* (1856). See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Veen

SEE VENIUS.

Van Viane (or Vian), Francis

a Flemish theologian, was born at Brussels, Oct. 3, 1615. He studied at the papal college of Louvain; was made director of the seminary at Mechlin, minister at Brussels, and president of his alma mater at Louvain; but at length resigned the last-named office. In 1677 he went to Rome on a theological errand. He died at Louvain, Sept. 5, 1693. See *Biographie Universelle*, s.v.

Van Viane, Matthew

brother of the preceding, also a theologian, a laborious private student, died at Louvain in the papal college, Nov. 16, 1663, aged forty years.

Vanvitelli, Luigi

an Italian architect, was born at Naples in 1700. He first studied painting, but afterwards gave himself to architecture. He designed several churches in Urbino, and many other religious edifices in Rome and Naples. His principal buildings are the Augustinian convent at Rome, and the palace of Caserta, near Naples. He died in Naples, March 1.1773. See Vanvitelli, *Vita di Luigi Vanvitelli* (Naples, 1823).

Van Vleck, John

a Reformed (Dutch) minister, was born at Shawshank, N.Y., in 1828; graduated at Rutgers College in 1852, and at the Theological Seminary in New Brunswick, N. J., in 1855. Immediately he became principal of Holland Academy, which in 1866 was incorporated as "Hope College." It is located at Holland, Mich. and was begun as a parochial and civil school at a very early period in the large colony of Hollanders which settled on Black Lake in 1847-48, under the leadership of the Rev. A. C. Van Raalte, D.D. As a missionary of the Reformed Church, Mr. Van Vleck was the first to preach in English in the colony, and thus laid the foundation of the flourishing-Second Reformed Church in that city. In 1859 he became principal of the Academy at Kingston, N.Y.; and in 1862 assumed the pastoral charge of the churches of Middleport and Wawarsing, in Orange Co. He died March 15, 1865, of consumption, which had been long preying upon, his constitution. He was amiable, greatly beloved, thoroughly trusted, conscientious, spiritually minded, a true scholar, and a Christian of exemplary character and high attainments in the divine life. He

was a superior classical scholar and teacher. In the sacred languages, especially in Hebrew, he was not only a hard student, but an accomplished exegetical writer and instructor. He prepared a valuable critical work on *Gethsemane*, and another was far advanced upon the *Song of Solomon* at the time of his death. But he did not live to complete them for publication. See Corwin, *Manual of the Ref. Church in America*, s.v. (W..J. R. T.)

Van Vleck, Paulus

a Reformed (Dutch) minister, whose relation to that body was somewhat irregular. The first account we have of him, he was a schoolmaster and precentor at Kinderhook, N.Y., in 1702, and preaching occasionally, from which, on complaint, he was made to desist. He was ordained by Bernardus Freeman in 1709 as chaplain of the Dutch troops then proceeding to Canada. He was pastor of the Low Dutch Church at Neshaminy, Bucks Co., Pa., 1710-12. He was accused of bigamy in 1712, and left the country in 1715.. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Vierden, Peter

a Dutch minister of the Reformed Church, was born about 1737, and educated at the University of Leyden. He was the last minister who came from Holland to America until the immigration in 1848. He came, however, by way of the West Indies, where he had been settled for a time at St. Croix, leaving there in 1792. He preached at Catsban, N.Y., 1794-1804, when he was suspended, but restored again in July of the same year. He died Feb. 21, 1821. See Corwin, *Manual of the Ref. Church in America*, s.v.; Sprague, *Annals of the Amer. Pulpit*, 2, 20.

Van Voorhis, Stephen

an American minister of the Reformed (Dutch) Church. He was graduated from the College of New Jersey in 1765, and licensed by the General Meeting of ministers and elders in 1772; was pastor at Poughkeepsie, N.Y., 1773-76; supply at Dover, N. J., 1774; pastor at Rhinebeck Flats, N.Y., 1776-84; Philipsburgh, Tarrytown, and Cortlandville, 1785-88; Kingston and Assunpink, N. J. (Presbyterian), 1788-96. He died Nov. 23, 1796. See Corwin, *Manual of the Re. Church in America*, s.v.

Van Vranken, Nicholas

a distinguished clergyman of the Reformed (Dutch) Church, was born in 1762 at Schenectady; pursued his studies for the ministry with Dr. Theodoric Romeyn and Dr. John H. Livingston; and was licensed to preach in 1790 by the Synod of the Reformed Dutch Churches. Before entering upon pastoral work, he was principal of the Academy in Schenectady, which was the germ of Union College. After six years of successful teaching in this flourishing institution, he became the pastor of the Dutch churches of Fishkill, Hopewell, and New Hackensack, in Dutchess Co., N.Y. Here he spent his whole ministry (1791-1804), refusing all invitations to settle elsewhere, and serving his generation by the will of God until he was suddenly called from his labors to his reward, May 20, 1804. His people were waiting his appearance in church as usual on a Sabbath morning when tidings came of his death, of a rapid and violent inflammatory disease. His reputation is that of a learned, eloquent, fervid, evangelical preacher, whose labors were blessed with large additions to his churches, and with the constantly growing affection of his devoted people. — His literary and theological attainments were of a high order. As a pastor he knew his people thoroughly, and adapted himself to their spiritual wants with native tact and spiritual advantage. On communion occasions, after the old Dutch custom, he gave the bread personally to each communicant, and addressed them one by one, in Dutch or English, as he chose, with comforting words of Holy Scripture, or some pointed sentence fitted to each case. He was full of genuine humor, but maintained his dignity, while giving gentle play to his fund of anecdote and mirthful wit. He excelled in conversational talent. His manners were engaging, his personal appearance very fine and prepossessing, and his social qualities endeared him to all who knew him well. See Kip, *Historical Discourse*; Corwin, *Manual of the Ref. Church in America*, s.v. (W. J. R. T.)

Van Vranken, Samuel A., D.D.

an eminent Reformed (Dutch) minister, son of the foregoing, was born at Fishkill, N.Y., Feb. 20, 1792. At the age of twelve he was sent to New York as a merchant's clerk, but, having become pious, he decided to prepare for the ministry. Graduating from Union College in 1815, he then studied theology at the Seminary in New Brunswick under Dr. Livingston, and was licensed to preach in 1817. He first settled in Monmouth County, N. J., at Middletown and Freehold, 1818-26; and in Freehold alone from

1826 to 1834. His ministry of seventeen years in that county was eminently successful, and resulted in friendships and blessings that have long survived his pastorate. In 1834 he accepted a call to the Reformed Church in Poughkeepsie, and labored with great usefulness until 1837, when he succeeded: Dr. Jacob Brodhead as pastor of the Church in Broome Street, New York. After four years of service in that important: metropolitan charge, he was elected in 1841, by the General Synod, to the chair of didactic and polemic theology in the Theological Seminary at New Brunswick. He' was also chosen by the trustees of Rutgers College professor of the evidences of the Christian religion and of logic in that institution. Both of these offices he held until his decease, in 1861 a period of nearly twenty years. He published, during his ministry in New York, two valuable discussions. One is a sermon entitled *Socinianism Subversive of Christianity*; a compact, learned, eloquent, and popular presentation of the scriptural argument for the deity of Jesus Christ (1841). The other is entitled *Whose Children are Entitled to Baptism?* In it he gives an exhaustive view of the different sides of this vexed question, and advocates with great ingenuity and power his own doctrine that all the children of parents who are themselves baptized are born in covenant relations, and are therefore, *ipso facto*, entitled to baptism. This work occasioned a prolonged and able discussion between the Rev. Dr. Jacob Van Vechten and the author, which was published in the *Christian Intelligencer*. He was not fond of appearing in print, although his occasional newspaper articles. and the little works above referred to gave good proofs of an ability which might have been profitably cultivated. His general scholarship was good. He possessed a great fund of information upon almost all subjects of the day, and especially in their religious and theological aspects. Of the classics he knew less than of other branches of learning. He was familiar with the philosophical works of the best metaphysicians. In theology he was "a master in Israel." His lectures for the seminary classes were written and rewritten three times with the utmost care. Of these he read two each week, the students taking copious notes and reciting from them at a third lecture. Definitions and proof-texts from Scripture and the *classis argumentorum* were required to be given with rigid accuracy. Failure here was total failure. Some few pupils, not the most industrious and able, complained of this exacting demand; but the results were seen at the annual examinations before the board of superintendents, and for licensure and ordination, in the clear, precise, systematic, analytical knowledge, and in the ready scriptural proofs and theological training of the twenty or more

classes that were educated by him in this department. His drill was thorough in its processes and admirable in its results. As a preacher he was pre-eminent. His majestic body, his animated features, his deep and large bass voice, his solemnity of manner, his power of argument, his knowledge of the Bible and of human nature, his close dealings with conscience; his pathetic, tearful and awe-inspiring appeals; his Christian experience, chastened and enlarged by heavy afflictions; and, above all, his manifest conviction of the truth that he spake with all the earnestness of his nature and the "unction of the Holy One" all these, combined with fullness of matter, terseness of expression, richness of style, and an individuality that marked the whole man, made him a prince of preachers, and, in many respects, a model to his students. As a pastor, also, he was as truly a son of consolation as in the pulpit he was a Boanerges. His exuberant flow of spirits, his genuine native wit his powers of amusement and of playful mirth never lowered his dignity, but made his lecture-room a frequent scene of pleasure, and irradiated his home with uncommon attractions. There was no professor so accessible, so genial and at home with his students. Yet no one ever dared to step over the bounds of strict propriety in his presence. His rebukes were often tremendous, but uttered in few words and seldom needed. In private life he was full of sunshine; generous, unsuspecting, frank, never a croaker, always hopeful, a most entertaining talker, and an example of the Christian gentleman. His piety was Unaffected, simple, childlike, trustful, sympathetic, and practical. He never boasted of his religion, but was modest and often reticent on the subject in private intercourse. He was a good representative of Bunyan's Great-heart. Among the afflicted, in the prayer-meeting, at the sacramental table, and in his pulpit, his heart was ever full of Christ. He was no partisan in ecclesiastical affairs, yet necessarily took a leading part in most of the great questions of his public ministry in the Reformed Church. He was an effective advocate, a formidable antagonist, and yet so fair and free of mere cliquish prejudices that his opinions carried great weight, and his action was generally approved by its consequences. He died, Jan. 1, 1861, after an illness of only one week, from congestion of the lungs. His faith triumphed in death. See *Corwin, Manual of the Ref. Church in America*,. s.v; *Wilson, Presb. Hist. Almanac*, 1862, p. 299; *Christian Intelligencer*, Jan. 24, 1861. (W.J.R. T.)

Van Wagenen, John Hardenbergh

a clergyman of the Reformed (Dutch) Church, was born at Rochester, Ulster Co., N. Y., in 1802, and graduated at Union College in 1823, and at New Brunswick Theological Seminary in 1826. After several settlements in Albany, Schenectady, and Columbia counties, he finally accepted the pastoral care of the First Reformed Church of Kingston in 1841, where he labored until his decease in 1844. He had the true spirit of an evangelist. His pulpit talents were fine, especially in extemporaneous address and on extraordinary occasions. His reading was extensive, his mind active, his zeal untiring. Powerful revivals attended his faithful ministry. During the last three years of his life at Kingston, he received one hundred and sixty-three into the fellowship of the Church. He published but one sermon, a powerful plea for the support of the ministry. See Corwin, *Manual of the Ref. Church in America*, s.v. (W. J; R.T.)

Van Wagenen, Jonathan

a preacher of the Baptist denomination, was born at New Paltz, Ulster Co. N.Y. On his father's side he was of Dutch descent, and on his mother's he was of Huguenot stock. His father was a highly respected citizen. Jonathan Dubois his grandfather, was county judge and a member of the convention that framed for the state of New York the constitution of 1846. The subject of his sketch was fitted for college under the tuition of Eliphaz Fay, and when Mr. Fay came to Waterville to assume the presidency of the college, he came with him. During his college course, he developed decided literary tastes, and held a high rank as an accomplished writer. He was graduated in the class of 1845. For one year, 1845-46, he was assistant teacher in the Vermont Literary and Scientific Institute at Brandon. Subsequently he taught at Macon and Columbus, Miss., and for a time preached to a Baptist Church in Shiloh, Miss. He never received ordination. In consequence of ill-health he gave up preaching and teaching, and devoted himself to secular pursuits. His death occurred at Smithland, Ky., in March, 1852. See *Obituary Record of Colby University*, p. 43. (J.C. S.)

Van Wagenen, William A.

a clergyman of the Protestant Episcopal Church, died in New York city, July 25, 1866. At the time of his death he was assistant minister: of the Church of the Holy Trinity, New York city, having been ordained deacon

in 1855. He was a graduate from Princeton Theological Seminary, and came from a Reformed (Dutch) family. See *Amer. Quar. Church Rev.* Oct. 1866, p. 487.

Van Winkle, B. D.

a Methodist Episcopal minister, was born in Shelby County, Ill., Feb. 1, 1832. He united with the Church in early life, joined the Southern Illinois Conference in 1858, and labored acceptably until 1861, when he took a local relation, and, entering the army, served four years as lieutenant in the Seventy-third Illinois Volunteers. In 1868 he was readmitted into his conference, labored in its active ranks until 1877, when he became supernumerary, and in this relation labored diligently until his death, Feb. 2, 1878. Mr. Van Winkle led a truly conscientious, earnest, uncompromising Christian life. See *Minutes of Annual Conferences*, 1878, p. 53.

Van Zaudt, Peter

a minister of the Reformed (Dutch) Church, graduated at New Brunswick Theological Seminary in 1817, and was licensed by the Classis of New Brunswick; was pastor at Schenectady, N.Y., 1818-22; and missionary to Oakhill, N.Y., 1823. He died in 1865. See Corwin, *Manual of the Ref. Church in America*, s.v.

Van Zuuren, Casparus

a Dutch minister of the Reformed Church who came to America; was pastor at Flatbush, New Utrecht, Brooklyn, and Flatlands, L.I., 1677-85; and preached occasionally at Bushwick, Gravesend, Bergen, and Staten Island. He returned to Holland May 17, 1685, and preached at Gonderach, 1685-1704, or longer. In 1695 his old congregations on Long Island recalled him, but he did not accept. See Corwill, *Manual of the Ref. Church in America*, s.v.

Vara

in Norse mythology, was the goddess of truth, who presided over witnesses and oaths.

Varaggio, Giacomo da

(French, *Jacques de Voragine*), an, Italian hagiographer, was born about 1230 at Varaggio or Varazze, near Savona. He became a Dominican in 1254, and taught in various schools with great reputation for piety and science. In 1267 he was chosen; provincial of his order for Lombardy, and in 1268 definitor, in which capacity he raised the interdict from Genoa and reconciled the Sicilians to the king of Naples., In; 1288 he assisted at the Council of Lucca, and in, 1290 at that of Ferrara. In 1292 he was raised to the archbishopric of Genoa, an office which he administered with great moderation and yet discipline. He died there, July 14, 1298, leaving many historical and legendary works, for which see Hoefler; *Nouv. Biog. Générale*, s.v.

Varaha

the third avatar, or incarnation of Vishnu, in which he appears as a boar. It is supposed to have taken place at the period of creation when the earth was immersed in water, and Vishnu, in order to raise it unassumed the form of a gigantic boar. In the earlier recension of the *Ramayana* (q.v.) and the *Linga-Purana*, the act of assuming the form of a boar in order to rescue the earth from its imperiled position is ascribed to Brahma, the creator of the universe; and in the *Black Yajurveda*, where this idea is first met with, it is likewise said that the lord of creation upheld the earth, assuming the form of a boar. At a later period, however, the incarnation is attributed to Vishnu. Between both conceptions there is the great difference, however, that in the former the transformation of the deity into a boar has apparently a purely cosmical character, while, in the latter it allegorically represents the extrication of the world from a deluge of iniquity by the rites of religion. The boar as an incarnation of Vishnu is a type of the ritual of the Vedas. He is described as the sacrifice personified; his feet being the Vedas; his tusks, the sacrificial post to which the victim is tied; his teeth, the sacrificial offerings; his mouth, the altar; his tongue, the fire; his hairs, the sacrificial grass; his eyes, day and night; his head, the place of Brahma; his mane, the hymns of the Vedas; his nostrils, all the oblations; his snout, the ladle of oblation; his voice, the chanting of the *Samaveda*; his body, the hall of sacrifice; his joints, the different ceremonies; and his ears as having the properties of voluntary and obligatory rites. The above are from the *Vishnu-Purdna*, and similar descriptions occur in the *Harivansa* and elsewhere.

In the *Bhagavata-Purdna*, another legend is also connected with this avatar, which still more distinctly proves that it was viewed in a purely religious light at the Puranic period. According to this legend, Javu and Vijayu, two doorkeepers of Vishnu, once offended some Munis who claimed admission to the paradise of Vishnu, and in consequence were doomed to lose their position in Vishnu's heaven, and to be reborn on earth. They thus became the sons of Kasyapa-aiad Diti under the names of Hiranyakasipu and Hiranyaksha.. The latter went straight ton heaven to conquer the gods, while the former remained and conquered the three worlds. The gods, thus threatened in their existence as well as dominions, implored the assistance of Vishnu, who was at that time the mysterious boar, and he slew Hiranyaksha. A similar contest between Vishnu as boar and numerous daemons, progeny of Diti, always ending in the defeat of the latter, is also described in one of the later portions of the *Maharbrahta*; and it follows from this and similar descriptions that this avatar had lost its original character and assumed that common to the others of representing the deity as become incarnate for the purpose of remedying moral or religious wrong, or of destroying influences hostile to the Brahminic caste.

Another legend, doubtless a late one, which is chiefly believed by the Siva (q.v.) religionists of Southern India, is by no means so flattering to Vishnu. In that version of the legend Brahma tries to reach the head of Siva, while Vishnu assumes, the-form of a boar-and digs down into the earth. in order to arrive at, the feet of the god. But Siva is illimitable, and Brahma descends and tries to make believe that he has accomplished the feat he attempted, but is exposed and cursed by Siva. Vishnu ascends from his fruitless effort with his tusks utterly worn out.

Varanès

was the name of six Persian kings of the dynasty of the Sassanidee. Varanes V, or Bahram Gour (the wild ass), reigned A.D. 420-440. The persecutions against the Christians were carried by him to such an extent that thousands of his subjects took refuge in the Roman dominions.

Vardeman, Jeremiah

a Baptist minister, was born in Wythe County, Va., July 8, 1775. His early education was limited. He was ordained in 1801, and soon found himself called to the supply of four churches in Kentucky, where he had removed some years before. In. 1810 he became pastor of David's Fork Church,

Fayette Co., and in 1830 removed to Missouri, where he was the means of establishing several churches. He took an active part in bringing the Baptist denomination in Missouri into harmonious co-operation in benevolent efforts, and in August, 1834, he presided in a convention to organize a system of domestic missions in that State. In 1840 his health began to fail, but he still continued to preach, sitting when he could not stand, until his death, May 28, 1842. See Sprague, *Annals of the American Pulpit*, 6:417.

Varen, August

a Protestant theologian of Germany, was born. Sept. 20, 1620, at Uelzen, and died as doctor and. Professor of theology at Rostock, March 15, 1684. He wrote, *Lectio Academica de Targum; Onkelosi, Jonathanis, et eo quod Exstat in Hagiographis* (Rost. 1644): — *Disputatio de Targumim* (ibid. eod.). *Exegesis Aug. Confess.* (ibid. eod.): — *Disputatio de Messia* (ibid. 1667): — *Examen Decem Characterum Messiae contra Abarbanelem.* (ibid. eod.). See Fürst, *Bibl. Jud.* 3, 468; Winer, *Handb. der. theol. Lit.* 1; 339. (B. P.)

Vargas, Alfonso

a Spanish Augustinian eremite, was a doctor of Paris, bishop of Badajos, and archbishop of Seville, where he died. 1359. He published, *Commentary on the First Book of the Sentences* (Venice, 1490): *Quaestiones in Aristotelis Libros Tres de Anima* (ibid. 1566). See Mosheim, *Hist. of the Church* bk. 3, cent. 14 pt. 2 ch. 2.

Vargas, Luis de

a Spanish painter, was born at Seville in 1502. He studied painting in Italy for nearly thirty years, after which he established himself in his native city and executed numerous large oil-paintings and frescos for the churches, only vestiges of which remain. Among his admired works are *Adam and Eve*: — *Jesus Bearing his Cross*: — and *La Generacion*; all of which remain at Seville. He hastened his death by his ascetic tortures, being accustomed, among other similar practices, to sleep in a coffin. He died at Seville in 1568.

Variation, Right of

(*us Variandi*) in canon law, is the right of a lay patron, during an established period, to suggest for confirmation by the proper ecclesiastical authority the diversion of a benefice already presented to a different candidate. Clerical patrons do not possess this right. Its exercise is entirely voluntary with the patron, though where the original presentation was made to a person afterwards found to be ineligible or unwilling or unable to receive it, a *new* presentation must take place of necessity. When a patron suggests a second person for presentation for reasons which do not affect the original receiver's eligibility, the question arises whether the spiritual superior is obliged to disregard the latter's claim for institution (*pritative variation*), or whether he may select the person who seems to himself the more available candidate (*cumulative variation*). Upon this question diverse views are given by the authorities; but the law of *cumulative variation* would seem to have the greatest support in law. Everything in connection with the dispute depends on the interpretation of cap. 24, 10 *De Jure Patronatus*, the rescript of which, by pope Lucius III, is as follows: "Quum autem advocatus clericum idoneum episcopo praesentaverit, et postulaverit postmodum, *eo non refutato*, alium, veque idoneum, in ecclesiam admitti, quis eorum alteri praeferatur, iudicio episcopi credimus relinquendum, si laicus fuerit, cui jus competit presentandi. Verum si collegium vel ecclesiastica persona presentationem haberet, qui prior est tempore jure potior esse videtur." The disagreement occurs on the interpretation of the italicized words; some understanding them as having reference to the patron's action, and others applying them to the bishop's part in the matter. The right of a patron to recommend a second person for the presentation, when the person previously recommended was a *clericus idoneus*, is expressly conceded by the pope, though he gives the bishop the right to determine between them. The extent to which the right of variation may be exercised has also been discussed, but without result. See Lippert and Weiss, *Archived. Kirchenrechtswissenschaft*, 1, 4; Richter, *Kirchenrecht* (5th ed.), § 193; Lippert, *Versuch einer hist. — dogmat. Entwicklung d. Lehre vom Patronate* (Giessen, 1829); Schilling, *Der kirchl. Patronat* (Leips. 1854), and the literature there referred to; Gerlach, *Das Praesentationsrecht auf Pfarreien* (Ratisbon, 1855); Moy de Sons, *Archivfiur kathol. Ki;chenrecht*, 1857, 2, 412 sq. Herzog, *Real-Encyklop.* s.v.

Varick, Rudolphus Vox

a clergyman of the Reformed (Dutch) Church, was settled upon Long Island, in what is now Kings County, over the churches of Brooklyn, Flatlands, Bushwick, Flatbush, New Utrecht, and Gravesend, 1685-94. With dominies Selyns, Dellius, and. Daille, he stood firm against the high-handed proceedings of the usurping governor, Jacob Leisler, and was obliged to flee to New Castle, Deh Upon his return, in 1.69u, he was charged with treasonable designs to rescue the fort from Leisler, and was dragged by armed men from his house, and imprisoned in the fort six months. He was also fined eighty pounds by a pretended judge, Lanoy; sentenced to prison till the fine be paid, and to be deposed from the ministry. His friend Selyns was refused as his bail, and threatened with imprisonment. The fine was not paid, and he was released, but died of his ill-treatment in August, 1694, and the persecuting Leisler was deposed and executed. See *Documentary History of New York*, 2, 431, 432; *Letter of Gentlemen of New York (1698)*; Corwin, *Manual of the Ref. Church in America*, s.v. (W J. R. T.)

Varillas, Antoine

a French historiographer, who was born in 1624, and died in Paris, June 9, 1696, is the author of *Hist. des Revolutions Arrives en Europe en Matiere de Religion*: (Paris, 1686-89, 6 vols.): — *Histoire du Wiclefianisme, ou de la Doctrine de Wiclef Juffus, et Jerome de Prague, avec celle des Guerres de Boheme qui en ont ete les Suites* (Lyons, 1682): — *Nouvelles Accusations contre Varillas, ou Remarques Critiques contre une Partie de son Livre de l'Histoire de l'Heresie* (Amsterd. 1687). See Winer, *Handbuch der theolog. Literatur*, 2, 637, 734, 738. (B. P.)

Various Readings of the New Testament

By various readings (commonly abbreviated v.r. for the singular, and for the plural *vv. rr.*) are meant the differences observed in different manuscript copies of the Holy Scriptures. Those found in the Hebrew manuscripts of the Old Test. will be considered below.

The writings of the New Test. were copied by hand, from the age of the apostles to the date of the first printing of the New Test., a period of about thirteen centuries. During that time copies were greatly multiplied. With the utmost care, there would of necessity be occasional mistakes in

copying. The errors of one manuscript might be repeated in the copy made from it, and others added, and thus the number be continually increasing.

The liability to mistake was greatly increased by the mode of writing in the oldest manuscripts. What is called “current hand,” in which a long word may be written without taking the pen from the paper, was not used. Each letter, of the size and general shape of our capitals, was made separately by itself, many with more than one separate stroke of the pen. There was no division of words. All were written continuously in an unbroken line, as may be seen in the specimens given in vol. 1, p. 155, and vol. 2, p. 389 of this *Cyclopaedia*. As the eye could not readily distinguish words and clauses so run together, the scribe would naturally copy each letter by itself from its place in the line, often confounding letters similar in form. In these characters, termed uncial, all extant manuscripts dating prior to about the 10th century were written, and hence they are called uncial manuscripts. *SEE MANUSCRIPTS OF THE GREEK TESTAMENT*; also *SEE UNCIALS*.

Far more numerous are the *cursive manuscripts*, so called, written in current hand from about the 10th century and onward (see vol. v; p. 727, and specimens 2, 3, and 4 on p. 728). Their value depends on the evidence that they are trustworthy copies of ancient manuscripts now lost, and contain readings of the true text of which these are now the only manuscript witnesses. On such evidence some of them are held in high estimation by all the leading authorities in textual criticism. That these are of great value in deciding where ancient manuscripts disagree, and also where their united testimony may for just reasons be discredited, is held by a highly influential class of critics, of whom Frederick H. Scrivener is the leading representative (see his *Plain Introduction to the Criticism of the New Test.* [2nd ed. 1874]).

For the history of the text, and its variations in manuscripts prior to the oldest now extant, *SEE NEW TESTAMENT*; for the theoretic classification of various readings in extant MSS., *SEE RECENSIONS*. It is proper to add here that the earliest of those variations, however minute, are preserved in the primary documents that still remain, showing that the sacred text has suffered no important change that cannot now be detected (Westcott).

I. Origin and Nature. — Various readings have arisen from many different causes. These have been ascertained by careful comparison of manuscripts. They are mostly such as might be inferred from the nature of the case; and

observation has shown that all variations in manuscripts may be referred to one or other of these causes, the knowledge of which often aids' in determining what is the true reading. (The materials for the following summary are derived in part from Westcott's articles "New Testament," § 30-40, and "Language of the New Testament," p. 2141, § 1-4, in Smith, *Dict. of the Bible* [Amer. ed.]; Scrivener, *Introd. to Text. Crit. of New Test.*; Tregelles, *Introd. to Text. Crit. of New Test.* in vol. 4 of *Horne's Introduction*.)

1. Accidental variations, or errata, from various causes.

(1.) Merely *clerical* errors, or slips of the pen;: words omitted or repeated, misspelled or partially written. This is a numerous class, rarely of any importance, to which copyists of long documents are always liable. The peculiar reading "how strait" (^{<4074>}Matthew 7:14) may have arisen, as Scrivener suggests, from the omission of the large initial O, reserved for subsequent revision.

(2.) Errors of sound, arising from different ways of representing the same sound. Such are the changes in the oldest MSS. between **ι** and **ει, αι** and **ε**; and in the later between **ηι** and **ει, οι** and **υ, ο** and **ω, η** and **ε**. The interchange of **αι** and **ε** (pronounced alike) is continual; **εσται** and **εστε, εχεται** and **εχετε**, and the like, being used indiscriminately. The vowels **ο** and **ω** are thus interchanged ^{<618>}Romans 5:1, **εχομεν**, "we have," and **εχωμεν**, "let us have." The latter has the weight of MS. authority, and, with some constraint, yields a pertinent sense. (see Tischendorf, *Nov. Test.* [8th ed.]), though the former seems required by the connection. More doubtful is ^{<615>}Romans 6:15, where **αμαρτησομεν**, "shall we sin?" is feebly supported; and **αμαρτησωμεν**, "may we sin?" has abundant support. At and a are interchanged in ^{<4116>}Matthew 11:16, where **εταιροις** is but slightly, and **ετεροις** (omitting **αυτων**) strongly, supported by ancient authorities. So constant is this interchange that the difference in spelling has no weight in determining the true form of the word. The pronouns **υμεις, ημεις**, and their cases are perpetually interchanged: ^{<6104>}John 1:4, **ημων** for **υμων**. Even the readings **ημετερον**, ^{<2162>}Luke 16:12, and **ημας**, ^{<4173>}Acts 17:28, are found in the *Codex Vaticanus*.

(3.) Errors of Sight. — Of such errata a prolific source is furnished by the ancient mode of writing in an unbroken line, without division of words. In the confused sequence of letters thus strung together, the eye would not

readily distinguish single words, or letters similar in form. Hence arose false division of words; similar letters interchanged, repeated, or omitted; repetition or omission of the same combination of letters; omission of the second repetition of the same letter or word, etc. In some of the following examples the MSS. are cited, by the usual notation (vol. 5, p. 724, 3 of this *Cyclopaedia*), showing to some extent how they stand related to each other. The rough breathing is added in some cases to make the form more readily understood: ^{<4156>}Mark 15:6, ὄν παρητουντο (A, B, a) ὄνπερ ητουντο (B3, a, C, N, X); ^{<6109>}Romans 13:9, ὡς σεαυτον (A, B, a, D, E), ὡς ἑαυτον (F, G, L, P); ^{<4218>}Matthew 21:18, επαναγαγων,(B, a, L), επαναγων (B2, a, C, E, F, G, H etc.); ^{<4187>}Mark 8:17, συνιετε (B, a C, D, L, N), ουνιετε ετι (A, X); ^{<472>}Luke 7:21, εχαρισατο το βλεπειν (aa, F, L, U); without (GREEK) repeated, A, B, a, D, E, G, H, etc.).

From such accidental repetition arose the false reading in ^{<610>}Revelation 6:1, 3,5, 7. The true reading is simply, "Come!" (ερχου), summoning forth each rider to the service assigned him. The uncial text would stand thus: ΚΑΠΔΕΚΑΠΔΟΥ. B of the Apoc. reads it in ver. 1, 5, 7, ερχου και ιδε και ιδου (ιππος). There can be no doubt that και ιδε arose from accidental repetition; for in ver. 3, where και ιδου does not follow, ερχου is not followed by και ιδε. In the same way arose the και ιδε of a, which even its partial discoverer makes no account of here.

(4.) *Homeoteleuton* is so common a cause of error in the uncial text as to procure for it a specific name. When two successive clauses or sentences begin or end similarly, the eye of the copyist may be misled by the similarity, and omit or repeat one of them: ^{<611>}Luke 6:1, δευ τεροπρωτω (A, C, D, E, H, K, M, R, S, U, V, X); omitted in B, a, L, probably from having the same termination as the preceding word. In ^{<612>}1 John 2:23, two successive sentences both end with πατερα εχει. The copyist, after transcribing the first, and seeing at the end of the second what he had just written, proceeded with the next following words. Hence the loss of that genuine utterance of the apostle, in all the copies known when our current Greek text was formed; and hence its insertion in bracketed italics, as of doubtful authenticity, in the English New Test. The recovery of the old MSS. (A, B, a, C, etc.) has fully vindicated its title to its place there.

2. *Incidental* variations, peculiar to the age and country or mental habits of the copyist. These are due to several causes, chiefly the intermingling of

dialects in the **κοινή διάλεκτος**, the influence of the Alexandrian version of the Sept., and the pedantry of the Atticists.

(1.) Differences in *orthography* and forms of words; dialectic usages of the copyist, or possibly of the original writer: ^{<440B>}Acts 10:30, **ενατην** (A, B, a, C, D), **εννατην** (later form in the cursives); ^{<447B>}Acts 7:28, **εχθες** (B, a, C, D), **χθες** (A, E, H, P); Mark 1, **10**, **ευθυς** (B a, L, A), **ευθεως** (A, P, Γ, Π); ^{<411B>}Acts 11:51, **αχρι** (A, B, a), **αχρις** B3, E, H, ', P); ^{<515B>}Romans 15:15, **τολμηροτερον** (a, C, D, E, F, G, L, P), **τολμηροτερως** (A, B); James 2, **1**, **προσ ωπολημψιας** (A, B a, C), **προσωπολημψιας** (K, L, P); ^{<402B>}Mark 1:27, **συνζητειν** (A, B, a, C, , G, XL, Δ), **συζητειν** (E, F, H, : K, M, S, U, V); ^{<440D>}2 Corinthians 3:2, **ενγεγραμμενη** (A, B, a, DF, G), **εγγεγραμμενη** (K, L, P); ^{<512B>}John 10:22, **ενκαινια** (B, a, D, L), **εγκαινια** (A, B3, 'X); ^{<404B>}Acts 24:4, **ενκοπτω** (A, a, B, E, H), **εγκοπτω** (B3, H, P); ^{<398B>}Hebrews 9:18, **ενκεκαινισται** (A, a, D, E), **εγκεκαινισται** (C, K, L, P). These examples betray the tendency to euphonic change in the usage of the later MSS. 'The doubling of p, usually neglected in the older MSS., is a grammatical correction in the later ones; as in ^{<408B>}Matthew 9:36, **εριμμενοι** (B, a, C, D, L), **ερριμμενοι** (E F, G, K, L, U, X).

(2.) *Tense-forms of Verbs*. — (a.) Of the same verb: Luke 1, 31, **συλλημψη** (A, B, a, C, D); ^{<390B>}James 3:1, **λημ ψομεθα** (A, B, a, C), **ληψομεθα** (K, L, P); ^{<490B>}John 9:10, **ηνεωχθησαν** (B, a, C, D, E, F, G, H, L, M, X), **ανεω χθησαν**: (A, K, U, II); ^{<420B>}Acts 12:10, **ηνοιγη** (A, B, a, D), **ηνοιχθη** (E, H, L, P); Matthew 5, 21, **ερρηθη** (B, D, E, K), **ερρεθη** (a, L, M, S, U, Δ, Π); Rev. 14:13, **αναπαησον ται** (A, a, C, B), **αναπασωνται** (P); ^{<405B>}Acts 10:45, **συνηλ θαν** (B a), **συνηλθον** (A, D, E, H, L, P),.: ver. 39, **ανει λον** (A, B, a, C, D, E), **ανειλον** (H, L, P); ^{<429B>}1 John 2:19, **εξηλθαν** (A, B, C), **εξηλθον** (K, L, P).; Luke 3, 22, **ηυ δοκησα** (A, E, G, H, L, S, U, X, Γ, Δ), **ευδοκησα** (B a, F, K, M, U, Λ, Π). (b.) Interchange of tenses or modes where either might seem. apposite: ^{<465B>}John 6:37, **εκραξεν** (B, L, T, X), **εκραζειν** (a, I); ^{<420B>}Luke 20:19, **εζητησαν** (A, B, a, L, R), **εζητουν** (C, D); ^{<402B>}John 7:29, **απεστειλεν** (B, L, T), **απεσταλκεν** (a, D); ver. 19, **δεδωκεν** (a, L, T T Γ, Λ, Π),

εδωκεν (B),D, H, n H); ^{<409>}Matthew 9:19, ηκο λουθει (a, C, D), ηκολουθησεν (B, F, G, K, L, S, U, X Δ, Π); ^{<4047>}John 4:17, ειπες (B, a), ειπας (A, C, D, L); 8:39, ειπαν (B, a C, D), ειπον (L, T, X, Γ, Δ, Λ); 2, 28, σχωμεν (A, B, a C, C, P), εχωμεν (a, K, L); 8:39, εστε (B, a, D, L, T), ητε (C, X Γ, Δ, Λ, Π); (c.) Interchange of the same tense from different verbs of like signification: ^{<4026>}Acts 9:26, επειραζεν (A,B, a, C), επειρατο (E, H, L, P); ^{<4026>}Mark 1:26 (part.), φωνησαν (B, a, L), κραζαν (A, C, D, Γ, Δ, Π).

(3.) Of *case-forms* there are some variations; as ^{<4062>}Matthew 26:52, μαχαιρη (A, B, a, C), μαχαιρα (B, D, Γ, Δ, Π, N); ^{<4240>}Luke 24:1, 1, βαθεως (A., B, a, C, D, G, H, L), βαθεος (E, P, S, U,V).

(4.) Exchange of terms so nearly equivalent as to be used indifferently in certain connections: ^{<4028>}Matthew 12:48; 15:12; 17:20, and 19:21, λεγειν (earlier), ειπειν (later); 22:37, φαναι (earlier), ειπειν (later); ^{<4149>}Mark 14:31, λαλειν (earlier), λεγειν (later); ^{<6140>}John 14:10, λεγειν (earlier), λαλειν (later). So interchanged are εγερθεις and διεγερθεις, ^{<4024>}Matthew 1:24; εγερθη and αναστη, 17:9; αναστηναι and εγερθηναι, ^{<4022>}Luke 9:22; ηλθεν (ν attached) and απηλθε, ^{<4025>}Matthew 14:25; ηλθον and απηλθον, ^{<4233>}Luke 23:33; απελθειν and εξεθειν, ^{<4163>}Acts 16:39; λεγουσι and ειπον, ^{<4138>}Matthew 13:28. These words, so nearly equivalent in the connection, might readily be confounded in copying.

(5.) The same is true of forms nearly equivalent in sense; as ουδε and ουτε, ως and καθως, ^{<4107>}Acts 10:47; ωσει and ως, ^{<6194>}John 19:14; ^{<4056>}Luke 1:56; ως and ωσπερ, ^{<4007>}2 Corinthians 1:7; μεχρι and εως, ^{<2166>}Luke 16:16; εως ου and εως οτου, 12:50, the former only in the later uncials, the latter in the older and some of the later. It is true, also, of other equivalents in sense; as ^{<6143>}John 14:31, ευε τελιατο (A, a, D), and εντολην εδωκεν (B, L): having the same meaning, they might easily be confounded in copying.

(6.) Familiar contractions (crasis) abounding in oral speech, and often passing into written language; common in the earlier MSS., and often resolved in the later: ^{<4065>}John 8:55, καν (B, a, D), και εαν (A, C, L); ^{<4018>}1 Corinthians 2:3, καγω (A, B, a, C, P), και εγω (D, E, F, G, L);

⚭3446 John 14:16, **καγω** (B, a, D, Q), **και εγω** (A, L, X); ver. 21, **καγω** (B, a, D, G, L), **και εγω** (A, E, H, K).

(7.) Interchange of the minor connectives: ⚭4044 Acts 4:14, **τον τε** (A, B, a, Di), **τον δε** (P); 10:48, **προσεταξεν δε** (B, a, E), **προσεταξεν τε** (A, H, L, P); ⚭4003 Mark 1:28, **και εξηλθεν** (B, a, C, D), **εξηλθε δε** (A, Γ, Π).

(8.) Pronominal forms inserted without affecting the sense: ⚭4103 Matthew 20:23, **μου** (after **ευωνυμων**); 19:28, **υμεις** (after **καθισεσθε**); ⚭6443 Revelation 14:13, **μοι** (after **λεγου σης**). Specially frequent is the insertion of **αυτος** in an oblique case: ⚭4113 Acts 11:13, **αυτω** (after **ειποντα**), and 12:9 (after **ηκολουθει**); ⚭4134 Matthew 25:4, **αυτων** (after **αγ γειοις**), and 5, 6 (after **απαντησιν**) 26:17, **αυτω** (after **λεγοντες**), and 27:22 (after **λεγουσιν**). An instructive case of presumed addition, but more probably of unauthorized omission, occurs in the last clause but one of ⚭2123 Luke 12:53. The omission of the pronoun in the four preceding clauses, where the nearer relation of the parties makes it unnecessary, may have occasioned its omission here, where it is required by the more remote relation. Its accidental or misjudged omission being more probable than its unauthorized insertion, the testimony of A, B, a, D in its favor should outweigh that of a, Δ which yet determined Tischendorf to omit it.

Tregelles properly retains it here, and as properly omits it in the next clause (with B, D, L against A, T, 'X), the relation being already expressed. It is noteworthy that the whole passage, as thus read, is strikingly marked by Luke's characteristic conciseness and precision of expression.

(9.) Change in the order of words; a numerous class, as may be seen on almost any page of Scrivener's *Novum Testamentum* (in the Cambridge classics). Many of these variations differ from each other no more than 'the English phrases "AENEAS by name" and "by name AENEAS" (⚭4083 Acts 9:33); "went up straightway" and "straightway went up" (⚭4186 Matthew 3:16). Most of them, however, are not easily accounted for. Such cases as **γενομενος εν εαυτω** and **εν εαυτω γενομενος** (⚭4121 Acts 12:11), and similar colloquial phrases, may have been due to local habit and usage. In the greater number, perhaps, the copyist himself, after reading a clause, may not have recalled, in writing it, the exact order of the words; or he may have been unconsciously misled by one occurring to him more correct or pointed in expression, or more pleasing to the ear. In many there is

ground for such preference; as in ^{<4193>}Acts 9:13, **οσα κακα εποιησε τοις αγιοις σου** and **οσα κακα τοις αγιοις σου εποιησε**.

(10.) The article, in the use of which the MSS. are very fluctuating, is sometimes neglected or inserted without apparent ground. Significant is the reading of some MSS. (among them D) in ^{<2124>}Luke 12:54, “When ye see the cloud (“the rain-betokening cloud,” ^{<1184>}1 Kings 18:44) rising from the west.” But the omission of the article here is strongly attested by A, B, **a**, L, X, **Δ**.

(11.) In the use and disuse of the elision the MSS. fluctuate: ^{<216>}1 John 2:16, **αλλα εκ** (A, **a**, K, L), **αλλα εκ** (B, C); ^{<4104>}1 Corinthians 7:4, **αλλα ο** (A, B, **a**, C), **αλλ ο** (D, Ej G, K, L, P). It is probable that the shorter eli.ded form was that of oral speech, and passed into, the earlier written language. More doubtful is the neglected aspiration of mutes before the rough breathing: ^{<2123>}Luke 12:53, **επι υιω** (B, **a** T, 10, **Γ**, **Δ**, **Λ**); **εφ υιω** (A, D, K, L, II).

(12.) Error from the similar construction of two successive clauses: ^{<4128>}James 2:18, the first **εκ** (K, L) for **χωρις** (A, B, **a**, C, P), the copyist confounding the **εκ των εργαων** of the two clauses. His blunder is perpetuated in our current Greek text through the misjudgment of Mill, whose long and. involved exposition of the meaning is its own refutation. The: Η'ΚΑΙΝΗ **ΔΙΑΘΗΚΗ** of Colinaeus (1534) has the true reading. The English version here follows the true reading. In ^{<4181>}1 Peter 3:20, “once--waited.” it follows a false reading (**απαξ εξεδεχετο**) without MS. authority, ‘and received on conjecture by Erasmus. The true reading is **απεξε δεχετο** (A, B, **a**, C, D, P).

(13.) Synonyms, and also words that in certain connections may serve as such,. are readily interchanged: ^{<4183>}Matthew 20:34, **ομματων** (B, D, 'L, G), **οφθαλμων** (**a**, C, N). In 25:16 the reading “made” [five talents] is equivalent in meaning to “gained” [five talents]. For the former (**εποιησε**) are A, **a**, X, **Γ**, **Δ**, **θ**; for the latter (**εκερδησε**) are A2, **ae**, B, C, D, L. So likewise, 9:29, **ομματων** (D), **οφθαλμων** (all others); 6:1, **δικαιοσυ νη** (B, **a**, D), **ελεημοσυνην** (E, K, L, M, S, U, Z). But it may well be doubted whether by the former the Savior meant *almsgiving*, as implied in the alternative reading. He first states the general principle that good deeds are not to be done to be seen of men, and then illustrates it by the case of

ostentatious almsgiving. The phrase was already a familiar one: ^{<1946B>}Psalm 106:3, “he that doeth righteousness;” ^{<288D>}Isaiah 58:2, “a nation that did righteousness;” ^{<612D>}1 John 2:29, “every one that doeth righteousness;” 3, 7, 10. So likewise ^{<1274>}Matthew 27:4, **αθων** (A, B, **a**, ‘C, X), **δικαιον** (B marg. L).

(14.) Of proper names the variations in spelling are very frequent: ^{<4169>}1 Corinthians 16:19, **Πρισκα** (B, **a**, M, P.), **Πρισκιλλα** (A, C, D, E,F, G); ^{<379>}John 7:19, **Μουσης** (B, **a**, D, , L, S, T, X, **Δ**, Π), **Μωσης** (Γ, Λ)., Most significant is the variation in ^{<4112>}Acts 11:20, **Ελληνας** (A, **a**, D), **Ελληνιστας** (B, D2, E, ‘H L, P) (comp. 6:1). Of places: ^{<4043>}Matthew 4:13, **Καφαρναουμ** (B, **a**, D,G), **Καπερναουμ** (C, E, K;IL, M, P, S, U, V); 15:39, **Μα γαδαν** (B, **a**,D), **Μαγδαλα** (E, F, G, H, K, L, S, U, V); ^{<2103>}Luke 10:30, **Ιεριχω** (B, L, X), **Ιεριχω** (A, B, **a**, C, D, X).

3. Intentional Variations. — Of these the greater number affect only the form of the text.

(1.) Grammatical Changes. —

(a.) In the oblique case after a preposition, to express what was understood to be the required relation: ^{<4123>}Acts 2:30, **καθισαι επι τον θρονον** (A, B, **a**, 1 C, D), **καθισαι επι του θρονου** (E, P); Rev. 4:2, **επι τον θρονον καθημενος** (A, B, **a**), **επι του θρονου καθημενος** (P); ver. 9, **καθημενω επι τω θρονω** (A, **a**), **καθημενω επι του θρονου** (B, P); 19:5, **απο του θρονου εξηλθε** (A, B, C), **εκ του θρονου εξηλθε** (**a**, P); ^{<4073>}Mark 7:30, **βεβλημενην επι της κλινης** (A, N, X, Γ, Π), **βεβλημενην επι την κλινην** (B, **a**, D, L, **Δ**).

(b.) Rectifying a supposed solecism: Matthew 5, 28, **επιθυμησαι αυτην** (B, D, E, ‘K, L, S, U, V), **επν θυμησαι αυτης** (**a**3,3 M); S’, 32, **ημεραι τρεις** (B, C, D, F, G, H, K, L, M, P, S, U, V), **ημερας τρεις** (**a**, E); Rev. 4:1, **λεγων** (A, B, **a**), **λεγουσα** (**ac**, P); ver. 8, **λεγοντες** (A, ‘B, **a**, P), **λεγοντα** (in the cursives); 11:4, **εστωτες** (A, B, **a**, C), **εστωσαι** (**a**, P).

(2.) Changes Affecting the Substance of the Text. — A careful examination and comparison of such changes will probably lead to the

conclusion that the greater part of them at least have passed from the margin into the body of the text through the want of proper discrimination in the copyist. In the old MSS. frequent omissions in the text are found supplied in the margin, to be incorporated in the text of the next copy made from it. This being a standing rule, whatever was written in the margin might be thus incorporated by an incompetent or not sufficient attentive copyist. If a sentence seemed incomplete or irregular in construction, or otherwise obscure, inelegant, or apparently inaccurate, a remedy was suggested in the margin. A conspicuous example occurs in ^{<B73>}John 7:39. The whole verse in the true text reads thus; “And this he said concerning the Spirit which they that believe on him should receive; for the Spirit was not yet, because Jesus was not yet glorified.” The brevity and partial obscurity of the form “was not yet” doubtless occasioned the marginal gloss “given,” found in one uncial, B (δε δομενον), and the cursive 254 (δοθεν). This marginal gloss becoming incorporated with the text, we have “the Spirit Was not yet given.” The English version properly italicizes *given* as not authentic Scripture. It is not in the *Καινη Διαθηκη* of Colinaeus (1534). A similar case occurs in ver. 8, where ουπω (B, L., T, X, Γ, Δ, Λ, not in a, D, K, M, Π) probably passed from the margin into the text. This reading, on which the testimony of MSS. is pretty evenly balanced, is proved by historical evidence to be a corruption of the text (see Tischendorf [8th ed.]; *Scrivener, Introd. to Text. Crit.* [2d ed.], p. 529). It should be observed, moreover, that there was no occasion for this qualification, for Jesus did not go up to the feast at all. ^{<B70>}John 7:10 should read; according to the MSS., “But when his brethren were gone up to the feast, then went he up also, not openly, a etc. He went to Jerusalem privately, taking no part there in the public festival (for he could not be found, ver. 11), and when it was half over, first made his appearance in the Temple as a teacher (ver. 14). In ^{<B00>}Mark 1:2, εν Ησαια τω προφητω (B, a, D, L, Δ, εν τοις προφηταις (A, E, F, G, H, K, M, P, S, U, V), the writer specially names Isaiah, because his language identifies the promised messenger in the person of John, “the voice of one crying in the wilderness.” The whole prophecy was fulfilled in him, and the failure to see this, its central point, may have occasioned the marginal comment that passed into the text. In ^{<B00>}Galatians 3:1 the explanatory gloss “that ye should not obey the truth” is found in C, DC, E, K, L, P, but not in the older uncials A, B, a, D, F, G. In ^{<B00>}Romans 8:1, “who walk not after the flesh, but after the Spirit,” is a gloss taken from ver. 4 as characterizing

those who are “in Christ Jesus.” In ^{<4153>}Acts 15:34, “but it pleased Silas to abide there still” (not in A, B, **a**, E, H, L, P), is a marginal gloss accounting for his presence there, referred to in ver. 40. The doubtful passage in ^{<4183>}John 5:3, 4 is supposed by many to have been a marginal comment (see a full statement of the case, with the reasons for and against its genuineness, in Schaff’s edition of Lange’s *Commentary*). To a misunderstanding of the apostle’s language in ^{<41804>}2 Corinthians 8:4, we owe the perversion of his meaning in the current Greek text and in the English version. The words inserted from the margin, **δεξασθαι ημας**, are not in the uncial text (B, **a**, C, D, E, F, G, K, L, P, etc.), and are found only in the cursives. In ^{<41002>}Mark 7:2 the construction (interrupted by ver. 3, 4, and resumed at ver. 5) seemed incomplete, and hence the marginal supplement, “they found fault.” Only late uncials (F, K, M, N, S, U, **Π**) have **εμεμψαντο**, not found in A, B, **a**, E, GH, L, V. In ^{<41216>}Matthew 25:6 the original form, “Behold, the bridegroom! go ye out to meet him,” has the air of an excited, midnight cry. The supplemental **ερχεται** first appears in the later uncials C, X, r, II, and is not found in B, **a**, C, D, L, Z.

Marked diversities in Hebraistic and Greek phraseology are noted:

^{<41213>}Matthew 21:23, **ελθοντι αυτω, προσηλθον αυτω διδασκοντι**, and **ελθοντος αυτου**, etc. Here the Hebraism is found in later uncials (E, F, G, H, K, M: S, U, V), and the other in B, **a**, C, D, L. More marked is the Hebraistic *Vav convers.* represented by **και** (^{<41155>}Matthew 15:5; ^{<41712>}Mark 7:12) in the same later uncials, and not in the earlier. The omission of **και** makes the construction easy where its presence has caused much perplexity (see Meyer; also Lange [Amer. ed.]; p. 275).

Assimilation, so called, of the gospels occurs, especially of the synoptic gospels. This arose from the habit of noting in the margin of one gospel the words’ of another for comparison, illustration, or a more full and satisfactory statement. In ^{<41213>}Matthew 25:13, at the close of the parable of the ten virgins, the Savior adds, “Watch therefore, for ye know not the day nor the hour.” A copyist added, most probably from the margin, the words of ^{<41214>}Luke 12:40, “wherein the Son of man cometh.” The words added are not in A, B, **a**, C, D, L, X, **Δ**, and are found only in C3, r, I3. In ^{<41013>}Matthew 9:13 the Savior’s assertion is, “I came not to call the righteous, but sinners.” To this the copyist added the marginal gloss from ^{<41132>}Luke 5:32, **εις μετανοιαν**, found in later uncials, but not in B, **a**, D,

etc. In ^{<4273>}Luke 20:23, **τι με πειραζετε** (A, C, D, P), omitted B, **a**, L, was probably added from ^{<4278>}Matthew 22:18; ^{<4125>}Mark 12:15. In ^{<4134>}Mark 13:14, “spoken of by Daniel the prophet,” is transferred from ^{<4245>}Matthew 24:15. ^{<4275>}Luke 17:36, omitted in all the uncials except D, U, was inserted from ^{<4240>}Matthew 24:40. In ^{<4102>}Matthew 20:22, “and to be baptized with the baptism that I am baptized with,” in later uncials, but not in B, **a**, D, L, Z, is taken from ^{<4108>}Mark 10:38. In ^{<4154>}Matthew 5:44, “bless them that curse you, do good to them that hate you,” and the words “them that spitefully use you,” are transferred from ^{<4167>}Luke 6:27, 28. In ^{<4158>}Luke 5:38, “and both are preserved,” is from ^{<4197>}Matthew 9:17. In 27:35 the whole verse, after the words “casting lots,” is from ^{<592b>}John 19:24. The same tendency to ‘supplement one account by another, or to harmonize two accounts of the same occurrence, is seen in ^{<4915>}Acts 9:5, 6, where all from (**σκληρον** in ver. 5 to **προς αυτον** in ver. 6 is from 26:14, 15.

Supplementing of quotations from the Old Test. only partially cited by the sacred writer ^{<4158>}Matthew 15:8, where “This people honoreth me with their lips” (omitting “draweth nigh unto me with their mouth”) is the true reading; and ^{<4100>}Mark 1:2, “shall prepare thy way” (omitting “before thee”). Scrivener of (*Manual of Text. Crit.* p. 12) notes the following supplements: ^{<4148>}Luke 4:18, “to heal the broken-hearted;” ^{<4175>}Acts 7:37, “him shall ye hear;” ^{<5139>}Romans 13:9, “thou shalt not bear false witness,” ^{<8107>}Hebrews 2:7, “and didst set him over the works of thy hands;” 12:20, “or thrust through with a dart.”

Other supplementary additions came into the text from the margins of MSS. fitted for reading the church lessons, and from lectionaries, church rituals, and liturgies. It was necessary to prefix to each lesson its proper title, or an introductory clause, or the name of the person or class addressed or speaking. In ^{<4181>}Acts 3:11 the title of the lesson, **του ιαθεντος χωλου**, has come in place of the original **αυτου**. The latter is the reading of A, B, **a**, C, D, E; the former is found in the later uncial P and in cursives. In ^{<4173>}Luke 7:31 it was necessary to prefix to the lesson the introductory clause **ειπε δε ο κυριος**; found in cursives and the later uncial M, wanting in A, B, **a** D, L, X, **Δ**. The name of the one addressed, or speaking, or acting, must often be inserted. Hence **Ιησου**, in place of **αυτου**, ^{<4185>}Matthew 8:5; **Ιησους** added, 4:18; 14:22; transferred from the last clause to the first in ^{<4144>}John 1:44. In ^{<4187>}Acts 8:37, without doubt a marginal note came in from the baptismal formula of a church ritual;

wanting in the early MSS. A, B, **a**, C, H, L, P, and feebly accredited otherwise. In ^{<480>}1 John 5:7, 8, from **εν τῷ ουρανῷ** to **εν τη γη** is now regarded as spurious by all textual critics. “They were originally brought into Latin copies in Africa from the margin, where they had been placed as a pious and orthodox gloss on ver. 8” (Scrivener, *Manual of Text. Criticism*, 2nd ed. p. 556, who reviews the controversy respecting the passage, with a full statement of the evidence on both sides). In ^{<403>}Matthew 6:13, from **ὅτι σου** to the end, the doxology is wanting in the oldest uncials, B, **a**, D, Z (A, C, P are defective here), and on other diplomatic grounds is discredited by most textual critics. It probably originated in the early liturgies of the Church. The passage in ^{<475>}John 7:53, 8:11, bracketed as doubtful in some critical editions and omitted in others, is regarded as authentic history, the record of an actual occurrence in the life of Jesus. The question of its genuineness is fully discussed by Lange (*Commentary*, Amer. ed. p. 268-271, and the chief authorities on both sides are stated by Dr. Schaff, p. 267). The passage in ^{<410>}Mark 16:9-20, omitted in B (though a column is significantly left vacant) and in **a**, is found in A, C, D, E, F, G, H, M, S, U, V, X, **Γ, Δ, Π** (see the fill statement of the question of its genuineness in Scrivener, *Introd. to Text. Crit.* p. 507-513).

Of variations on doctrinal grounds, or in favor of current opinions, no decisive case has been adduced; yet subjective considerations might influence the choice among different extant readings. In ^{<403>}Acts 20:28 is the reading **ἐκκλησιαν του θεου** (B, **a**) for **ἐκκλησιαν του κυριου** of A, C, D, E. The former being, as Meyer suggests, Paul’s invariable usage (once **Χριστου**, never **κυριου**), it was written parallel with the latter in the margin, and thence passed into the text. For the substitution of **θεος** in place of **υιος**, ^{<403>}John 1:18, other causes may be assigned more probable than a purposed change of the text from doctrinal preference (see Schaff’s exhaustive note on the passage in his edition of Lange’s *Commentary*, and Tischendorf’s 8th ed.). Tregelles edits the reading **θεος**; Tischendorf, with a truer critical sense and appreciation of evidence, retains the correct reading **υιος**. To a reverent feeling are probably due such variations as **Ιωσηφ** and **ὁ πατηρ αυτου**, ^{<423>}Luke 2:33; **Ιωσηφ και ἡ μητηρ** and **οἱ γονεις**, ver. 44.

A case of special historical interest, not falling under any of the above classifications, occurs in ^{<653>}Revelation 15:3 (Engl. version), “just and true

are thy ways, thou King of-saints.” But the MS. from which the book was first printed (professedly) reads, ” thou King of the nations” (των εθνων); appropriately here (comp. the next verse). This is also the reading of A, B of the Apoc. and P (Porphyrian palimpsest). But a and C read “King eternal” (αιωνων, as in ⁵⁰¹⁷1 Timothy 1:17), Lat. Vulg. *sceculosrumn* (Cod. Am. *caeloruni*). It is probable, as suggested by Tregelles (*The Revelation in Greek, Edited from Ancient Authorities*, p. 95), that the true reading, ΕΘΝΩΝ, was in some MSS. written ΑΙΘΝΩΝ (see above, I, 2), then ΑΙΟΝΩΝ = ΑΙΩΝΩΝ. Instead of the true reading in his MS., Erasmus followed a corruption of the Vulg. reading *sceculoum*, its MS. abbreviation *sclorum* being easily mistaken for *satorum*, the abbreviation of *sanctorum*. Thus the reading of the current Greek text, and of the English version of it, rests solely on a mistaken abbreviation in the Latin Vulg.

To an error of sight and *ofitacism* we owe that wonderful beast of the Apocalypse (⁶⁶⁸⁸Revelation 18:8) that was, and is: not, and yet is.” The above-named MS. reads και πρεστι(εστι slightly removed from the preceding syllable, as often in MS.), with a distinctly written a in that syllable, and the accentuation of καὶ ἄρεστι. The reading is undoubtedly that of the ancient MSS. α παρεσ τε (= παρεσται), A (C is defective here), B of the Apoc., and P, which have παρεσται. Erasmus’s copyist, mistaking at for ε in παρ, and making a false division of syllables, wrote καίπερ ἔστι; hence that beast, so long the *crux infenprefum*.

II. Value. — Only readings attested by uncial MSS. are now recognised by most critics; while others, well attested by the best cursives, are not taken into account, these later MSS., dating from about the 10th century and onward, being appealed to only as corroborative of earlier authorities, or in cases where these disagree. But as the character of a MS., tested by comparative criticism, is often entitled to as much consideration as its age, it is not improbable that the most approved will yet be allowed their due weight claimed for them by Scrivener, their strenuous and able advocate (see his *Manual of Text. Crit.* [2nd ed.], p. 465, and ch. 9).

Comparative criticism is “that delicate and important process whereby we seek to determine the *cooperative* value and trace the mutual relation of authorities of every kind upon which the original text of the New Test. is based” (Scrivener, *ut sup.* p. 462). It has already been employed to a certain extent with highly satisfactory results; but its laws, and their proper application, are yet to be fully developed. *SEE CRITICISM, BIBLICAL.*

III. Number. — The number of various readings is not easily ascertained. Since the time of Mill, when they are estimated to have been about thirty thousand, it has been greatly increased by the numerous MSS. since discovered and the more thorough collation of those then known. As it often happens that of several readings one gives the clue to the origin of them all, reducing all to one (*Canons of Criticism*, 2, 2), so a new reading may be welcomed as supplying that which is sought. For a long time the utmost diligence has been used in searching through MSS. and recording every deviation from a common printed text, even to the slightest peculiarity in spelling, till the number is increased fourfold. Of these at least a fifth part respect only clerical errors, differences in spelling, in the form of a tense or a case, in the order of words, and the like; while of doubtful readings that affect the sense the number is far less, and those that affect a doctrine or a duty are few, if any.

Attention was directed to discrepancies in the MSS. of the New Test. by the controversies between Erasmus and Stunica on the respective merits of the Complutensian and Erasmian texts. (For the earliest allusions to them in patristic writings, *SEE NEW TESTAMENT*, II, 3, 4, r 3). A formal comparison of different readings and their value was first made, though unsatisfactorily, in Stephens's third or royal edition (1550). His text, very negligently and often capriciously formed, became the current Greek text in England and America. The Elzevir editions (1624, fol.), formed chiefly from Beza's and the third of Stephens, adding nothing of critical value. became the current Greek text on the continent of Europe. Various readings of the *Codex Alexandrinus*, and a digest of numerous others in Walton's Polyglot Bible (1654-57), are the first collection of any value. Of subsequent contributions to textual criticism the following may be named as having made epochs in the progress of the science [for a full account of the printed editions of the New Test., *SEE CRITICISM B*]: Mill's *Greek Test.* (1707; 2nd ed. by Kuster; 1710), with various readings from all sources then accessible, was the first attempt for a complete critical apparatus. Bengel (1725-34) led the way in the classification, of MSS. and versions, relying on the oldest authorities. Wettstein's *New Test.* (1751-52) added much to the materials for textual criticism, in creating the collection of various readings from MSS. not before or imperfectly collated. With the labors of Griesbach (*Symbolae Criticae* [1785-93]; *New Test.* [2d ed. 1796-1806]) began the strictly critical treatment of the text itself, then for the first time corrected throughout from MSS. and other ancient

authorities. The labors of Tischendorf (1841-73) have made a new era in the science. By his numerous collations and printed texts of MSS., with elaborate prolegomena, notes, and facsimiles—his discovery of the *Codex Sinaiticus* and imperial edition of it, with specimens in facsimile, prolegomena, and full notes, in 1862, preceded by its best representative in lithographed facsimile, the *Codex Friderico-Augustanus*, with prolegomena and illustrative comments, in 1846; his eight critical editions of the *New Test.* — he has far exceeded all who have labored in this field before him, and won for himself the first place among Biblical critics.

On the subject of various readings, see Griesbach, *Symbolae Criticae* (1785-93) and *Prolegomena ad Nov. Test.* (2nd ed. 1786); Lachmann, *Prolegomena ad Nov. Test.* (1842); Tregelles, *Account of the Printed Text of the New Test.* (1854) and *Introd. to the Text. Crit. of the New Test.* (1856); Tischendorf, *Prolegomena ad Nov. Test.* (7th ed. 1859); Scrivener, *Plain Introd. to the Criticism of the New Test.* (2nd ed. 1874); Delitzsch, *Handschriftliche Funde* (1861-62); Conant, *Greek Text of the Apocalypse*, in the *Baptist Quarterly*, 1871; Smith, *Bible Dictionary* (Eng. ed. 1860; Amer. ed. 1870), p. 21252128. (T. J. C.)

Various Readings Of The Old Test.

It is now universally admitted that the text of the Old Test. has not come down to us without mistakes. Like all other ancient books, the Bible has suffered from the errors of transcribers; and thus, in the course of repeated copying, many small variations crept into the text, and various readings came into existence. These *varice lectiones* may be assigned to two sources. They were made unintentionally or purposely.

I. Accidental Mistakes. — By far the greater number of existing various readings owe their origin to accident, and may be traced back to the following sources:

1. Transcribers *saw* amiss, and therefore they *confounded* letters similar in shape. Beth and Kaph. Gimel and Nun, Daleth and Resh, He and Cheth, are so like that they were exchanged. Thus, in ^{<1622B>}Nehemiah 12:3 we read **h₁kykç**, but in ver. 14 **h₁ynbç**; ^{<13995>}1 Chronicles 9:15, **yrkz**, but ^{<16117>}Nehemiah 11:17, **ydbz**; ^{<11103>}Genesis 10:3, **tpyr**: but ^{<13106>}1 Chronicles 1:6, **tpyd**; ^{<11104>}Genesis 10:4, **pyndwd**, but ^{<13107>}1 Chronicles 1:7, **pyndwr**; 18:12, **µdam**, but ^{<1082>}2 Samuel 8:12, **µram**, etc. From the same cause the

copyists *transposed* letters, words, and sentences. Thus we read, ^{<1212>}Joshua 21:2T, ^{<1366>}wl g, but in ^{<1366>}1 Chronicles 6:56, ^{<1000>}l wg. ^{<1000>}1 Samuel 1:1, ^{<1369>}wj tA`b, but in ^{<1369>}1 Chronicles 6:19, ^{<1023>}j wtA`b. ^{<1101>}2 Samuel 23:31, ^{<1313>}ymj rbh, but in ^{<1313>}1 Chronicles 11:33, ^{<1101>}ymwrj bh. ^{<1101>}1 Kings 10:11, ^{<1490>}μygmI a, but in ^{<1490>}2 Chronicles 9:10, ^{<1584>}μymwgl a. ^{<1584>}Psalms 58:46, ^{<1024>}wgrj yw, but in ^{<1024>}2 Samuel 22:46, ^{<1025>}wrgj yw. 18:5, 50, ^{<1025>}hwHy μywgB, but in ^{<1025>}2 Samuel 22:50, ^{<1025>}hwHy

^{<1025>}μywgB rkn ynb yI w[mçy `za [mçI yI Awçj ky, but in ^{<1025>}2 Samuel 22:45, ^{<1025>}ynb yI a[mçy `za [wmçI yI Awçj ky ykn. Comp. also ^{<1025>}Psalms 96:9-11 with ^{<1360>}1 Chronicles 16:30-32. From the same cause they *omitted* letters, words, and sentences, especially when two periods or clauses terminated in the same way. Thus ^{<1105>}Nehemiah 11:5, ^{<1303>}hyc[m, but ^{<1303>}1 Chronicles 1:36; 6:15, ^{<1303>}hyc[; ^{<1982>}Psalms 18:42, ^{<1022>}w[wçy, but ^{<1022>}2 Samuel 22:42, ^{<1022>}w[çy. Words were omitted; as in ^{<1000>}1 Samuel 1:3, where, after ^{<1000>}wry[m, probably ^{<1000>}μytmrA`m (Sept. ἐκ πόλεως αὐτοῦ ἐξ Ἀριαθαίμ) was left out. The omission of clauses or sentences we notice, e.g. ^{<1018>}1 Samuel 5:3, where, after ^{<1018>}trj mm, the words ^{<1018>}waryw `wgd tyb wabyw were omitted, for the Sept. reads καὶ εἰσήλθον εἰς οἶκον Δαγῶν καὶ εἶδον. The last two examples of omission bear the technical name of ὁμοιοτέλευτον.

2. Transcribers *heard* amiss, and fell into mistakes. Here the same observations can be made as above. Thus ^{<1973>}1 Samuel 17:34, we find ^{<1973>}hz, as in several cod., instead of ^{<1973>}hç. “22:18, ^{<1204>}gywd, but the Kerin, ^{<1204>}gad. ^{<1204>}2 Kings 20:4, ^{<1962>}ry[h, ^{<1962>}rxj . ^{<1962>}Psalms 96:12, ^{<1362>}zl [y, but ^{<1362>}1 Chronicles 16:32, ^{<2364>}/l [y. ^{<2364>}Isaiah 65:4, ^{<1362>}qrp, but Keri, ^{<1362>}qrm. To this cause must be ascribed the seventeen identifications of ^{<1362>}al with ^{<1362>}wl noted in the margin of the Bible.

3. Transcribers made mistakes from *memory*. Where the copyist trusted too much to his memory, he confounded synonymous terms, as in ^{<1826>}Leviticus 25:36, ^{<1826>}l a with ^{<1826>}l b; in ^{<1010>}2 Kings 1:10, ^{<1010>}rbdyw with ^{<1010>}rmayw, and ^{<1010>}hwHy with ^{<1010>}ynwda; or he altered the word, after the more frequent forms, in parallel passages. Thus, in ^{<2366>}Isaiah 63:16, some have ^{<2366>}mç `[ml instead of ^{<2366>}mç μI w[m, because the former is the more common.

4. Transcribers made mistakes in *judgment*. They misapprehended the text before them, and therefore divided words badly, misunderstood abbreviations, and blundered with regard to the letters called *custodes linearum*, as well as marginal notes. One word was improperly separated into two, or two combined into one. An example occurs in ^{<1981>}Psalm 48:15, where the text has **twm l [** instead of **twml [**, *unto death* instead of *forever*. The latter reading is found in many MSS. and editions; Sept. εἰς τοὺς αἰῶνας; *Vulg. in scecuia*. On the contrary, by, 16, **twmyçy**, the textual reading, denoting *desolations*, is directed by the Keri to be divided into **twm yçy** *let death seize*. This is adopted by many MSS., editions, and old translators, as. Sept., *Vulg.*, *Aquila*, *Symmachus*, *Syriac*, *Arabic*, *Jerome*.

Abbreviations were usually made by writing the first letter of a word and appending a small stroke or two to indicate the omission of some letters. Hence the omission was sometimes erroneously supplied, or the abbreviated word was considered complete in itself. Thus, **hwby** was shortened into **8y** or **8 8y**. In ^{<3429>}Isaiah 42:19, the Sept. has translated **hwby db[k** by ὁ δοῦλός μου, showing that they mistook **8y db[k** for **ydb[k**. So also in ^{<2461>}Jeremiah 6:11, **hwby tmj**, *the fury of Jehovah*, is translated by the Sept. θυμόν μου, showing that they mistook **8y tmj** for **ytmj**; ^{<19107>}Psalm 31:7, **ytauç**, *I hate*, all ancient translators understood for **hwby tauç**, *thou, Lord, hatest*; and this reading is found in God. 170. It is well known that the Jews did not divide a word between two lines. When there was a vacant space at the end of a line too small to contain the next word, they added letters to fill it up and preserve the uniform appearance of the copy. These supernumerary letters were generally the initials of the following word, though it was written entire in the next line. Ignorant transcribers may have taken these superfluous letters, called *custodes linearum*, “keepers of the lines,” into the text. Thus it is thought by some that in ^{<2350L>}Isaiah 35:1, the common reading **rbdm μwççy** arose from **rbdm μ wççy** by joining the superfluous **m** to the end of the verb. On the other hand, transcribers suspected the existence of these *custodes linearum* in places where they did not occur, and omitted part of the text. So in ^{<12318>}Exodus 31:8 the word **l k**, “all,” appears to have been omitted because of the following **wyl k**. The omitted word is found in the oldest versions. Errors also arose from taking marginal annotations into the text. Probably

^{<3717>}Isaiah 7:17 furnishes an example, for the clause **rwça l m ta** is unsuitable. To such marginal annotations must be ascribed those passages in which to one word a second or even a third translation is added. Thus in ^{<9214>}1 Samuel 12:14 the Sept. reads, for **wntwxr al w**, **καὶ οὐ κατεδυνάστευσας ἡμᾶς (καὶ οὐ εθλασας ἡμᾶς.**

In some cases the MS. itself may have been the cause of errors, be it that it was illegible or that some letters were obliterated. After all, it must be obvious that n intentional errors were made, and the existence of various readings is purely accidental.

II. Intentional Errors. — After what has been said, it would be useless to speak of *intentional errors* were it not for the very fact that Church fathers, Mohammed, and scholars of renown have brought such a charge against the Jews. But the charge has not been substantiated. Their veneration for the sacred books was too great to allow them to make alterations, knowing them to be wrong. Josephus (*Cont. Apion.* 1, 8) says, **Τοσού του γὰρ αἰῶνος ἤδη παρωχικότος, οὔτε προσθεῖναι τις οὔδέν οὔτε ἀφελεῖν αὐτῶν οὔτε μεταθεῖναι τε τόλμηκεν;** and Eusebius (*Prcep. Evang.* 8:6) cites from Philo: **Μὴ ῥήμά γε αὐτοὺς μίνον τῶν ὑπ αὐτοῦ (Moses) γεγραμμένων κινήσαι, ἀλλὰ κ<v μυριάκις αὐ τοὺς ἀποθανεῖν ὑπομεῖναι θάπτον, ἢ τις ἐκείνου νόμοις καὶ ἔθεσιν ἐναντία πεισθῆναι.** Like the Samaritans, the early Christians brought the accusation of corrupting the text against the Jews. But these were not competent witnesses or righteous accusers. For when the Jews quoted from the Hebrew Bible passages differing from the Sept., which some of the fathers regarded as inspired, it was very easy to say that the Jews had corrupted Scripture in such places. This was all the reply they could make, being themselves ignorant of the Hebrew original. It was different with Mohammed (see the Koran, sura 2, 73,176-178; 3, 188; 5, 17). His charge is equally directed against Christians as against Jews, because of his inability to find any support in the Scriptures for his prophetic pretensions.

The earliest among Christians who made the charge against the Jews of corrupting the text was Justin Martyr (comp. *Trypho*, c. 71, 72, 73), who was followed by Irenseus, Tertullian, and others. All these fathers knew nothing of Hebrew; they had to avail themselves of the Sept. Of more importance is the testimony of Origen and Jerome, because they knew Hebrew. It is true that Jerome, in his *Commentary on Galatians 3*,

appears, indeed, to charge the Jews with erasing the word **l k** in ^{<1676>}Deuteronomy 27:26; for he says, “Incertum habemus utrum LXX interpretes addiderint ^{<1676>}Deuteronomy 27:26 *omnis* homo et in omnibus, an in veteri Hebrseo ita fuerit et postea a Judseis deletum sit.... Quam ob causam Samaritanorum Hebraea volumina relegens inveili **l k** scriptum esse et cum LXX interpretibus concordare. Frustra igitur illud tulerunt Judeai, utn viderentur esse sub maledicto, si tnon posseht omnia complere quae scripta sunt cum antiquiores alterius quoque gentis literse id positum fuisse testentur.” But this charge does not appear to have been his deliberate opinion, as can be seen from his *Commentary on Isaiah*, ch. 6 where he says, “Quodsi aliquis dixerit, Hebraeos libros postea a Judseis esse falsatos, audiat Origenem, quid in octavo volumine explanationum Esaise huic respondeat qusestiunculse quod nunquam Dominus et Apostoli, qui caetera crimina arguunt in scribis et Pharisasis, de hoc crimine, quod erat maximum, reticuisent sin autem dixerint post adventum Domini Salvatoris et prsedicationem Apostolorum libros Hebrseos fuisse falsatos, cachinum tenere non potero, ut Salvator et Evangelistae et Apostoli ita testimonia protulerint, ut Judaei postea falsaturi erant.” In spite of this important testimony, there were not wanting some who renewed the old charge. Foremost among them were Isaac Vossius, W. Whiston, J. Morinuns setc., who again were refuted by Carpzov, De Muis, Teglor, Boote, Cocceius, Grabe, Trigland, Bellarmine, R. Simon, Glassius, Capellus, and a host of others, who, examining the question *sine studio et ira*, were not apt to let their sober reason run astray.

There are two or three places in which the charge of intentional corruption has a plausible appearance, viz. ^{<19610>}Psalms 16:10; 22:17; and ^{<31210>}Zechariah 12:10; but, without entering upon an examination of these passages, as beyond the province of this article, we may state that a close examination proves the folly of the charge.

With regard to the other classes of alterations arising from a well-meaning desire on behalf of the text, we see no good reason to doubt that readings apparently easier or less objectionable were occasionally substituted for others; that supposed mistakes were rectified; places, where something appeared to be wanting, filled up; and passages made conformable to parallel ones. Examples of this kind are found in ^{<10012>}Genesis 2:2, where, for **y[ybçh**, the Samaritan, Sept., and Syriac have **yççh**; ^{<10217>}Numbers 27:7, where, instead of **phyba**, various MSS. with the Samaritan read **hyba**

with the feminine suffix; ^{<0780>}Judges 18:30, where, for *hçm*, was put *hçnm*; ^{<108>}1 Chronicles 2:48, where, for *dl y*, several MSS. read *hdl y* in the feminine; ^{<108>}Psalms 36:2, where, for *ybl*, many MSS. and versions read *wbl*. In like manner *rzmm*, in ^{<1520>}Deuteronomy 23:2, was separated into *rz μwm*; and *wml z*], in ^{<108>}Psalms 28:8, was changed in some MSS. into *wm[l z*], the latter taken, perhaps, from 29:11.

After all, it must appear that all readings must be ascribed to purely accidental causes, such as have been enumerated above. *SEE KEIR AND KETHIB.* (B. P.)

Varisuus

is the name of a supposed early heretic, mentioned by Ittigius (*De Haeresiarchis*, 3, 1, Appendix 12) as being named in an anonymous commentary on St. Matthew. It is thought the true reading is *Barjesu*, and that the person intended is Elymas the sorcerer, who, is so called in ^{<410>}Acts 13:6. See Burton, *Bampton Lectures*, p. 495.

Varlet, Dominique Marie

a French prelate, was born in Paris; March 15, 1678. His father, who eventually became a hermit of Mount Valerian, had early destined him for the Church, and he entered the seminary of St. Magloire, where in 1706 he received ordination and the diploma of doctor. He served soon after as curate of Conflans Charenton; but, becoming attached to the doctrines of the Port-Royalists, he opposed the bull *Unigenitus*, and in consequence left for America in 1711, where he instructed the inhabitants of Louisiana. He was recalled to Europe, and appointed bishop of Ascalon and coadjutor of the bishop of Babylon (Sept. 17, 1718); and after consecration (Feb. 19, 1719) he sailed from Amsterdam, crossed Russia, and took up his residence at the court of Persia, in Hamadan. He was soon deposed by the pope, however; and after settling in Amsterdam (1720) he finally appealed from the bull of the pope (Feb. 15, 1723), but, nevertheless, gave ordination to four recusant ecclesiastics at Utrecht, publishing in his defense *his Apologies* (Amst. 1724-27). He died at Rhynewick, near Utrecht, May 14, 1742. See Hoefler, *Nouv. Biog. Généralé*, s. v.

Varnell, John M.

a minister in the Methodist Episcopal Church, South. No record of his birth or early life is preserved. He was converted in 1847, received into the Holston (East Tenn.) Conference in 1849, and labored with zeal and fidelity until his death, in 1857. Mr. Varnell was a devout, energetic young man. See *Minutes of Annual Conferences, M.E. Church, South*, 1857, p. 753.

Varotari, Alessandro (II Padovanino)

an eminent Italian painter, was born at Padua in 1590. He received instruction in painting, and began in childhood to study and imitate the works of Titian, which were at Padua. He was sent, while young, to Venice, where he continued the study of Titian so assiduously as to be considered among the foremost of his disciples. His pictures abound in Venice and Padua but are rarely met with elsewhere. The principal are, *The Dead Christ*, (now at Florence): — *The Supper at Cana*, in the chapter of La Carita at Venice: — four histories of the life of *S. Domenico*. He died in 1650. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Varro, Marcus Terentius

a learned Roman antiquarian, was born in the Sabine town of Reate, B.C. 116. He was descended from an ancient family of senatorial rank, and was first instructed by L. Aelius, afterwards by Antiochus, an Academic philosopher. Varro was very prominent in the political history of his time, adhering to the cause of Pompey, and performing the duties of general in Spain. He withdrew from public life after the defeat of Pompey, and was reconciled to Caesar. He was one of the most extraordinary men that ever lived; said to be the most learned of the Romans. His learning extended to almost every department of knowledge. His writings embraced grammar, rhetoric, poetry, geography, history, philosophy, jurisprudence, and husbandry, amounting in all to 74 different works, containing 620 books, 170-of which were in metrical form. Only two of his works remain, *De Lingua Latina* and *Rerum Rusticarum Libri III*. Augustine (*De Civitate Dei*, lib. 7) gives an account of his book on *Antiquities*, with copious extracts. Varro distinguished three kinds of *religion-mythical*, which the poets chiefly use; *physical*, which the philosophers use; and *civil*, which peoples use. He spoke in positive disapproval of the myths and legends of the popular faith. Augustine says he went as far as he dared in that

direction. The natural philosophy in the various schools he describes without censure. Civil theology, or that ordained by the State, is minutely described and commended. Varro died B.C. 27. See Ueberweg, *Hist. of Philos.* 1, 189; Fisher, *Beginnings of Christianity* (N.Y. 1877), p. 128; Smith, *Dict. of Class. Biog.* s.v.

Vartabeds

an order of celibate priests in the Armenian Church (q.v.), who are attached to the churches as preachers (the married priests do not usually preach), and from among whom the bishops and higher clergy are taken. It is a degree of honor corresponding very nearly to our doctor of divinity, and is given with the same solemnity as holy orders.

Varty, John

an English Congregational minister, was born in London, Nov. 29, 1798. He was educated at Hoxton Academy, and ordained at Mitcham, Surrey, in 1823. In 1839 he accepted an invitation to the Church at Fareham, and for twenty-three years faithfully labored with that people. Mr. Varty was a decided and earnest Christian, and a man of strong piety and large Christian influence. He died April 16, 1873. See (Lond.) *Cong. Year-book*, 1874, p. 358.

Varuna

in Hindu mythology, is one of the highest and most powerful of the gods, yet one of the most vague and least known of all deities. In the Vedas this divinity is often confounded with Indra and Agni. See Lenormant, *Chaldaean Magic*, p. 131; Muller, *Chips from a German Workshop* (see Index).

Varus, P. Quintilius

proconsul of Syria for several years (between B.C. 13 and A.D. 7), after Sentius Saturninus, an office which he administered with such rapacity that Velleius Paterculus says of him (2, 117), "As a poor man he entered the rich country, and as a rich man he left the country poor." Some of his governmental acts are rehearsed by Josephus (*Life*, 11; *Ant.* 17:5 sq.; *War*, 1, 21, 5; 2, 3, 1; 5, 2). He subsequently sustained a notable defeat in Germany. See Smith, *Dict. of Class. Biog.* s.v. **SEE GOVERNOR.**

Vas (or De Vas), Petrus

a Dutch minister of the Reformed Church, born about 1658. He is mentioned as a candidate at Gravelait, Holland, in 1699; pastor at Kingston, N. Y., from 1710 to 1756; and often officiated at Rhinebeck, having organized that Church. See Corwin, *Manual of the Reformed Church in America*, s.v.

Vasa, Gustavus

SEE GUSTAVUS I (VASA).

Vasari, Giorgio

an Italian author and painter, was born at Arezzo, in Tuscany, in 1512. He studied art, architecture, and painting practically; became the pupil and friend of Michael Angelo; and obtained the patronage of such distinguished persons as cardinal Ippolito de Medici, pope Clement VII, and the dukes Alessandro and Cosmo de Medici. He painted numerous works in various parts of Italy, among them several noted pictures in the Palazzo Vecchio in Florence, and in the Sala Regia in the Vatican. As an architect Vasari attained greater excellence than as a painter. He built the church of Abbazia at Arezzo; a great part of the palace of Julius III at Rome; and the Palazzo Uffizi in Florence, commenced in 1561 and completed, after his death, by Alfonso Parigi. This last is considered by critics to be his best architectural work. Many other buildings and parts of structures are ascribed to him; and he was chiefly instrumental in re-establishing the Florentine Academy of Design. He died in Florence, Jan. 27, 1574. As a writer on art Vasari attained considerable celebrity. He entered upon his work at the suggestion of cardinal Farnese, and subsequently enlarged the scope and plan of his book. It is entitled *Vite de piu Eccelenti Pittori, Scultori, e Architetti*, and was first published in Florence in two volumes (1550). In 1556 he undertook a new tour to prepare materials for a second edition, which appeared in 1568. Several subsequent editions appeared from time to time, a recent one in Florence, in thirteen volumes (1846-57). It has been translated into English and published in Bohn's Standard Library. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vase

SEE BASIN; SEE BOTTLE; SEE BOWL; SEE CHALICE; SEE CUP; SEE URN, etc.

Vasey, Thomas (1)

was an orphan ward of a wealthy and childless uncle, who disowned him on Vasey's becoming a Methodist. He began his ministry in 1776; traveled in the Dales in 1782, Liverpool in 1783; and in 1784 he was ordained a presbyter of the Church of England by Wesley, and sailed with Dr. Coke to America, where he shared the toils and perils of Francis Asbury. He was here ordained by bishop White, and afterwards returned to England, and, with Wesley's consent, accepted a curacy. In 1789 he resumed the itinerant work, and continued therein until 1811, when he was appointed to perform the liturgical services in the City Road Chapel. In 1826, with a pension from the trustees, he retired to Leeds, where he died very suddenly, Dec. 27, 1826, in his eighty-first year. See Stevenson, *Hist. of City Road Chapel* (Lond. 1872, 8vo), p. 152; *City Road Magazine*, 1871; *Wesl. Meth. Mag.* 1827, p. 142; May, 1830 (portrait); Stevens, *Hist. of Methodism*, 3, 467; *Hist. of Meth. Episc. Church*, 2, 155, 166; Smith, *Hist. of Wesl. Methodism* (see Index, vol. 3).

Vasey, Thomas (2)

an English Wesleyan minister, was born in 1779. He was converted in 1794; commenced to preach in 1801 at Barrow and Epworth; was ordained in 1804; labored, among others, on the Sunderland, Whitby, Darlington, and Colne (1815) circuits. He died of inflammatory fever, May 5, 1818. Many were converted through his earnest and godly ministry. See *Wesl. Meth. Mag.* 1820, p. 401, 481.

Vash'ni

(Heb. *Vashni'*, *ynṣṣj* *my strength*, or *strong*; Sept. *Σαβί*; Vulg. *Vasseni*), the first-born of Samuel according to ^{<1168>}1 Chronicles 6:28 [Hebrews 13]; but ^{<1002>}1 Samuel 8:2 shows that the true reading should be *ynṣṣj* "the second," and that the name of Joel; the eldest son, has dropped out. *SEE SAMUEL*.

Vash'ti

(Heb. *Vashti*, **yTæj**; Pers. *beautiful* woman; Sept. **Ἀστίν**; Josephus **Ούσάτη**; Vulg. *Vashti*), the “queen” (**hKl Mh**) of Ahasuerus (Xerxes), who, for refusing to show herself to the king’s guests at the royal banquet, when sent for by the king, incurred his wrath, and was repudiated and deposed (Esther 1), when Esther was substituted in her place. B.C. 483. Many attempts have been made to identify her with historical personages; as by Usher *with Atossa*, the wife of Darius Hystaspis, and by J. Capellus *with Parysatis*, the mother of Ochus; but, as was said of Esther (like the “threescore queens” in ²¹⁸Song of Solomon 6:8, 9; comp. Herod. 1, 135), it is far more probable that she was only one of the inferior wives, dignified with the title of queen, whose name has utterly disappeared from history. **SEE ESTHER**. This view of Vashti’s position seems further to tally exactly with the narrative of Ahasuerus’s order, and Vashti’s refusal, considered with reference to the national manners of the Persians. For. Plutarch (*Conjug. Praecept.* c. 16) tells us, in agreement with Herod. 5, 18, that the kings of Persia have their legitimate wives to sit at table with them at their banquets; but that, when they choose to riot and drink, they send their wives away and call in the concubines and singing-girls. Hence, when the heart of Ahasuerus “was merry with wine,” he sent for Vashti, looking upon her only as a concubine; she, on the other hand, considering herself as one of the **κουριδίαι γυναίκες**, or legitimate wives, refused to come. Josephus’s statement (*Ant.* 11:6, 1) that it is contrary to the customs of the Persians for their wives to be seen by any men but their own husbands is evidently inaccurate, being equally contradicted by Herodotus (5, 18) and by the book of Esther itself (5, 4, 8, 12, etc.).

Vasishtha

(superlative of Sanscrit *vasumat*, “wealthy”) is the name of one of the most celebrated Vedic Rishis, the author of several hymns of the Rigveda, and a personage important in the early history of the Brahmanic or priestly caste of the Hindus. All that is certainly known of him is that he was a sage of high reputation, and a priest jealous of the privileges and the position of his caste, and ever ready to assert its superiority over the second, or military and royal, caste. See Muir, *Original Sanscrit Texts* (Lond. 1858); Muller, *Chips from a German Workshop*.

Vasquez, Alonso

a Spanish painter, was born at Ronda about 1589. He studied at Seville under Antonio Arfian, and acquired considerable reputation as a historical painter. His principal works are in the monastery of the Barefooted Carmelites at Seville. He died about 1645. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vasquez, Dionysius

a Spanish monk, was born June 5, 1500, at Toledo. He was a very learned man, and one of the first who undertook the edition of the *Biblia Complutensia*, which cardinal Ximenes proposed. He died June 1, 1539. His writings, in Latin and Spanish, are mostly in MS. See Antonii *Biblioth. Hispanica*; Gandulphus, *De 200 Scriptoribus Augustinianis*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Vasquez, Gabriel

a Spanish Jesuit, was born in 1551 at Belmonte. For twenty-nine years he was professor at Alcala, where he died, Sept. 23, 1604. He wrote, *Commentt. in Epp. Pauli: — Commnent in Th. Aquinatis Theologiam: — Metaphys. Disquisitionum de Cultu Adoracionis Libri Tres* (Mayence, 1600). His works were published in 10 vols. fol. (Lyons, 1620). See Antonii *Biblioth. Hispanica*; Allegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Vasquez, Juan Bautista

a Spanish painter and sculptor, was born at Seville in the 16th century. His best painting is a picture of the *Virgin and Infant*, at the altar of the Church of Our Lady of Granada. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vassar, John E.

a missionary colporteur of the American Tract Society, commonly called "Uncle John Vassar." Vassar was born Jan. 13, 1813, and for many years was foreman in the great brewery of his cousin, Matthew Vassar, the founder of the college at Poughkeepsie. John was converted about the year 1843, when he rejected an offer of large wealth from his cousin and entered vigorously into the temperance reform movement. He was among the first colporteurs the Tract Society sent to the then Far West. He began

his labors about 1848 in the wilderness of Illinois, and he continued in that capacity, with slight interruption, until his death. He had a peculiar fitness for his work. Thoroughly armed with Gospel texts, and full of earliness and unselfish love, he pressed the truth upon all; and he was almost invariably received with kindness by all. He was equally at home among cultured families, from Boston to San Francisco, as among other classes farmers, mechanics, lumbermen, miners, soldiers, and freedmen. He was specially useful in the late war; among whole brigades of soldiers in the army he was "Uncle John," loved and honored by all. He not only held religious meetings, but he did hospital duty, dug graves for the dead, and then performed religious services and communicated with the relatives of the deceased. Once he was taken a prisoner of war; but, to escape his ceaseless religious importunity, he was soon set at liberty. His labors were instrumental in the conversion of multitudes. Vassar College is a monument worthy of the memory of its founder; but more enduring is the monument of the noble Christian deeds that marked the life of this honored and successful missionary. He died at his home in Poughkeepsie, Dec. 6, 1878. (W. P.S.)

Vassar, Matthew

a well-known layman of the Baptist denomination and founder of the college for females which bears his name, was born in East Dereham, Tuddenham Parish, County of Norfolk, England, April 29, 1792. In 1796 his father came to America, and took up his residence at Wappinger's Creek, near Poughkeepsie, N. Y., where he established a brewery. The enterprise did not prove successful, and, after various reverses of fortune, he became a farmer, in a small way, in the vicinity of Poughkeepsie. The subject of this sketch, then quite young, commenced the manufacture of ale on a small scale. The business grew on his hands, until at last it reached such proportions as surpassed the most sanguine expectations of Mr. Vassar. For fifty years, until 1866, he continued in this business and accumulated a large fortune. His mind was now much occupied with the question as to the best disposition he should make of his great gains. He concluded to establish a college for females where the opportunities for obtaining an education should be equal to those furnished for males. In 1861 he procured from the New York Assembly a charter for Vassar College, and in February of that year he conveyed to the board of trustees bonds and securities to the amount in cash value of four hundred and eight thousand dollars to be used for the purposes of the college. He also gave

the grounds on which the college was: built. The college was opened in 1865, and from the beginning has been largely patronized. The gifts of its founder continued to be bestowed as the necessities of the new institution demanded until they reached the munificent sum' of over eight hundred thousand dollars. While addressing the trustees at the anniversary of the opening of the college, Mr. Vassar died, June 23, 1868. See *Appletons Annual Cyclop.* 8:755. (J. C. S.)

Vassilacchi, Antonio (L'Aliense, Or Aliense Da Milo)

a painter, was born in the island of Milo, in the Grecian Archipelago, in 1556. He was sent to Venice when quite young, and placed under the instruction of Paul Veronese, with whom he made such progress and revealed such genius as to excite the jealousy of his master, who dismissed him from the studio with the advice that he should confine himself to small paintings. Suspecting the cause of his dismissal, and confident in his own powers, the young artist redoubled his efforts to attain excellence. He acquired great distinction, was patronized by the doge and principal nobility of Venice, was invited to the court of Spain by Philip II, and, Sigismund, king of Poland, earnestly solicited him to enter his service; but he declined these honors and remained in Venice. He executed many works for the churches and other public buildings of Venice and in other Italian cities. Among his best productions are, *Abraham Sacrificing Isaac*: — *Cain Slaying Abel*: — *the Brazen Serpent*, in the Church of the Holy Apostles: — and the *Destruction of Troy*, in the Sala della Scrutino. He died at Venice in 1629. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vassor, Michel le

a French theologian and historian, for a number of years a member of the Priests of the Oratory, went to England in 1695, where he died in 1718, after having joined the Protestant Church. He is the author of *Traite de la Maniere d'Examiner les Differences de la Religion* (Amst. 1697). See Winer, *Handbuch der theol. Literatur*, 1, 341, 668; Furst, *Bibl. Jud.* 3, 469. (B. P.)

Vassy, Massacre of

Vassy is a town of France in Haute-Marne, on the Blaise, twenty-eight miles north-northwest of Chaumont, and is celebrated for the massacre of the Protestants by order of Guise. On Sunday morning, March 1, 1562, the

Duke of Guise, with a retinue of nobles and soldiers, arrived at Vassy, on his way to Paris. The Protestants were holding their meeting in a large barn, to which the duke sent some of his soldiers, who provoked a conflict. The rest of the soldiers came to their aid, broke open the door slaughtered a large number of the defenseless congregation, and plundered their houses. After this bloody deed, the duke was received at Paris with acclamations, while the Protestants throughout France considered it a wanton and atrocious violation of the Religious Peace, and flew to arms, inaugurating a series of wars which only terminated with the accession of Henry IV to the throne. See Fisher, *Hist. of the Reformation*. (N. Y. 1873), p. 267 sq.

Vat

SEE WINE-FAT.

Vat,

a cistern or vessel; a term frequently found in the inventories of religious houses.

Vat For Holy Water,

a vessel for holding holy water (q.v.).

Vatable (Vateble, Vastebled, Guastebled), Francois

a learned Frenchman, was a native of Gamache, in Picardy, and served as pastor of Bramet, in Valois until Francis I made him professor of Hebrew in the newly founded College Royal at Paris. He was abbé of Bellozane when he died, March 16, 1547. His learning was comprehensive and his delivery attractive. He may be considered the restorer of the study of Hebrew in France. He wrote nothing for publication. A Latin version of the *Parva Naturalia* made by, him is appended to Duval's edition of Aristotle; and Robert Stephens printed notes on the Old Test. said to be by Vatable, which obtained considerable fame. The notes, however, correspond in part with those of Calvin and other Protestant writers, and were condemned as heretical by the doctors of the Sorbonne, thus involving both Stephens and Vatable in trouble. Stephens's Bible, alleged to be by Vatable, contained the Vulgate, Leo Juda's translation, and the notes already mentioned, and appeared in a first edition in 1545, 8vo, and in a second edition in 1547, folio. The latest edition is that of Nicholas Henry (Paris, 1729-45, 2 vols.

fol.). Stephens published a separate edition of the book of Psalms with yet more extended notes (Geneva, 1556 sq.), from which G. J. B. Vogel republished them, together with those of Grotius (Hal. Magd. 1767, 8vo), and they were again reprinted in the *Critici Sacr.* They are characterized by special regard for the grammar and idioms of the Hebrew language. See the *Biographie Universelle*, 67, 569 sq.; Jocher, *Gelehrten-Lexikon* (Col. 1466), vol. 4. The latter refers to Adam, *Vitæ Eruditorum*; Samarthani, *Elogia Gallorum*; Teissier, *Eloges des Savans*; and Blount, *Censura Celebrium Auctorum*, as his sources. Herzog, *Real Encyklop.* s.v.

Vater, Johann Severin

a German doctor and professor of theology, was born May 27, 1771, at Altenburg. He studied theology at Jena, but more especially Oriental languages. From 1792 to 1794 he studied classical philology under Wolf at Halle, and was promoted in 1794 as doctor of philosophy. In 1796 he commenced lecturing as privat-docent at Jena, was made professor of Oriental languages in 1798, and was called to Halle in 1800 as professor of theology and Oriental languages. When this university was abandoned in 1810, he went to Königsberg, to return again to Halle in 1820, where he died, March 15, 1826. Vater belonged to the rationalistic school, and his work on the Pentateuch is deeply tainted by rationalistic influences; but his works deserve notice for their learning. He published, *Hebr. Sprachlehre* (Leips. 1797; 2nd ed. 1812): *Kleinere Hebr. Sprachlehre* (ibid. 1798; 3d ed. 1816): *Hebr. Lesebuch* (ibid. 1799; 2nd ed. 1809): — *Handbuch der hebr., syr., chald., und arab. Grammatik* (ibid. 1802; 2d ed. 1817): — *Arab., syr., und chald. Lesebuch* (ibid. 1802): — *Comentar über den Pentateuch* (Halle, 1802-5, 3 pts.): — *Amosi Oracula* (ibid. 1810): — *Lectionuai Versionis Alexandrinæ Jobi nondum satis Examinatarum Specimen* (Königsberg, 1810): — *Synchronistische Tafeln der Kirchengeschichte* (Halle, 1803; 6th ed. by Thilo, 1833): — *Kirchengeschichte des 18. und 19. Jahrhunderts* (Brunswick, 1823 sq., forming pts. 5-8 of Henke's *Kirchengeschichte*): — *Ambau der neueren Kirchengeschichte* (Berl. 1820-22, 2 vols.). See *Theolog. Universal-Lexicon*, s.v.; Niemeyer's biography of Vater appended to the 5th ed. of the *Synchronist. Tafeln* (1828); Fürst, *Bibl. Jud.* 3, 469; Steinschneider, *Bibliogr. Handbuch*, s.v.; Winer, *Handbuch der theol. Literatur*, 1, 45, 100, 115, 197, 218, 223, 226, 370, 388, 406, 537, 544, 581; 2, 23, 326, 814. (B. P.)

Vates

is a term used among the ancient Romans with the double signification of *poet* and *prophet*, the two being regarded as identical. By a law of Constantius in the *Theodosian Code*, they were reckoned among those who practice forbidden arts, such as soothsayers, astrologers, augurs, and magicians, and were condemned to die as guilty of a capital crime and offence against religion. See Bingham, *Christ. Antiq. bk. 16 ch. 5*.

Vatican

Picture for Vatican

the papal palace at Rome so called from its situation on the Mons Vaticanus, at the extreme north-western part of the city. It is an immense pile of buildings, composed of parts constructed at different times, and often without due regard to the harmony of the entire structure. There existed a palace adjoining the basilica of St. Peter's probably as early as the time of Constantine, but certainly in the 8th century. In the 12th century this palace was rebuilt by Innocent II, and in the following century it was enlarged by Nicholas III. It became the papal residence on the removal of the see from Avignon to Rome in 1377, when Gregory XI adopted it as the pontifical palace on account of its greater security over the Lateran (which had been the residence of the popes for one thousand years) by the nearness of the Castle of St. Angelo. John XXIII increased this security by building a covered gallery connecting the palace with the castle. Nicholas V, in 1450, began to improve it on a magnificent scale, but died before completing his design. Alexander VI finished the older portion of the edifice nearly as we now see it. No part of the palace except the private chapel of Nicholas V, called the Chapel of San Lorenzc, is older than the time of Alexander VI (1492-1503). The part constructed by Alexander VI is known as the Old Palace, in distinction from the later works. To this structure Sixtus IV, in 1474, added the Sixtine Chapel. Innocent VIII, about 1490, erected the villa Belvedere, and Julius II (1503-1513) connected it with the palace by the celebrated *Loggia* and a terraced court. In the gardens of the Belvedere, Julius laid the foundations of the Vatican museum. After the death of Julius, Leo X completed the *Loggia* under the direction of Raphael. Paul III built the Sala Regia and the Pauline Chapel (1534). Sixtus V, near the close of the 16th century, began and Clement VIII carried to completion, a new and more imposing palace on the eastern

side of the court of the Loggia, which is now the ordinary residence of the pope and is by far the most conspicuous of all the Vatican buildings. Numerous alterations and improvements were made by succeeding pontiffs. Urban VIII (1623-44) had the celebrated staircase, *Scala Regia*, constructed from designs by Bernini. Clement XIV (1769-74) and Pius VI (1775-99) built a new range of apartments for the Museo Pio-Clementino. Pius VII (1800-23) added the *Braccio Nuovo*, running parallel with the library. Leo XII (1823-29) began a series of chambers for the gallery of pictures. Gregory XVI (1831-46) completed these and placed the Etruscan Museum in its present position. Pius IX (1846-77) enclosed the Loggia in glass, removed the gallery of pictures to the upper part of the palace, erected the magnificent stairs leading to the state apartments, and decorated the apartments formerly occupied by the pictures with frescos to serve as reception-rooms for ladies. It will be seen from this account that the Vatican is rather a collection of separate buildings than one regular structure. It occupies a space 1151 by 767 feet, and has 8 grand staircases, 200 smaller ones, 20 courts, and 4422 rooms.

The *Scala Regia*, the great staircase by Bernini, consists of two flights; the lower decorated with Ionic columns, and the upper with pilasters. It leads from the extremity of the right-hand portico of Bernini to the *Sala Regia* built during the pontificate of Paul III, as, a hall of audience for the ambassadors, and covered with frescos illustrating various elements in the history of the popes. It also serves as an ante-hall to the Sixtine and Pauline chapels.

The *Capella Sistina*, or *Sixtine Chapel* is a lofty oblong hall, 146½ feet long by 50° wide and decorated with a series of frescos representing the principal events in Scripture history. It also contains, on the end wall opposite the entrance, the great fresco *The Last Judgment*. Near the Sixtine Chapel is the *Capella Paolina*, which is only used in great ceremonies, chiefly during Holy Week. It is noted for two frescos by Michael Angelo, *The Conversion of St. Paul* and the *Crucifixion of St. Peter*. The great hall leading from the *Sala Regia* to the Loggia of Bramante is called the *Sala Ducale*, formerly used by the popes for giving audience to princes, now used for holding the public consistories when the newly created cardinals are admitted into the sacred college.

The Museum is entered at the extremity of the lower Loggia, to the left on leaving the *Sala Ducale*. It contains numerous apartments. The *Gallery of*

Inscriptions is a corridor 690' feet in length, containing upwards of 3000 specimens of ancient sepulchral inscriptions and monuments. At the extremity of this gallery is the *Museo Chiaramonti*, which constitutes the second division of the gallery, and, exclusive of the *Braccio Nuovo*, or new wing, contains more than 700 specimens of ancient sculpture, arranged in thirty compartments. The *Braccio Nuovo* was erected by Pius VII in 1817, and is a fine hall 260 feet in length, and well lighted from the roof. In this hall are to be seen the famous statue of *Augustus the Athlete* and many others. The *Museo Pio-Clementino*, so called from Clement XIV and Pius VI, from whom it received its most important accessions, is the most magnificent museum of ancient sculpture in the world. It contains the collections formed by Julius II, Leo X, Clement VII, and Paul III. In this museum may be named, among others, the following apartments: *Round Vestibule*, *Hall of Meleager*, *Cortile di Belvedere*, *Hall of the Animals*, *Gallery of Statues*, *Hall of the Muses*. The *Gallery of the Candelabra* is a fine hall about 300 feet long, erected by Pius VI, and derives its name from several ancient candelabra placed in it. It is situated on the upper floor. The *Etruscan Museum*, or *Museo Gregoriano*, so called from its founder, Gregory XVI, is devoted to the preservation of the Etruscan antiquities accumulated by his predecessors, and is very rich in specimens belonging to this department. The *Egyptian Museum* is entered from the Museo Chiaramonti, and contains Egyptian antiquities of great interest. From the Gallery of the Candelabra we reach the *Arazzi*, or *Tapestries of Raphael*. Then comes the *Gallery of the caps*, a fine hall 500 feet long, and celebrated for its series of maps of Italy and its islands, painted for Gregory XIII (1572-85). The *Stanze of Raphael* are a series of four chambers opening out of the second range of Loggie, so called from the fact that the great life-work of Raphael was the decoration of their walls. The chambers are called respectively, *Stanza of the Incendio del Borgo*, *Camiera della Segnatura*, *Stanza of Heliodorus*, *Sala of Constantine*.

The *Capella di San Lorenzo*, built by Nicholas V as his private chapel, is interesting for its' frescos by Fra Angelico da Fiesole; it is also interesting as being the only decorated portion of the-Vatican older than the time of Alexander VI. The *Pinacoteca*, or *Gallery of Pictures*, contains a small number (less than fifty) of pictures; but they are among the rarest treasures of art to be found in. the world. — *The Transfiguration*, *the Madonna da Foligno*, and the *Communion of St. Jerome* may be mentioned as examples of these rare works.

The *Library* was founded by Nicholas V (1447), by transferring to his new palace the MSS. which had been collected in the Lateran; and, at his death, it is said to have contained 9000 MSS. In 1600 there were 10,660 MSS., of which 8500 were Latin and 2160 Greek. It received important accessions in 1621, presented by duke Maximilian of Bavaria; in 1658, the library of Urbino; in 1690, the collection of Christina, queen of Sweden; in 1746, the library of the Ottobuoni family. The Vatican Library is one of the most valuable in the world, though not very large as compared with many others. There are 25,600 MSS. and 220,000 volumes.

Vatican Council

the nineteenth and last ecumenical council of the Roman Catholic Church, assembled in the Vatican at-Rome Dec. 8, 1869, and continued nearly a year. It was called by pope Pius IX, in the twenty-third year of his pontificate, by an encyclical dated June 29, 1868. The attendance was larger than on any previous council. At the opening there were 719 prelates from all parts of the globe, including 49 cardinals, 9 patriarchs, 4 primates, 121 archbishops, 479 bishops, 57 abbots and generals of monastic orders; This number afterwards increased to 764; but after the outbreak of the Franco-Prussian war it dwindled down to less than 200. The whole number of prelates invited and entitled to a seat in the council was 1037. Of those present a large majority were Italian, while the French and German were least in number, although strongest in learning and importance of the dioceses they represented. The deliberations of the council were conducted in strict secrecy, and the results solemnly proclaimed in *four* public sessions. The proceedings were made public only through information obtained from members of the council by their friends. The management of the council was entirely in the hands of the pope and his cardinals and advisers. The proceedings were entirely in Latin, the official language of the Roman Catholic Church. The subjects for consideration were classified under four heads, or divisions, and each division assigned to a *congregatio*, or commission, of twenty-six prelates, presided over by a cardinal appointed by the pope. The divisions were *faith, discipline, religious orders, and rites*. The decrees were prepared by a commission of the most eminent prelates and theologian of the Catholic world, previous to the assembling of the council, in the form of *schemata*, or programmes; and on the basis of these the different commissions presented decrees for: the adoption of the council. These were discussed and adopted in secret session and, the results proclaimed publicly; "The chief object of the

council was to protest against modern infidelity and settle the question of papal infallibility (q.v.). The first two public sessions were held Dec. 8, 1869 and Jan. 6, 1870. The third was held April 24, 1870, and it was here that the “decrees on the dogmatic constitution of the Catholic faith” were unanimously adopted. These decrees are directed against modern rationalism, pantheism, materialism, and atheism, and proclaim the orthodox doctrine of God the creation, and the relations of faith and reason. At the fourth “solemn session,” which was held July 18, 1870, the “decrees on the dogmatic constitution of the Church of Christ” were adopted with two dissenting voices. These decrees set forth the doctrine of papal absolutism and infallibility, and caused much discussion and the departure of a number of bishops before the public vote. The council was adjourned and indefinitely postponed Oct. 20, 1870, on account of the Franco-Prussian war, and the occupation of Rome by Italian troops.

See Manning, *Petri Privilegium* (Lond. 1871); Gladstone, *The Vatican Decrees* (1874); id. *Vaticanism* (1875); Bacon, *An Inside View of the Vatican Council* (1872).

Vatican Hill

SEE ROME.

Vatican Manuscript (1)

Picture for Vatican

(CODEX VATICANUS, designated as B) is one of the oldest and most valuable MSS. of the Greek Testament numbered 1209 in the library of the Vatican at Rome, where it seems to have been brought shortly after the establishment of the library by pope Nicholas V (who died in 1455); but nothing is known of its previous history. It is a quarto volume of 146 leaves, bound in red morocco, ten and a half inches high, ten broad, and half an inch thick. It once contained the whole Bible in Greek, i.e. the Old Test. of the Sept. version, excepting ^{<0004>}Genesis 1:46 (the MS. begins at ^{<0148>} $\pi\acute{\alpha}\lambda\iota\nu$, ^{<0148>}Genesis 46:8), and Psalm 105-137, together with the New Test. complete down to ^{<8094>}Hebrews 9:14, $\kappa\alpha\theta\alpha$; the rest of the Epistle to the Hebrews, the four Pastoral Epistles (the Catholic Epistles had followed the Acts), and the Apocalypse being written in a later hand. The MS. is on very thin vellum; the letters are comparatively small and regularly formed; three columns are on each page (except in some of the poetical parts of the Old

Test., which are written stichometrically, and with but two columns); each column contains about forty-two lines, and each line from sixteen to eighteen letters, with no intervals between the words, a space of half a letter being left at the end of a sentence, and a little more at the conclusion of a paragraph. It has been doubted whether any of the stops are by the first hand; and the breathings and accents are now generally allowed to have been added by a second hand. This hand, apparently about the 8th century retraced, with as much care as such an operation would admit, the faint lines of the original writing (the ink whereof was, perhaps, never quite black), the remains of which can even now be seen; and, at the same time, the reviser left untouched such words or letters as he wished, for critical purposes, to reject, and these: still express the original condition of the MS., being unaccented. The initial capitals are also due to the later hand, being in blue or red, also the broad green bar surmounted with three red crosses at the head of each book. Fewer abridgments than usual occur. The form of the letters points to the 4th century as the date of the MSS.

The Gospels contain neither the Ammonian sections nor the Eusebian canons, nor yet the larger chapters; but they are divided into numbered sections; Matthew having 170, Mark 61, Luke 152, and John 80. Those in the Acts and Catholic Epistles differ from the Euthalian, and amount to 79. Paul's Epistles are treated as one book, the sections running on continuously. Thus, the last section in Galatians is numbered 58, and Ephesians begins with 70 (showing an omission of 11 sections); but after 2 Thessalonians (the last division-of which is marked 93), Hebrews begins with section 59, showing that it once occupied the above gap between Galatians and Ephesians (it now ends with section 64, the last four and a half chapters, which are lost, having made up-the rest).

The jealousy and illiberality of the papal authorities have greatly obstructed the public knowledge of this valuable MS. Imperfect collations were early made by Bartolucci, two for Bentley (by Mico and Rulotta), and again by Birch, Tischendorf, Tregelles, and other scholars were unable to secure the privilege of more than a brief inspection of the MS. At length cardinal Mai prepared the New Test. in several forms, which were published after his death (ed. Vercellone, 1857, 4 vols. 4to; 1859, 8vo); but so imperfectly and uncritically that no good representative existed until Tischendorf's revision: (Leips. 1867, 8vo). In 1868, however, the Roman government itself undertook a splendid edition of the New Test. portion, with so-called facsimile type (originally cast for Tischendorf's ed. of the *Cod. Sin.*),

followed by a similar edition of the Old Test. portion in 4 vols. 4to. See Tregelles, in Home's *Introd.* new ed. 4:158 sq.; Scrivener, *Introd. to the New Test.* p. 84 sq.; Schulz, *De Cod. Vat.* (Lips. 1827); *Brit. Quar. Rev.* Oct. 1858; *Brit. and For. Evang. Rev.* Jan. 1859; *Christian Remembrancer*, April, 1859; *Stud. u. Krit.* 1860, 3. **SEE MANUSCRIPTS, BIBLICAL.** **SEE VATICAN MANUSCRIPT (2)** (*Codex Taicanus*) is also the conventional designation of the Greek MS. 354 of the four gospels in the Vatican Library, usually denoted as S. The subscription says that it was written by Michael, a monk, in the year 949. It is a folio of two hundred and thirty-four leaves, written in large, oblong, or compressed uncials.. The Epistle to Caspianus and the canons of Eusebius are prefixed, and it contains many later corrections and marginal notes. Birch collated it with considerable care, and Tischendorf and Tregelles cursorily inspected it. See Tregelles, in Home's *Introd.* 4:202; Scrivener, *Introd. to the N.T.* p. 115. **SEE MANUSCRIPTS, BIBLICAL.**

Vaticanus, also Vagitanus

in Roman mythology, was a deity who directed the first lisplings of little children.

Vaudois

SEE WALDENSES.

Vaughan, Henry

a clergyman of the Church of England, was born at Mitchelmersh, Hampshire, Jan. 6, 1806. He was remarkable from childhood for his gentle manners and amiable disposition. At the age of sixteen he became a candidate for a scholarship at Corpus Christi College, Oxford; but, proving unsuccessful, he, after two years of private study, entered Wadham College. Subsequently he obtained a scholarship at Worcester College. An ardent ambition for scholastic distinction was now the most prominent feature of his character, and by his overwork he made himself sick and brought himself to the verge of death, which resulted in his conversion. He returned to college with earnest devotion for a ministerial preparation. In 1829 he was ordained to the sacred office, and began his labors as reader of the English service at Llangenny, a romantic village in the vale of Usk, Wales. Here he also did great service, and greatly endeared himself to the people as pastor. In 1830 Mr. Vaughan was appointed to the curacy of

Crickhowell, Brecknockshire, and in 1832 vicar, which office he held during life. He died Jan. 21, 1837. Mr. Vaughan was a great lover of children, a tender pastor, an able and promising young preacher. He published several *Sermons*, and a work on the *Fruits of the Spirit* (Lond. 1841, 8vo). See *Christian Guardian*, 1846, p. 481,489, 513; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Vaughan, Isaac

an English Congregational minister, was born at Gleadless, March 9, 1813. He was educated at Rotherham College, and in 1833 settled at Olney; in 1850 he became pastor of the New Tabernacle, London, and in 1858 removed to Masborough. He died July 24, 1866. Mr. Vaughan was a clear, practical preacher; his theology was sound and full, and his ecclesiastical principles settled and uncompromising. See (Lond.) *Cong. Year-book*, 1867, p. 323.

Vaughan, John A., D.D.

a clergyman of the Protestant Episcopal Church, died at Philadelphia, Pa., June 5, 1864. For a long time he was professor in the Divinity School, Philadelphia. See *Amer. Quar. Church Rev.* July, 1865, p. 323.

Vaughan, Martin

an English Wesleyan minister, entered the work in 1796, and died Nov. 4, 1846, in the eighty-fifth year of his age. He was a faithful and affectionate minister, of a retiring disposition, and of few words. See *Minutes of Wesl. Conferences*, 1847.

Vaughan, Robert, D.D.

an English Congregational minister, was born at London in 1795. He studied for the ministry with Rev. William Thorp. He always lamented his want of early educational advantages. The self-made student, the self-made historian, became the self-made and accomplished theologian. His first pastorate was at Worcester (1819), where he labored for six years. But it was after his removal to Kensington that he became more extensively known. He addressed himself chiefly to men of intelligence and culture, and by them his ministry was highly appreciated. During his ministrations at Kensington, he was for six years professor of modern history at the London University. From 1843 to 1857 he held the principal ship of

Lancashire Independent College. Dr. Vaughan died at Torquay, June 15, 1868. The following are his published works: *The Life of Wycliffe: Memorials of the Stuart Dynasty: — Religious Parties in England: Congregationalism and Modern Society: — The Modern Pulpit: — Revolutions in English History: — and Memorial of English Nonconformity*. Dr. Vaughan originated and edited for twenty years the *British Quarterly Review*, a work, which gave Congregational dissent a new position in the literary world. "His zeal in the cause of evangelical truth, in the support of the great doctrines of Christian divinity and atonement, was very great; and not only as a theologian, but as a Christian, he felt the need of believing those Gospel truths for the life and comfort of his own soul." See (Lond.) *Cong. Year-book*, 1869, p. 288.

Vaughan, Robert Alfred

an Independent minister, son of Dr. Robert Vaughan, was born at Worcester, England, March 18, 1823. He graduated at London University in 1842, and at the Lancashire Independent College in 1846, then studied theology at Halle. He was colleague of Rev. William Jay as pastor of Argyle Chapel, Bath, 1848-50, and pastor at Birmingham, 1850-55. He died in London, Oct. 26, 1857. He published, *The Witch of Endor and Other Poems* (1844): — *Hours with the Mystics, a Contribution to the History of Religious Opinions* (1856, 2 vols.): — *Essays and Remains* (posthumously, with a *Memoir* by his father, 1858, 2 vols.).

Vaughan, Thomas

a writer on magic and sometime minister of the Church of England, was born at Newton St. Bridget, Brecknockshire, in 1621. He was educated at Jesus College, Oxford, of which he subsequently became fellow. He officiated as rector of St. Bridget, Brecknockshire, afterwards retiring to Oxford, where he became famous as a disciple and teacher in the school of Cornelius Agrippa. He gave most of his time to alchemy and kindred subjects. He died at Oxford, Feb. 27, 1665. His principal works are, *Anthroposophia Theomagica: — Anima Magica Absconditac: The Fame and Confession of the R. C., commonly of the Rosie Cross*.

Vaughan, William B.

a Methodist Episcopal minister, was born in Sullivan County, Tenn., May 21, 1851. He was converted in 1872 while attending King's College, and

joined the Virginia Conference in 1873. Subsequently he entered Drew Theological Seminary, where his application as a student brought on the malady which caused his death. He died in Carroll County, Va., Feb. 3, 1876. Few young ministers have given greater hopes for future usefulness than Mr. Vaughan. He was earnest, manly, efficient; ready for work on earth or for rest in heaven. See *Minutes of Annual Conferences*, 1876, p. 16.

Vault

Picture for Vault 1

(Fr. *voute*, Lat. *volutus*). The simplest and most ancient kind used over a rectangular area is the *cylindrical*, called also a *barrel*, and sometimes *wagon vault*; this springs from the two opposite walls, and presents a uniform concave surface throughout its whole length. The term "cylindrical" properly implies the form of a segment of a cylinder, but it is applied to pointed vaults of the same description. Vaults of this character were used, by the Romans, and also by the builders in England to the end of the Norman style. The Romans also first introduced groining, formed by the intersection of vaults crossing each other at right angles, and some of their constructions of this kind were of very large size. In groined vaults the arches which cross each other do not always correspond in width; in such cases they sometimes spring from the same level, and consequently are of unequal heights; and sometimes the springing of the narrower vault is raised so that the tops are on the same level. Domical, or hemispherical, vaulting over a circular area was likewise practiced by the Romans, of which the Pantheon at Rome exhibits a magnificent example of one hundred and forty-two feet; in diameter. The decorations employed on Roman vaulting consist chiefly of panels, and fiat band so of ornament following the curve of the arch the application of ribs at that period was unknown.

Picture for Vault 2

In the Norman style cylindrical or barrel vaulting, as well as groined vaulting, is used; the former of these is either perfectly devoid of ornament, as in the chapel in the White Tower of London, or has plain and massive ribs at intervals following the direction of the curve of the arch. In groined vaulting the cross-vaults are not infrequently surmounted, or stilted when they are of narrower span than the main vault, though sometimes in such

cases they are both made to spring from the same level; but in general the parts of the building are so arranged that both vaults are of nearly or quite the same breadth.

In the Early English style, when the use of the pointed arch was permanently established, the same form was also given to the vaulting; and groined vaults at this period were universally adopted. In buildings of this date ribs are invariably employed, especially on the groins. The simplest arrangement of them consists of the diagonal or groin ribs, cross-springers, and the longitudinal and transverse ribs at the apex of the main and cross vaults; but these two last in some examples are omitted. Additional ribs are sometimes introduced between the diagonals and cross-springers. In some buildings in England, and in many on the Continent, the vaulting is constructed with the main vault double the width of the cross-vaults, with the diagonal ribs embracing two bays or compartments of the cross-vaults, as in the choir of Canterbury Cathedral.

Picture for Vault 3

Decorated vaults, for the most part, differ but little from those of the preceding style. The longitudinal and transverse ribs are occasionally, but not often, omitted, and the number of those on the surface of the vaulting is sometimes increased; and in some examples ribs are introduced crossing the vaults in directions opposite to their curves, so as to form in some degree an appearance of network upon them. The short ribs which connect the bosses and intersections of the principal rib and ridge-ribs, but which do not themselves either spring from an impostor occupy the ridge, are termed *liernes*, and the vaults in which they occur *lierne vaults*.

In the Perpendicular style the general construction is much the same as in the Decorated, but the ribs are often more numerous, and pendants are not uncommon.

Towards the latter part of this style fan tracery vaulting was commonly introduced; this has no groins, but the pendentives are circular on the plan, and have the same curve in every direction, resembling inverted curvilinear conoids, and are generally covered with ribs and tracery branching out equally all round them. The middle of the upper part of the vault, between the pendentives, is usually domical in construction, and frequently, has a pendant in the center of each compartment.

Vaulting shaft

Picture for Vaulting-shaft

a term proposed by Prof. Willis for a shaft, small column, or pillar which supports the ribs of a vault. Shafts of this kind sometimes rise from the floor, and sometimes from the capital of a larger pillar, or from a corbel or other projection. The most usual arrangement is that shown in the example here given, where the shaft rises between the springings of the arches of the nave.

Vavasseur, Francois

a Jesuit of France, eminently distinguished for his accomplishments in belles-lettres, was born in 1605 at Paray. He entered the Society of Jesuits in 1621, and taught polite literature and rhetoric for seven years. In 1645 he was called to Paris to teach Holy Scripture, and died there Dec. 16, 1681. He understood the Latin tongue very exactly. He wrote, *Jobus, sive de Patientia, Libri IV* (printed very often, last edition 1679): — *Theurgicon, sive de Miraculis Christi, Libri IV.* — *De Forma Christi Dissertatio*, etc. His works were published in 1709 at Amsterdam. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Blount, *Censura Celebrium Auctorum*; *Acta Eruditorum Latinorum*; Nicéron, *Memoires*; Le Long, *Bibliothèque Historique de France*; Winer, *Handbuch der theol. Literatur*, 1,562. (B. P.)

Vayer, Francois de la Mothe Le

See Mothe le Vayer.

Vayu

(Sanskrit *va*, “blow”), in Hindu mythology, a deity which originally held an equal rank with Indra, but which much more rarely occupies the imagination of the poets than Indra or Agni. See Muir, *Contributions to a Knowledge of the Vedic Theogony and in Mythology*, in the *Journal of the Royal Asiatic Society*, 1864.

Ve

in Norse mythology, was a brother of Vile and Odin, which three together created the first parents, Ask and Embla.

Veal, Edward, A.M.

an English Dissenting minister and tutor, was born in 1631. He was educated at Christ Church, Oxford; went to Dublin and became senior fellow of Trinity College; returned to England for ordination; went again to Ireland and preached there for several years; but was afterwards stripped of his fellowship and returned to England. On the passage of the Uniformity Act he gathered a congregation of Dissenters at Wapping, and continued to preach to them until advanced age compelled him to resign. He was for a time professor of a Dissenting academy, and trained up several excellent ministers. He died in 1708. See Bogue and Bennett, *History .of Dissenters*, 1, 336.

Veasey, Thomas B.D.

a clergyman of the Church of England, was born in 1753. No record remains of his early life. He was some time tutor, and for upwards of sixty years fellow, of St. Peter's College, Cambridge. At the time of his death, May 22, 1839, he was the oldest resident member of the university, and had proceeded to the degree of A.B. in 1778; A.M. in 1781; and B.D. in 1794. See *Christian Remembrancer*, 1839, p. 376.

Vecchi, Giovanni de'

an Italian painter, was born at Borgo San Sepolcro in 1536. He studied at Rome under Raffaellino della Colle, and afterwards with Taddeo Zuccaro, who was at that time engaged in embellishing the palace of the cardinal Alessandro Farnese at Caprarola. Here he was rather the competitor than the pupil of Zuccaro, and executed several important works. His best productions are in the palace at Caprarola, in the Church of San Lorenzo in Damaso, and in the Church of Santa Maria d'Ara Cceli. Among the latter are the Four *Doctors of the Church*, and several histories of *St. Jerone*. He also frescoed the cupola of the Chiesa del Gesu. He died at Rome in 1614. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Veochia, Pietro

a Venetian painter, was born in 1605. He was educated in the school of Alessandro Varotari (q.v.), but did not follow the style of that master. He studied to imitate the works of Giorgione and Pordenone, and acquired such skill in this direction that his paintings have been mistaken for the

productions of those masters, even by competent critics. He also imitated Titian and other masters with great accuracy, on account of which he was often employed in restoring old paintings. He copied in oil several of the historical mosaics in the Church of St. Mark, Venice, and painted among others, two altar pieces from his own designs in the same edifice, *The Crucifixion* and *Christ Driving the Money-changers from the Temple*. He died in 1678. See Spooner. *Biog. Hist. of the Fine Arts*, s.v.

Vecchietta, Lorenzo Di Pietro (Da Siena)

an Italian painter and sculptor, was born at Sienna in 1424. His pictures are characterized by hardness of style, and but few of them remain. He probably studied sculpture under Donatello, and gained great distinction in this department. He obtained the commission to execute the bronze tabernacle of the grand altar in the Cathedral of Sienna, with the marble ornaments. The beauty of this work gained for him commissions for various works in sculpture in the buildings of Sienna, among which are two statues of *St. Peter* and *St. Paul*, in the Loggia del Banco, delicately executed: — a statue of *Christ*, in the hospital of the Scala: — and several works in bronze for the baptistery of San Giovanni. He died in 1482. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vecelli (or Vecellio), Francesco

an Italian painter, brother of Titian, was born at Cadore, in the Friuli, in 1483. He was instructed by his brother, and showed such talents as to excite the jealousy of Titian, who is said to have persuaded him to engage in other pursuits. He then entered the army and led a military life until the restoration of peace in Italy, when he returned to Venice and resumed painting. He now executed some altar-pieces and portraits in the style of Titian, possessing so much merit as to excite the alarm of the master, who induced him to devote his attention to the decoration of cabinets with small paintings, for which there was a great demand at that time. In 1531 he relinquished painting entirely, and gave his attention to merchandising. The duplicity and illiberality of Titian towards his brother Francesco are denied by many, on the ground that they are incredible. Moreover, it is claimed that Francesco was an “erratic and wayward genius” who became dissatisfied with an occupation that merely gained him his bread, and joined the army. When the army disbanded he returned to painting again for a time, then became a merchant, and finally threw away his time and money

in the vain pursuit of alchemy. His best works are, *The Transfiguration*, in the Church of San Salvatore at Venice: — and *The Nativity*, in the Church of San Giuseppe at Belluna: — besides some of his cabinet pieces. The time of his death is not known. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vechner, David

a Protestant theologian of Germany, was born March 13, 1594, at Freystadt, in Silesia. He studied at various universities, and was appointed professor of logic at Beuthen. For five years he had to leave the country, and after his return he was appointed rector at Sprottau. In 1643 he was made deacon at Grlitz, and in 1662 *pastor primarius*, and died Feb. 15, 1669. He wrote, *Breviarium Germanice Spyridion seu Sportella Textuum evangel. Domin.* etc. See Funcken, *Lebensgeschichte der geistlichen Personen zu Grlitz*; Grosser, *Lausitzer M Aerkwürdigkeiten*, Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten Lexikon*, s.v., (B.P.)

Vechner, Georg

brother of David, was born at Freystadt in 1590.. In 1618 he was promoted as doctor of theology at Frankfort, and acted for some time as professor at the gymnasium in Betthen. In 1646 he was called to the pastorate at Brieg, and died Dec. 24, 1647. He wrote, *Palus Pauli in 2 Cor. 12*: — *Sinus Abrahæ*: — *Regia Animi Prossio a Dav ide facta ex Psalm. 101*, etc. See Witte, *Diarium Biographicum*; *Allgemeines Historisches Lexicon*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Veda

(from the Sanscrit *vid*, “to know,” literally meaning *knowledge*) is the general name applied to those ancient Sanskrit writings on which the early Hindu religion was based. The oldest of these works is the *Rigveda*; next to it are the *Yajur-veda*: and *Sama-veda*; and the latest is the *Atharva-veda*. The first three are called, collectively, *tray*, or “the threefold,” and all are thought to be divinely inspired. Each of the Vedas consists of two distinct parts a *Sanhita*, or collection of hymns or *mantras*, and a *Brahmnanra*. A *mantra* (Sanskrit *Nan*, “to think”) is a prayer, or else a thanksgiving, adoration, or praise addressed to a deity. If such a mantra is metrical and intended for recitation aloud, it is called *Rich* (praise); whence

the name *Rig-veda*, or the Veda containing such metrical mantras. If it is in prose, it must be muttered inaudibly, and is called *Yajus* (*yaj*, "sacrifice"); hence the name *Yjur-veda*. If it is metrical and intended for chanting, it is called *Sanman*; hence the name *Sama-veda*. No special name is applied to the mantras of the *Atharva-veda*. The *Brahmana* (*Brahman* neuter) designates that portion in prose of the Vedas which contains either commandments or explanations, or which gives injunctions for the performance of sacrificial acts, explains their origin, and the occasions on which the mantras had to be used, by adding illustrations, legends, or philosophical speculations. The *Brahmana* portion of the Vedas constitutes the basis on which the Vedic ritual rests, and the source from whence the *Upanishads* (q.v.) and philosophical doctrines were developed.

Though *Brahmanas* and mantras were claimed at a later period of Hinduism to have existed from eternity it is certain that the *Brahmana* portion of each Veda is later than some portion, at least, of its *Sanhita*, for it refers to it; and, from the bulk and character of the works, they must have been the product of a considerable period of time. Tradition records that *Vyasa* (q.v.), after having compiled and arranged the Vedas, handed each of them to four disciples, and that these disciples taught them to their disciples, and so on down to distant ages. Thus the mantras and *Brahmanas* passed through a large number of schools, called *sakhas*, and, as a natural result, discrepancies gradually arose between these schools, both as regards the Vedic texts and the manner of interpreting them, which in the lapse of time became very great. The differences between these *sakhas* did not consist in their various readings of the text alone, but in the arrangement as well. The number of these *sakhas* was very large, as may be inferred from a statement ascribed to the ancient writer. *Saunaka* in which mention is made of five *sakhas* of the *Rig-veda*, eighty-six of the *Yajur-veda*, one thousand of the *Sama-veda*, and nine of the *Atharva-veda*. But of all these schools the *Rig-veda* is now extant only in one, the *Yajur-veda* in three (and partially in four), the *Sama-veda* in two, and the *Atharva-veda*: in one. The MSS. now in existence are of no great age or authority; and in cases of disputed authenticity appeal is made to the *pandits* of greatest repute.

For the religious ideas contained in the Vedas, *SEE HINDUISM*.

The social condition of the Hindus, as reflected from the hymns of the *Rig-veda*, is not that of a pastoral or nomadic people, but of a people somewhat advanced in civilization. Frequent allusion is made to towns and

cities, powerful kings and their enormous wealth. Besides agriculture; they mention various useful arts, such as weaving, melting precious metals, fabricating cars, golden and iron mail, and golden ornaments. The employment of the needle and the use of musical instruments were known to them. The Hindus of that period were familiar with the ocean, and sometimes went on naval expeditions. They had some knowledge of medicine, had made some advance in astronomical calculation, and even employed the complicated law of inheritance. The institution of caste, however, seems at that time to have been unknown.

The only recension in which the Sanhita of the *Rigveda* has been preserved to us is that of the *Sakala* school; and the hymns are arranged according either to the material bulk or their authorship. According to the former arrangement, the whole Sanhita consists of 8 *ashtakas*, or eights; these are divided into 64 *adhyayas*, or lessons; these into 2006 *vargas*, or sections; and these again into *richs*, or verses, numbering 10,417. According to the other method, the Sanhita is divided into 10 *mandalas*, or circles; these into 85 *anuvakas*, or sections; these into 1028 *suhtas*, or hymns; and the hymns into *richs*, of the same number, of course, as in the former arrangement. The number of words is said to be 153,826 in this Sanhita.

The Brahmana portion of the *Rig-vedi* is preserved in two works—the *Aitareya Brahmana* and the *Simkhyana*, or *Khanshtali Brahmana*. The former consists of 8 *panchikacs*, or pentades; each of these comprising 5 *adhyayas*, or lessons; and the 40 *adhyayas* 285 *khandas*, or portions. The latter contains 30 *adhyayas*, divided into a number of *khandas*.

The precise date of the composition of the *Rig-vedac* much the oldest of the Vedas, is not known. By the methods of modern criticism, an approximate date has been assigned. Internal evidence, based upon a comparison of the older with the later portions, and coupled with such facts as the dispersion of the Aryan race and the historical rise of Buddhism, leads to the conclusion that the mantras of the *Rig-veda* were composed by a succession of poets between the 15th and 12th centuries B.C.

The *Sama-veda* was compiled chiefly for the performance of those sacrifices of which the juice of the Soma plant is the chief ingredient; and of these sacrifices the *Jyotishtoma* is the most important. At the performance of such Soma sacrifices the verses of the *Satma-veda* were chanted; and there are special books which teach the proper manner of

chanting them. The Sanhita of the *Scama-veda* is preserved in two recensions, and consists of two parts—the *Chhandograntha*, or *Archika*, or *Purvarchika*, and the *Staubhikut*, or *Uttaragnrantha*, or *Uttararchika*. The first part consists of fifty-nine *dasati*, or decades, which are divided into *prapathakas*, or chapters; and these again into *ardhaprapathakas*, or half chapters; the entire part containing 585 verses. The second portion is divided in a similar manner, and contains 1225 verses. The number of Brahmanas relating to this Veda is probably ten, including one of the *Up aniahads* and a later Brahmana.

There are two *Yajur-vedas*, resulting from a dissension between its schools, known as the *Black* and the *White*. The *Black Yajur-veda* is the older of the two and lacks that complete separation of the Sanhita and Brahmana portions which exists in all the others; but this defect is remedied in the *White Yajur-veda*. The contents of both are similar in many respects. The text of the Sanhita of the *Black, Yajur-vedas* is extant in two recensions, one of which consists of 7 *khandas*, or books, comprising 44 *prapathakas*, or chapters, subdivided into 651 *anuvakas*, or sections, and containing 2198 *khandikas*, or portions. The Sanhita of the *White Yajur-vedas* exists also in two recensions, and contains 40 *acdhayayas*, divided into 303 *anuvakas*, and subdivided into 1975 *khandikas*.

The object of the *Atharva-veda* is to teach how to appease, to bless, to curse, etc. Prof. Whitney (*Journal of the Amer. Orient. Soc.* 3, 308) says, “The most prominent characteristic feature of this Veda is the multitude of incantations which it contains; these are pronounced either by the person who is himself to be benefited, or, more often, by the sorcerer for him, and are directed to the procuring of the greatest variety of desirable ends. Most frequently, perhaps, long life, or recovery from grievous sickness, is the object sought; then a talisman, such as a necklace is sometimes given; or, in very numerous instances, some plant endowed with marvelous virtues is to be the immediate external means of the cure; further, the attainment of wealth or power is aimed at, the downfall of enemies, increase in love or in play, the removal of petty pests, and so on, even down to the growth of hair on a bald pate.” The adherents of this Veda attach great importance to it. They claim that the other Vedas enable a man to fulfill the *dharma*, or religious law, but that the *Atharva-veda* helps him to attain *moksha*, or eternal bliss. The text of this Veda is preserved only in the Saunaka school. The Sanhita portion consists of twenty *khandas*, or books, some of which are divided into chapters, containing, in all, one hundred and ten sections.

Of all the Vedas the *Rig-veda* is by far the most important, and carries the greatest weight of authority.

The literature of the Vedas is quite extensive. The text of the *Rig-veda* has been edited in Roman characters by Prof. Aufrecht (Berlin, 1861); in Sanscrit, with the commentary of Sayana (A.D. 1400), by Max Muller (1849-62); the text of the *Saan-veda* by Dr. J. Stevenson (Lond. 1842-43) and Prof. Benfey (Leips. 1848); the text of the *Yajir-veda* by Prof. A. Weber (Berlin, 1852); the text of the *Atharca-veda* by Profs. L. Roth and W. D. Whitney (ibid. 1856). The first complete translation of the *Rig-veda* was made by Prof. H. H. Wilson (Lond. 1850-56, 4vols.). See Roth, *ZursLiteratur und Geschichte des Weda* (Stuttgart, 1846); Weber, *Akademische Vorlesungen iiber indische Literaturgesch.* (Berlin;1852); Miller, *Hist. of Ancient Sanscrit Literature* (Lond. 1859) *id. Chips from a German Workshop* (N. Y. 1870); Whitney, *Oriental and Linguistic Studies* (ibid. 1872); 'Muir, *Original Sanscrit Texts* (1867-72, 5 vols.); Kaegi, *Der Rsgveda* (Zurich, '1878). For additional references, **SEE HINDUS I.**

Ve'dan

(~~ḍwā~~ *Edn*; Sept. omits, but some copies have Δάν, others Δεδάν; Vulg. *Dan et*; A.V. "Dan also"), an Arabian city, whence wrought iron, cassia, and calamus were brought to Tyre (²⁶⁷Ezekiel 27:19). The Javan mentioned in the same connection apparently designates Jawan, a town in Yemen, and Vedan probably refers to the city and mart *Aden*, on the southern shores of Arabia, in the province of Yemen. Edrisi not only mentions Aden with its port on the Red Sea, whence ships sailed to India and China, but also enumerates among its articles of merchandise the very wares mentioned by the prophet. This important place, situated on the west coast of the Strait of Babel-mandeb, commands the Red Sea and the Sea of Arabia, as Gibraltar does the Mediterranean and a portion of the Atlantic; hence Aden has been styled "the Gibraltar of the East. It lies at the base of a mountain which rises to the height of 1776 feet. It was *called. Eden* (Paradise) by the Arabs because of its splendid climate and rich trade. The town is in a hollow formed by the vast crater of an extinct volcano, and has a capital harbor. It was a flourishing entrept in the ancient commercial world, being known to the Greeks and Romans under the name of *Adana* or *Athana*. The town played an important part under the Himynaritic, Abyssinian, and Sassanide dynasties, was long the capital of Yemen, and the greatest emporium of Arabia for the products of Southern Asia and

Eastern Africa. It first began to decline under Turkish rule (1538-1630), and continued to do so under all changes until it passed into the hands of the English in 1839. It is now a strong garrison, a coal depot for the Indian steamers, and a station of the Indo-European telegraph line., It is rapidly increasing in trade and population. The opening of the Suez Canal in 1869 gave a strong impetus to its growth, so that it has now a population of about 36,000. An extensive range of rock-cisterns was lately discovered in it, capable, it is estimated, of containing 30,000,000 gallons. *SEE ARABIA.*

Vedanga

(from *Veda* [q.v.] and *anga*, “limb”), the name of six Sanskrit works, the object of which is to teach how to read and understand correctly the Vedic texts, and how to apply them correctly to sacrificial purposes. Their titles are as follows:

- (1.) *Siksha*, or the science of proper pronunciation. It explains the nature of letters, accent, and pronunciation, and is ascribed to Panini (q.v.).
- (2.) *Chhandas*, or a work on meter, which is ascribed to Pingala.
- (3.) *Vyakarana* or grammar, by which native authorities understand the celebrated work of Panini.
- (4.) *Nirukta*, or explanation, which explains difficult Vedic words, and is the work of Yaska, who was a predecessor of Panini.
- (5.) *Jyotisha*, or astronomy, the chief object of which is to convey such a knowledge of astronomy as is necessary for fixing the days and hours of the Vedic sacrifices.
- (6.) *Kalpa*, or works on the Vedic ceremonial which systematize the ritual taught by the Brahmaiha portion of the Veda, but omitting all legendary or mystical detail. At a later period these works were supplemented by a similar class of works: which merely describe the domestic ceremonies, such as the marriage rite, ceremonies at the birth of a child, naming the child, cutting his hair, etc. See Miller, *Ancient Sanscrit Literature.*

Vedanta

(Sanskrit *Veda* [q.v.] and *anta*, “end;” literally the end or ultimate aim of the Vedas) is the second great division of the Mimamsa (q.v.) school of Hindu philosophy. It is chiefly concerned in the investigation of Brahman,

or the supreme spirit, and the relation of the universe and the human soul to it; and in contradistinction from the *Purvani-mansa*, or the investigation of the former part of the Vedas, it is called *Uttara-mansa*, or the investigation of the latter part of the Vedas, i.e. the *Aranyakas* and *Upanishads* (q.v.), which treat of (the neuter) Brahman, or supreme spirit.

The Vedanta endeavors to prove that the universe emanates in a successive development from a supreme spirit or soul, which is called Brahman or Parmamatam; that the human soul is therefore identical in origin with Brahman; that the worldly existence of the human soul is merely the result of this sameness between itself and the supreme spirit; and that its final liberation or freedom from transmigration (q.v.) is attained by a removal of this ignorance, that is, by a proper understanding of the Vedanta doctrine. See Ballantyne, *A Lecture on the Vedanta, embracing the Text of the Vedanta Sara* (Allahabad, 1850); *Bibliotheca India* (Calcutta, 1863).

Vedder, Hermanus

a minister of the Reformed (Dutch) Church, was born at Rotterdam, N. Y., Nov. 17, 1777. He graduated at Union College in 1799, and having studied theology privately, was licensed by the Classis of Albany, Sept. 29, 1801. He was pastor at Greenbush and Taghanic, N. Y., 1803-50; supplied Linlithgo, 1806-14; and was pastor at Greenbush (Gallatin), 1850-64. He died June 29, 1873. See Corwin, *Manual of the Ref. Church in America*, s.v.

Vedel, Nicolaus

a Protestant divine of Germany, who died in 1642, at Franeker, as doctor and professor of theology, is the author of *Arcana Arminianismi* (Leyden, 1632-34, 4 pts.): — *Rationale Theologicum* (Geneva, 1628): — *Comment. de Tempore utriusque Episcopatus Petri, seu Bistoria Episcopatus Antiocheni et Romani Petri Refutata* (ibid. 1624, lib. 2; Franeker, 1640). See Winer, *Handbuch der theolog. Literatur*, 1, 353, 373, 565. (B. P.)

Vedius, or Vejovis

in Roman mythology, was an adopted god of the Tuscans, of dangerous activity. His frightful thunderbolts were preceded by deafness to those whom they would strike. His temple was at Rome, between the Capitolium and the Tarpeian castle. His statue represented a youthful god armed with

arrows. His festival was celebrated before March 7. Goats were sacrificed to him.

Vega, Andreas

a Franciscan of Segovia, who was present at the Council of Trent, and died in 1557, is the author of a large work *De Justificatione*, printed at Cologne in 1572. He also wrote, *Comment. in aliquot Concilii Tridentini Decreta: — Expositio in Regulam S. Francisci; Comment. in Psalmos*, etc. See Antonii *Bibliotheca Hispanica*; Wadding, *Bibliotheca Scriptorum Minorum*; Jdcher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theolog. Literatur*, 1, 446. (B. P.)

Vega, Christopher de la

a Spanish Jesuit, was born in 1595 at Tafalla, in Navarre; joined the Jesuits in 1612, and acted for a number of years as professor of philosophy and moral theology at the college in Tarazona; then at Valencia, where he died, June 18, 1672. He wrote, *Theologia Mariana: — Comment. in Lib. Judicæ*: — *De Maximo Malorum Mcalo: — Casus Varii. Confessionis*, etc. See Winer, *Handbuch der theolog. Literatur*, 1, 479; Antonii *Bibliotheca Hispanica*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Vega, Emanuel de

a Spanish Jesuit, who acted as professor of theology at Wilna, in Lithuania, and died at Rome, Jan. 27, 1640 or 1648, wrote, *De Eucharistia: De Missa: — De Cultu Imaginum et Invocatione Sanctorum: — De Vita et Miraculis Lutheri, Calvini et Bezae: De Principiis Fidei: — De Distributione Eucharistice sub Una Specie: — Defensio E'ternæ Christi Generationis Verceque Deitatis: — Quæstiones Selectæ de Libertate Dei et Hominis, de Prædestinatione, de Concordia Summorum nostri Temporis Theologorum* (Rome, 1649). See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Antonii *Bibliotheca Hispanica*; Jbcher, *Allgemeines Gelehrten Lexikon*, 's.v. (B.P.)

Veiel, Elias

a Protestant theologian of Germany, who died as superintendent and librarian at Ulm. Feb. 23, 1706, where he was born, July 20, 1635, is the author of *Historia et Necessitas Reformationis Evangel. per Luther.*

Institutae, ex Scriptis Georgii Princip. Anhalt. Exposita cum Narratione de Conversione ad Salutarem Aug. Confess. Doctrinam, etc. (Ulm, 1692). See Winer, *Handb. der theol. Literatur*, 1, 741. (B. P.)

Veil

(or Vail [q.v.]) is an essential article of female apparel in the East. *SEE DRESS.*

I. Original Terms. — These may be divided, for the sake of convenient and clear treatment, into several classes.

(I.) General. — The following words (which, however, are the only ones rendered “vail” or “veil” in the A. V. as an article of dress) may be explained to be rather shawls, or mantles, which might at pleasure be drawn over the face, but not designed for the special purpose of veils, or for concealment of the features alone.

1. Mitpáchath (**tj Píñæ** from **j píñ**; *to expand*) denotes the wide outer and upper garment of a female (see Schroder, *De Vestit. Mulier. Heb. c.* 16), and is rendered “vail” in Ruth 3, 15; “wimple” in Isaiah 3, 22. It evidently was one of the wrappers of different kinds in which the Eastern women envelop themselves when they quit their houses, These are of great amplitude, and, among the common people, of strong and coarse texture, like that in which Ruth carried home her corn (^{<0815>}Ruth 3:15). The illustration will show how sufficient the out-door veils of the Eastern women are for such a use. *SEE WIMPLE.*

Picture for Veil 1

2. Radid (**dydæ** from **ddir**; *to stamp out*), rendered “veil” in ^{<0115>}Song of Solomon 5:7; “vail” in ^{<0123>}Isaiah 3:23, apparently was another large and loose upper covering, probably of finer materials, from the manner in which it is mentioned in these texts. The former passage shows that it was an outdoor veil, which the lady had cast around her when she went forth to seek her beloved. *SEE APPAREL.*

3. Tsá'yiph (**āy[æ]** from **ā[κ]**; thought by Gesenius to be = **pf[]**; *to cover up*), invariably rendered “vail,” is mentioned in ^{<0145>}Genesis 24:65; 38:14, 19, under circumstances which show that it was one of those ample wrappers which women wore out of doors. The etymology, referred by

some to the Arabic, *subduplicavit*, suggests that it was “doubled” over the shoulders, or folded about the body, in some peculiar manner which distinguished it from other veils. It is clear that it concealed the face, as Judah could not recognize Tamar when she had wrapped herself in a *tsá'yiph*. **SEE ROBE.**

4. *Masveh* (**hwsʔhi** from **hws**; *to hide*), invariably rendered “vail,” is only used of the veil which Moses assumed when he came down from the mount (**𐤇𐤒𐤁** Exodus 24:33-35). In **𐤇𐤒𐤁** 2 Corinthians 3:13-16 Paul designates it by the corresponding Greek word **κάλυμμα**, a *covering*. A cognate word, *suth* (**tws**, A, V. “clothes”), occurs in **𐤇𐤒𐤁** Genesis 49:11 as a general term for a man’s raiment, leading to the inference that the *masveh* also was an ample outer robe which might be drawn over the face when required. The context, however, in Exodus 34 is conclusive as to the object for which the robe was assumed, and, whatever may have been its size or form, it must have been used as a veil. **SEE MOSES.**

5. *Massekáh* (**hksəi** from **Ēkīn**; *to screen*) is a general term for a *covering* of any kind (“vail,” **𐤇𐤒𐤁** Isaiah 25:7; “covering,” 28:20).

6. The words **𐤇𐤒𐤁** [etwsK] *kesuth eyndyim*, literally rendered “a covering of the eyes” (**𐤇𐤒𐤁** Genesis 20:16), are rendered by some interpreters “a veil for the eyes,” i.e. *a complete veil*, to conceal Sarah’s beauty, and that she might in future be known to all as a married woman. But the phrase “a covering of, or for, the eyes” is used in the sense of a present offered as an expiation for some fault, in order that one may *shut his eyes* upon it, connive at it, or take no more notice of it: “Behold, this (the thousand pieces of silver) is to thee a penalty for all which has happened with thee and before all men” a *compensation* for the wrong Abimelech did to Sarah by forcibly depriving her of her liberty, and a public declaration of his honor and her innocence. There can be no doubt that the veil for concealing the face is of very remote antiquity; but we have no evidence that it was a general article of female attire in the time of Sarah, either in Egypt or Palestine. From the monuments of Egypt, it seems not to have been worn by the females of that nation, as the women in the reign of the Pharaohs exposed their faces and were permitted as much liberty as the ladies of modern Europe. This custom was not changed till the conquest of Egypt by the Persians. — **SEE COVERING OF THE EYES.**

Picture for Veil 2

7. The Greek word ἐξουσία, literally translated “power” in ^{<6110>}1 Corinthians 11:10, seems to denote metaphorically a kind of head-gear, a veil, or the ancient *couvrechef* (kerchief); hence the emblem of subjection to the power of a husband. But the apostle, in pointing out certain irregularities in the Christian assemblies, observes that every woman that prayeth or prophesieth with her head uncovered dishonoreth her head,” i.e. her husband. Hence, as the woman is to be in subjection to her husband, the apostle enjoins, “For this cause ought the woman to bring *honor* upon her head (i.e. upon her husband) for, the sake of the angels,” i.e. the ministers, that they may not be put to the trouble of adverting to any such irregularities in the assemblies of the faithful (ver. 3-16). *SEE WOMAN.*

(II.) *Special.* — Another class of coverings which alone offer any resemblance to the veils used among us are those which the Eastern women wear indoors, and which are usually of muslin or other light texture, attached to the head-dress and falling down over the back. They are of different kinds and names, some descending only to the waist, while others reach nearly to the ground. — The Heb. terms that follow appear to designate some of these, but they are never rendered “vail” or “veil” in the A. V.

1. *Mispechdh* (^{<5314>}הַמִּשְׁפַּחַת from ^{<5314>}הַמִּשְׁפַּחַת; to pour out) is used of the veils which the false prophets placed upon their heads (^{<2638>}Ezekiel 13:18, 21; A. V. “kerchiefs”). The word is understood by Gesenius (*Thesaur.* p. 965) of cushions or mattresses, but the etymology of it is equally, if not more, favorable to the sense of a *flowing* veil, and this accords better with the notice that they were, to: be placed “‘upon the head of every stature,” implying that the length of the veil-was proportioned to the height of the wearer (Fürst, *Lex.* s.v.; Hitzig.in *Ezekiel* loc. cit.). *SEE KERCHIEF.*

2. *Raal* (plur. *realoth*, ^{<2389>}רָאָל from ^{<2389>}רָאָל; to flutter) is used of the light veils worn by females (^{<2389>}Isaiah 3:19; A.V. “mufflers”), which were so called from their rustling motion. The same term is applied in the Mishna (*Sab.* 6:6) to the veils worn by Arabian women, meaning a slender piece of dress fastened above the eyes in such a manner that one part was thrown over the head and fell down upon the back, while the other shaded the face and dropped on the breast; ‘which perhaps approached as near as any other article of antiquity to the modern veil. *SEE MUFFLER.*

3. *Tsammâh* (hMxi from μ mix; *to cover*) is understood by the A. V. of “locks” of hair (⁻²⁰⁰¹Song of Solomon 4:1, 3; 6:7; ⁻²³⁰²Isaiah 47:2); but the contents of the passages in which it is used favor the sense of veil, the wearers of the article being in each case highly born and handsomely dressed. As these passages refer to the effect of the veil as connected with the head-dress, it may perhaps have been one of those veils which have been already described as a part of in-door dress, although it must be admitted that the expressions are almost equally applicable to some kind of street-veil. *SEE HEADRESS.*

Picture for Veil 3

Picture for Veil 4

II. *Use.* — In ancient times the veil was adopted only in exceptional cases, either as an article of ornamental dress (⁻²⁰⁰¹Song of Solomon 4:1, 3; 6:7), or by betrothed maidens in the presence of their future husbands, especially at the time of the wedding (⁻⁰²⁴⁵Genesis 24:65; 29:25), *SEE MARRIAGE*, or, lastly, by women of loose character for purposes of concealment (⁻⁰³⁸⁴Genesis 38:14). But, generally speaking, women both married and unmarried appeared in public with their faces exposed among the Jews (⁻⁰¹²⁴Genesis 12:14; 24:16; 29:10; ⁻⁰⁰¹²1 Samuel 1:12). At present females are rarely seen without a veil in Oriental countries, so much so that in Egypt it is deemed more requisite to conceal the-face, including the top and back of the head, than other parts of the person (Lane, *Mod. Egypt.* 1, 72). Women are even delicate about exposing their heads to a physician for medical treatment (Russell, *Aleppo*, 1, 246). In remote districts and among the lower classes the practice is not so rigidly enforced (Lane, 1, 72). Much of the scrupulousness in respect to the use of the veil dates from the promulgation of the Koran, which forbade women appearing unveiled except in the presence of their nearest relatives, (Koran 23, 55; 59). Mohammedanism has introduced a very marked change in this respect wherever its influence has extended. The change, as Mr. Lane has remarked (*loc. cit.*), is peculiarly observable in Egypt. The *burao*, or face-veil, a long strip of muslin, concealing the whole of the face except the eyes, and reaching nearly to the feet, which is now a regular part of an Egyptian lady’s walking attire, is never represented in the ancient paintings and sculptures of Egypt, and may certainly be inferred not to have been worn. And if not in Egypt, still less likely in Canaan. It is probable that in both countries alike the chief head-covering of the women, besides the

loose mantle or kerchief occasionally thrown over it and drawn to some extent upon the face, was the long plaited hair, which appears from the Egyptian remains to have often consisted of a number of strings of hair reaching to the bottom of the shoulder-blades, the ends being left loose, or with two or three plaits fastened together at the extremity by woollen strings of corresponding color (Wilkinson, *Anc. Egypt.* 3, 369). Long hair, perhaps similarly done up, certainly, often plaited, was used by the Greek females; thus very commonly they appeared in public. Hence, also, Paul contends, in Church meetings they should have a head-covering, formed either of a mantle or shawl (*peplum*) drawn somewhat over the countenance, or a veil in the stricter sense (*κατακαλύπτω*, ^{<4105>}1 Corinthians 11:5, 6). Such a partial covering seemed to become females in public assemblies; and for Christian women to have departed in such a matter from the general practice of the countries where they resided would inevitably have brought reproach upon the Christian name. The attempt of some, therefore, at Corinth to do so, was wisely discountenanced by the apostle as implying an assumption of equality with the other sex; and he enforces the covering of the head, as a sign of subordination to the authority of the men (ver. 5-15). The same passage leads to the conclusion that the use of the *talith*, *SEE FRINGE*, with which the Jewish males cover their heads in prayer, is a comparatively modern practice, inasmuch as the apostle, putting, a hypothetical case, states that every man having anything on his head dishonors his head, i.e. Christ; inasmuch as the use of the veil would imply subjection to his fellow-men rather than to the Lord (ver. 4). In modern times, as already observed, Oriental females are veiled with great strictness. Their ideas of decency forbid a virtuous woman to lay aside, or even to lift up, the veil in the presence of men. The female who ventures to disregard this prohibition inevitably ruins her character, and is regarded as a woman of easy virtue. To lift up the veil is reckoned a gross insult; and when females are out of doors propriety requires a man to let them pass without seeming at all to observe them. Some of the face-veils worn by modern Syrian, Arab, and Egyptian ladies are made of white muslin richly embroidered with colored silks and gold, and hanging down behind nearly to the ground. Sometimes they are made of black crape, and often ornamented with spangles, gold coins, false pearls, etc. The mere size and shape of the veils differ in different parts of the East. The outer garment, when out of doors, is a large piece of black silk for a married lady, of white silk for the unmarried; for the poorer females white calico, which completely, conceals every part of the dress excepting a small

portion of a very loose gown and the face-veil. The ladies of Syria often have the veil gracefully thrown over the *tantur*, or horn (q.v.). See Hartmann, *Hebriaerin*, 2, 316 sq., 334 sq., 428 sq.; Jahn, *Archäol.* I, 2, 130 sq.; Thomson, *Land Hand Book*, 1, 33 sq.; Van Lennep, *Bible Lands*, p. 537. **SEE ATTIRE.**

Veil, Ecclesiastical

Coverings of this kind have been used in various ages of the Church and for various purposes.

1. In the Greek Church the nave was separated from the chancel by a partition of lattice-work with a curtain, and the entrance to the choir was by folding-doors in this partition. The doors were provided with a curtain called *καταπέτασμα*, which was drawn aside during the celebration of the eucharist, and, in the earlier times, during the delivery of a sermon. Generally, however, these veils were drawn, and concealed this part of the Church from catechumens and unbelievers, and covered the eucharist during consecration.

2. A veil or curtain was hung in front of the church door in early times. Jerome tells us that Nepotian was very careful to see it in its place.

3. Bankers were placed at the sides of the altars, let down when the priest entered the sanctuary, and raised every Saturday during Lent when the Sunday office began. Dorsals and frontal veils were also used at the high altars of large churches until the end of the 16th century.

4. Curtains of great richness were used only in Lent, one to veil the altar, a second the sanctuary, and a third the choir. They were succeeded by permanent screens; hence in Spain, as marriages were permitted or forbidden, such seasons were called “veilings open or shut.”

5. A white veil or coif, called *velamen dominicale*, was worn by females at the time of receiving the eucharist during the 5th and 6th centuries. These veils were ordered by the councils of Autun (578) and Angers.

6. The *velamen nuptiale* was always used at the marriage ceremony, and during one part of the service was spread, over both bridegroom and bride. It was worn by the bride as a symbol of maiden modesty and obedience to her husband.

- 7.** A nun's veil was an ornament used in the time of St. Gregory (740), given only to a woman twenty-five years of age, and, except in cases of extreme sickness, at no time but Epiphany, an apostle's day, or Low Sunday. The color was sometimes purple or flame-color.
- 8.** A cloth called the white *birrus*, shot with red thread in memory of Christ's Passion, was worn like a crown, to preserve the chrism, by the baptized, and was laid aside with the alb. It fell into disuse in 1090, when the chrism was wiped off with some light material like silk.
- 9.** At a solemn high-mass the subdeacon muffles his arms and shoulders in a scar for veil in token of humility and reverence when he elevates the paten to announce the time of communion. The priest also used it to envelop his hands at the time of the benediction.
- 10.** Female penitents wore veils (the *velamen penitentie*) and cut their hair short or let it hang loosely about their shoulders. The third Council of Toledo (531) expressly enjoined the use of these veils.
- 11.** Veils were also worn by females at confirmation.
- 12.** A black veil for the head was used by Greek priests in reading the prophecies, in allusion to ~~1~~2 Corinthians 3:13-16.
- 13.** A white damask with fringe, called the *churching-cloth*, was used in the latter half of the 17th century at the churching of women in England.
- 14.** At Christmas and Easter, formerly, in France, three veils were laid upon the altar and then removed the first black, to represent the time before the law; the second, pale, to signify the time of the law; and the third, red, to show the time of grace. One was removed at each nocturn of Christmas.
- 15.** The covering for the cross and images used in England during Lent is called a veil. It signified variously, according to the different authorities, the darkness of infidelity which covered the face of the Jews in the Old Test., "the mourning and lamentation of sinners for their ungodly manners."
- 16.** A covering of silk, embroidered and of the color of the season, was used for placing over the chalice and paten when prepared for the Christian sacrifice, and for the same purpose when the sacrifice was completed. This

is called the veil for the chalice. The “white linen cloth” of the Church of England communion-service is also called the veil for the chalice.

17. At Winchester College a canopy of linsey-woolsey powdered with stars of gold was used to fall over the pyx on Palm-Sunday and Corpus Christi. This was called Sindon, pyx, or Corpus Christi cloth.

18. A veil or curtain of silk, satin, velvet, or cloth of gold or silver is used to enclose the tabernacle for the Blessed Sacrament when reserved in the Roman Catholic Church. It is called the *veil for the tabernacle*, and came into use most probably when the setting-up of tabernacles became general.

Taking the veil is a term used to designate the act of consecration to the Church, when a female takes upon herself vows, after, which she never appears in public unveiled. *SEE NUN.*

Veil Of The Tabernacle, Temple.

SEE VAIL.

Veil, De

(also *Duveil*), is the name of two Jewish converts, who have become known by their writings in the republic of learning.

1. CHARLES MARIA was born at Metz about 1625. He received an excellent Hebrew education, and embraced the Roman Catholic faith about 1655 (?). His learning and great abilities soon secured for him a high position in his Church, of which he was a distinguished preacher. He became canon in the Order of St. Genevieve, was made doctor of theology by the University of Anjou, and was also prior of the monastery in Metun. He devoted his time to the exposition of the Scriptures in the different positions which he occupied. He published in Latin a *Commentary on the Gospels of Matthew and Mark* (Angers, 1672): — a *Commentary on the Song of Songs* (Paris, 1673): and a *Commentary on Joel* (ibid. 1676). In these writings De Veil proved himself such a stanch champion of Romanism that he was requested to hold a controversy with the Huguenots, at that time the great opponents of the Roman Church in France. But his diligent inquiry into the points of difference between Romanism and Protestantism brought about a very favorable impression of the latter, and the former foe became now a friend of the Huguenots. He was obliged to escape from France. In Holland he openly abjured

Romanism in 1678, and soon after he went to England, where he not only formed a friendship with men like Stillingfleet, Sharp, Tillotson; Patrick, etc., but also received the appointment of chaplain and tutor to a noble family. He now published new editions of his commentaries, discarding there from and refuting therein the doctrines of Rome. He also published a *Commentary on the Minor Prophets* (Lond. 1680). These commentaries soon became the text-books of the clergy at home and the Reformed churches abroad. Dr. Compton, bishop of London, encouraged him to prosecute his Biblical labors, and gave him free access to his library at all times. Discovering in this library some works of the English Baptists, De Veil inquired into the controversy, which resulted in his joining this denomination, to the loss of all his friends, with the honorable exception of Tillotson. De Veil gave to the public, as the result of his researches, a *Commentary on the Acts* (ibid. 1684), in which he defended the Baptists principle. This commentary he translated himself from the Latin into English, and published it in 1685 (new edition, 1851). De Veil's commentaries are still very valuable. See Fürst., *Bibl. Jad.* 3, 470; Kitto, *Cyclop.* s.v.; Kalkar, *Israel u. die Kirche*, p. 53; Wolf, *Bibl. Hebr.* 1, 1007; 3, 973; 4:964. **SEE DUVEIL.**

2. LOUIS DE COMPIEGNE, brother of the former, was called under Louis XIII as rabbi to Compiègne, where he embraced Christianity, in 1655. He studied theology at the Sorbonne, and afterwards went to England, where he became librarian to the king. He translated into Latin many sections of Maimonides' *Jad Hachezaka*; the catechism of Abr. Jagel, **bwf j ql** (Lond. 1679); the *Introduction of Abramel to Leviticus* (ibid. 1683). He published, *Oratio de Origine et Praestantia Ling. Hebr.* (Heidelb. 1671). See Fürst, *Bibl. Jud.* 1, 184 sq.; 3, 470; Steinschneider, *Catalogus Libr. Iebr. in Bibl. Bodl.* p. 2699; id. *Bibliogr. Handbuch*, p. 143; Bartolucci, *Bibl. Jud.* 3, 843; Kalkar, *Israel u. die Kirche*, p. 52; (B. P.)

Veillodter, Valentin Karl

a Protestant theologian of Germany, was born March 10, 1769, at Nuremberg. . He studied at Altdorf and Jena, and was appointed, in 1793, preacher in his native city. He now rapidly advanced, and in 1817 the Erlangen University honored him with the doctorate. He died April 9, 1828, in his native city. Veillodter was one of the most prominent pulpit orators. His printed sermons occupy several volumes. Besides sermons, he

published, *Kommunionbuch für gebildete Christen* (13th ed. Nuremb. 1852): — *Ideen über Tod und Unsterblichkeit* (4th ed. *ibid.* 1852): — *Gebete am Morgen und Abend* (4th ed. *ibid.* 1837). See Zuchold, *Bibl. Theolog.* 2, 1376 sq.; Doring, *Die deutschen Kanzelredner des 18ten und 19ten Jahrhunderts*, p. 556 sq.; Winer, *Handbuch der theol. Literatur* (Index). (B. P.)

Vein

(~~axw~~, *motsa*, a source, as often), a mine (q.v.), as of silver (~~axw~~ Job 28:1).

Veitch, Eldridge R.

a minister in the Methodist Episcopal Church, South, was born in Alexandria, Va., in 1810. Nothing definite remains: concerning his education, conversion, or call to the ministry. In 1831 he entered the traveling connection in the Baltimore Conference, and for thirty-seven years led a devoted, arduous life, dying Feb. 10, 1867. Mr. Veitch was sound and forcible in doctrine as a preacher, original in thought and expression. As a counselor he was wise, able, and safe. See *Minutes of Annual Conferences, M.E. Church, South*, 1867, p. 97.

Veith, Johann Emmanuel

a Roman Catholic divine, was born of Jewish parentage, July 10, 1787, at Kuttienplan, in Bohemia. He studied medicine at Prague, and continued the same at Vienna, where, in 1810, he embraced Christianity. As a physician he occupied the highest civic and military positions, which he soon exchanged for the study of theology. The learned professor of medicine became a student of theology, and in 1820 he joined the Order of the Redemptorists, and in 1821 received holy orders. He now commenced preaching, and his church was thronged with eager listeners. But the liberal man, with his great independent spirit and witty humor, did not exactly agree with the strict order, and in 1831 he was appointed preacher of St. Stephen's. Here he attracted all ranks of society, and exerted a great power. It was remarkable how Veith, whose outward appearance was the least attractive, influenced all classes of Vienna society, from the highest to the lowest. In 1845 bodily infirmities obliged him to retire from his high position, and in 1847 cardinal-prince Schwarzenberg made him honorary dean of his cathedral at Prague. In 1848 the University of Vienna honored him with the doctorate of theology. He died Nov. 5, 1876. Besides some

medical works, Veith published a great many homiletical and ascetical works, as *Die heiligen Berge* (Vienna, 1833-35, 2 vols.): — *Die Erweckung des Lazarus* (ibid. 1842): — *Lebensbilder aus der Passionsgeschichte* (ibid. 1830): — *Der verlorene Sohn* (ibid. 1838): — *Das Vater Unser* (3rd ed. ibid. 1842): — *Homiletische Vorträge für Sonn- u. Festtage* (2nd ed. 1835-37, 3 vols.): — *Weltleben u. Christenthum* (ibid. 1851): — *Die Worte der Feinde Christi* (ibid. 1829, etc.). See Rosenthal, *Convertitenbilder*, 1, 217 sq. (Schaffhausen, 1871); Brahl, *Gesch. d. kathol. Literatur Deutschlands*, p. 410; *Literarischer Handweiser für das kathol. Deutschland*, 1876, p. 532 sq.; Delitzsch, *Saat auf Hoffnung*, 1877, p. 25 sq. (B. P.)

Vela, Cristobal

a Spanish painter, was born at Jaen in 1598. He studied under Pablo de Cespedes and Vincenzo Carducci, and afterwards settled at Cordova, where he was occupied in painting for the churches and convents. Most of his works have perished, or been injured by unskillful restoration. There remain, however, in the convent of St. Augustine at Cordova a series of the prophets by him, well designed. In 1658 he fell into the well of his own house at Cordova and was drowned. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Velasco, Dona Acislo Antonio Palomino De Castro

an eminent Spanish painter, was born at Bujalance, in Valencia, in 1653. His parents removed to Cordova, where he was educated for the Church; but, having a passion for painting and some knowledge of the art, he placed himself under the instruction of Juan de Valdes in 1672. He became intimate with Juan de Alfaro in 1675, and went with him to Madrid, in 1678, to assist him in some of his works. He was next employed in painting the ceiling of the Queen's Gallery at the Alcazar, which he did with so much satisfaction that he was appointed one of the king's painters. In 1690, on the marriage of Charles II, he designed the arches and other decorations for the bridal entry into the city. This confirmed him in his office of painter to the king. In 1692 he gave assistance to Luca Giordano in the great works he was about to execute. In 1697 he went to Valencia, where he executed some important works, principally the frescos in the Church of San Juan del Mercado. In 1705 he decorated the Convent of San Esteban at Salamanca, with some frescos representing the *Church Militant*

and *Church Triumphant*. In 1715 he published the first volume of his *Museo Pictorico*, and in 1724 the second volume. It is by this work that he is chiefly known abroad. Among the paintings not already mentioned are the works in the Carthusian Convent of Granada, five pictures for the grand altar at Cordova, and the hieroglyphics which adorned the funeral of Dofia Maria Luisa de Saboya. Velasco died at Madrid in 1726. He is known among foreign writers chiefly by the name of *Palomino*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Velasco, Cristobal de

a Spanish painter, was a native of Toledo. He received instruction from his father, whose precepts he followed. In 1598 and following years he did some painting for the archduke Albert and Philip III. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Velasco, Matias de

a Spanish painter, son of Cristobal de Velasco, was born at Toledo about the beginning of the 17th century. He was instructed by his father, and accompanied the court of Philip III to Valladolid, where he was employed to paint several histories of the Virgin for the Royal Nunnery of the Carmelites. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Velasquez, Alexandro Gonzales

a Spanish painter and architect, was born at Madrid in 1719. He studied in the Academy of his native city, and made such rapid progress that at the age of nineteen, in connection with his brother Luis he was employed to paint the decorations of the theatre of the Retiro. In 1744 he superintended the painting and sculpture at San Ildefonso and afterwards was employed for three years in making the plans and elevations of the palace at Aranjuez. In 1752 he was elected subdirector of the Academy in the department of architecture, and in 1762 he was chosen for the same office in that of painting. Among his architectural works at Madrid is the modernizing of the church *Las Ballecas*. He instructed many pupils, and died in 1772. See Michaud, *Biographie Universelle*; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Velde, Adriaan van der

an eminent Dutch painter, was born at Amsterdam in 1639. He early discovered a talent for drawing pictures, and was placed under the instruction of John Wynants. He learned from this master to sketch from nature, and practiced it all his life. He executed several works for the Roman church at Amsterdam, the subjects of which were taken from the life and passion of Christ. The chief of these is the *Descent from the Cross*. His pictures are held in high estimation; and are to be found only in the finest collections. One, a *Mountainous Landscape*, in which Jacob, his family, and his servants appear conducting their flocks and herds, was sold in 1765 for \$630, and in 1811 for \$4600; Van der Velde died at Amsterdam in 1672. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Veli, Benedetto

a Florentine painter, flourished about 1650. Little is known of him except that he painted the *Ascension of Christ*, which is placed at the entrance of the presbytery in the Cathedral of Pistoja, as the companion to the *Pentecost*, by Gregorio Pagani. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Velthem (or Veltheim), Valentin

a Protestant theologian of Germany, was born March 11, 1645, at Halle, in Saxony. He studied at Jena, where he was made professor of moral philosophy in 1672, and professor of theology in 1683. He died April 24, 1700. He was a voluminous writer, and a catalogue of his writings is given by Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. See also Zeumer, *Vitae Professorum Jenensium*; Pipping, *Memoriae Theologorum*. (B. P.)

Velthusen, Johann Caspar

a Protestant theologian of Germany, was born Aug. 7, 1740, at Weimar. He studied at Göttingen under Walch, Michaelis, and Heyne. From Göttingen he went as private tutor to Bremervorde, and from thence, in 1767, as deacon to Hameln. In 1770 he was called as chaplain to London. In 1775 he went as professor of theology to Kiel, having shortly before received the doctorate from Göttingen on account of his *De Legibus Divinis haud umaquam Arbitrariis*. In 1778 he was called to Helmstadt as professor of theology, general superintendent, and pastor of St. Stephen's.

At the same time he was appointed abbot of Marienthal. In 1789 he was called to Rostock as first professor of theology and rector of the university. In 1791 he went to Stade as general superintendent of the duchies of Bremen and Verden, where he died April 13, 1814. Velthusen was a voluminous writer, and his writings comprise almost all theological branches. They are given by Döring, *Die Gelehrten Theologen Deutschlands*, 4:577-582; Winer, *Handb. der theol. Literatur*, 1, 13, 15, 138, 214, 847: 2, 203, 221, 227, 245, 280, 354, 382; First, *Bibl. Jud*)3 471. (B. P.)

Venerable, Henry Isaac

a Presbyterian minister, was born June 28, 1811, in Shelby County, Ky. He was prepared for college at Shelbyville under the tuition of the Rev. Andrew Shannon; graduated from Center College in 1830; and, while a student in college, united by profession with the Church in Danville at about eighteen years of age. He then taught school one year in Clark County, and entered Princeton Seminary, N. J., in 1831. After remaining there one year, he went to the Union Theological Seminary, in Virginia, where he remained two years, and graduated. He was licensed by West Hanover Presbytery April 19, 1834, and was ordained Oct. 10, 1834, by the Transylvania Presbytery, Ky., as an evangelist. Having devoted himself to the work of foreign missions, he embarked at Boston, Dec. 3, 1834, for Zululand, in South Africa, where he labored with great earnestness and self-denial until he was driven from his field by war, when he returned to the United States in March, 1835. He then supplied the Church at Paris, Ill., from Oct. 1, 1839, until Dec. 1, 1841. At the latter date, he founded the Edgar Female Academy at Paris, and devoted his time and labors wholly thereto until 1850. This academy grew and flourished, expanding into the Edgar Collegiate Institute. From 1853 to 1856 he supplied the Church at Charleston, Ill.; then Oakland (otherwise called Bethel) Church from April 1, 1856, to May 1, 1860. At the latter date, having accepted a call, he was installed pastor of Oakland Church. This relation was dissolved, because of inadequate support, April 18, 1865, after which he supplied the Church at Newton from 1865 to 1867, then Carlisle and Claiborne churches thirteen months, and York Church (all in Illinois) for one year. In September, 1870, by earnest request of the parties interested, he became principal of the Edgar Collegiate Institute, which he had founded nearly thirty years before, and continued in charge of it until, not long before his death, he was compelled to desist from all labor. He died at Paris, Edgar Co., Ill., May

22, 1878. His death was peaceful, trustful, and without fear. He was a truly godly man, an earnest and faithful minister of the Gospel, a true and sincere friend, and universally esteemed and loved by his brethren. (W. P. S.)

Venantius, Honorius Clementianus Fortunatus

SEE FORTUNATUS.

Venanzi, Antonio

(also called *Giovanni*, *Giovanni Battista*, and *Francesco*), an Italian painter, was born about 1627. He was first instructed by Guido, and then entered the school of Simone Cantarini. He painted two histories of *St. Anthony* in the church of that saint at Pesaro, and the *Descent of the Holy Ghost* in one of the churches of Bologna. It is said that he was employed at the court of Parma. He died Oct. 2, 1705. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Venatorius, Thomas

whose real name was *Gechauff*, takes rank as the earliest Protestant writer in the department of ethics. He was born about 1488 at Nuremberg, and received a liberal education at several universities. His earliest essay in literature was the publication, in 1514, of the works of Archimedes, and this was followed in 1531 by a metrical translation of the *Plutus* of Aristophanes and by an issue of Pirkheimer's *Anabasis*. After completing his university course, he entered the Order of Dominican monks, and in 1520 took up his abode at Nuremberg, where he gave himself zealously to the work of promoting the reformatory movements then rife. He became preacher in the Hospital and the Dominican churches in 1523, and ten years later pastor of the Church of St. James. In 1524 he helped to introduce Osiander's *Guten Unterricht . aus gottlicher Schrift*; in 1525 he participated in the religious colloquy which determined the case of the Gospel in Nuremberg; and in 1526 he began the issue of that series of theological works for which he is chiefly noted with the book *Axiomata Rerum Christianarum*. His next work was a *Defensio pro Baptismo et Fide Parvulorum*, directed against the Anabaptist theories (1527). The most important work of Venatorius is the *De Virtute Christiana* (1529), in three books. Its starting-point is the Osiandrian idea of faith, *SEE OSIANDER*, and the line of its argument is to show that faith is the center and sum of Christian virtue and the principle from which springs the

performance of all good works. The success of the work was hindered by the dogmatic opposition of Lutheran theology and the author's Osiandrian leanings; but it deserved notice for its real value as well as for the reason that it was unquestionably the earliest independent Protestant essay in the field of ethics. In 1534 Venatorius wrote an *Epistola Apologet. de Sola Fide Justificante*, etc., which shows that he had come over to the orthodox Lutheran view of justification, though he still continued his relations of friendship with Osiander. After a temporary sojourn at Rothenburg in the interest of the Reformation, in 1544, he returned to his Nuremberg parish, and remained in the exercise of his pastoral-functions and literary labors until he died, Feb. 4, 1551. See Will, *Nürnberg. Gelehrten Lexikon*, 4:83 sq; and an art. in the *Stud. u. Krit.* 1850, No. 4; also Herzog, *Real-Encyklop.* s.v.

Vence, Henri Francois de

a French Hebraist, was born about 1675 at Pareid, in Voivre (Barois). Having entered the monastic ranks, he graduated at the Sorbonne; and after being preceptor to the children of Leopold, duke of Lorraine, he was rewarded by being appointed provost of the Church of Nancy. He superintended the printing of the *Bible* of De Carribres (Nancy, 1738-43, 22 vols. 12mo), and added numerous dissertations, which were afterwards inserted in Calmet's *Bible* (1748-50, and later). He died at Nancy, Nov. 1, 1749. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Vendidad

in the Parsee philosophy, is the twentieth *nosk*, or division, of the Zendavesta (q.v.). It is in the form of a dialogue between Ormuzd (q.v.) and Zoroaster (q.v.).

Venefici

(*poisoners, sorcerers*) were magicians who practice their arts against the lives of men. In the laws of the early Christian emperors of Rome, which granted indulgence to criminals at the Easter festival, the *Venefici* were always excepted as guilty of too heinous a crime to be comprised within the general pardon granted to other offenders. See Bingham, *Christ. Antiq.* bk. 16, ch. 5, § 5.

Venema, Herman, D.D.

a learned Dutch divine, was born at Wildervank in 1697. He was successively pastor at Dronryp, and professor of theology and university preacher at Franeker. He died in 1787. He was a voluminous writer in all departments of sacred science. He published, *Institutiones Historiæ Ecclesiæ Veteris et Novi Testamenti* (1777): — *Dissertationum Sacrarum Libri Tres* (1731): — *Commentarius ad Librum Eleutico-propheticum Malachice* (1759): — *Dissertationes ad Librum Geneseos* (1747): — *Commentarius ad Psalmos* (1762-67): — *Commentarius ad Librum Prophetiarum Jeremice* (1765): — *Lectiones Academicæ ad Ezechielem* (1790): — *Dissertationes ad Vaticinia Danielis Emblematica* (1745): — *Commentarius ad Daniel.* (1768): — *Sermones Academici vice Commentarii ad Librum Prophetiarum Zacharice* (1787): — *Opuscula Inedita* (1781): — *Praelectiones de Methodo Prophetica.*

Venerable

is the title given to *archdeacons* in the English Church.

Venerable Bede.

SEE BEDE.

Veneta Versio

The Library of St. Mark's, at Venice, is in possession of a MS. containing a Greek version, by some unknown author in the Middle Ages, of various books of the Old Test. — namely, the Pentateuch, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, and Daniel. The Pentateuch was edited by Ammon (Erlang. 1790-91, 3 vols.); the other parts by John Casp. d'Ansse de Villoison (Strasb. 1784, 1 vol. 8vo). There is no evidence that Holmes even used it in his edition of the Sept. De' Rossi, in his *Varice Lectiones*, has given some readings of it; but so long as the whole was not published, no certainty as to its merits or demerits could be given. Since 1875 the entire version has been given to the public in the edition published by Gebhardt. From the introduction of the editor, and the preface by Delitzsch, we see that the translation was made in the 14th century by a certain Elissseus who lived at the court of Murad I at Brusa and Adrianople. The translator was a Jew, perhaps a Jewish convert, as Gebhardt thinks. *SEE GREEK VERSIONS.*

The internal character of the version shows that it was made directly from the Hebrew. It is slavishly literal, word for word of the original being rendered into Attic Greek. In the Chaldee sections of Daniel the Doric is used. As it is impossible to adhere with rigid exactness to the words of the original, and at the same time present the elegancies of the Attic Greek, it is obvious that gross barbarisms must pervade the diction. That the Masoretic text was the basis of the translation cannot be denied. No important readings have been discovered in it which are not in existing Masoretic MSS., nor any peculiar to it which are preferable to the common text. A great many variations may be traced to the confusion from the similarity of letters, others to the grammatical ignorance of the translator. Whether the MS. he used was divided throughout, like our modern copies, by accents, or furnished throughout with the present vowel system, since there are many departures from the accents and vowel-points, cannot be stated with certainty. That the translator consulted the Sept. and other Greek versions has been shown beyond a shadow of doubt by Gebhardt. Above all, he followed David Kimchi's *Liber Radicum*, ϠϠϠϠ ϠϠϠ, which he consulted in the interpretation of words, and to which, as Gebhardt states, "paene omnia que Venetae versidnis propria sunt in textu Hebraico interpretando originem trahunt." Now, as D. Kimchi flourished in the 13th century, Davidson's statement that "the version must be placed after the 9th century" must be given up. Whether the copy in the Library of St. Mark's was copied from another much older as Davidson thinks, or whether it is the original as presented by cardinal Bessarion in 1468, who, according to Delitzsch, was a pupil of Plethon, better known as Georgius Gemistus, a pupil and friend of Elissaeus the translator, will depend solely upon the fact as to who the author of the version was Delitzsch himself calls his hypothesis a conjecture, or, to use his own words, "Jam animum despondebam, quum in conjecturam incidi, quam modeste, ut decet, arbitrio legitimorum existimatorum committo." He then goes on to show the probability of Elisseus, who lived in the 14th century, being the translator. Dr. Frankl, in reviewing Gebhardt's edition in Gratz's *Monatsschrift*, 1875, p. 372 sq., thinks that Shemaria of Negroponte was the author of the version.' Now, admitting this *quidpro quo*, the version would still belong to the 14th century, and the probability is against Davidson, that the copy preserved in St. Mark's was copied from another much older.

For the interpretation of the text and the history of hermeneutics the Veneta is very important. As for the linguistic peculiarities of this version, it contains a great many words not found in dictionaries; thus:

- ἀγκυρίς=μῤῥϩ, <0206> Exodus 26:6, 11, 33; 35:11.
 αγριαλεκτορίς=τῤῥϫῥῥῥ, <0548> Deuteronomy 14:18.
 ἀγριόβους=wat, <0545> Deuteronomy 14:5.
 ἀκρόποσθος=| r [. <0174> Genesis 17:14.
 ἀναθημάτισις= hmrh, <0203> Numbers 21:3.
 ἀποφλοίωσις=āῤῥϫj m, <0337> Genesis 30:37.
 βραχύθυμος=μῤῥῥῥ ϫϫϫ, <0447> Proverbs 14:17.
 γνωστότης=τ [dwm, <0333> Ruth 3:3.
 δεκαμέδιμνος=rmj , <0276> Leviticus 27:16.
 ἐπιπλέγμα=dymx, <0495> Numbers 19:15.
 εὐωνυμίζω=| yamϫh, <0139> Genesis 13:9.
 ζηλοτυπόω=aynhh, <0216> Deuteronomy 32:16, 21.
 κάθεδρος=bϫy, <0125> Genesis 19:25.
 λιθόσωρος=rgy, <0347> Genesis 31:47.
 μαρτύοησις--,hdw[t <0307> Ruth 4:7.
 μητροπόρη=zmwk, <0355> Numbers 31:50.
 νεανισκότης=twrwj b, Eccles. 11:9; 12:1.
 ὀλίγωμα=f [m, <0256> Leviticus 25:16.
 περίξυστος=bwffj , <0176> Proverbs 7:16.
 ξάντιστρον=hrzm, <0273> Exodus 27:3; 38:3.
 συγγνωμόνημα=rpk, <0453> Numbers 35:31.
 ταλαροθετέω=| sl s, <0103> Proverbs 4:8.
 ὑποψοία=| sk, <0304> Leviticus 3:4,10.
 φορντώματα = μῤῥ| wl gLLLLL22 <0250> Leviticus 26:30.
 χαλαζωτός drb, <0310> Genesis 31:10.
 ψάχνιμα = tj psm, <0337> Leviticus 13:7, S.
 ωσμα = hj dm, <0133> Proverbs 26:28.
 ὠτοθετέω = ^yzah, <0023> Genesis 4:23..

Besides these words, the number of which could greatly be increased, there are peculiarities in the pronunciation of the Hebrew alphabet, especially of

proper nouns. Thus **a** is pronounced like a *spiritus lenis*, but, when followed by an **l**, like a *spiritus asper*. Thus **hçyl a** is = ἐλίσας ; **rsl a** = ἐλαξάρης.

b, g, d are like **β, γ, δ**.

h is mostly like a *spiritus lenis*, very seldom like a *spiritus asper*.

w is generally = **v** rarely = **β**; thus **hl ywj** = χαυιλά; **hwj** = χαβά.

z is **ζ**, **zwb** = βοῦζος.

j is generally = **χ**, often also=*spiritus asper*, as **tmj^ˆ** ἀμάθη.

f is **τ**.

y is **ι**, but **ι** before **r**, as **μl çwry** = ἱεροουσαλάμη.

k is **κ** and **χ**.

l, m, ñλ, μ, ν.

s is **σ**, as **mds**=ξεδόμη, **āsy**=ἰωξέφης.

[is either *spiritus lenis* or *asper*, but omitted when in the middle of a word.

p is **π** and **φ**, as **ˆwçyp**=πισών ; **fwp**=φούτης.

x is **σ**.

q is **κ** and **χ**.

r is **ρ**.

ç is **σ**, in a few cases like **ξ**.

t is **θ** and **τ**.

Some peculiarities may also be observed in the pronunciation of the vowels. Thus:

A are expressed by **e** and **a**.

= **α, ο, ω**.

= ε, α, αι.

= ε, η, α, αι, ει.

or γ = Ι, ε, υ, η, ει, οι.

2Θω or =ω, ο, ου.

W o =ο, υ, ω.

It will be seen that no definite rules can be laid down. Thus [vrβās βιρσάος, but μγrḡnās μεριάμη; μRωv22a is άσούριοι, but μysαπPis παθρῶξοι. The Versio Veneta does not comprise all the books of the Old Test., but only the Pentateuch, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, and Daniel. Gebhardt's *Graecus Venetus* contains in the introduction all the necessary information, and whatever we read on this version in the so-called introductions to the Old Test. must be supplemented from the same. To give the reader an idea of this version, we subjoin the following specimens, placing in juxtaposition, by way of contrast, the same passages from the Sept.:

Veneta. GE.. 2, 4 sq. *Septuagint.* 4. Αἰδὶ γεννήσεις τοῦ οὐρανοῦ Αὐτή ἢ βίβλος γενέσεως οὐρα καὶ τῆς γῆς ἐν τῷ ἐκτίσθαι νοῦ καὶ γῆς. ὅτε ἐγενετο: η σφε, ἐν ἡμέρᾳ τὸν ποιεῖν τὸν ἡμέρᾳ ἐποίησε Κύριος ὁ θεὸς ὄντων τὸν θεὸν γῆς οὐρα τὸν οὐρανὸν αἰ τὴν γῆν καὶ 5. νόν τε, καὶ πάντα χόρτον τοῦ πᾶν χλωρὸν ἀγροῦ πρὸ τοῦ ἀγροῦ πρὶν ὑπάρξειεν ἐν τῇ γενέσθαι ἐπὶ τῆς γῆς, καὶ πᾶν γῆ καὶ πᾶσαν βοτάνην του τα χόρτον ἀγροῦ πρὸ τοῦ ἀνα ἀγροῦ πρὶν φύσειεν: οὐ γὰρ τεῖλαι: οὐ γὰρ ἔβρεξεν ὁ θεὸς ἔβρεξεν ὁ ὄντων τῆς ὁ θεὸς ἐπὶ ἐπὶ τὴν γῆν, καὶ ἄνθρωπος οὐκ τῆς γῆς, καὶ ἄνθρωπος οὐκ ἦν ἐργάζεσθαι αὐτήν. ἦν ὡς ἐργάζοιτο τὴν γῆν. 6.νεφέλη δ ἀναβαίνοι πρὸς Πηγὴ δε ἀνέβαινε ἐκ τῆς γῆς, τῆς γῆς καὶ ἄρδοι ζύμπαν τὸ καὶ ἐπότιζε πᾶν τὸ πρόσωπον πρόσωπον τῆς γῆς. τῆς γῆς.

DAN...V. 1. Βελτεσασάρ ὁ βασίλευς ἐποί- Βαλτάσαρ ὁ βασιλεὺς ἐποίησεν ἐστίασιν μεγάλην τοῖσι σε δεῖπνον μέγα τοῖς μεγιμεγιστάνεσσι ἐν χιλίοις, ἐνώ- στᾶσιν αὐτοῦ ἀνδράσιν χιλίοις, πῖον τε τῶν χιλίων ἄκρατον καὶ κατέναντι τῶν χιλίων ὁ οἶεπινε. νος, καὶ πίνων.

. βελτεσασάρος ἔφα ἐν γεύσει Βαλτάσαρ εἶπεν ἐν τῇ γεύσει τῷ ἀκράτῳ ἐνεγκεῖν ἄγγεα τὰ τοῦ οἴνου, τοῦ ἐνεγκεῖν τὰ σκευῆ χρύσεια τὰ τ' ἀργύρεα, τάπερ τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, < ἐχῆξήνεγκε νεβουχαδνεσάρος ὁ νεγκε Ναβουχοδονόσορ ὁ πατήνω πατήρ ποτὶ τῷ νε τῷ ἐν τῇρ αὐτοῦ ἐκ τοῦ ναοῦ τοῦ ἐν ἱερουσαλαμᾶ, καὶ πίνοιεν ἐν Ἱερουσαλήμ, καὶ πιέτωσαν ἐν αὐτοῖς ὁ βασίλευς οἱ τ' αὐτῷ αὐτοῖς ὁ βασιλεὺς καὶ οἱ μεγιμεγιστᾶνες, ἃ ἄκοιτίς οἱ χά στᾶνες αὐτοῦ καὶ αἱ παλλακαὶ παλλακά οἱ. αὐτοῦ καὶ αἱ παράκοιτοι αὐτοῦ. (B. P.)

Veneto-Greek Version

SEE VENETA VERSIO.

Venetus, Georg

a Lutheran theologian of Germany, was born at Venedig, in Prussia, whence he is also called *Venediger*. He studied at Königsberg and Wittenberg; was promoted in 1550 as doctor of theology; and appointed in 1552 professor of theology at Königsberg. Being opposed to the doctrines of Osiander, he had to leave his professorship, and went to Rostock as professor of theology and pastor of St. Nicolaus. In 1558 he was made superintendent at Colberg, in Pomerania; returned again, in 1567, to Prussia; was appointed bishop of Pomezan; and died at his episcopal see in Liebenmuhl, Nov. 3, 1574. He wrote an exposition on the Epistle to the Romans in sermons, and a paraphrase on the Lord's Prayer. See Arnold, *Historie der kolnisbergischen Universidt*; Freher, *Theatrum Eruditorum*; Rollins, *Bibliotheca Nobilium Theologorum*; Jiocher, *Algenmeines Gelehrten-Lexikon*, s.v. (B. P.)

Venezia, Lorenzo da

a Venetian painter of the 14th century, is commended by Zanetti for his altarpiece in the Church of St. Anthony of Castello, for which he was paid three hundred gold ducats. Lanzi attributes to him a fresco, representing *Daniel in the Lion's Den*, in the Church of Mezzaratta, near Bologna, which appears to have been completed about 1370. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Veneziano, Agostino

a celebrated Italian engraver, was born in Venice near the close of the 15th century. He studied with Marcantonio Raimondi until the death of Raphael, in 1520, when he worked for himself. The large print of the *Skeletons, or Burying place*, after Baccio Bandinelli, is his masterpiece. Among his other works are, *The Israelites Gathering the Manna* (Raphael): — *The Four Evangelists*, and a *Nativity* (after Julio Romano): — *Massacre of the Innocents* (Bandinelli): — *The Last Supper* (copied from a wood-cut of Albrecht Direr. Nothing is known of him after 1536.

Vengeance

(Gr. Δίκη), the heathen goddess of retribution (Lat. *Justitia*), described as the daughter of Zeus (Hesiod, *Op.* 266) and Themis (*Theog.* 902) and the coadjutor (πάρεδρος) of the former (Sophoc. (*Ed. Col.* 1384; Arrian, *Alex.* 4:9; see Montfaucon, *Antiq.* I, 2, 8). The punishment of murderers is particularly ascribed to her; and, therefore, besides being the goddess of punishment in a general sense, she is often to be considered the same as Nemesis or Vengeance (Eurip. *Med.* 1390; Dion Halic. 11:37; see Mitscherlich, *ad Horace, Od.* 3, 2, 32; Palaisset, *Observ.* p. 347). The word occurs in ~~Acts~~ Acts 28:4, but its significance is there disguised in the A.V., which renders it “justice.” *SEE REVENGE.*

Veni, Creator Spiritus

(*Come, Creator Spirit*), is the beginning of a grand Pentecostal hymn, generally ascribed to Charlemagne. The original runs thus:

*“Veni, Creator Spiritus,
Meutes tuorum visita,
Imple superna gratia
Quae tu creasti pectora.*

*“Qui Paraclitus diceris
Deique donnm altissimi,
Fons vivus, ignis, caritas
Et spiritalis uuctio.*

*“Tu septiformis munere,
Dextrne Dei tu digitus,
Tu rite promissum
Patris Sermone ditans guttura.”*

*Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.*

*“Hostem repellas longius
Pacemque dones protinus,
Ductore sic te praevio
Vitemus omne noxium.”*

*“Per te sciamus, da, Patrem,
Noscamus atque Filium,
T’e utriusque Spiritum
Credamus omni tempore.*

*“[Sit laus Patri cum Filio,
Sancto simul Paracleto,
Nobisque mittat Filius
Charisma Sancti Spiritus.]”*

This hymn holds a peculiar place among the treasures which the ancient Church has transmitted to our service of song. It is not only a precious heirloom, but marks a period in the history of the Church, when, a great contest decided, the truth vindicated entered into the very life of the Church, and rang forth in gladsome accents of praise. Therefore it is, and ever will continue, the grand Pentecostal hymn—not merely from its contents, sublime as these are, but as the earliest full expression, in the language of praise, of the scriptural doctrine concerning the work and the person of the Holy Ghost, attained after long and bitter fight. But that battle has rolled away; not even its most distant echoes are heard in the hymn; and *the Veni Creator* is not a battle-song, not even one of victory, but of triumph and praise in the enjoyment of the fruits of victory. Occupying the most advanced position, and, indeed, the key to the whole, in the doctrine of the procession of the Holy Ghost from the Father and Son, holding it securely against all adversaries, the Church bursts forth in prayer for his coming and for his working, and in praise to his person, in that grand, full toned Pentecostal hymn of the *Veni Creator*.

As already stated, popular tradition has ascribed the *Veni Creator* to Charlemagne, but this view is wholly untenable. The learned Mone (*Hymni Lat. Med. Aevi*, 1, 241) states that this hymn existed in MSS. prior to the date of Charlemagne. Besides, that emperor was by no means sufficiently

master of Latin — not to speak of Greek — to compose such a hymn in classical meter, so strictly observed as in this case. On the other hand, the evidence in favor of its composition by Gregory the Great is quite preponderating. Its contents and its form alike remind us of this author. To at least seven out of its twenty-four lines we can append strictly parallel passages and expressions from the undoubted writings of Gregory. Besides, it resembles not only in character, but in the use of certain peculiar words and terms, the other hymns of Gregory, of which eight are contained in the Benedictine edition of his works, while the learned Mone traces no fewer than twelve to his pen. Again, the character of prayer mingled with praise, and the classical meter with partial rhymes, are also peculiar to Gregory. The writer evidently knew Greek, as appears from the correct quantity in the word *Paraclitus*, in line 5, whereas it is incorrectly given in line 26. Hence the whole of this concluding stanza, which we have put in brackets, is evidently a spurious addition. It is needless in itself, since the doxology is already contained in the four previous lines; and it differs from the rest of the hymn in its wrong metrification, and by its regular rhyme. Lastly, Gregory, in his hymns, not infrequently borrows from Ambrose, and this is also notably the case in the *Veni Creator*. Not to speak of several imitations, lines 15 and 16 are taken word for word from a hymn of Ambrose, the *Veni Redemptor Gentium* (q.v.).

The historical position of *Veni Creator* in regard to the great doctrine of the procession of the Holy Ghost may in some measure account both for the place which it occupied in the services of the Church and for the extravagant language in which medieval writers refer to it. Anciently it was sung not only at Whitsuntide, but, as still in the Roman Catholic Church, on the most solemn occasions at the election of a pope and of bishops, at the coronation of kings, at synods, and at the elevation and translation of the relics of saints. Its “more than ordinary worth and dignity” have been recognised by the Church of England, “when, dismissing every other hymn, she has yet retained this in the offices for the ordaining of priests and the consecrating of bishops.” It is certainly one of the most magnificent compositions, mingling prayer with praise—grand, full chorded, rich in tone and melody, and at the same time soft, sweet, and touching. In a singular manner it unites the doctrinal with the practical, the full-rounded statement of scriptural truth with conscious need and joyous assurance.

This hymn has been translated repeatedly into English and German. The following in English is a free rendering by an unknown hand, first

introduced into the office for the ordination of priests upon the revision of the liturgy of the Church of England in 1662, and runs thus:

*“Come, Holy Ghost, our souls inspire
And lighten with celestial fire.
Thou the Anointing Spirit art,
Who dost thy sevenfold gifts impart.*

*“Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.*

*“Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes; give peace at home.
Where thou art guide, no ill can come.*

*“Teach us to know the Father, Son,
And thee of both, to be but One.
That through the ages all along
This may be our endless song:*

*“Praise to thy eternal merit,
Father, Son, and Holy Spirit.”*

In German it is found in the collections of Bassler, Simrock, Konigsfeld, Rambach, etc. (B. P.)

Veni, Redemptor Gentium

(*Come, Redeemer of the nations*), is the beginning of the famous Advent hymn written by St. Ambrose. It is “the best of the Ambrosian hymns, full of faith, rugged vigor, austere simplicity, and bold contrasts.” The German hymnbook is indebted to this immortal hymn of St. Ambrose for one of its choicest treasures: namely, John Frank’s Advent hymn, commencing—

*“Komm, Heidenheiland Lösegeld
Komm, schönste Sonne dieser
Welt, Lass abwärts flammen deineu Schein,
Denn so will Gott geboren sein.”*

“It is not a translation,” says Trench, but “a free recomposition of the original, beside which it is well-nigh worthy to stand.” The first lines of the original run thus:

*“Veni, Redemptor gentium,
Ostende partum Virginis;
Miretur omne saeculum:
Talis decet partus Deum.
Non ex virili semine,
Sed mystico spiramine,
Verbum Dei factum est caro,
Fructusque ventris floruit,” etc.*

It has been translated into English by Mrs. Charles Neale and others. The latest is that of Dr. R. Palmer, and given in Schaff’s *Christ in Song*:

*“O thou Redeemer of our race!
Come, show the Virgin’s Son to earth;
Let every age admire the grace;
Worthy a God thy human birth!
‘Twas by no mortal will or aid,
But by the Holy Spirit’s might,
That flesh the Word of God was made
A babe yet waiting for the light,” etc.*

It was also translated into German as early as the 15th century. It became better known through Luther’s translation, *Nun komm der Heiden Heiland* (Eng. transl. in Pick, *Luther as a Hymnist*). It is also found in the collections of Latin and German hymns of Bassler, Simrock, Kohigsfeld, and others. (B. P.)

Veni, Sancte Spiritus

(*Come, Holy Spirit*). This hymn, which Trench declares to be the loveliest of all the hymns in the whole circle of Latin sacred poetry, and which dean Stanley calls “the most beautiful of all Latin hymns,” is generally ascribed to Robert II, king of France. Whether he really was its author or not cannot now be ascertained. Trench does not hesitate to ascribe it to him. But whoever was its author, the Church has reason to be thankful’ for this precious jewel of sacred poetry. This hymn, which is appointed in the Roman Church for Whitsuntide, and is contained in Luther’s *Form of Ordination*, runs thus in the original:

*“Veni, Sancte Spiritus,
Et emitte coelitus
Lucis tuoe radium.
Veni, Pater pauperum,
Veni, Dator munerum,
Veni, Lumen cordium:*

*“Consolator optime,
Dulcis hospes anima,
Dulce refrigerium:
In labore requies,
In aestu temperies,
In fletu solatium.*

*“O lux beatissima,
Reple cordis intima
Tuorum fidelium.
Sine tuo numine
Nihil est in homine,
Nihil est innoxium.*

*“Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium:
Flecte quod est rigidum,
Fove quod est languidum,
Rege quod est devium.*

*“Da tuis fidelibus
In te confidentibus Sacrum septenarium;
Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.”*

It has very often been translated into English, and one of the latest is the translation made by dean Stanley, running thus:

*“Come, Holy Spirit, from above,
And from the realms of light and love
Thine own bright rays impart.
Come, Father of the fatherless,
Come, Giver of all happiness,
Come, Lamp of every heart;*

*“O thou, of comforters the best,
O thou, the soul’s most welcome guest,
O thou, our sweet repose,
Our resting-place from life’s long care,
Our shadow from the world’s fierce glare,
Our solace in all woes.*

*“O Light divine, all light excelling
Fill With thyself the inmost dwelling
Of souls sincere and lowly;
Without thy pure divinity,
Nothing in all humanity,
Nothing is strong or holy.*

*“Wash out each dark and sordid stain,
Water each dry and arid plain,
Raise up the bruised reed.
Enkindle what is cold and chill
Relax the stiff and stubborn will,
Guide those that guidance need.*

*“Give to the good, who find in thee
The Spirit’s perfect liberty,
Thy sevenfold power and love.
Give virtue strength its crown to win,
Give struggling souls their rest from sin,
Give endless peace above.”*

As this hymn has held a place with the most esteemed in both the Romish and the Protestant Church, it could not fail that Germany should also contribute her share in its translation; and thus, as early as 1541, it was translated by Witzel: *Komm, heiliger Geist, wahrer Gött*, and has ever since found its admirers. (B. P.)

Venia

(*favor*) is an ancient term, signifying a monastic token of reverence, respect, or greeting, with which strangers and dignitaries were received on visiting the monastery.

Venial Sin

is a sin which, according to the theology invented by the schoolmen and adopted by the Church of Rome, does not bring spiritual death, or does not

turn it away from its ultimate end. As a violation of the law of God, such a sin is somewhat subversive of its true end; nevertheless, it is too small and insignificant to wholly subvert it, and therefore pardonable. These sins are divided into *objective* venial sins, where the matter of the sin is very small, and *subjective* venial sins, where the sinner commits the transgression without full advertence or consent. It is certain that, as the smallest sins contain in them rebellion against the supreme authority of God, they must be in their own nature mortal, or deserving of death; and, on the other hand, there is no sin so great that it will not be forgiven on repentance and faith in the atonement. Hence the distinction between *venial* sins and *mortal* sins will not hold. *SEE MORTAL SIN.*

Venice, Council Of (Concilium Venitum)

Venice is a fortified city of Italy, capital of the province of the same name, situated in the lagoons of Venice, on eighty islands, at the head of the Adriatic. An ecclesiastical council was held here in 1177 by pope Alexander III, assisted by his cardinals and several bishops from Italy, Germany, Lombardy, and Tuscany. The emperor Frederick, who had previously renounced the schism and made peace with Alexander, was present. The pope pronounced sentence of excommunication against all troublers of the peace. See Manisi, *Concil.* 10:1481. — Landon, *Manual of Councils*, p. 674.

Venier, Pietro

an Italian painter, was born in Udine in the latter part of the 17th century. He studied at Venice and executed many works, both in oil and fresco. His best works are said to be some frescos in the ceiling of the Church of San Jacopo at Udine. He died in 1737. See Spooner, *Biog. Hist. of the Fine Arts*, s.v. S.V.

Venilia

in ancient Italian mythology, was a sister of Amata (queen of the Latins and mother of Lavinia), mother of Turnus. She is thought to have been the wife of Faunus.

Venison

(*dyæi* or *hdyxehunting* [as often], hence the product of the chase, i.e. food), the flesh of any wild animal (⁽⁻⁰¹²³⁸⁾Genesis 25:28; 27:3-31). *SEE HUNTING.*

Venite Adoremus

(*Oh come, let us worship*) is the refrain of the hymn *Adeste Fideles*, sung at Christmas-tide.

Venite Exultemus Domino

(or *Venite*, “O, come ye”), a psalm (the 95th) or canticle appointed to be sung in the matins service of the Church of England immediately before the psalms of the day, except on Easter-Sunday and on the 19th day of the month, when it is sung in the ordinary course of the psalms.: In the English Prayer-book the *Venite* comprehends the whole of the 95th Psalm. But the latter part, being considered as referring chiefly to the Jews, has been omitted in the American revisal, and its place supplied by two verses from the following psalm. In the form of prayer for the visitation of prisoners, and in that for Thanksgiving-day, a substitute is provided to be used instead of the *Venite*.

Venius (or Van Veen), Otho

an eminent Dutch painter, was born at Leyden in 1556. He received a classical education, and was instructed in design by Isaac Nicholas, and in painting by Jodocus Van Winghen. On account of the civil wars, he retired to Liege, and, through the influence of cardinal Grosbeck, he went to Rome, where he entered the school of Federigo Zuccaro, at the same time studying diligently the works of the masters. He remained several years in Italy, and then set out for home. He stopped on the way at Vienna in the service of the emperor, and at Munich and Cologne, where he executed several works for the duke of Bavaria. On his arrival at Brussels, he entered: into the service of Alessandro Farnese, prince of Parma, at that time governor of the Netherlands. He painted the portrait of the prince and several historical works, which established his reputation as one of the foremost artists of his time. After the death of Farnese, he went to Antwerp, where he was employed to execute some works for the churches and public edifices, and opened an academy in which he had the honor of

instructing Rubens. He afterwards went to Brussels in the service of the archduke Albert, where he remained until his death, in 1634. Among his most important paintings are the *Last Supper*, in the Cathedral of Antwerp the *Marriage of St. Catherine*, in the Church of the Capuchins at Brussels: — the *Resurrection of Lazarus*, at Ghent: — and the *Adoration of the Magi*, at Bruges. He was also distinguished in literature. He published, among others, the *War of the Batavians*, from Tacitus: *Horace's Emblems, with Observations*: — *Life of Thomas Aquinas*: — and *Emblems of Love, Divine and Profane*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Venn, Henry

a pious clergyman of the Church of England, was born at Barnes, Surrey, March 2, 1724. He was descended from a long line of ancestry who had been clergymen in the English Church, and was early destined by his parents to perpetuate the succession. Accordingly, he was educated at Bristol and at Jesus College, Cambridge, where he graduated in 1745; he also obtained a Reestat fellowship in Jesus College, where he remained until 1749. He took holy orders in 1747, but was not yet converted. Upon due meditation, however, he was led to see his true condition, and sought and obtained rest for his soul. He was ever after a pious and devoted Christian. In 1750 he accepted the curacies of Friday Street, London, and West Horsley, Surrey; and in 1754 he was appointed curate of Clapham, which he served five years, preaching the doctrines of grace for which his labors were so famous. He became vicar of Huddersfield in 1759, and rector of Yelling, Huntingdonshire, in 1770. He died at Clapham, June 24, 1797. His last rectory was in an obscure country parish; but Mr. Venn had access to the students of Cambridge, and exercised a highly beneficial influence in infusing into their minds evangelical principle and holy aspirations. Such were Robinson of Leicester, Simeon of Cambridge, Prof. Farrish, and others. Among other works, he published *The Complete Duty of Man, or a System of Doctrinal and Practical Christianity* (1763), a work which has obtained great popularity. His *Life and Letters* were published in 1834, edited by his grandson, Rev. Henry Venn. See *Church of England Magazine*, 1, 390; *Christian Guardian*, p. 401, 441; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Venn, John

a clergyman of the Church of England, son of Henry Venn of Barnes (q.v.), was born at Clapham in 1759. . He was educated at Sidney Sussex College, Cambridge; instituted to the living of Little Dunham, Norfolk, in 1783; became rector of Clapham in 1792. He died at Clapham, July 1, 1813. His *Sermons*, with *Memoir*, were published in three volumes (181416). He also contributed many valuable articles to the *Christian Observer*, and wrote some minor works. See *Christian Observer*, 1813, p. 479; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Venning, Ralph

a Nonconformist divine, was born about 1620, and educated in Emmanuel College, Cambridge. He does not seem to have had any preferment in the Church, except the lectureship of St. Olave's, Southwark, from which he was ejected for Nonconformity. Much of his time was given to literary pursuits. He died March 10, 1673.

Ventidius

(fully P. VENTIDIUS BASSUS), a Picenian who had been taken captive by the Romans, and afterwards rose through many low employments to the rank of consul in consequence of his military aid during the wars of the triumvirate. He was sent by Marc Antony as his legate into Asia (B.C. 39), and in the end took possession of nearly the entire country, defeating the Parthians, and finally gaining a triumph at Rome, B.C. 36. These exploits are recited by Josephus (*Ant. 14:15 sq.*), and the Roman historians. See Smith, *Dict. of Class. Biog.* s.v.

Ventura, Gioacchino

an Italian philosopher of the scholastic type, was born at Palermo, Dec. 8, 1792. He early became a member of the Order of Theatines, of which he was soon elected superior-general, and held a high position in the Church. He was a prominent supporter of the reforms inaugurated by Pius IX, and a warm champion of popular rights. But in philosophy he maintained the fundamental idea of scholasticism, placing the authority of the Church above reason, human conscience, or any other sovereignty. He died at Versailles, Aug. 3, 1861. The following are his chief works: *De Methodo Philosophandi* (1828): — *De la Vraie et de la Fausse Philosophie* (1852):

— *La Tradition et les Semipelagiens de la Philosophie* (1854): — *La Raison Philosophique et Catholique* (1854): — *La Philosophie Chretienne* (1861). See Ueberweg, *History of Philosophy*, 2, 511.

Venturini, Gasparo

a painter of Ferrara, flourished about 1594. He first studied under Domenico Mona, and then went to Genoa, where he became the disciple of Bernardo Castelli. He executed some works for the churches, but wrought mostly for individuals. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Venturini, Karl

a Protestant theologian of Germany and doctor of philosophy, was born at Brunswick, Jan. 30, 1771, and died in 1849. He is the author of, *Geist der kritischen Philosophie in Beziehung auf Moral u. Religion* (Altona, 1796-97): — *Natirliche Geschichte des grossen Propheten von Nazareth* (1800-2, 3 pts.): *Nachtrag dazu* (Copenhagen, 1802): — *Geschichte des Urchristenthums in Zusammenhang mit der natuirlichen Geschichte des grossen Propheten* (ibid. 1807-9, 2 vols.). Under the name of Phosphor he published *Vom religiosen Schwindel, wie solcher sich neuerlich in dem Streite der preussischen Regierung mit der romnischen Curie zur Schau gestellt hat* (Brunswick, 1839). See Winer, *Handbuch der theolog. Literatur*, 1, 284, 379; 2, 203; Zuchold, *Bibl Theolog.* 2, 995; *Theologisches Universal-Lexikon*, s.v. (B. P.)

Venlilus

in ancient Italian mythology, was a Latinian whom Latinus fruitlessly sent to Diomede, in Arpi, to secure help against Aeneas.

Venus

Picture for Venus

the goddess of (sexual) love among the Romans, corresponding to *Aphrodite* among the Greeks, and in later times confounded with the Oriental deities represented by Mylitta, Ashtoreth (q.v.), etc. The popular myths concerning her origin are various. By some she is represented as the daughter of Jupiter and Dione, but she was poetically said to have sprung from the foam of the sea. She became the wife of Vulcan, but her amours with nearly all the gods and with many mortals were the scandal of heaven

and earth. She is depicted under various aspects, but mostly those of unchastity.

As the creatress of the world, called *genetrix*, the Venus Urania of the Romans and Greeks was sometimes depicted as Androgyne, and even in a manner still more offensive; and this symbolism seems to typify the fact that Venus was feminine, but powerless if alone. When she was delineated with a mural crown, the idea embodied was that she became a mother by her own inherent power. Her frequent symbol was the crescent moon. **SEE QUEEN OF HEAVEN.** Layard (*Nineveh*, 2, 345) identifies her with the Inera of classical antiquity, and states that among the Assyrians she sometimes held a serpent in one hand, as in an Egyptian tablet. As a female winged figure, partly naked, and presiding over generation, she is introduced into embroideries of robes in the most ancient palace of Minerva. But the absence of hers obscene symbols in the Assyrian monuments in general is in remarkable contrast with representations in other Asiatic religions. Rude images of this goddess in baked clay have been disinterred among the ruins of Bagdad (Layard, *Babylon*, p. 407), Her worship was of general prevalence among the pagan nations of antiquity, and meets us at two or three points of special Biblical interest. It was an impure form of the same worship which presented its more scientific aspect in that of the temple at Ephesus (q.v.) the personification of the productive powers of nature; and there seems to have been the same relation between the rites at Ephesus and Sardis and those at Paphos that exists even at this time between what is called the right-handed and the left-handed worship of the goddess Parvati in India. Among many proofs of-this, the image of the idol itself may be adduced. It was not a human figure. Tacitus (*Hist.* 2, 3) describes it as conical, and states that the reason why Venus should be worshipped under such a form was not clear. Maximus Tyrius (*Diss.* 8:8) speaks of it as a white pyramid; and there can be no doubt that it was intended to represent the same idea as the conical stone of which, in later times, Heliogabalus announced himself to be the priest. Artemis at Ephesus, the sun at Emesa, and Aphrodite at Paphos were symbols or personifications of the same attribute-the universal mother; the plastic or all-forming deity, and the productive impulse of nature, were all middle terms for the divine creating energy. Unhappily the impurities of the East were transferred to Paphos (q.v.), and the worship of Venus became a scandal even to the pagan world. The temple at this city was like that of Astarte at Carthage, and the episode of Thammuz was introduced into the

myth with a change of name to Adonis. It appears, too, that models of the sacred image were sold at Paphos, just as silver shrines were at Ephesus; and Athenaeus (15, 18) tells a story of one Erostratus who was saved from shipwreck through the possession of such an image.

Venus

Picture for Venus

(*Frau*), in Northern fable. In Thuringia there is said to have lived a feen-queen named Frau Venus, who chose the Hørselberg as her province. About her she collected a ravishing court of joy and bliss, and they who became her subjects were overloaded with all the happiness and enjoyment which the most licentious passions might desire; but they, however, lost their soul's salvation thereby. Among the thus living persons, the fabulous stories make mention especially of one Tannhauser, a warrior, who, after having lived a number of years in Venusberg, was suddenly seized with a feeling of repentance, and accordingly went to the pope of Rome to do penance and ask for mercy. The pope called his attention to his staff, and said that when that staff should again begin to bear leaves and blossom, then should he receive forgiveness. Tannhauser left the presence of the pope discouraged, but in the course of a few days the staff began to grow green and bear blossoms. Then the pope sought for Tannhauser everywhere; but he was not to be found, for he had returned again to Venusberg, where he will remain in all the ages of eternity (comp. Eckhardt). It is only since the 14th century that the first stories, of the Veniusberg appear. At about this time, therefore, it seems that the German *Holda-Frigga* was changed into Venus.

Venusti, Marcello

an Italian painter, was born at Mantua in 1515. He studied under Pierino del Vaga in his native city, and afterwards went to Rome, where he entered into the service of Michael Angelo, from whom he received instruction. He, imitated the style of that great master with excellent success, and executed many of his designs. Besides these, he planned and executed many works for the churches of Rome, both in oil and fresco, which are admired for the grandeur of their composition, elegance of design, beauty of coloring, and neatness of finish. He died in 1576. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Veracini, Agostino

a Florentine painter of the 18th century, studied under Sebastiano Ricci. He executed some works for the churches of Florence, which gained him considerable reputation. He died in 1762. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Veracity of God

is his truth, or an exact correspondence and conformity between his Word and his mind. Moses says, "He is a God of truth." He is true in and of himself; he truly and really exists; he is the true and living God; all his perfections are true and real; truth is essential to him; it is pure and perfect in him; it is the first and original in him; he is the fountain of truth; all his works in creation, providence, and grace are according to truth. *SEE TRUTH.*

Verbal Inspiration

SEE INSPIRATION.

Verberic, Councils Of (Concilium Venteritense)

Verberic is in the diocese of Soissons, a fortified town of France, department of Aisne, twenty miles south-west of Laoinon the left bank of the Aisne. Two ecclesiastical councils were held here, as follows:

- I.** Was held in 753, by order of king Pepin. This council was, properly speaking, a national assembly. Twenty-one canons were published, chiefly relating to the subject of marriages.
- 1.** Declares that the marriages of relatives to the third degree of consanguinity are utterly null, so that the parties so married are at liberty, after penance, to marry others. That those who are related only in the fourth degree shall not be separated if married, but be put to penance.
- 3.** Forbids a priest to marry, under pain of losing his rank. Forbids any one to marry the wile of a man who has been made priest.
- 5.** Permits a man whose wife has conspired to murder him to put her away, and to marry another.

- 6.** Permits those persons who have married slaves, under the idea of their being free, to marry again.
- 9.** Declares that in cases in which men are absolutely obliged to leave their place of abode to go to live elsewhere, if their wives refuse to go with them for no other reason than their affection for their country, or relations, or property, it shall be lawful for the husband to marry another, but not for the wife who remains behind.
- 14.** Forbids bishops, when traveling out of their own diocese, to ordain priests, and orders that persons so ordained, if they be really worthy of the priesthood, shall be ordained again.
- 15.** Allows a degraded priest to baptize a sick person in case of necessity.
- 16.** Forbids clerks to wear arms.
- 19.** Forbids married slaves who are sold separately to different masters to marry others, although they have no hope of ever being united again.
- 21.** Enacts that a husband who has permitted his wife to take the veil shall not marry another. See Mansi, *Concil.* 6:1656.

II. Was held in 869, twenty bishops being present, with Charles the Bald. Hincmar of Laon was accused, and appealed to the pope. He, at the same time, demanded leave to go to Rome, which, at the instigation of his uncle, was refused, but the proceedings against him were suspended. See Mansi, *Concil.* 8:1527.

Verbiest, Ferdinand

a Belgians missionary and astronomer, was born at Pitthem, West Flanders, Oct. 9, 1623. He studied at Coutrai and Louvain, and graduated at Seville in 1655. Having entered the Order of the Jesuits, he studied astronomy under Tarquet and Schall, and then set out to preach in China in 1657. There he underwent various fortunes, traveling and writing astronomical and other works, chiefly employed by the Chinese emperor, until his death, at Peking, Jan. 23, 1688. See. Hoefler, *Nouv. Biog. Généralé*, s.v.

Verbrugge, Otto

a German doctor and professor of theology and. Oriental languages, who flourished towards the middle of the 18th century at Griningen, is the

author of *Dissertatio de Trichotomia in Libros Mosaicos*, etc. (Lingen, 1713): — *Observationes Philologicae de Nominum Hebraeorum Plurali Numeros* (Groningen, 1730; 2d ed. Erlangen, 1752): — *Oratio de Statu Judaeorum Tempore Exilii Babylonici* (Groningen, 1730). See Furst, *Bibl. Jud.* 3, 472; Winer, *Handb. der theol. Lit.* 1, 119; Steilischneider, *Bibl. Handb.* s.v. (B. P.)

Verbruggen (or Terbruggen), Henry

a Dutch painter, was born at Utrecht in 1588. He first studied under Abraham Bloemaert, and then went to Italy, where he studied ten years at Rome and Naples. He acquired considerable reputation there, and executed several works for the churches, one of the best of which was a *Depositions from the Cross*, in one of the churches of Naples. He afterwards went to Holland and settled at Middelburg. He was admired by Rubens. He died at Utrecht in 1629. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Verbruggen, Henry Francis and Peter

two sculptors and wood-carvers of Antwerp, whose date and history are not known, are said to have executed various excellent works in the cathedral and churches of Antwerp, such as pulpits and confessionals, besides many carved decorations in noble mansions of Belgium. During the civil commotions, some of their works were sold and sent to England. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Verbryck, Samuel

one of the progressive clergymen of the Reformed (Dutch) Church in America, who established its independence of the Church in Holland, studied under dominies Leydt, Goetschius, and Vanderlinde. He was licensed by the Coetus, or American Classis, in 1749, and was settled at Tappan and New Hempstead (now Clarkstown), N.Y., from 1750 to 1784. He was an ardent friend of ministerial education in this country. His efforts to get a charter from the governor of New Jersey in 1761 for an academy so offended many of his people that they refused to pay his salary. The Conferentie party presented him to the Classis of Amsterdam for ecclesiastical censure, complaining that if he procured the charter for an academy, it would only multiply just such ministers as himself. But he outlived all this, and saw the full fruit of his labors and those of his noble coadjutors in the establishment of Queen's College in 1770, of which he

was one of the first trustees appointed by the charter itself. Such names and services deserve remembrance. Mr. Verbryck was a godly minister, and of good repute among all but his adversaries in these ecclesiastical and educational conflicts. He died in 1784. See Corwin, *Manual of the Ref. Church*, s.v. (W.J. R. T.)

Vercellesi, Sebastiano

an Italian painter who lived about the middle of the 17th century, was born at Reggio. He was a disciple of Lionello Spada, and executed some works for the churches of his native city, but was mostly employed by private individuals. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vercelli, Council Of (Conciliun Vercellense)

Vercelli is a city of Italy, in Piedmont, province of Novara. An ecclesiastical council was held here in September, 1050, by pope Leo IX. Bishops attended from various nations. Berenger was cited to appear, but refused to attend. His errors were condemned, and the book of John Scotus upon the eucharist was burned. See Lanfranc, *De Corp. Dom.* lib. 4; Mansi, *Concil.* 9:1055,

Vercellone, Carlo

a Roman Catholic divine of Italy, was born Jan. 14, 1814, at Sordevolo, in Piedmont. In 1829 he joined the Barnabites at Turin, studied philosophy there, and afterwards theology at Rome. He was appointed president of the College of the Barnabites, and died Jan. 19, 1869. He is well known for his critical labors on the Vulgate, and published, *Varies Lectiones Vulgatoe Latino Editionis Bibliorum* (Rome, 1860-64, 2 vols.): — *Dissertazioni Accademiche di Vario Argomento* (ibid. 1864), with the following contents:

1. Di' un Biblico Codice Palimpseste della Biblioteca Vaticana proveniente dal Monasterio di Bobbio, p. 1.
2. Framenti dell' Antica Italia scoperti in un Codice Vaticano, p. 17.
3. Dei Correttori Biblici della Bibliot. Vat. p. 35. 4. Sntldii fatti in Roma.e Mezzi Usati per Co.rreggere la Bibbia Volgata [con Docnmenti], p. 37.
5. Sulle edizioni della Bibbia fatte in Italia nel Secolo XV, p. 97.

- 6.** Dell' Antichissimo Codice Vatic. della Bibbia Greca (con un' Appendice dal cav. G. B. de' Rossi ed una Tavola Litograf.), p. 115.
- 7.** Avvertenze Critiche sulla Versione Greca dell' Antico Testam. fatta da Aquila, p. 143.
- 8.** La Tradizione e la Bibbia, p. 179.
- 9.** De Hebraica Voce "Almah" ap. ^{<23714>} Isaiah 7:14, p.203.
- 10.** Della Coltura Filosofica degli Antichi Ebrei, p. 219.
- 11.** Sulle Moderne Istituzioni Filosofiche, p. 235.
- 12.** Dottrine Filosofiche di Sant' Agostino per un Riscontro alla Ideologia delle Scuole Moderne, p. 259.
- 13.** Sullo Studio della Lingua Punico-fenicia, p. 305.
- 14.** Sulla Iscrizione Fenicia Scoperta a Marsiglia nell' Anno 1845, p. 321.
- 15.** Di Bubaste a Proposito di un Epigrafe Ostiense, p. 339.
- 16.** Gli Ultimi Quattro Anni della Vita del Card. Gerbil, p. 365.
- 17.** Di Alcuni Scritti Biblici del L. M. Ungarelli Barnabita, p. 385.
- 18.** Appendice: (1.) Prefatio ad Biblia Graeca, ed. Rom. anno 1857, p. 407. (2.) Prefatio ad Nov. Testam. Graece, ed. Rom. anno 1859, p. 427. (3.) Prefatio ad Biblia Vulgata, ed. Rom. anno 1861, p. 431. (41) Prefatio ad Nov. Testam. Vulg. ed. Rom. anno 1861, p. 437-440.

La Storia dell' Adultera nel Vangelo di S. Giovanni, Dissertazione Critica (ibid. 1867): — *Ulteriori Studii sul N.T. Greco dell' Antichissimo Cod. Vat.* (ibid. 1866). (B. P.)

Verdour

is an old English word signifying *hangings* for a room or bed, on which are represented trees, flowers, and grasses; also an altar-hanging, powdered with green leaves and flowers.

Verdun, Council Of (Concilium Virdunense)

Verdun is a town of France, twenty-eight miles north of Bar-le-Duc, on the Meuse, at the head of navigation. An ecclesiastical council was held there

in November, 947, by seven bishops, who confirmed Artaldus in the possession of the see of Rheims, which Hugo disputed with him. See Mansi, *Concil.* 9:622.

Verena

a virgin who is said to have accompanied the Thebaic legion of Mauritius, in the 3d century, from Upper Egypt to the West, either as the kinswoman of Mauritius or as the bride of Victor, who was one of the soldiers. She tarried at Milan in the house of a certain Maximus, and there learned the fate of the legion, but, nevertheless, followed it to 'Helvetia. She settled in the vicinity of Solothurn, obtaining a livelihood by personal labor, and aiding, not without the performing of many wonders, in the work of converting the Alemanni. Her zeal in this latter work led to her imprisonment by a Roman praetor; but her confinement was cheered by a visit from the sainted Mauritius, and the praetor himself was soon compelled to seek relief from a severe illness at her hands. After liberation she removed to the junction of the Aar and the Rhine, and by her miraculous power expelled every snake from an island which these reptiles had overrun. She died at Zurzach, near Costnitz, where her remains yet repose. The legend is wholly, dependent on the thoroughly mythical tradition of Mauritius and the Thebaic legion (q.v.). See Rettberg, *Kirchengesch. Deutschlands*, 1, 108 sq.; also *Martyrol. Notkeri* in Canisius, *Lect. Antiq.* 2, 3, p. 170, and the Bolland. *Acta SS.* 1, in each case under Sept. 1, Herzog, *Real-Encyklop.* s.v.

Verga, Solomon ibn

a Jewish historian, was born in Spain in 1450, where he practiced medicine. He is the author of **hdwhy fbç**, *the Sceptre of Judah*, a Jewish history, composed in part from notes left by his father, and afterwards continued by his son, rabbi Joseph ben-Solomon, of Adrianople. The book itself tells us that its author was employed by the Spanish synagogues in several difficult negotiations during the later years of his residence in the Peninsula. We have but few particulars of his life, after he shared in the banishment of his brethren; even the year of his death is unknown. *The Sceptre of Judah*, which was published first in Adrianople in 1544, and often since, was translated into Jewish-German in 1591, and often; into Spanish by Meir de Leon (Amsterdam, 1640); into Latin by Gentius (*ibid.* 1651); but the best translation is the German of M. Wiener (Hanover, 1855, 1856, 2 vols.).

Extracts in German are also given by Eisenmenger in *Neuentdecktes Judenthum* vol. 1; by Schudt, *Jiidische Denkwürdigkeiten*, vol. 1; and by Zedner, *Auswahl historischer Stücke aus hebr. SchrifJstellern* (Berlin, 1840), p. 96 sq. See Fürst, *Bibl. Jud.* 3, 473 s.q.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 326; Finn, *Sephardim*, p. 456; Steinschneider, *Jewish Literature*, p. 251; Da Costa, *Israel and the Gentiles*, p. 398 sq.; Gratz, *Gesch. d. Juden*, 9:343 sq. (B. P.)

Vergara, Jose

a Spanish painter, was born at Valencia in 1726. He displayed fine artistic powers at an early age. He adopted the style of the prints of Spagnoletto, and studied the works of Coypel and Paolo de Matteis. He painted many portraits and numerous pictures for the churches of Valencia and neighboring cities, in oil, fresco, and distemper. The most noted of his paintings are the *Conception of the Virgin*, in the Convent of San Francisco, at Valencia; and *Telemachus* and *Mentor*, in the Academy of San Fernando. He was chosen director of the Academy of San Carlos, at Valencia, and held the office until his death, in 1799. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vergara, Juan de

a Spanish artist, son and pupil of Nicolas, was born at Toledo about 1540. He was distinguished as a painter, sculptor, and architect, and assisted his father and brother in the execution of the glass paintings in the cathedral, which occupied about forty years. After his father's death he directed the Works in painting and sculpture in the cathedral. He was very intimate with El Mudo. He died in 1606. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vergara, Nicolas De (The Elder)

a Spanish painter and sculptor, was born at Toledo about 1510. His works are to be found chiefly in the Cathedral of Toledo, where he directed the painting and sculpture from 1542, for a period of thirty-two years. He also executed a part of the paintings on glass in the same edifice, which were continued and completed by his sons, Nicolas and Juan. He died in 1574. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Verge

(Lat. *viigya*) is a *staff* of wood or metal, surmounted with a figure, emblem, or device, borne before a bishop, dean, rector, or vicar, in entering or leaving church, and on other public occasions. Several specimens of verges of the period of the Restoration, made of precious metals, exist in some of the churches of London. The term is also used for a rod or staff carried as an emblem of authority; also a stick or wand with which people are admitted tenants, by holding it in the hand and swearing fealty to the owner.

Verger

(*viagifer, bastinarius*) is an officer of the Church of England and Continental churches, who carries the verge (q.v.) before the bishop, dean, or other dignitary. On the Continent they are sometimes fantastically dressed.

Verger (or Vergier), de Haurene

SEE DUVERGER.

Vergerius, Peter Paul (The Younger)

an Italian jurist, priest, and Reformer, ranks as one of the most noteworthy personages produced by the 16th century. He was born of noble parents in 1498, at Capo d'Istria, and was educated for the law at Padua. After graduation and the subsequent practice of his profession in different Italian cities, he went to Rome, and was appointed, under pope Clement VII, papal nuncio to Germany, for the purpose of preventing the convoking of a national council. A similar mission was entrusted to him by Paul III, in connection with which he had interviews with Luther and the elector John Frederick. His services were rewarded with the dignity of titular bishop of Madrusium, in Croatia, and afterwards, in 1536, with the bishopric of his native town. The curious feature is mentioned in this connection that Vergerius spent ten years in Capo d'Istria before he obtained consecration to the priesthood and the episcopacy; and no light is thrown upon his occupations or the mode of administering his diocese during that period. In 1540 he visited Worms and took part in the colloquy there held, delivering, during its progress (Jan. 1, 1541), a pacific address in the interests of a general, and against the holding of a national, council, which was censured

at Rome as being too conciliatory. He at once returned home, and entered on the study of the writings of the Lutherans, in order that by refuting them he might demonstrate the soundness of his Own orthodoxy; but he was himself converted by their arguments, and his brother Giovanni Battista, bishop of Pola, came to share his views. Both prelates now began to labor zealously for Christ, instructing the people publicly and in private, and urging them to lead godly lives. In Capo d'Istria, particularly, reforms in the monastic institution were energetically prosecuted; superstitions like the invoking of the aid of St. Rochus against pestilence, and of St. Anthony against erysipelas, were condemned; and traditional beliefs like the legends of St. George and St. Christopher were declared to be mythical. The consequence was that an investigation of the diocese was undertaken by a papal commission in 1545, and that the brothers Vergerius were cited before the legate Della Casa, patriarch of Aquileia. They protested and appealed to the Council of Trent, then just opened, and Peter Paul placed himself under the protection of cardinal Gonzaga of Mantua; but afterwards visited Trent, where his request to be permitted to speak in his defense was not allowed. A commission found him guilty of heresy. Soon afterwards he went to Padua, and visited the unhappy apostate Francis Spiera (q.v.) repeatedly, with the result to himself that he was confirmed in his devotion to the Gospel. He handed an apology to the suffragan of Padua, Dec. 13, 1548, in which, while not explicitly conceding his adherence to the Reformation, he yet declares that the truth must be defended despite every inquisition. He then went to Basle. His brother had previously died, probably of poison.

The earliest-field of Protestant labor for Vergerius was the villages in the Veltlin, in the Grisons, and he became pastor of the little village of Vicosoprano. His powerful sermons, in some instances, led the people to instantaneously abolish the mass and destroy their images. The field was not, however, commensurate with his desires, and his situation became unpleasant. He was obliged to take part in negotiations with the adherents of Servetus and Socinus among the immigrants from Italy; the region where he labored was predominantly and immovably on the side of Rome; he was dissatisfied with the established form of government in the Zwinglian churches, and incurred the charge of ambitious meddling, and also excited strong feeling by his advocacy of the Calvinian doctrine of the Lord's supper. In, 1553 a synod framed a confession for the Grisons, and directed that all who would not subscribe to its tenets should be excluded

from fellowship in the Church; and, though Vergerius had been the successful means of winning eight congregations from Rome to the Gospel, he was obliged to leave the country. He found a refuge with duke Christopher at Tübingen, and in a few months returned to his late home with the title of counselor to that patron, after which he definitely established himself at Tübingen in: September, 1553. Thenceforward he lived in privacy, except when employed in some bold missionary enterprise to un-reclaimed countries. Poland was his favorite field, and was much indebted to him on account of his earnest evangelical labors. He also visited king Maximilian at Vienna in 1558, and presented him with practical evangelical writings, and was successful in inclining him to favor the Reformation. He revisited the Grisons on both evangelical and diplomatic missions, being especially influential in preparing for a renewal of the treaty between that canton and France. In addition to such labors, he occupied himself with the writing of numerous works polemical, didactic, and exegetical. Among other works, he published the Bohemian confession of 1535; and, at about the same time, he showed inclination to connect himself with the Bohemian Church, having written in 1561 to its senior, in Little Poland, for admission to its fellowship. He was, however, deterred from consummating the arrangement by, an unwillingness to make so important a change at the advanced age he had now reached. His motive had been the growing intolerance of the Lutheran Church, which denied peace and comfort to all who held the milder Melancthonian views. His request to be sent to the colloquy of Poissy in 1561, as the delegate of the German churches, was denied by the duke, because the Council of Trent would grant no safe-conduct unless Vergerius should recognize the Romish Church. The greatest fault of Vergerius was a disposition to participate in every undertaking and to assert his own authority. He thus excited much opposition against himself. Many of his coreligionists of early times, as Della Casa and others, were guilty of unworthy assaults upon him; but many of the most prominent personages of the Papal Church gave him an excellent reputation. He died at Tübingen Oct. 4, 1565, and Andrea delivered a panegyric over his remains. See Sixt, *P. P. Vergeius*,: etc. (Brunswick, 1855); and Herzog, *Real-Encyklop.* s.v.

Vergil, Polydore

a priest of the Roman Church and an ecclesiastical historian, was born at Urbino, Italy, about 1470. He acquired a considerable literary reputation by his *Proverbiorum Libellus* (1498) and *De Rerum Inventoribus* (1499).

In 1501 he was sent to England by pope Alexander VI, to collect the papal tribute called Peter's pence, and was the last to hold that office. He remained in England the greater part of his life; became rector of Church-Langton, in Leicestershire; archdeacon of Wells in 1507; and a prebendary of Hereford and Lincoln the same year; then prebendary in St. Paul's, London, in 1513. When he had been in England nearly fifty years, he returned to Italy, having received a present of three hundred crowns and leave to hold his archdeaconry of Wells and his prebend at Hereford during life. He died in Italy about 1555. He was the friend of Erasmus, and wrote several works of value. His principal work is a voluminous Latin History of England, *Historiae Anglicae Libri XXX VI* (Basle, 1533, fol.). Two volumes of an old English edition of this work were edited by Sir Henry Ellis for the Camden Society (1844-46). The Agathynian Club published (N. Y. 1868) a translation of his *De Rerum Inventoribus*, by John Langley, with an *Account of the Author and his Works*, by Dr. W. A. Hammond.

Verhaghen, Pieter Jozef

a Flemish painter, was born at Aerschot, South Brabant, about 1728. He studied with great diligence, and soon gained the patronage of prince Charles of Lorraine. He visited France, Sardinia, and Italy at the expense of the government; and while at Rome he painted two pictures which gained him considerable notoriety, one representing *Christ Crowned with Thorns*, and the other *Christ with the Disciples at Emmaus*. Through the fame of the latter he gained an audience with pope Clement XIV, who presented him with two gold medals. He afterwards visited Vienna, where he was patronized by the empress Maria Theresa, to whom he gave the picture of *Christ at Emmaus*. He returned to Louvain in 1773, where he was honored by the citizens with a public reception. He executed many works for the churches and convents of his country, and died in 1811. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Veri, Anthony

SEE VERJUS, ANTOINE.

Veringer, Andreas

a Protestant theologian of Germany, was born at Herrenberg, Würtemberg, in the year 1553. In 1588 he was appointed deacon at his native place; was called in 1590 as pastor to Chemnitz, in Hungary, and in 1595 to

Feldsperg, in Austria. When the Lutherans had to leave the country, he returned to his native land; was in 1601 pastor at Rosenfeld; advanced in 1603 as superintendent at Freudenstadt; was called in 1608 to Stuttgart; advanced there in 1609 as member of consistory and court-preacher; and died as abbot of Alpirspach Nov. 15, 1609. See Firchlin, *Memoria Theologorum Wurtembergensium*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. .(B. P.)

Verltas

in Roman mythology, was the goddess of *truth*, whom the Greeks called *Ἀλήθεια*, a daughter of Jupiter or Saturn. She is also the mother of Virtue and Justice. She is represented as dressed in white.

Verjus, Antoine

a French Jesuit, brother of the diplomat Louis, was born in Paris, Jan. 22, 1632. Being admitted into that order at the age of nineteen, he taught the humanities for some time in Brittany, and then, by the royal order, joined the count of Crecy (his brother) in Germany (1672), where he was useful in diplomatic services. The remainder of his life was spent in laborious missionary work in India. He finally died in Paris, May 16, 1706, leaving a number of historical and other works, for which see Hoefer, *Nouv. Biog. Généralé*, s.v.

Verjus, Francois

a French ecclesiastic, nephew of the preceding, was a priest of the Oratory, and was nominated bishop of Grasse. He died Dec. 7, 1710.

Verjus, Jean

a French preacher, brother of Antoine, was early educated for the Church, and, under the direction of the Jesuits, made such rapid progress in his studies that he was made doctor by the Sorbonne and sent to Rome, where he was engaged in literary labors under the protection of cardinal Retz. He died in Paris in 1663, at the age of thirty-three.

Vermeule, Cornelius C., D.D.

a minister of the Reformed (Dutch) Church, was born in 1786. He graduated at Queen's College in 1812, and at New Brunswick Theological

Seminary in 1814; was licensed by the Classis of New Brunswick in 1814; and was tutor in Rutgers College, 1812-14; professor of languages in Queen's College, 1814-15; and pastor at Harlem, N.Y., 1816-36. He died Jan. 15, 1859. See Corwin, *Manual of the Ref. Church in America*, s.v.

Vermeyen, Jan Kornelius

a Dutch painter, was born at Beverwyk, near Haarlem, in 1500. He was probably instructed by his father, Cornelius, an obscure painter. The emperor Charles V appointed him his principal painter, and he attended the monarch in all his expeditions, battles, sieges, and designed on the spot all the memorable events of the war by sea and land. In 1535 he was present at the siege and capture of Tunis, and made designs of the principal events, from which he afterwards executed cartoons for the tapestry of the Escorial. But most of the works which he executed for the emperor are supposed to have perished in the conflagration of the Prado. The latter part of his life he spent at Brussels, where he executed many works for the churches and public edifices. These are highly commended by Vau Mander. In the Church of St. Gery are two of his pictures, the *Nativity* and the *Resurrection*. He was also an engraver, but did not achieve great distinction in this department. He often received the names *Johannes Barbatus*, *Barbalonga*, *Barbato*, and similar titles, from the fact that he had a very long beard, which he is said to have cultivated with such care that it grew to his feet; and the emperor, in his merry moods, would tread upon it. He died in 1599. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vernigli (Lat. Vermulius)

ordinarily known as *Peter Martyr* from his baptismal names, was the most learned and celebrated of Italian Protestants in the 16th century. He belonged to a patrician family of Florence, where he was born Sept. 8, 1500. He entered the Augustine convent at Fiesole in 1516. His father had destined him for the service of the State, and disinherited him when he entered the monastery. In 1519 he went to Padua to complete his studies. He studied Greek without a teacher, made himself acquainted with the Aristotelian philosophy, and developed considerable dialectical ability. In theology he passed beyond the narrow limits of the scholastic curriculum, and read several of the Church fathers. When twenty-six years of age, he was sent out to preach in different towns of Italy. He also lectured on literature and philosophy in various convents: of his order. He read the

New Test. in the original, and employed a Jewish physician at Bologna to teach him the Hebrew language. He became abbot of Spoleto and prior of St. Peter's ad Aram in Naples. Here he was introduced into the circle which Juan Valdes (q.v.) had gathered about him; and the evangelical influence of that association and of the eloquent Ochino (q.v.), whom he met in 1539, decided his future course. He attained to faith in the justification of man through Christ, and taught this and other doctrines of the Reformers in the school and the convent. In 1541 he was elected visitator of his order. His strictness in the performance of the duties of that office drew upon him the dislike of the monks, and led to his being transferred to Lucca as prior of San Frediano. He now invited a number of scholars who were inclined to accept the Gospel to aid in training the novices joined with them in the study of the writings of the Reformers in Germany and Switzerland, preached and taught in the same spirit-as did also his vicar and Don Constantine, the prior of Fregonara-and organized a congregation of evangelical Christians. At this juncture the Inquisition interfered; several of Martyr's friends were apprehended, and he fled to Switzerland, pausing at Pisa to write a letter of separation from the papacy, which he couched in the form of an exposition of the Apostles' Creed. After a brief delay he obtained the situation of professor of the Old-Test. Scriptures, and speedily obtained a high reputation as a teacher. He was learned, acute, clear, and precise in expression, mild and amiable in his manners; he possessed a pure and classical Latin style and a vivid eloquence. In theology he became a pronounced predestinarian; with respect to the sacraments, he adopted the prevailing (Swiss). view.

In 1547 Vermigli went to England with a view to assist Cranmer in establishing the Reformation. He was given a professorship at Oxford, and began his work with a course of lectures on 1 Corinthians, which he published in 1551. In this work he discussed controverted questions, like the right of priests to marry and the nature of the sacrament of the Lord's supper; on the latter question assuming a mystical union With the substance of Christ, effected by faith and involving no physical contact, and yet so complete that even the flesh, man's physical nature, is strengthened, and the whole man brought into fellowship with the Lord. In the advocacy of this view he carried on an extensive correspondence with Calvin, and engaged in repeated discussions with the other Oxford professors, particularly Richard Smith. In 1550 he lectured on the Epistle to the Romans, laying out his strength on the demonstration of the doctrine of

predestination, particularly as against the objections of Albert Pighius. These lectures were published in 1558 at Basle, and afterwards repeatedly. The confession formulated by the Synod of London in 1552 stated the doctrines of original sin, election by grace, and justification, substantially in harmony with his presentation of them. Bucer having in the meantime been appointed to Cambridge, both he and Peter Martyr participated in the discussions of the time respecting the liturgy of the English Church. Vermigli lost his wife by death in 1553, and he was only restrained from returning to Strasburg after that event by being charged with a participation in the revision of the laws of the Church. On the accession of Mary to the throne, he escaped to the Continent with difficulty, and was restored to his former position at Strasburg, though the growing Lutheran narrowness obliged him to declare his readiness to receive the Augsburg Confession, rightly interpreted, and his determination to avoid controversy respecting the Lord's supper. In 1555 he wrote to the Church at Lucca to encourage it to firmness under the tyranny of the Inquisition, and to the Church in Poland an opinion respecting the conflicting teachings of Osiander and Stancarus (q.v.). The Lord's-supper controversy eventually compelled him to seek a new home in Zurich. He preached there occasionally in the Italian Church, and corresponded with the leaders of the Anglican Church on matters of worship and Church government. In 1559 he published against bishop Gardiner a large work entitled *Dejensio Doctrinæ Veteris et Apostolicæ de S. Eucharistice Sacramento*; and also against Richard Smith a *Defensio de Celibatu Sacerdotum et Votis Monasticis*. In 1560 and 1561 he sent two circular letters, on the Trinity and the two natures in Christ, to Poland. He defended predestination against Bibliander at Zurich; wrote a *Dialogus de Utraque Christi Natura* against Brentius and the doctrine of Christ's ubiquity in the body; and was successful in each essay. In 1561 he received, for the second time, an invitation to Heidelberg, which he declined; but he attended the Colloquy of Poissy, and spoke in defense of the evangelical doctrines and attitude. After his return to Zurich he gave an opinion sustaining Zanchi (q. .) at Strasburg, in a dispute on predestination and the Lord's supper, which has been justly regarded as the confession of Zurich respecting these doctrines. He was engaged on a new refutation of Brentius when he died, Nov. 12, 1562. After his death his friends published his commentaries on Samuel, Kings, part of Genesis, and Lamentations, and on Aristotle's *Ethics*; also a collection of prayers taken from the book of Psalms. In 1575 Robert Massov, French preacher in London, collected four books of *Loci*

Communes from Vermigli's published works, i.e. passages having a bearing upon dogmatics, ethics, and polemics (Lond. fol.). In a revised and enlarged form, this work became one of the most important sources for the Reformed theology of the 16th century. See Simler, *Oratio de Vita et Obitu D. Petri Martyris* (Zurich, 1562, 4tp); Schlpsser, *Leben des Theodor Beza u. P. M. Vermigli* (Heidelberg, 1807); *Leben d. Vdter u. Begriainder d. reformirten Kirche* (Elberfeld, 1858), vol. 7; Herzog, *Real-Encyklop.* s.v.

Vermiglio, Giuseppe

an Italian painter, was born at Turin in the 17th century. Little is known of him except by his works. Lanzi says of his picture of *Daniel in the Lions Den*, in the Library della Passione at Milan; that "for correctness of design, beautiful forms, expression highly studied, and colors warm, varied, and lucid, it is one of the most valuable pictures painted at Milan since the time of Gaudenzio Ferrari." He executed with eminent success several other works for the churches at Milan, Mantua, Alessandria and Novara: He enriched the background of his pictures with fine architecture and beautiful landscapes. The latest date known of him is 1675. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vermilion

(*rvv̄*; [in pause *rviv̄*], *shasher*, accord. to Gesen. from its *versicolor*, but *red* accord. to Fürst, who compares the Sanscr. *har*), prob. *red ochre* (Vulg. *sinopsis*, i.e. *rubrica Sinopensis*, which was the best [Pliny, *Hist. Nat.* 35:5,13]; Sept. *μίλτος*, which in Homer is i.q. *rubrica*), or (according to the Heb. interp.) *cinnabar*. This well-known metallic paint was first brought into use by the Phoenicians, who imported large quantities of it in the form of a reddish sand from their colonies in Northern Africa. Its bright-red color recommended vermilion to those who were engaged in decorating temples (²⁰²¹⁴Jeremiah 22:14); hence, whenever it was mentioned in Scripture, it was usually associated with idolatry. Thus, Ezekiel, reproving the apostasy of his times, declares that Aholibah "added to her idolatries, for she saw men portrayed upon the wall, images of Chaldaeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, after the manner of the Babylonians, even of Chaldnea" (²⁰²³⁴Ezekiel 23:14). He adds, "and she doted upon them as soon as she cast her eyes on them." These were, in fact, the representations of

the Chaldaean idols, which many of the Jews were seduced into worshipping. The author of the apocryphal Book of Wisdom also alludes to this custom: "The carpenter taketh the very refuse of his timber, being a crooked piece of wood, and full of knots, and carving it diligently when he had nothing else to do, and fashioning it into the image of a man, or like some wild beast, laying it over with vermilion and with paint, coloring it red, and covering every spot therein" (Wisd. 13:14). The accuracy of the prophet is corroborated by the recently exhumed Assyrian monuments. M. Botta noticed several figures on the walls of Khorsabad yet retaining a portion of the vermilion (Bonomi, *Nineveh*, p. 206). There is in the British Museum, among the marbles sent from Nimrud by Mr. Layard, a large slab with a figure of the king standing, holding in his right hand a staff, and resting his left on the pommel of his sword, still having the soles of his sandals *colored red*. *SEE COLOR*.

Vermilye, Isaac D.

a clergyman of the Protestant Episcopal Church, died at Armonk, N. Y., Aug. 24, 1864, aged forty-five years. At the time of his death he was rector of St. Stephen's Church, North. Castle, N. Y. See *Amer. Quar. Ch. Rev.* Oct. 1864, p. 484.

Vermilye, Robert George, D.D.

a Congregational minister, was born in New York city, March 2, 1813. He graduated from Columbia College in 1831; was teacher in the college grammar-school until 1835; classical instructor during the two years following; and from 1837 to 1843 was adjunct professor, with Dr. Charles Anthon, of Greek and Latin. July 25, 1843, he was ordained pastor of the Presbyterian Church, German Valley, N.Y., and was dismissed in 1846. In June of the latter year he was installed over the Congregational Church in Clinton, N. Y., and remained in charge until 1857, in which year' he became professor of theology in East Windsor Theological Seminary. He died in East Lyme, Conn., July 4, 1875. See *Cong. Quar.* 1876, p. 436.

Vermond, Matthieu Jacques de

a French ecclesiastic, was born about 1735, and was at first a surgeon in a country village, but devoted himself to the study of theology, and in 1757 was made doctor by the Sorbonne. He thereupon became librarian of the college of Mozain; but in 1769 went to Vienna to superintend the

education of Marie Antoinette, and after her marriage with the dauphin he remained her reader. He became involved in the dismal Revolutionary times that followed; and after various reverses died in obscurity at Vienna at the close of that century. See Hoefer, *Nouv. Biog. Générale*, s.v.

Vermule, C. C.

a Presbyterian minister, was licensed in 1814 by the Classis of New York, and became pastor of the Church at Harlem, N. Y., where he labored until 1837. He died in 1858. See Wilson, *Presb. Hist. Almanac*, 1860, p. 204.

Vernacle

is an old English term for the *Vera Icon* or true image of our Lord's face and features, as miraculously delineated on the napkin of St. Veronica (q.v.).

Vernacular

the dialect or language of a country, especially of the common people as distinguished from any tongue of the learned. The evidence of Scripture is entirely in favor of a service in the vernacular. The "tongues of fire" (q.v.) (^{<4115>}Acts 2:5), Paul's injunction in regard to public service (^{<4145>}1 Corinthians 14:16), and other passages clearly point to the same result. The Jewish Church was careful to make the law and the prophets familiar by vernacular translations (^{<4118>}Nehemiah 8:8), and the practice of making translations of the Scriptures into the vernacular of all nations has been 'practiced from the earliest ages of the Christian Church. There seems to be no good reason why a Church should employ a ritual in a dead language; but the Roman Catholic Church in all countries uses the Latin tongue in its liturgies to the exclusion of all others. The Council of Trent (in 1562) ordained as follows: "Although the mass contains much to edify the people, the fathers did not judge it right that it should be celebrated in the vulgar tongue, and the Roman Church has preserved the use; nevertheless, the clergy should at times, and especially on festivals, explain to the people some part of what they have read to them." It is worthy of remark that all the original liturgies were composed in the language of the country in which they were first used; e.g. the Greek, Roman, Syriac, etc. Therefore the allusion, in the above canon, to the practice of the fathers is rather unfortunate for the doctrine of an exclusively Latin ritual. *SEE LATIN, USE OF.*

Vernet, Jacob

a Swiss theologian, was born at Geneva, Aug. 29, 1698, of a family originally from Seyne, in Provence, who had fled on account of their religion, to Geneva about 1680. He was early left an orphan, being the sixth of nine children; but under the care of his maternal uncle, Daniel Leclerc, he made rapid progress in study. He spent eight years at Paris, and then traveled in Italy. He began his ministerial career in 1722, and served successively the parishes of Jussey (1730), and Sacconex (1731), and finally at Geneva (1734). In 1737 he was chosen rector of the Academy in his native city, and taught, at first, belles-lettres and history, and from 1706 theology. He died there March 26, 1789. He wrote numerous works of a practical religious character, for which see Hoefer, *Nouv. Biog. Générale*, s.v.

Verneuil, Council Of (Concilium Vernense)

Verneuil is a town of France, in Eure, on the Avre, twenty-four miles south-southwest of Evreux. An ecclesiastical council was held here in December, 844. Ebrouin, archchaplain of Charles the Bald and bishop of Poitiers, presided, with Venilon, archbishop of Sens. Twelve canons were published, addressed to Charles the Bald.

1. Contains an exhortation to the king.
- 2, 3; Contain an entreaty that he would send forth a commissioner to set in order what was irregular, and to repress crime, etc.
7. Renews the canon of Gangra against certain female religious who, under pretext of higher perfection, had taken to wearing male attire.
8. Directs that when bishops are excused from going to the wars, either by infirmity or by the kindness of the prince, they shall appoint fit men to lead their people. See Mansi, *Concil.* 7:1805. *SEE VERNUM, COUNCIL OF.*

Vernon, J. W. M.

a Methodist Episcopal minister, was born in Indiana, Dec. 7, 1819. He was left to the care of his widowed mother at the age of six; embraced religion when very young; received license to preach in 1851; and was admitted to the Illinois Conference and appointed to Carmi Circuit. In 1856 he was transferred to the West Wisconsin Conference, and appointed to Portage

City Mission. After serving this Conference in several localities, he, in 1861, was transferred back to the Illinois Conference. His last charge was Augusta Circuit, where he died, Feb. 13, 1863. Mr. Vernon was a superior preacher; manly, agreeable, diligent, devout. See *Minutes of Annual Conferences*, 1863, p.230.

Vernon, Thomas, Rev., M.D.

a Congregational minister, was born in Newport, R.I., Dec. 20, 1797. For five generations his ancestors had been represented in that city. He graduated at Brown University, with high rank as a scholar, in the class of 1816. He commenced and prosecuted the study of law for about one year in the city of New York, when he decided to enter the Christian ministry. He became a pupil of the celebrated Dr. John M. Mason, with whom he remained not far from two years, and was then ordained pastor of the Church in Rehoboth, Mass., where he remained for about sixteen years (1819-35). Loss of voice obliged him to retire from the pulpit. He removed to Kingston, R. I., and for several years was engaged as a teacher of young men, supplying, as he was able, the pulpit of the Congregational Church in that village. Abandoning all hope of ever being able to preach, he decided to study medicine; and, having fitted himself for his new profession, he received the degree of M.D. from the University of Pennsylvania in 1852, and settled in Perth Amboy, N. J., where he resided for sixteen years (1852-68). After a year spent at the South for his health, he took up his residence in Providence, R. I., where he resided for the remaining five or six years of his life, rendering such service as he was able, both as minister and physician, especially to the poor with whom he was brought in contact. He died in Providence, May 9, 1876. The acquirements of Dr. Vernon "were varied and thorough, and his spirit and manners were always genial and attractive." He was a trustee of Brown University sixteen years (1844-60). See *Cong. Quar.* 1877, p. 427. (J. C. S.)

Vernuil, John

a French refugee, was born at Bordeaux in 1583, and educated in the University of Montauban. He fled the country for the sake of his religion; entered Magdalen College, Oxford, in 1608; and in 1625 was incorporated master of arts, being then second keeper of the Bodleian Library, in which, Wood says, his services were valuable. He died at Oxford in September, 1647.

Verium, Council Of (Concilium Vernense)

A council was held in 754 at a place in France named in Latin *Vernum*. Some doubt exists as to its locality. Fleury and Le Cointe say that it is *Vernon-sur-Seine*; Pagi, following Mabillon, says *Verneuil-sur-Oise*; Lebeuf and Bouquet maintain that it is a place called *Ver*, or *Vern*, a royal seat, situated between Paris and Compiègne. **SEE VERNEUIL, COUNCIL OF.**

The council was assembled by order of king Pepin, and the bishops of all the Gallican provinces attended. The object was to re-establish discipline, and they agreed to remedy at once the most grievous abuses, and to leave lesser matters till a more favorable opportunity. Twenty-five canons were published.

- 1.** Enacts that no bishop shall hold more than one see.
- 3.** Gives to the bishop authority to correct both the regulars and seculars within his diocese.
- 4.** Orders that two synods be holden annually in France.
- 5.** Leaves to the bishop the reform of the religious houses in his diocese. If he cannot effect it, he is directed to apply to the metropolitan, and lastly to the synod.
- 7.** Forbids to erect baptisteries without the bishop's permission.
- 8.** Orders priests to attend the synod of bishops, and forbids them to baptize or to celebrate the holy office without their permission.
- 13.** Forbids itinerant bishops (who have no diocese) to perform any function.
- 14.** Forbids all work on Sundays save such as is absolutely necessary (3 *Council of Orange*, can. 2S).
- 17.** Forbids to leave a bishopric vacant for more than three months.
- 18.** Forbids clerks to carry their causes before lay tribunals.
- 24.** Forbids simony. See Mansi, *Concil.* 6:1664.

Verocchio, Andrea

a celebrated Italian painter, sculptor, and goldsmith, was born at Florence in 1432. He first distinguished himself as a goldsmith at Florence and Rome, and then devoted himself to sculpture in bronze and marble. His first work in marble was a monument in the Minerva at Rome to the wife of Francesco Tornabuoni, which is now in the Florentine Gallery. His next effort was a colossal bronze figure of David, also in the Florentine Gallery. Among his other works in this department was the *Incredulity of St. Thomas*, in the Church of Or San Michele at Florence, which was finished in 1483. Vasari tells us that he left nothing to be wished for in this work. After this Verocchio began to turn his attention to painting. His work in sculpture had made him a good designer, and many pupils visited his academy, among whom were Pietro Perugino and Leonardo da Vinci. But the work of Da Vinci so far surpassed that of Verocchio that the latter relinquished painting entirely and devoted himself to sculpture. He was engaged to cast an equestrian statue of the celebrated general Bartolomeo Colleoni for the city of Venice. He completed the model, but, in casting the statue, caught cold, and died in a few weeks (1488), before the statue was finished. The work was completed by Alessandro Leopardi in 1490. Verocchio's remains were taken by his disciple, Lorenzo di Credi, to Florence and deposited in the Church of St. Ambrogio. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Généralé*, s.v.

Veron, Francois

a French controversialist, was born in Paris about 1575, of an honorable family. In 1595 he was admitted to the Order of the Jesuits, and applied himself to studies in opposition to the Reformation, and he spent his life in public debates and writings on that side. He died at Charenton, near Paris, Dec. 6, 1649. For his works, see Hoefer, *Nouv. Biog. Généralé*, s.v.

Verona, Council Of (Concilium Veronese)

Verona is a fortified city of Italy, capital of the province of the same name, on the Adige, twenty-two miles N.N.E. of Mantua. An ecclesiastical council was held here on Aug. 1, 1184, for the purpose of reconciling those who had been ordained by the antipopes. Pope Lucius III published a constitution against the-heretics in the presence of the emperor Frederick. The object was to repress the fury of the Cathari, Paterini, and the other heretics of that period. In this council, we perceive the commencement of

the system of inquisition, since the bishops are ordered, by means of commissaries, to inform themselves of persons suspected of heresy, whether by common report or private information. A distinction is drawn between the suspected and convicted, the penitent and relapsed, and different degrees of punishment are accordingly awarded. After all the spiritual penalties of the Church have been employed in vain, it is ordered that the offenders be given up to the secular arm, in order that temporal punishments may be inflicted. See Mansi, *Concil.* 10:1737, 1741.

Verona, Fra Giovanni da

an Italian monk, was born at Oliveto in 1496. He became celebrated for his decorations of the choirs and sacristies with inlaid work of wood. He practiced the art in various cities of Italy, including Rome, where he was employed by pope Julius II. At first woods of different colors were used, and large edifices, colonnades, and architectural views were represented. The art was afterwards improved by employing artificially stained as well as natural wood, and by adding figures. Verona died in 1537. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Verona, Jacopo da

an Italian painter of the 14th century, was born at Verona. He is only known by his numerous frescos in the Church of San Michele, at Padua, some of which still remain entire. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Verona, Maffeo da

an Italian painter, was born at Verona in 1576. He studied under Luigi Benfatto, but copied the works and adopted the style of Paul Veronese. Besides painting several works for the churches of his native city and for the Cathedral of Udine, he executed many works for the churches of Venice, among which may be named two altar-pieces, representing the *Descent from the Cross* and the *Resurrection*, in the Church of San Marco, and *Christ Bearing the Cross* and the *Crucifixion*, in the Chapel of St. Isidore in the same church. He died in 1618. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Veronese, Agostino

SEE TURCHI.

Veronese, Paul

SEE PAOLO VERONESE.

Veronica, St.

Picture for Veronica

(also *Berenice*, *Beronice*, and *Verenice*), is described by tradition to have been a pious woman of Jerusalem, who was moved with pity on beholding the bloody and perspiring face of our Lord when on the way to crucifixion, and manifested her sympathy by giving him her head-cloth to wipe off the perspiration. In response to her kindness, the Savior imprinted his features, all distorted as they were with pain and suffering, on the cloth, and gave it back to her for a memorial and token of his love. This is declared to be the origin of one of the oldest of those representations of Christ's features which are said to have not been made with hands (εἰκόνας ἀχειροποίητοι θεότευκτοι), and which have given rise to the Christs of Correggio and other famous painters of the Middle Ages, and also to the class of hymns which are addressed to the head of Jesus, e.g. the very ancient sequence *Salve Sacra Facies*, St. Bernard's *Salve Caput Cruentatum*, Paul Gerhard's *O Haupt voll Blut und Wunden*, etc.

Various modifications of the legend are:

1. Veronica (or rather Βερονίκη) was the woman who had the issue of blood and was healed by touching the hem of Christ's garment (~~4000~~ Matthew 9:20 sq.). She is said by Eusebius (*H.E.* 7:17 sq.) to have subsequently erected a statue to Jesus in her native town of Paneas, in Syro-Phoenicia. This is the statement of John Malala, about A.D. 600, in his *Chronographia*, p. 305.
2. Veronica was a niece of Herod the Great by Salome—an evident confounding of Berenice, the mother of Herodius and grandmother of Salome, with Veronica.
3. Veronica died as a martyr at Antioch, in company with fifty other virgins (Bede and others).
4. Veronica was beloved of Amatus, who was described as “famulus S. Virginis Mariae et Josephi, et Dominus bajalus ac nutritius.” Amatus accompanied her in later years to Rome, and thence in the train of St.

Martial to Gaul, where he led a holy life in imitation of the hermits of Mount Carmel, and died in A.D. 75. 5. The tradition usually received in the West states that the emperor Tiberius ordered Veronica to Rome that the touch of her sweat-cloth might cure his leprosy, and that when the cure was effected she persuaded Tiberius to exile Pilate in punishment for having sentenced Jesus to death. Veronica afterwards remained in Rome with her wonderful *sudarium*, and in her will gave the cloth to Clement, the successor of Peter, by whom it was transmitted to succeeding popes. The Church of Santa Maria Maggiore boasted its possession since pope John VII (705), but it is now claimed by St. Peter's at Rome. Only persons of princely degree who have been admitted to the rank of titular canons of St. Peter's are permitted to look upon it. Milan, and Jaen, in Spain, however, both assert that the cloth is in their possession (see Benedict XIV [Lambertini], *De Servorum Dei Beatificat.* etc. 4:2, 31). Down to the 13th century the cloth itself, and not the woman, was called Veronica, a fact which throws doubt upon the authenticity of the legend as a whole. Papebroch, Mabillon, and others reached the conclusion that Veronica was originally a corruption of the words (part Latin, part Greek) *vera icon* (εἰκὼν), and signifies simply *a true, authentic likeness*, and many modern critics adopt that view. Grimm (*Sage vom Ursprung der Christusbilder*, p. 86) says that the legend of Veronica is simply the Occidental version of the Eastern tradition of Abgarus (q.v.) of Edessa, which narrates that Christ sent both an autograph letter and an-authentic portrait of himself to that prince. The traditional dwelling of Veronica in Jerusalem was shown, situated by the way from the house of Pilate to Calvary, in very recent times.

See Bolland, *Acta SS.* Feb. 4, 1, 449 sq.; Baronius, *Anal. ad An.* 34, No. 138; Gretser, *Syntagma de Intaginibus non Macnu Factis* (Ingolst. 1622); Chifflet, *De Linteis Chisti Sepulchr. Servatis Crisis Historica* (Antv. 1624); Beausobre, *Des Images de Main Divine*, in the *Biblioth. German.* 18:10; Tillemont, *Memoires*, 1, 471 sq.; Gieseler, *Kirchengesch.* 1, 86; Herzog, *Real-Encyklop.* s.v.

Veronica

Picture for Veronica

(Lat. *vera*, true; Gr. *icon*, image), a napkin or handkerchief with which a Jewish woman, named Pronice or Berenice (Lat. *Veronica*), who had

been cured of the issue of blood (~~(102)~~ Matthew 9:20-22, and parallels), is said to have wiped the face of our Lord when going to the crucifixion by the Way of Sorrows. Wet with blood and other fluids, his likeness was stamped upon its triple folds, and the napkin was brought in a wooden coffer from Palestine to Rome, and eventually placed by Urban VIII in an upper chapel adjoining one of the great piers in St. Peter's Church, where it is still preserved under the charge of the canons. It is exhibited in a silver case ten times in the year to the pope, cardinals, and faithful who are placed in the nave. As early as the 14th century, painters represented a woman holding a linen cloth, on which is a radiating face, surrounded by a halo, with the cross. Since that time the attribute has become the subject. The inanimate substance has taken life, and the woman is only known as Veronica. There were *icons*, or veils, preserved at Laon, Cologne, and Milan. See Walcott, *Sacred Archaeol.* s.v.; Barnum, *Romanism As It Is*, p. 491.

Veronius (Francois Veron)

a French Jesuit, was born about 1575, in Paris. At the age of twenty he joined the Jesuits, received holy orders, and labored as a missionary among the Protestants of France. In 1622 he received permission to preach and discuss in the streets and in market-places, *aspradicateur du Roi pour les controverses*, while the French clergy gave him the jurisdiction and an annual pension. He died as pastor in Charenton, Dec. 6, 1649. He is said to have been well qualified for missionary work, but, on the whole, he was very moderate. At the colloquy at Cadom, in 1628, he discussed with Bochart and published the acts thereof. Bochart also published the same (Saumur, 1630) because Voron had falsified them. He wrote, *Methodes de Traiter des Controverses de Religion* (Paris, 1638, 2 vols.): — *Regle de la Foi Catholique* (ibid. 1645; Latin in Migne, *Cursus Theologicus*, 1, 1035 sq.): *Baillon des Jansenistes*, against the Jansenists: — he also published a revised edition of the Louvain French Bible (1647). See Schrockh, *Kirchengeschichte seit der Reformation*, 4:251; *Biographie Universelle*, s.v.; Henke, *Calixtus und seine Zeit*, II, 1, 157 sq.; *Theolog. Universal-Lexikon*, s.v. (B. P.)

Verpoorten, Albrecht Meno

a Protestant theologian of Germany, was born at Gotha, Oct. 13, 1672. He belonged to a family which left the Netherlands under the persecutions of

the duke of Alba. He studied at Giessen and Wittenberg. In 1699 he was appointed pastor at Sonnenberg, and in 1708 superintendent at Neustadt. In 1724 he was called as rector of the academic gymnasium at Coburg, having received the doctorate in the same year. In 1731 he went as rector and professor to Dantzic, at the same time acting as pastor of Trinity Church, where he died, June 3, 1752. Verpoorten was an excellent theologian. In numerous Latin treatises he wrote on exegesis and criticism of the New Test., on Church history, and patristics. The main results of his studies are found in *Fasciculus Dissertationum ad Theologiam nmaxime Exegeticam et Philologiam Sacram Pertinentium* (Gedani, 1739): — *Positiones Theologicae ex Articulis Augustance Confessionis*, edited by his son (ibid. 1751). The number of his larger and smaller works amounts to seventy-six, for which see Dbring, *Gelehrt Theologen Deutschlands im 18ten und 19ten Jahrhundert*, 4:586-588; the works pertaining to the Old Test. are given by Furst, *Bibl. Jud.* 3, 475. (B. P.)

Verpoorten, Wilhelm Paul

a German theologian, son of Albrecht Meno, was born Sept. 4, 1721, at Neustadt. Having graduated at Dantzic with the treatise *De Auctore Secundae Tertiae Epistolae Johannis* (1741), he went to Jena, where he publicly spoke (1743) on *Calor sub Nube Torrente Esa. 25:5, in Versione Hieronymi Vulgatae. Obvius, ad Textum hebraeum Reique ipsius Naturam Expensus*. In the same year he went to Leipsic, where, on account of his dissertation *De Concilio AECumenico Secundo, Constantinopolitano Primo* (1745), he received the privilege of lecturing. But bodily infirmities of his father called him home, where he prepared himself for the ministry. In 1751 he was appointed pastor at Stüblau, near Dantzic; in 1762 he was called as second deacon to Dantzic; and in 1770 he was placed at the head of the gymnasium there, where he died, Jan. 17, 1794. Besides the dissertations already mentioned, he wrote, *Diss. Inaug. de Habitu Legis ad Penitentiam et Fidem* (presented to the Königsberg University for the degree of doctor of divinity, 1770): — *Progr. de Pcesidiis Theologo ex Historia Ecclesiae Petendis* (Gedani, 1770): — *Diss. de Resurrectione. Impiorum Merito Christi non Impetrata* (ibid. 1774): — *Diss. de Vindictis Doctrinae de Simplicibus Datmatorum AETernis* (ibid. 1774). For his other writings see Doring, *Gelehrte Theologen Deutschlands im 18ten und 19ten Jahrhundert*, 4:592 sq. (B. P.)

Verrio, Antonio

a Neapolitan painter, was born at Lecce about 1639. After making considerable progress in the art, he visited Venice to study the coloring of the Venetian school. After some time he returned to Naples, where he gained much notoriety through the execution of certain gay paintings. In 1660 he painted a large picture in fresco of *Christ Healing the Sick*, in the College of the Jesuits, which was marked for its fine coloring. He next went to France and painted the high-altar of the Carmelites at Toulouse. Shortly after this he went to England in the service of Charles II, who desired him to direct the manufacture of tapestry at Mortlake; but the king changed his mind, and Verrio was employed on the frescos of Windsor Castle. After the accession of James II he was again employed at Windsor in "Wolsey's Tomb-house," then to be converted into a Roman Catholic chapel. Refusing for a time to enter the service of William III, he painted for the nobility, but afterwards was induced to paint for the king. He was granted an annual pension of £200 by queen Anne, but died in 1707. He is described by Walpole as "an excellent painter for the sort of subjects on which he was employed, that is, without much invention, and with less taste; his exuberant pencil was ready at pouring out gods, goddesses, kings, emperors, and triumphs, over those public surfaces on which the eye never rests long enough to criticize, and where one should be sorry to place the works of a better master; I mean ceilings and staircases. The New Testament or the Roman history cost him nothing but ultramarine; that and marble columns and marble steps he never spared."

Verschorists

a sect that derived its denomination from Jacob Verschoor, a native of Flushing, in the Netherlands, who in the year 1680, out of a perverse and heterogeneous mixture of the tenets of Cocceius and Spinoza, produced a new form of religion, equally remarkable for its extravagance and impiety. His disciples and followers were called *Hebrews*, on account of the zeal and assiduity with which they all, without distinction of age or sex, applied themselves to the study of the Hebrew language. Their sentiments were nearly the same as those of the Hattemists (q.v.). See Mosheim, *Hist. of the Church*, bk. 4:cent. 17:§ 2, pt. 2, ch. 2.

Verschuir, Johann Heinrich

a Protestant theologian of Germany, and professor of Oriental languages at Franeker, who died May 20, 1803, is the author of, *Dissertatio de Paronomasia Orientalibus multum Adamata, quae est. Octava in ejusdem Dissertationibus Philologico-exegeticis* (Franeker, 1773): — *Dissertatio Critica, qua Lectio Codicis Hebraei in Loco Celebris* ^{<1570>} *Deuteronomy 27:4 Defenditur, et Lectio Sanzaritani Textus tanquam Spuria Rejicitur* (ibid. 1767): — *Dissertationes Philologico-exegeticae* (ibid. 1773). See Fürst, *Bibl. Jud.* 3, 475; Steinschneider, *Bibliographisches Handb.* s.v.; Winer, *Handb. der theol. Literatur*, 1, 221. (B. P.)

Verse

as a written or typographical division in the text of the Bible. has a historical and literary interest which justifies its full treatment here.

I. *In Manuscripts.* Under this head we consider the members of rhythmical passages, the logical divisions in the prose books peculiar to the versions, and the logical divisions in the original texts.

1. The term *verse* (*versus*, from *verto*, “to turn”), like the Greek **στίχος**, was applied by the Romans to lines in general, whether in prose or verse, but more particularly to the rhythmical divisions, which generally commenced the line with a capital letter. The custom of writing poetical books in stanzas was common to the Greeks, Romans, Arabians, and Hebrews. The poetical books (viz. Job, Psalms, Proverbs, Ecclesiastes, and Canticles), in the oldest Hebrew MSS., as the Paris, Bodleian, Cassel, and Regiomontanus, are also thus divided; and some poetical passages in the historical books are still given in this form in our printed Hebrew Bibles. The Alexandrian MS., and those of the Italic version, are equally so written; and this division is found in the Psalterium Turicense, the Verona and St. Germain Psalters, and in Martianay’s edition of Jerome. Athanasius applied the term **στίχος** to the passage in ^{<1582>} Psalm 119:62, “I arose at midnight to praise thee for the judgment of thy righteousness;” and Chrysostom observes, on Psalm 42, that “each stich (**στίχος**) suffices to afford us much philosophy.” He also uses the term **ῥῆσις** in the same sense. The poetical books are called by Epiphanius the five **στιχηρεῖς**.

It is not improbable that this division may have come from the original authors, which the nature of the subject, and especially the parallelism of

the sentences, seems to require (Jebb, *Sacred Literature*). In the Cod. Alex are equally divided in this manner the songs of Moses and of Hannah; the prayers of Isaiah, of Jonah, of Habakkuk, Hezekiah, Manasses, and Azarias; the Benedicite; and the songs of Mary (θεοτόκος), Simeon, and Zachariah in the New Test.; to which is added the Morning Hymn, or Gloria in Excelsis.

2. A similar metrical division is found in the Latin version. Jerome (*Ep. ad Sunn. et Fret.*) applies the term *versiculus* to the words “grando et carbones ignis” (Psalm 18:13), assigning as a reason why the Greeks had not this versicle after the interposition of two verses, that it had been inserted in the Sept. from the Hebrew and Theodotion’s version (with an asterisk). He also observes that it was not easy to reply to the question why Paul, in citing Psalm 13, added eight verses not found in the Hebrew. Martianay remarks that these eight verses, which form but three divisions in the Latin psalters, are thus found in an ancient psalter of the κοινή and the Italic, in the Abbey of St. Germain-des-Près: Sepulchrum patens est guttur eorum Linguis suis dolose agebant [~~Psalm~~ Psalm 5:9]. Venenum aspidum sub labris eorum [cxi, 3]. Quorum os maledictione et amaritudine plenum est [110, 7]. Veloces pedes eorum ad effundendum sanguinem Contritio et infelicitas in viis eorum [Ef: viam pacis non cognoverunt [Isaiah 59, 7, 8]. Non est timor Dei ante oculos eorum [~~Psalm~~ Psalm 36:1]. We need scarcely add that these eight stichs, although found in Justin Martyr, in the Vatican MS., and in the Vulgate, Arabic, and Ethiopic versions, are an early interpolation from Romans 3, 15-18. They are wanting in the Cod. Alex.

Jerome observes (*Praef. ad Job*), that the book of Job commences with prose, glides into verse, and again ends with a short *comma* in prose from the verse “Idcirco me reprehendo, et ago poenitentiam in cinere et favilla” (the form assumed also by the text of the oldest Hebrew MSS.). He adds that there were seven hundred or eight hundred verses wanting in the old Latin version of this book, and makes mention of “three short verses” in Ezekiel 21 and Isaiah 63. That a stichometrical arrangement pervaded the whole Latin Bible is further evident from the *Speculum Scripturae*, attributed to Augustine, which contains extracts from Psalms, Canticles, Ecclesiastes, Job, Hosea, Amos, Micah, Zephaniah, Malachi, Isaiah, Jeremiah, Ezekiel, Wisdom, Ecclesiasticus, the four evangelists, 2 Corinthians, Philippians Timothy, 1 John, and Hebrews. All these passages will be found extracted in the *Christian Remembrancer*, 1842, p. 676-683;

and although the first editors of the *Speculum* seem to have misunderstood Augustine's meaning (Simon, *Hist. Critique*), it is beyond a doubt that the verses in the *Speculum* (one of which was "Populus ejus et oves pascuae ejus") were of the character which we are now describing. Jerome has not followed any of the divisions of the present Hebrew text, except in those passages where he could not well have avoided it — viz., the alphabetical division in the book of Lamentations, and the alphabetical Psalms; but even here he differs from the present divisions (Morini *Exerc. Bibl.* 2, 2).

Jerome introduced a similar division into the prophetic books and the books of Chronicles. To this division he, in the prophetic books, applies the terms *cola* and *commata* (or "stanzas" and "hemistichs"), while in the Chronicles he only employs the colon, or longer period. "No one," he observes, "when he sees the prophets divided into verses (*versibus*), must suppose that they are bound by metrical lines, or that in this respect they resemble the Psalms and the books of Solomon; but as the works of Demosthenes and Tully are divided into colons and commas, although written in prose and not verse, we have, for the convenience of the reader, also distinguished our new version by a new species of writing." The Chronicles, he says, he divided into members of verses (*per versuum colk*), in order to avoid an "inextricable forest of names."

The following specimens of Jerome's divisions are from Martianay:

[Job 3.]

"Pereat dies in qua natus sum et nox in qua dictum est:
 Conceptus est homo.
 Dies illa vertatur in tenebras non requirat eum
 Dens desuper et non illustretur lumine."

[Isaiah 40.]

"Consolamini, Consolamini, popule meus, dicit Deus vester.
 Loquimini ad cor Jerusalem, et advocate eam: Omnis vallis
 exaltabitur, et omnis mons et collis humiliabitur, Et erunt prava in
 directa, et aspera in vies plalas.
 Et revelabitur gloria Domini, et videbit, etc.
 Vox dicentis: Clama. Et dixi: Quid clamabo?
 Omnis caro feenum, et omnis gloria ejus quasi flos agri."

[1 Chronicles 14.]

“Misit quoque Hiram rex Tyri nuntios ad David, et ligna cedrina, et artifices parietum, lignorumque, ut sedificarent ei domum. Cognovitque David quod confirmasset eum Dominus in regem super Israel, et sublevatum esset I’egnum suum super populum ejus Israel. Accepit quoque David alias uxores in Jerusalem: genuitque filios et filias.”

A division of the prophetic books into *cola*, or stichs; has been considered by some to have had its origin before the time of Jerome. Eusebius acquaints us (*Hist. Eccles.* 6:16) that Origen, in his *Hexapla*, divided the Greek and other versions into $\kappa\omega\lambda\alpha$, which, however, bishop Christopherson (in *Euseb. Eccles. Hist.* —) supposes to be the columns containing the different texts into which Origen’s *Polyglot* was divided. Hesychius, who died in A.D. 433, also published his $\sigma\iota\chi\eta\rho\epsilon\acute{\iota}\varsigma$ of the twelve prophets, which he calls an invention of the fathers, in imitation of David and Solomon, who had thus divided their rhythmical compositions. He observes that he had found a similar division in the apostolical books. In this case such division must have been anterior to the stichometrical edition of Euthalius, if the date assigned to his publication be correct, viz., A.D. 450. It is not improbable that the work of Hesychius was but an adaptation of Jerome’s *cola* and *commata* to the Greek text. This is also the opinion of Martianay. Epiphanius (*De Orth. Fid.* 4) adds the two books of Wisdom to the poetical books thus arranged.

3. We have seen that Jerome imitates the mode of writing the works of Demosthenes and Cicero in his divisions of Chronicles. This custom of writing $\kappa\alpha\tau\grave{\alpha}\ \sigma\acute{\iota}\chi\omicron\upsilon\varsigma$ appears to have been usual among profane writers. Josephus observes that his own *Antiquities* consisted of sixty thousand $\sigma\acute{\iota}\chi\omicron\iota$, although in Ittig’s edition there are only forty thousand broken lines. Diogenes Laertius, in his *Lives of the Philosophers*, recounts the number of stichs which their works contained. There have, however, existed doubts as to what the $\sigma\acute{\iota}\chi\omicron\iota$ really were; some supposing them to be simply lines, or lines consisting of a certain number of words or letters, as in our printed books, while others have maintained them to be lines of varied length, regulated by the sense, like the *cola* and *commata* of Jerome. The fact is that there are MSS. written in both kinds of verses or stichs, with the number of the stichs’ placed at the end of each book; and this is what is called *stichometry*, or the enumeration of lines. The introduction of lines regulated by the sense into the New Test. is supposed to have been a rude substitute for punctuation. The second mode, resembling -our printed

books, is also common; it is that adopted in the Charlemagne Bible, at the close of each book of which will be found the number of verses that is, lines of equal length-but without any regard to the number of words or letters.

We are not aware at what time or by whom stichometry was adapted to the Gospels, but not long after the time of Euthalius we find it in common use. The Cod. Bezae (C) and the Clermont MS. (D) are thus written. The following is from C (John 1): *Εν αρχη ην ο λογος και ο λογος ην προς τον θεον Και θεος ην ο λογος. ουτος ην εν αρχη προς τον θεον Παντα δι αυτου εγενετο και χωρις αυτου Εγενετο ουδε εν ο γεγονεν: εν αντῶ Ζων ην και η ζων ην το φως των ανθρωπων Και το φως εν τη σκοτιᾷ φαινει Και η σκοτια αυτο ου κατελαβεν Εγενετο ανθρωπος απεσταλμενος Παρα θεου, ονομα αυτου Ιωαννης.*

The following is from ⁴¹³⁶Acts 13:16, in Greek and Latin (Kipling, p. 747): *Αναστας δε ο Παυλος Cum surrexisset Paulus Και κατασεισας τη χειρι ειπεν Et silentium mann postulasset, dixit, Ανδρες Ιστραηλιται, και οί φοβουμενοι τον θεον-Viri Istra-heliti, et qui timetis Deum Ακουσατε-Audite. Ὁ θεος του λαου τουτου, κ. τ. λ. Dens popnli hujus, etc.*

Afterwards, in order to save parchment, it became usual to write the stichometrical books continuously, separating the stichs by a point, but still placing their numbers at the end of each book. The following is a specimen from the Cod. Cypr.: *Ὁ δε εγερθεις. Πρελαβε το παιδιον. και την μητερα ατου. και ηλθεν εις γην Ισραηλ. ακουσας δε. οτι Αρχηλαος βασιλευσε επι της Ιουδαιας. αντι Ηρωδου του πατρος αυτου. εφοβηθη εκει απελθειν.*

Sometimes, instead of the point, the stichs commenced with a capital, as in the Cod. Boerner., which, however, seems to have been written by an ignorant Irish scribe, unacquainted with the languages in which the MS. was written:

Ut non quasi ex necessitate tem bonum tuum sit. Ινα. μη ως καταναγκην το αγαθον σου η. Sed voluntarium forsitan enim ideo t propterea. Αλλα κατεκουσειον. Ταχα γαρ. Δια τουτο. Ad. horam t ad.tempus ut seternum Εχωρισθη. προς ωραν Ινα. αιωνειον ilum t eum recipias non jam quasi servum αυτον απεχης ουκ ετει ως δουλον. fratrem dilectum

maxime mihi quanto autem **Αδελφον. Αγαπητον. Μαλλιστα εμοι**
Ποσω. δε mnagis tibi et in carne et in dio si **μαλλον σοι και. εν.**
σαρκει και εν κω ει *en* igitur t ergo me habes socium accipe illum **ουν**
με εξεις κοινωνον Προσλαβοι αυτον sicut me. 77. Si autem aliquid
 .nocuit t Iesit te **ως εμαι. Ει δε .τι. ηδει-** κησεν σε aut debet hoc mihi
 imputa ego paulus **η. οφειλειται. Τουτο μοι ελλογα Εγω παυλος.** *E-*
cw ravXor. scripsi mea miann ego reddam ut non **εγραψα τη. εμη χειρει.**
Εγω αποτεισω. Ινα μη dicam tibi quod et te ilpsum mihi debes **λεγω**
σοι. οτι και σε αυτον. μοι. προσοφιλεις. *ρροαοοοtXers.* ita t utique
 frater ego. te finar in dfio. **Ναι. Ηαι αδελφε. Εγω σου. οναιμην εν.**
κω. [Philem. 14-20.]

The stichs were sometimes very short, as in Cod, Laud. (E), in which there is seldom above one word in each. The Clermont MS. (D) contains a list of the stichs in all the Greek books of the Old and New Tests., and the *Stichometry* of Nicephorus contains a similar enumeration of the canonical books the antilegomena of the Old and New Tests. and of the Apocryphal books, as Enoch, the Testaments of the Patriarchs, etc.

Hug (*Introd.*) observes that the Cod. Alex. might be easily mistaken for the copy of a stichometrical manuscript, from the resemblance of its divisions to the **στίχοι**, as, **ηκουσα δε φωνης λεγουσης μοι. αναστας Πετρε. θυσον και φαγε.**, but these occur only in occasional passages.

Instances occur in other MSS. in which the stanzas are numbered in the margin, as in the Song of Moses, in Greek and Latin in the Psalter of Sedulius of Ireland, who flourished in the 9th century. The song consists of forty-two commas or stichs, comprised in seven colons or stanzas, with a Roman numeral prefixed to each all in the handwriting of Sedulius. The Latin is Ante-Hieronymian (Montfaucon, *Paleogr. Graec.*; also *Christian Renembrancer*, ut sup., p. 687).

There is a Greek stichometrical manuscript of Isaiah, probably of the 9th century, in the Bibliotheque du Roi (1892), in which the stichs do not commence with the line; but there is a Greek numeral letter attached in the margin opposite each stich, the enumeration recommencing at the end of every hundred lines; in this form:

1. The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of

2. Judah; Hear, O heavens, and
3. give ear, O earth: for the Lord hath spoken.
4. I have nourished and brought up children, and they
5. have rebelled against me. The ox knoweth
6. his owner, and the ass his master's crib:
7. but Israel doth not know, my people
8. doth not consider. O sinful nation,
9. a people laden with iniquity, a seed
10. of evil-doers, children that are corrupters; they have forsa-
11. ken the Lord, they have provoked the holy one of Israel to anger; they are gone away backward. Ye will revolt more and more, etc.

12. Why should ye be stricken any more? Hug is of opinion that the stichometrical system gave rise to the continuous and regular grammatical punctuation. Attempts at interpunction for the sake of the sense were, however, of much greater antiquity in profane authors than the sera of stichometry. — Grammatical points are said to have been first introduced by Aristophanes of Byzantium about two centuries before the Christian sera. We have already seen that interpunction was in use in MSS. of the New Test. before Euthalius, as in the Cod. Alex. Isidore of Spain informs us that the only note of division in his time was a single point, which, to denote a *comma*, or short pause, was placed at the bottom; to denote a *colon*, or larger pause, in the middle; and to denote a full-pause, or period, was placed at the top of the final letter of the sentence. Manuscripts of the New Test.; as the Zurich Cod. Bas. E, have come down to us thus pointed. In others, as the Cod. Alex. and Cod. Ephrem., the point is placed indifferently at the top, bottom, or middle of the letter (Tischendorf, *Cod. Ephrem.*). Others, as L, use a cross for the purpose of marking 'a period, and Colb. 700 makes use of no other mark. Hupfeld, however (*Stud. u. Krit.*), doubts whether the points in Cod. Cyprius are notes of the stichs, and denies any distinction between grammatical and other interpunction.

Originally there were no spaces between the words, but in the 8th or 9th century they began to be separated either by spaces or by points. About the same period the present marks of punctuation began to be gradually and

imperceptibly adopted, and had become universal in the 10th century. Michaelis (*Introd.* ch. 13) says “that Jerome introduced the comma and colon;” but this was not for the purpose of dividing sentences. Cod. V, however, in Matthnei, of the 8th century; has the comma and the point, and Cod. Vat. 351 the colon. The Greek note of interrogation came into use in the 9th century. After the invention of printing, the Aldine editions fixed the punctuation, which was, however, varied by Robert Stephens in his different editions of the Bible. It is scarcely necessary to observe that the punctuation of the Bible possesses no authority, and that no critic hesitates to dissent from it. The accents, or the writing *κατὰ προσῳδίαν*, which were already in use in the Old Test., were added by Euthalius to his edition, but were not in general use before the 10th century.

4. The Hebrew MSS. all contain a versicular division, marked with the accent called *silluk*, and the *soph pasuk* (end of the verse). The word *pasuk*, *קִשְׁפּוֹ*, is found in the Talmud, where it denotes some division of this kind; but whether the Talmudical *pesukim* are identical with those in the manuscripts has been strongly contested. It is said in tract *Kiddushin* (30, 1), “Our rabbins assert that the law contains 5888 [or, according to Morinus, 8888] *pesukim*,” while, according to the division in our Bibles, there are 5845 verses. “The Psalms have eight more.” There are at present 2527. “The Chronicles eight less.” This division rather resembles the *στίχοι* in the Sept., of which the Psalms contain 5000. In the Mishna (*Megillah*, 4:1) it is said, “He who reads the law must not read less than three *pesukim*. Let not more than one be read by the interpreter, or three in the prophets.” The passage in Isaiah lii, 3-5 is reckoned as three *pesukim*. In *Taen* (4, 3) a precept is given for reading the history of the creation according to the parashes and the verses in the law; and in the Bab. Talmud (*Baba Bathra*, 14:2) the passage in Deuteronomy 35:5-12 is called “the last eight verses (*pesukim*) in the law.” It is evident, therefore, that some at least of our present verses correspond with the Talmudical. The term *מִקְוֵי שֵׁשׁ*, *pisukim*, is also applied in the Gemara, as synonymous with *מִימ* [*f*], to reading lessons in general, and sometimes to short passages or half-verses. But no marks appear to have existed in the text to distinguish these divisions, which were doubtless preserved by oral teaching. The first notice of such signs is found in *Sopherim* (3, 7), in these words: “Liber legis, in quo incisum est, et in quo capita incisorum punctata sunt, ne legas in illo.” No such marks occur in the synagogue rolls. The Sept. and Vulg. differ both from the Hebrew and from each other in divisions of this

character (^{<1961>}Psalm 43:11, 12; 90:2; ^{<2185>}Lamentations 3:5; ^{<3116>}Jonah 2:6; ^{<3009>}Obadiah 1:9; *Vulg.* ^{<2185>}Song of Solomon 5:5; ^{<2005>}Ecclesiastes 1:5). The *pesukim* of the Talmud, which are there said to have descended from Moses, may have been possibly separated by spaces. From a Targum on Song of Solomon 5, 13, it appears that the decalogue was originally written in ten lines (*tammim*). All the pointed or Masoretic MSS. contain the present verses, divided by the *soph pasuk* (:). We have already referred to the practice of the Masorites in numbering these verses, which was done at the end of each book. Thus at the end of Genesis, "Genesis has 1534 verses," etc.; and at the end of the Pentateuch, "The number of verses (*pesukim*) in the book of Deuteronomy is 955, its sign /gh [which represents the same number]; the middle verse is, 'And thou shalt do according to the sentence (17:10); the number of parashes is ten, and of *sidarim* twenty-seven; and the number of verses in the entire Pentateuch is 5245 [5845 ?]. The number of verses in the Psalms is 2527, the sign *tkaa*; the middle verse, Nevertheless they flattered thee with their mouth (68:36); the number of *sidarim* nineteen, and the number of psalms 150." The Venice edition of Ben-Chaijim, from which these divisions are taken, omits them in Chronicles, but they are supplied by two MSS. In the Pentateuch the number of verses in the greater sections, or those marked by *p p p* and *s s s*, is also indicated at the end of each section, thus: "Bereshith has 146 verses, sign *hyxma* ; Noah has 153 verses, etc. The entire number of verses is 23,206." Before the Concordance of rabbi Nathan, in the 15th century, the Jews made their references by citing in the Pentateuch the first two words of the Sabbath lessons, making no use of the shorter *sidarim*, or of the open or shut parashes. Of these, which are confined to the Pentateuch, there are 290 open and 379 shut. Of the larger parashes, or Sabbath lessons, Genesis contains twelve; Exodus eleven; Leviticus, Numbers; and Deuteronomy ten each. Of the lesser *sidarim* Genesis contains forty-two, etc. These always commence in the Pentateuch with an open or closed section. From the time of cardinal Hugo's *Concordance* citations began to be made by chapter and letter. All MSS. of the *Vulg.* after this period began to be thus marked, and we find Nicholas de Lyra in the 14th century frequently citing them in this manner. The citation of chapter and verse was a Jewish improvement of the succeeding century.

SEE SCRIPTURES, HOLY.

The ancient Greek MSS. which have descended to our times also contain a division into short sentences, which have been sometimes called **στίχοι** and *verses*. They are regulated by the sense, and each constitutes a full period. They are frequently double or treble the length of the verses in our present New Test., although sometimes they are identical with them. The Alexandrian, Vatican, Cambridge, Dublin, and other ancient MSS., all contain similar divisions. The following is from the Cod. Ephremi (^{<SIBL>}1 Timothy 3:12-16):

Διακονοι εστωσαν μιας γυναικος αυδρες: τεκνων καλως
προισταμενοι και των ιδιων οικιων: οί γαρ καλως
διακονησαντες: βαθμον εαυτοις καλον περιποιουνται: και
πολλην παρρησιαν εν πιστει τη εν Χω. Ιϋ:

Ταυτα σοι γραφω ελπίζων ελθειν προς σε εν ταχει: εαν δε
βραδυνω: ίνα ειδης πως δει εν οικω θεου αναστρεφεσθαι: ειτις
εστιν εκκλησια θεου ζωντος: στυλος και εδραιωμα της αληθειας:

Και ομολογουμενωσ μεγα εστιν το της ευσεβειας μυστηριον: ος []
εφανερωθη εν σαρκι: εδικαιωθεν πνι: ωφθη αγγελοις: εκηρυχθη
εν εθνεσιν: επιστευθη εν κοσμο: ανελημφθη εν δοξη:

II. *In the Printed Bibles.* —

1. In these the numerical notation is generally attributed to Robert Stephen, or Stephens (*Etienne*). The origin is, notwithstanding, involved in obscurity. Even those who attribute the invention to Stephens are not agreed as to the date. “We are assured,” observes Calmet (*Pref. to the Bible*), “that it is Robert Stephens who, in his edition of 1545, divided the text by verses, numbered as at present.” This division passed from the Latins to the Greeks and Hebrews. “Robert Stephens,” says Du Pin (*Proleg.*), “was the first who followed the Masorites in his edition of the Vulgate in 1545.” Verses,” says Simon (*Hist. Critique*), and after him Jahn (*Introd.*), “were first introduced into the Vulgate and marked with figures by Robert Stephens in 1548.” Morinus (*Exercit. Bibl.*), who is followed by Prideaux (*Connections*), attributes the verses to Vatablus, without naming a date, while Chevillier (*Hist. del’Imprimerie*) and Maittaire (*Historia Stephanorum*) assert that Stephens divided the chapters into verses, placing a figure at each verse, in the New Test. in 1551, and in the Old in 1557. Chevillier adds that James Faber of Estaples had introduced the practice in his edition of the Psalms printed in 1509 by Henry, father of Robert

Stephens; and he is followed by Renouard (*Annales des Etienne* [Paris 1843]), in supposing that Stephens took his idea from this very work. But, not to multiply instances, Horme (*Introd.* vol. 2, pt. 1, ch. 2, s. 3, § 1) gives the following account of their introduction: “Rabbi Mordecai Nathan undertook a similar concordance [to that of Hugo] for the Hebrew Scriptures; but, instead of adopting the marginal letters of Hugo, he marked every fifth verse with a Hebrew numeral, thus, **a** 1, **h** 5, etc.; retaining, however, the cardinal’s divisions into chapters. The introduction of verses into the Hebrew Bible was made by Athias, a Jew of Amsterdam [1661], with the figures common in use, except those which had previously been marked by Nathan with Hebrew letters in the manner in which they at present appear in the Hebrew Bibles. By rejecting these Hebrew numerals, and substituting for them the corresponding figures, all the copies of the Bible in other languages have since been marked.” “The verses into which the New Test. is now divided are much more modern [than the **στίχοι**], and are an imitation of those invented for the Old Testament by rabbi Nathan in the 15th century. Robert Stephens was the first inventor.” In another place (§ 2), Home has observed that the Masorites were the inventors of verses, but without intimating that they are the same with those now in use. Doubts were entertained on this subject so early as the 16th century. Who first,” observes Elias Levita, “divided the books of the Old and New Testaments into **στίχοι**? There are even some who entertain doubts respecting a matter but recently come into use, viz., who the person was who introduced the division of verses into the Greek and Latin Bibles.” Serrarius (*Proleg.*) makes the following allusion to the circumstance: “I strongly suspect that it is far from certain who first restored the intermitted division into verses. Henry Stephens, indeed, having once come to Würzburg, would fain have persuaded me; that his father, Robert, was the inventor of this distinction in the New Testament; and I afterwards observed this same statement in his preface to his *Greek Concordance*, with the addition that it was on his way from Paris to Lyons that he made the division, a great part of it while riding on horseback” (*inter equitandum*). “This may, after all, be an empty boast; but supposing it true, as Catholics have used the versions of Aquila, Symmachus, and Theodotion, who were apostates or heretics, so may we use this division of Robert Stephens;” and, not able to conceal his mortification that the honor should belong to a Protestant, he significantly observes that Seneca had found the best scribes (*notarii*) among the vilest slaves. Henry Stephens, in the preface to his *Concordance*, thus expatiates on his father’s invention:

“As the books of the New Testament had already been divided into the sections (*tmemata*) which we call chapters he himself subdivided them into those smaller sections, called by an appellation more approved of by others than by himself, *versicles*. He would have preferred calling them by the Greek *tmemnata*, or the Latin *sectiuncilce*; for he perceived that the ancient name of these sections was now restricted to another use. He accomplished this division of each chapter on his journey from Paris to Lyons, and the greater part of it *inter equitandum*. A short time before, while he thought on the matter, every one pronounced him mad, for wasting his time and labor on an unprofitable affair which would gain him more derision than honor; but lo! in spite of all their predictions, the invention no sooner saw the light than it met with universal approbation, and obtained such authority that all other editions of the New Testament in Greek, Latin, German, and other vernacular tongues, which did not adopt it, were rejected as unauthorized.” Henry Stephens had already stated the same fact, in the dedication to Sir Philip Sidney, prefixed to his second edition of the Greek Testament (1576). We now proceed to Stephens’s own statements.

Upon leaving the Church of Rome, and embracing Calvinism in 1551, in which year he took refuge in Geneva, he published his fourth edition of the Greek Testament, containing also the Vulgate and the Latin version of Erasmus, with the date in the title MDLXI, an evident error for MDLI. The 10 has been, in consequence, erased in nearly all the copies. In the preface he observes, “As to our having numbered this work with certain versicles, as they call them, we have herein followed the most ancient Greek and Latin manuscripts of the New Testament, and have imitated them the more willingly that each translation may be made the more readily to correspond with the opposite Greek.” Bishop Marsh (notes to Michaelis), and after him Horne (*ut sup.*), asserts that “Beza split the Greek text into the verses invented by Robert Stephens;” but the bishop is evidently mistaken, as Stephens’s fourth edition is divided into these breaks as well as Beza’s (see facsimile in *Christian Remembrancer*, *ut sup.*). Each verse commences the line with a capital, the figures being placed between the columns.

The fourth edition of the Greek Testament was followed in 1555 by the seventh of the Latin Vulgate, in 8vo, containing the whole Bible, having the present verses marked throughout with numerals, and the following address to the reader: “Here is an edition of the Latin Vulgate in which each chapter is divided into verses, according to the Hebrew form of

verses, with numerals prefixed, corresponding to the number of the verse which has been added in our new and complete Concordance, after the marginal letters A, B, C, D, E, F, G, that you may be relieved from the labor of searching for what these figures will point out to you as with the finger." The title-page bears Stephens's olive; and the name of the printer, Conrad Badius, the son-in-law of Stephens, with the date, 8 *idibus Aprilis*, 1555, shows where and when it was printed. It was the first edition of the entire Bible printed by Stephens since he left the Church of Rome. The text is continuous, the verses being separated by an f, with the figures in the body of the text. The next edition of the Bible by Stephens is that of 1556-57, in 3 vols. fol., containing the Vulgate, the version of Pagninus, and Beza's Latin version of the New Test., now first published. The notes are those commonly ascribed to Vatablus, with those of Claude Badwell in the Apocryphal books. The text is broken up into divisions, and there is a notice to the reader apprising him that this edition contains the text divided into verses, as in the Hebrew copies.

Again, in the preface to Stephens's Latin and French New Test., published at Geneva in 1552, which is also thus divided, but which we have never seen cited, he observes. "Et a fin de plus aisement pouoir faire la dicte collation et confrontation, avons distingue tout iceluy Nouveau Testament comme par vers, a la fa9on et maniere que tout le Vieil a este escript et distingue, soit par Moyse et les prophetes compositeurs et auteurs, ou par scavans Hebrieux succedans, pour la conservation des dictes Escriptions, sulyuans aussi en ce en partie la maniere de ceux qui ont escript les premieres exemplaires Grecs, et les vieulx escripts de la vielle tralation Latine du dict Testament, qui de chasque sentence, ou chasque moitie de sentence, voire de toutes les parties d'une sentence en faisoient comme des versets. Et en la fin de chasque livre mettoyent le nombre d'iceulx versets: possible a fin que par ce moyen on n'en peust rien oster, car on l'eust apperceu en retrouvant le contenu du nombre des diets versets." Stephens adds that he has also given references to the verses in indexes and concordances, not omitting the letters (*lettrines*) by which the chapters had been divided by his predecessors into four or seven parts, according to their length, for the purpose of a concordance. He makes reference to the chapters and verses in his *Harmonia Evangelica*, taken from the work of Leo Judah, and placed at the end of his edition of the New Test. (1551).

Henry Stephens, in his preface to his *Concordance V* states that it was this division which first suggested to his father's fertile mind' the idea of a

Greek and Latin concordance to the New Test., in imitation of his Latin concordance, *Concordantice Bibl. utriusque Testamenti* (7 Cal. Feb. 1555, fol.); in the preface to which he says that he has followed the Hebrew mode of numbering the verses. In the title-page he makes an appeal to his brother printers not to “thrust their sickle into his harvest,” not that he “feared such plagiarism from well educated printers, but from the common herd of illiterate publishers, whom he considered as no better than highway robbers, no more capable of Christian integrity than so many African pirates.” “Whether his apprehensions were well founded,” continues his son, “let the experience of others tell.” Owing to Stephens’s death, in 1559, his *Concordance* was published by Henry Stephens in 1594.

But it is far from being true that Stephens, as has commonly been believed, was the first who either followed the Masorites, or divided the chapters into verses, or attached figures to each verse. This had been done, not only, in regard to the Psalms, by James Le Fevre, in his *Psalterium Quincuplex* in 1509, but throughout the whole *Bible* by Sanctes Pagninus in 1528. The *Psalterium* was beautifully printed by Henry, father of Robert Stephens, each verse commencing the line with a red letter, and a number prefixed; and we may here observe that the book of Psalms was the first portion of the Scriptures to which numbers were attached by designating each separate psalm by its number. Some ascribe this numeration to the Septuagint; it is, we believe, first referred to by St. Hilary (*Praef.*), and is found in the manuscripts of the Sept. Whether they were ‘so numbered at the Christian era is somewhat doubtful. In ~~Acts~~ Acts 13:33, the *second* psalm is cited by its number, but in some of the best manuscripts the reading here is the *first* psalm. In ver. 35. “in another” is said without reference to its number; and Kuinol is of opinion that the true reading in ver. 33 is simply ἐν ψαλμῶ, “in a psalm.”

In the year 1528 the Dominican Sanctes Pagninus of Lucca published at Lyons, in quarto, his accurate translation of the Bible into the Latin from the Hebrew and Greek. This edition is divided throughout into verses marked with Arabic numerals in the margin, both in the Old and the New Test. The text runs on continuously, except in the Psalms, where each verse commences the line. There was a second edition, more beautifully executed, but without the figures and divisions, published at Cologne in 1541. The versicular divisions in the Old Test. are precisely the same with those now in use— viz. the Masoretic. Each verse is separated by a peculiar mark (ff).

Masch (*Biblioth. Sac.*), in reference to Stephens's statement that he had followed the oldest Greek manuscripts, says that this assertion was made by Stephens to conciliate those who were taking all methods of blackening him, whereas the ancient divisions were quite different. The reader will judge from Stephens's preface to his French translation above cited whether this assertion is borne out. Stephens there asserts that the authors of the ancient (stichometrical) division reckoned by whole books, and he only professes to imitate them *in part*, as well as the Hebrew copies; which he did by making a versicular division of each chapter, and prefixing a figure to each verse (as in Nathan's *Concordance*), instead of adding the amount at the end of each book. Hug observes that it is really true that ancient manuscripts of the New Test. are sometimes divided into smaller sections, which have some analogy to our verses, instancing the Alexandrine, Vatican, and others.

It is, however, only in the canonical books of the Old Test. that Stephens follows Pagninus. In Matthew's gospel; Pagninus has 577 verses and Stephens 1071. The number of verses in each chapter in Stephens is often double, frequently treble, that in Pagninus. In John 5, for instance, Pagninus has 7 and Stephens 22 verses. In the deuterocanonical books, into which no Masoretic distinction had found its way, Stephens has also a different division; thus in Tobit he has 292 verses, while Pagninus has but 76; and the same proportion prevails throughout the other books, only Pagninus has not the third and fourth books of Esdras, the prayer of Manasses, nor the addenda to Daniel.

The next edition containing this division into verses is Stephens's eighth and last edition of the Vulgate, 1556-57, 3 vols. fol. This is one of the editions called Vatablus's Bibles, of which there are three, viz. Stephens's nonpareil (1545), his eighth edition of which we are now treating, and the triglot edition published at Heidelberg in 1599. It is the Bible which Morinus (*Exercit. Bibl.*), Prideaux (*Connect.* vol. 1), and so many others conceived to have been the first containing the division of verses. Prideaux observes that Vatablus *soon after* published a Latin Bible after this pattern, viz. that of rabbi Nathan (1450), with the chapters divided into verses. "Soon" after, however, meant about a century; Vatablus died March 16, 1547. It is evident also, from Prideaux's note, that he was not aware that Vatablus's Bible was no other than Stephens's eighth edition.

There was a beautiful edition of the Psalter published in 1555 by Robert Stephens containing the Latin of Jerome, with that of Pagninus, the numerals attached to each verse being placed in the centre column between perpendicular rubricated lines. It is entitled *Liber: Psalmorum Davidis, Tralatio Duplex, Vetus et Nova . Hcec Posterior Sanctis Pagnini, partim ab ipso Pagnino Recognita partinz et Francisco Vatablo, in Prclectionibus Emendata et Exposita*. The title bears the date MDLV., but in the colophon is the subscription “*Imprimebat Rob. Stephanus, in sua officina, Anno MDLVII, Cal. Jan.*”

The form of printing the Bible in verses, with numerals, now became established. It appeared in 1556 in Hamelin’s French version. It found its way the next year into the Geneva New Test. (English), printed by Conrad Badius, of which a beautiful facsimile has lately issued from the press of Mr. Bagster. It was adopted, by marking every fifth verse with a Hebrew numeral, into the Hebrew Pentateuch, printed that same year (1557).at Sabionetta. In 1559 Hentenius introduced Stephens’s division and figures into his correct Antwerp edition of the Vulg., which was followed by that of Plantin in 1569-72, and passed into the Antwerp Polyglot (1569).

The Sixtine edition of the Vulgate (1590) having adopted this division, it was continued in the Clementine (1592), and has ever since been used in all editions and translations in the Roman Catholic Church. Hentenius, however, having printed the text continuously, with the figures in the margin, and a mark (thus, 9) at the commencement of each verse, this plan was followed in the Clementine and Sixtine editions, in which the verses are marked with an asterisk, capitals being used only at the commencement of a period, while the Protestant Bibles of Basle and Geneva commence the verse with the line and with a capital letter. In the Roman editions the only exceptions are the metrical books of Psalms, Job, and Proverbs, from the tenth chapter.

This division appeared in the Geneva (English) Bible in 1560 and 1562, the Bishops’ Bible in 1568, and passed into the Authorized Version in 1611. Some of the Protestant editions followed the Roman in adopting a continued text, of which it will be sufficient to name the beautiful Zurich edition of Osiander, in which each verse is distinguished by an obelus in the body of the text; and it is to be regretted that this practice has not been generally continued either in Protestant or Roman Catholic Bibles. We may add that Pagninus, Stephens, Frelon, and the Roman editions, all

slightly vary among each other, both in the divisions and the placing of the figures. Nor do the chapters, owing to a diversity in: the manuscripts, invariably coincide, as the versicular divisions of the Psalms in the Sept. and Vulg. are not always the same with the Hebrew; Stephens's figures sometimes occur in the middle of a verse in the Roman editions.

The Roman edition of the Sept. (1587 and 1589) was printed without any division or figures; and the present notation first appeared in Plantin's edition of the deuterocanonical books (Antwerp, 1584), from Tobit 4:24 (the commencement to 4:23 being marked by decades). The Frankfort edition of the Sept. (1597) has the present numeration throughout, but without any notice of the fact by the editors. The numbers are placed in the margin, but each verse commences with a capital, while in Plantin they are separated by spaces only.

2. Having now succeeded in detecting the errors of former writers, we are arrived at the more difficult task of eliciting the truth out of so many contradictory statements. Our limits will not allow us, however, to do more than offer the following view as the result of our inquiries.

Rabbi Nathan having in his *Concordance* (in 1450) commenced the practice of referring to a versicular division of each of the Latin chapters by the number of each Masoretic verse in the chapter, Arabic figures were, after the example of Le Fevre's edition of the Psalms, affixed to each verse by Pagninus in his Latin Bible in 1528. Pagninus introduced a somewhat similar division into the New Test. and Apocryphal books. His system was adopted by Robert Stephens in the New Test. in 1551, and in the whole Bible in 1555, with scarcely any alteration except in the deuterocanonical books and the New Test., wherein he introduced a different division. This division was partly founded on the practice of ancient manuscripts, and was partly his own. But, as his object was to adapt his division to his *Concordance* without any reference to the sense, he unfortunately introduced a much worse division than he found in any of his models. It is to be lamented that his "wild and indigested" system of breaking up the text into what appear to the eyes of the learned and to the minds of the unlearned as so many detached sentences (Michaelis, *Introd.*) has had a deleterious effect on the sense of Scripture, and perhaps given rise to some heresies (see *Pref. to Bishop Lloyd's Greek Test.*).. Michaelis supposes that the phrase "inter equitandum" does not mean that-Stephens accomplished his task while actually riding on, horseback, but that during

the intervals of his journey he amused himself by doing it at his inn. If his division was a mere modification of that of Pagninus (see "Bible" in Taylor's ed. of Calmet's *Dict.*), it might easily have been done "inter equitandum;" a phrase which, however we understand it, not inaptly represents the post-haste expedition with which his work was executed. Whether Pagninus himself adopted his division in the New Test. from manuscripts, or what his design was in introducing it, must be the result of an investigation which we cannot now enter upon. Stephens, it is true, never once refers to Pagninus's system; but we could hardly suppose that he was unacquainted with it, even had we no evidence to this effect. The evidence, however, does exist, for we find that Stephens in 1556 had in his possession two copies of Pagninus's Bible. The preface to his edition of 1557 contains the following words: "In exteriori autem. parte interpretationem Sanctis Pagnini (quam potissimum, ut maxime fidam, omnes uno ore laudant), crassioribus litteris excusam damns: sed hanc quidem certe multis partibus ea quam in aliis editionibus babes, meliorem. *Nacti enim sumus duo ex prima illius editione exenzplaia*, in quibus. non solum typographica errata non pauca, lne levia, manu propria ipse author correxerat, sed multosa etiam locos diligentius et accuratius quam antea examinatos, recognoverat."

Croiussn (*Observat.*) states that he had seen very ancient Latin MSS. containing Stephens's division, with the first letter of each verse rubricated, but he does not designate his MSS. We believe this was a biased assertion.. There are Latin MSS. with periods so marked, but they are not the same with Stephens's verses. There is in the British Museum also a MS. of part of the Sept. (Harl. 5021), dated in 1647, which is versiculated throughout, and marked with figures, but the verses are much longer than those of Stephens's. Latin MSS. are found divided in the same manner as the Greek, one of which is the *Cod. Bezece*, which was collated by Stephens for his edition of 1550. Dr. Laurence's book of Enoch is divided into verses, with numbers attached, as well as into chapters called *kefel*. Dr. Laurence says that these divisions into verses are arbitrary, and vary in the different Ethiopic MSS. of Enoch. The numbers, we presume, were added by the translator. By a letter from Dr. Bandinel, keeper of the Bodleian Library, we learn that that library possesses an Ethiopic MS. of the New Test. divided into sections and paragraphs entirely different from ours, not numbered, but separated by a peculiar mark. The verses in the Gospel of

the Templars, *SEE GOSPELS, SPURIOUS*, instead of spaces or figures, are separated by a horizontal line [-] (Philo, *Cod. Apoc.*).

The MS. of the Syriac New Test. in the British Museum (No. 7157), written at Bethkuko, A.D. 768 (see Wright, *Seiler*, p. 651, note), contains a numerical division in the Gospels, with the numbers in rubric inserted by a coeval hand into the body of the text. Attached to each number is another in green, referring to a canon of parallel passages on the plan of that of Eusebius, but placed at the, foot of each page. The sections, which are called *versiculi* in the *Catalogue*, and have been mistaken for verses, are more numerous than the Ammonian, Matthew containing 426, Mark 290, Luke 402, and John 271. There is a complete capitulation also throughout all the books, the chapters being separated in the text by a peculiar ornament, with the number in the margin: of these chapters Matthew has 22, Mark 13, Luke 22, John 20, Acts 25; of the Catholic epistles, James 1 and [1] John 6, and the Pauline have 54. After the first Gospel there is a double number, by which the former are 'recapitulated, and a treble number from the Acts to the end.

The numerical divisions into chapters and verses were first adapted to liturgical use in the Anglican Church-the chapters in Edward VI's first Book of Common Prayer (1549), and the verses in the Scotch Liturgy (1637), whence they were adopted into the last revision (1662). *SEE BIBLE.*

Verse

in *poetry*, is a line consisting of a certain number of metrical syllables; also a separate division of a hymn or anthem, sung in divine service. *SEE VERSICLE;*

Verse, Noel Albert, Sieur De

a French controversialist, was born at Mans about 1650. He studied medicine at Paris, but afterwards turned his attention to theology. Having entertained doubts as to the Trinity, he abjured Roman Catholicism, on which account he was persecuted, and escaped to Holland, where he was enrolled among the citizens of Amsterdam, and began the practice of medicine; but this proving an insufficient support, he engaged in literary labors. He died in Paris in 1714. For a list of his numerous writings, which

are chiefly of a doctrinal and historical and personal character, see Hoefler, *Nouv. Biog. Généralé*, s.v.

Versicle

is a brief and terse exclamation, commonly consisting of a single sentence, with a corresponding response which is used in various services of the Church, especially in the Church of England; also a short antiphon sung towards the altar; also the prayer or acclamation at the beginning of the Hours.

Versions of the Bible

a general name for translations of the Holy Scriptures into other languages than the original.

I. Origin. — After the Hebrew had ceased to be spoken and had become a dead language in the 2nd century before Christ, and still more after the spread of Christianity, translations of the Hebrew Scriptures into the prevailing languages of the age became a thing of necessity, both to Jews and Christians, in Palestine and in other countries. Accordingly, almost every language then current received at least one version, which became of ecclesiastical authority, and was used instead of the original Hebrew text. In this way there arose, almost contemporaneously, the Alexandrine version for the Grecian and Egyptian Jews, and the earliest Chaldee versions for those who dwelt in Palestine and Babylonia. After the introduction of Christianity, the Christians adopted at first the Sept.; but in the 2nd century there appeared three or four other Greek versions from the hands of Jewish and Christian translators, the object of which was to supersede the Sept. In this, however, they did not succeed, and these works are now mostly lost. About the same time, the Syrian Christians made the Syriac version and the Latin Christians procured a Latin version of the Sept., which at the close of the 4th century gave place to the version of Jerome, the present Vulgate. After the wide extension of the Arabic language in the 7th century, both Jews and Christians began to translate the Scriptures into Arabic also the Jews out of the original Hebrew, and the Christians from the Sept. Indeed, this latter is the case with all translations of the Old Test. made by the Christians into the Oriental languages.

In the case of the New Test., there did not for a long time exist any occasion for a translation, as the Greek language, in which it was written,

was universally prevalent in the civilized world at the time of the promulgation of the Gospel. In ‘certain provinces of the Roman empire, however, the Latin soon came into common use, especially in North Africa, and hence the old Italic and afterwards the Vulg. arose. Still earlier a Syriac version was made for the use of the Oriental Christians, to whom that language was vernacular. *SEE PESHITO.*

II. Literary Character. — The Versions of the Scriptures are usually divided into the *immediate*, or those made directly from the original text, and the *mediate*, or those made from other versions. The latter are also sometimes called *daughters* of the former. It is only those of the first species which have any hermeneutical value; those of the latter kind can only serve for aid in the verbal criticism of the versions from which they have flowed, and are indeed of no special importance even here, except in the case of the Sept., the text of which has been so much corrupted.

The ancient translators possessed neither grammatical nor lexicographical helps, and followed, therefore, everywhere exegetical tradition. As their object, too, was always a practical, rather than a learned or scientific one, they are often apt to fail in the requisite degree of exactness, and sometimes also they interweave their own views and impressions in their versions. This last circumstance renders these versions less available as respects exegesis, but makes them so much the more important as historical documents in regard to the views of the age and of the sect to which they belong. *SEE CRITICISM.*

III. Classification. — In this *Cyclopaedia* (including the Supplement) the reader will find a concise account of all the versions of the Holy Scriptures made in ancient and modern times, under the alphabetical order of the various languages. In general all the tongues of this “babbling earth” may be arranged as follows:

A. Monosyllabic Languages. — These are referable, geographically. — and philologically, to three grand divisions, viz.

1. Languages of China;
2. Languages of the Transgangetic peninsula or of the Indo-Chinese;
3. Languages of Thibet and the Himalayas.

B. Shemitic Languages, comprising:

1. Samaritan, originally identical with Hebrew;
2. Ancient Syriac and Chaldee, which, however, have their representative in modern Syriac.
3. Pehlvi, the ancient tongue of Media, a compound probably of Chaldee and Syriac with Zend.
4. Various Arabic dialects; Himyaritic, the parent of Ekhkili;
5. Gheez, or Ethiopic, now superseded by its modern dialects, Tigre and Amharic.

C. Indo-European, with different branches:

1. MedoPersian, including the Persian, Pushtoo, Beloochee, Kurdish, Ossitinian, and Armlenian;

2. Sanskrit, subdivided into

(a) languages of Sanskritic origin, as Hinduwee, Bengtalee, Assamese, Utriyi, Nepalese, Palpa, Kumnaou and Gurishal, Cashnlerian, Dogura or Junnboo, Pujnjaaee, Moultan or Ooch, Sindhee, Cutlchee and Gujerattee, Kunkuna, and Mahratta;

(b) languages of India of non-Sanskritic origin, as Tamul, Telinga; Canarese, Cingalese, and Maldivian;

(c) rude and unwritten languages of 1101 Sanskritic origin, as Gondee or Goandee;

3. Indo-European languages of Europe, subdivided into the different families, as Celtic, Teutonic, Graeco-Latin, Traco-Illyrian, and Slavonic.

D. Ugro-Tartarian. — To this class belong all the languages of Europe and Asia which are not either Shemitic or Indo-European, including the Finnish and Stamoiede languages in the North; the Georgian and other languages of the Caucasian region; the Turkish, Mongolian, and Tungusian families of Central Asia; the Japanese, Loochooan, and Coreau in Western Asia; and the Etuskarian, or Basque, in Western Europe.

E. Polynesian Languages, including two varieties, the Polynesian and Negritian.

F. *African Languages*, with four varieties: Coptic, Berber, Nigro-Hamitic, and Nilo-Hamitic languages, with their various dialects.

G. *American Languages*, with numerous groups or families.

A different classification is adopted by A. H. Sayce, in his *Introduction to the Science of Languages* (Loud. 1880), 2, 33 sq., following the results of Friedrich Miller, in his *Grundriss der Sprachwissenschaft* (Vienna, 1876). The following passage from Sayce's work (*loc. cit.* p. 32) will be of interest: "The test of linguistic kinship is agreement in structure, grammar, and roots. Judged by this test, the languages at present spoken in the world probably fall, as Prof. Friedrich Müller observes, into 'about one hundred different families,' between which science can discover no connection or relationship. When we consider how many languages have perished since man first appeared on the globe, we may gain some idea of the numberless essays and types of speech which have gone to form the language-world of the present day. Language is the reflection of society, and the primitive languages of the earth were as infinitely numerous as the communities that produced them ... So far as the available data allow, the existing languages of the world may be classified as follows (referring to the seventy-six heads adopted), "though it must be remembered that in many cases our information is scanty and doubtful, and languages here grouped under a single head may hereafter turn out to be distinct and unrelated." **SEE TONGUES, CONFUSION OF.**

IV. *History of Modern Efforts.* — At the beginning of the present century there existed a number of versions, which formed a stock for the newly established Bible societies to commence upon.. There were translations into nearly' all the languages of Europe, into a few spoken in the adjacent parts of Asia and Africa, and into four only of countries lying beyond. Some of these old versions were not adopted; others were printed for use until something better could be provided for it is better to give a starving man stale bread than keep him waiting while you are baking; and others, again, have been employed without material change up to the present time. In some countries a single version has been accepted, as in England; elsewhere, as in France and Germany; use has been made of more than one; and in cases where important sections of the people have refused one version, it has been the practice of most Bible societies to permit them to purchase a version they would receive; provided, always, that it was substantially faithful and revealed clearly the way of salvation.

New translations have been made since 1804 in about *two hundred and twenty-six languages*. To state how many have been due to the labors of any particular body of missionaries would not be easy, inasmuch as, in many cases, various missions have been engaged. The same difficulty applies, in a measure, to the work of the Bible societies, two or more having often published in the same language. Still the following may be taken as an approximate statement, though the correctness of the figures is not guaranteed:

The British and Foreign Bible Society has published in	187	Lang
The American Bible Society in Scotland	41	“
The National Bible Society in Scotland	5	“
The Society for Promoting Christian Knowledge	17	“
The Trinitarian Bible Society	3	“
The Netherlands Bible Society	11	“
The Bible societies of Germany (viz. the Prussian Bible society, 4; the Württemberg Bible Society, 4; and the Bremen Bible Society, 1)	9	“
The Bible societies of Switzerland	9	“
The Bible societies of Denmark, Sweden, and Norway	6	“

Many of the above translations extend only to a part of the Scriptures. The entire Bible has been rendered during the present century into *about fifty-five languages*, the New Test. into *eighty-four*, and parts only into *eighty-seven*. It may surprise the reader to learn that the work should, in so large a proportion of cases, be incomplete; but no one will wonder who realizes the prodigious labor involved in making a translation of the whole Bible. The Burmese version of Judson occupied nineteen years; the Bengali of Dr. Carey, at least fifteen years; the Tahitian, twenty years; the Arabic, sixteen years; the Turkish of Dr. Schauffler, fourteen years; the Mandarin Colloquial of the Old Test., by Dr. Schereschewsky, fifteen years; and, after nearly forty years of study and of missionary labor, Dr. Williamson and Dr. Riggs completed their Dakota version of the Bible, and one of them estimates that he has spent on an average fully thirty minutes on each verse he has translated. How could it be otherwise? We can imagine the labor it would cost simply to transcribe the book from Genesis to

Revelation; but how much greater must have been the labor of men like Eliot or Moffat, who had to note down phonetically the words used by the natives, mould them by degrees into a written language, and then cast into that rough mould the elevated spiritual conceptions of the Bible! How difficult to find the equivalents for *sin*, *atonement*, *righteousness*, in languages possessing, perhaps, a dozen words for *murder*, according as mother, child, or other relative is dispatched, but none for *gratitude* or *forgiveness*, because such affections are unknown!

Considering the varied difficulties of the work, the marvel is that so much has been translated, and translated so well. As language, especially the foreign, becomes better known in the course of time, the necessity of revision is felt, and by none perhaps so much as by the translator himself; and thus it happened that many versions were revised at different times, in order to produce one Bible for the converts and to avoid the evil of varying versions. (B. P.)

Versmann, Ernst Friedrich

a Lutheran theologian of Germany, was born July 14, 1814, at Tønning, on the Eider. From 1833 to 1837 he studied theology at Kiel and Berlin; in 1840 he was made deacon at Itzehoe, in 1857 pastor primarius and provost, in 1868 member of the Lutheran consistory at Kiel, and died Aug. 2, 1873. Versmann belongs to the most prominent theologians of Sleswick-Holstein. Besides sermons and other ascetical writings, he published *Das Leben Jesu in 12 Vortragen* (Itzehoe, 1865). See Zuchold, *Bibl. Theol.* 2, 1384. (B. P.)

Vert, Claude de

a French liturgist, was born in Paris, Oct. 4, 1645, educated by the canons of St. Genevieve at Nanterre, entered the Order of St. Benedict, and became bishop of Gap. After traveling in Italy, he was made treasurer to the Abbey of Clugny, visitor of the order, and vicar-general in 1694. In 1695 he obtained the priory of St. Peter at Abbeville, and died there May 1, 1708. He made the ceremonies of the Church his particular study, and tried to explain them both literally and historically. For his works, see Hoefler, *Nouv. Biog. Généralé.* s.v.

Vertabiets

SEE VARTABEDS.

Verticordia

in Roman mythology, is a surname of Venus, the *directrix of the heart*. There was a temple erected to her when three vestal virgins had fallen at the same time, so that she might turn the hearts of women from unchastity. To dedicate this temple and to erect the statue of the goddess, there were selected by lot, out of one hundred of the most virtuous women, ten, who then named one of their number (Sulpicia, wife of Fulvius Flaccus) for the performance of that duty.

Vertot, Rene Aubert de

a French historiographer, was born in the Castle Bennetot, in Normandy, Nov. 25, 1655. In 1671 he joined the Capuchins, but, unable to carry out their austere regulations, he joined, in 1677, the Premonstratensians at Val-Serry, in the diocese of Sessions. In the same year he was called to Premontre, in the diocese of Laons, as professor of philosophy, but in 1683 he went as prior to Joyenval, in 1687 to Croissy, and in 1693 as pastor to Freville, to leave it soon for Paris, where he intended to pursue his studies. In 1701 he was made member of the Academie des Inscriptions et Belles-lettres, and in 1715 historiographer of the Order of Malta, and died June 15, 1735. He wrote, *Histoire des Chevaliers Hospitaliers de S. Jean de Jerusalem, appellis depuis les Cheval. de Rhodes, etAujourd'hui les Cheval. de Malte* (Paris, 1727, 5 vols.). Besides, there are a number of dissertations published in the *Memoires de Acadmie des Inscriptions* and in the *Journal des Savans*. See Winer, *Handbuch der theol. Literatur*, 1, 728; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Généralé*, s.v. (B. P.)

Vertumnus

in Roman mythology, was a god of very doubtful significance, of whom nothing certain is known save that in Rome, where the Tuscan street leads to the Forum, his statue was erected; and that a feast, Vertumnalia, was held on Aug. 27 in honor of him; also that Pomona, the goddess of fruit, was thought to have been his wife. Some call him god of the seasons, others god of trade; some say he came from the Tuscans, others from the Sabines.

Verulam, Council Of (Concilium Verulamense)

Verulam, or Verulamium, was an ancient town of England, County of Hertford, the site of which is now occupied by the city of St. Albans, which is twenty miles northwest of London. Two ecclesiastical councils were held here as follows.

I. (Called also *Council of St. Albans*) Was held A.D. 429 by SS. Germanus and Lupus against the Pelagian heresy. The authors of this detestable heresy, writes Constantius, came to the council glittering with pomp and fine dresses, and surrounded by their partisans. An immense concourse of people—men, women and children—were assembled; leave was given to the Pelagians to speak first, which they did, and at much length; after which the venerable bishops poured forth, in answer, the torrent of their eloquence, supporting their own assertions by divine testimonies. Their opponents testified by their silence that they could not withstand them, and the assembled multitude with loud shouts proclaimed the victory of the Catholics. See Wilkins, *Concil. 1, 3*.

II. Was held A.D. 793, attended by king Offa, archbishop Humbert, and a large concourse, before whom the foundation of the Abbey of St. Alban was discussed, and the king recommended a journey to Rome. See Mansi, *Concil. 13:861*; Wilkins, by Haddan and Stubbs, 3, 470.

Vervactor

in Roman mythology, was a god of the fields, who was said to give the fallow ground its fruitfulness again.

Very Reverend

is a title given by custom to certain clergymen in priests' orders who have attained to positions of dignity. In the Church of England it is usually reserved for deans and provosts of cathedrals and collegiate churches. In the Anglo Roman communion it is applied to canons of cathedrals, to certain doctors of divinity, and others.

Vesalia, John de

a celebrated preacher and doctor of theology at Erfurt and Worms, often confounded with John Wessel (q.v.), with whom he held nearly the same sentiments, was condemned for his theological opinions at Mentz in 1479,

and cast into prison, where he soon died. A Catholic who witnessed the trial says he advanced nothing but what might be defended, except in regard to the procession of the Holy Spirit, in which he agreed with the Greeks. See Moshelm, *list. of the Church*, bk. 3, cent. 15 pt. 2, ch. 2.

Vesey, William

an American Episcopal clergyman, was born at Braintree, Mass., in 1674. He graduated at Harvard College in 1693, and pursued his theological studies under the direction of the Rev. Samuel Myles, rector of King's Chapel, Boston. Under a call from the members of the Episcopal communion of the city of New York, he embarked for England in the spring of 1697 to receive holy orders, and was ordained by Dr. Henry Compton, bishop of London, Aug. 16 of the same year. He returned to New York, and was inducted, under command of the governor, into his office by Rev. Henricus Selyns of New York, Rev. Johannes Petrus of Kingston, Thomas Wenham and Robert Lurting, church-wardens, in the Dutch Church, on Christmas, 1697. Mr. Selyns and Mr. Vesey preached alternately in this church—the one in Dutch, the other in English for about three months. Mr. Vesey was married to a Miss Reade early in March following. Meanwhile Trinity Church, the edifice under construction for the Episcopal society of New York, was approaching completion, and was formally opened for public worship on Sunday, March 13, 1698. Mr. Vesey was rector of this Church from that time until he was removed by death. In 1712, or about that time, he was appointed commissary to the bishop of London, which office he also held during the remainder of his days. His life, combining the two offices of rector and, commissary, was a very active and laborious one, and it seems that the work of God prospered in his hands. He was largely aided in his labors by schoolmasters and catechists provided for his assistance, and by regularly appointed assistants at different periods, viz. Rev. Robert Jenny, Rev. James Wetmore, Rev. Thomas Colgan, and Rev. Robert Charlton. Mr. Vesey was a man of eminent piety as well as industry, and saw the fruits of his labors and example ripen in an abundant harvest. He died July 18, 1746, after a ministry of over forty-eight years in the same place. See Sprague, *Annals of the Anmer. Pulpit*, 5, 13 sq.

Vesica Piscis

Picture for Vasica

(*bladder of a fish*), a name applied by Albert Dürer to a pointed oval figure, formed by two equal circles cutting each other in their centers, which is a very common form given to the *aureole*, or *glory*, by which the representations of each of the three Persons of the Holy Trinity and the Blessed Virgin are surrounded in the paintings and sculptures of the Middle Ages. It has been conjectured that it was adopted from the idea that this figure is symbolical, and significant of the Greek word ἰχθυός (*a fish*), which contains the initial letters of the name and titles of the Savior, Ἰησοῦς Χριστός, θεοῦ Υἱός, Σωτήρ. This form, however, is by no means always given to the aureole, and the idea of any peculiar symbolical meaning being attached to it appears to have been adopted almost exclusively by English antiquaries. This form is sometimes found in panels and other architectural features, and is extremely common in mediaeval seals, especially those of bishops and monastic establishments.

Vespasian, Titus Flavius

Picture for Vaspasian

a Roman emperor, was born Nov. 17, A.D. 9, near Reate, a Sabine village, where his father was tax-gatherer. He became a successful soldier, and after serving in Britain and elsewhere, was sent by Nero to Palestine in 66. He began the conquest of that country by the storming of Sepphoris and Jotapata in 67; and in 68, after hearing of the revolt of Vindex against the emperor, he hastened the operations of his army until he had taken and destroyed all the towns in his way before he reached the neighborhood of Jerusalem itself. At this juncture he was chosen emperor by the army in Moesia, and subsequently by the entire East. In 71 he celebrated, in company with his son Titus, the triumph which marked the complete destruction of the Jewish polity and nation. He afterwards sent Bassus to put down the last remnant of the revolt, and to take measures that no towns of Palestine should be rebuilt; but he discountenanced cruelty and the abuse of power in dealing with the subjugated people. The restless agitations of the zealots compelled him, nevertheless, to put down their rebellious spirit by force in Egypt and Cyrene, and led to his order that the Temple of Onias, near Leontopolis, should be destroyed. He furthermore

compelled the entire nation of the Jews to render into the Temple of Capitoline Jupiter a tribute equal to the tax they had been accustomed to pay to the Temple at Jerusalem. He is, however, to be credited with having displayed, from his point of view, a spirit of fairness and mildness towards that unhappy people of which numerous illustrations may be found.

Christianity was made to suffer persecution in the reign of Vespasian only because, and only so far as, it was identified with Judaism, and its troubles cannot be laid to the charge of the emperor, though Sulpicius Severus, in his *Chronicle* (beginning of the 5th century), decides otherwise. Vespasian died June 24, A.D. 79, being the second emperor of Rome to die a natural death, and the first to transmit the empire to his son. See the histories, and Herzog, *Real-Encyklop.* s.v.; also Smith, *Dict. of Gr. and Rom. Biog.* s.v.; and the monographs cited by Volbeding, *Index Programmatum*, p. 95.

Vesperal

is a division of the antiphonarium containing the chants for vespers (q.v.).

Vespers

(*even-song*; Lat. *vespera, ofcium vespertinum, lucernarium*; Gr. **λυχνικόν**) is the worship canonically assigned to the hour of sunset or of lamp lighting, being the last but one of the seven canonical hours (q.v.). In significance the vesper service corresponds with the daily evening sacrifice of the Old-Test. cultus, but also with the descent of Christ from the cross, and it is supposed to coincide in time with the hour when the Lord's supper was instituted. From the fact that it is mentioned by the most ancient fathers, it is probable that the custom of holding an assembly for public worship at this time of the day is of very high antiquity. In the 4th century — perhaps in the 3rd — there was public evening service in the Eastern churches, as we learn from the *Apostolical Constitutions*. Cassian, in the beginning of the 5th century, refers the evening and nocturnal assemblies of the Egyptians to the time of St. Mark the Evangelist. Vespers is the first addition to the original three hours of prayer known to *Cyprian-tertius, sextus, and nonus* (see Cyprian, *De Orat. Dominica*, s. fin.; Chrysostom, *Hom. 59 ad Pop. Antioch.*; and Jerome, *Ep. 22 ad Eustoch.* c. 37; comp. ^{2701B}Daniel 6:11; ⁴⁰²⁵Acts 2:15; 3:1; 10:9). The monastic rules of the 6th and 7th centuries had already increased the number of canonical hours of prayer to eight. The original form of the vesper service consisted

of the singing of twelve psalms. This number was afterwards reduced to seven, four of which were assigned to the vesper service proper, to be sung antiphonally, and three to the *Completorium*. Benedict of Nursia (q.v.) adds to these psalms—the reading of a chapter of Scripture, a responsorium, the Ambrosian hymn and connected versicle, the *Magnificato*, and the Litany, the Lord's Prayer, and, the, closing prayer as constant elements of the vesper service. The non-monastic liturgy of the Western Church has a similar service, five psalms being prescribed instead of four — the number having reference to the five senses in man, and denoting also the inferior degree of perfection possessed by the secular clergy and the laity. The Roman *Breviary* makes vespers the exact counterpart of the *Lauds* (q.v.): five psalms with antiphones, a chapter from the Bible, a hymn, a versicle with responsorium, the *Magnificat* with antiphone, the daily prayers, with occasional commemorations, suffrages, and *proeces*. Vespers is the only portion of the canonically prescribed worship for each day which is constantly celebrated in the public services of the Romish Church. In the evangelical churches voices have been heard asking for a liturgical vesper service, particularly on great occasions, and especially in the Lutheran Church, and the demand has not been altogether unheeded in many quarters. See *Evangel. Kirchenzeitung*, 1861, p. 349 sq., 487 sq.; Hengstenberg, *Vespertgottesdienste* (Berlin, 1861); Diedrich, *Breviarium* (ibid. s. a.); Herzog, *Real-Encyclop.* s.v.

Vespers, Sicilian,

a term applied to the massacre of the French residents in Sicily by the natives on Easter-day, 1282. The tyranny of the French had become intolerable to the Sicilians, and a plot was formed for their extermination. It was arranged that the massacre should begin at the tolling of the bell for evening vespers, and the work was so thoroughly done that very few of the French escaped. Neither rank, age, nor sex received any quarter. It is said that pope Nicholas III was made acquainted with this plot, but died before its execution.

Vespillonees

were the undertakers or gravediggers who formed one class of subordinate servants of the early Church, and were so called probably from their carrying out the dead in the night. Some trace the word to *vesperus*, the evening.

Vessels, Sacred, Of The Altar

is a general name for the vessels used in the sacramental and other rites of the Church. These are more numerous in the ritualistic churches than in others, and anciently were held very sacred. By the Council of Laodicea, subdeacons were forbidden to handle the plate or to enter the sacristy; by the second Council of Rome, a reader or ostiarius received a like restriction; and by the Council of Agde, all not in orders were so prohibited. The principal vessels and appertaining articles are the following *ampulla*, or vessel for holding consecrated oil, or the large flagon used for a cruet in the holy sacrament; *censer*, or vessel for holding burning incense; *chalice*, the vessel for the sacramental wine; *ciborium*, either a canopy over the altar or a box or vessel to contain the bread in the celebration of the eucharist, *corporal*, a square piece of cloth for holding the body of Christ at communion; *columba*, a dove-shaped vessel to contain the eucharist suspended over the altar by a chain from the roof; *cruets*, two small flagons for containing the wine and water at holy communion; *holy-water pot*, a vat or pot to hold the holy water; *monstrance*, a transparent vessel for showing the eucharist in the form of bread to the people; *paten*, the plate on which the bread is placed at holy communion; *pall*, a covering for the chalice in certain portions of the mass; *purificator*, a piece of lawn or fine linen for cleansing the chalice and paten; *pyx*, a box or vessel in which to preserve the eucharist, in the form of bread, for the sick and other communicants who cannot be present *in* the church; *pyx-cloth*, a cloth or veil for covering the pyx; *thurible*, a vessel in which incense is burned. See each word in its place. **SEE ORNAMENTS, ECCLESIASTICAL.**

Vessels For Holy Oil

These, in medieval churches, were arranged like three towers around a central crown-topped spire, with which they were connected. Each contained a small phial, which could be detached when wanted, and a spoon. One of these phials held the oil for baptism; a second, chrism for confirmation; and a third, oil for the sick. They were made of copper or silver gilt. The *ampulla*, for chrism, was sometimes made of ivory and crystal, to distinguish it from the vessels containing the oils. **SEE OIL.**

Vesta

Picture for Vesta

an ancient Latin divinity, the fire-goddess, identical with the Greek *Hestia*. She was the embodiment of the idea that the State was the great family, and occupied a prominent rank among the *Penates*, or household gods, on which account she was called *mater*, or mother. Each community had its public altar to Vesta, the central one for the whole Latin people being at Lanuvium, about twenty miles from Rome, on the Appian Way, where the Roman consuls and other officers offered sacrifices on entering upon their offices. The Vesta of Rome had her temple in the Forum, near that of the Penates, where she was served by her own priestesses the Vestals (q.v.), and where was deposited the celebrated *Palladium*, or statue of Pallas, the pledge of the safety of the empire. The fire continually burned upon the hearth in the Temple of Vesta, and was annually renewed on March 1, and at the same time was renewed the laurel-tree which shaded 'her hearth. The statues of Vesta before which the devout Romans daily sacrificed were placed in front of the doors of their houses, which, according to some, were hence called *vestibules*. An oath in her name was considered most sacred and inviolable. *SEE VESTALIA; SEE VESTALS.*

Vestal Virgins

SEE VESTALS.

Vestalia

an annual festival, held on June 9 by the ancient Romans, in honor of Vesta (q.v.), on the occasion of which none but women walked to the temple of the goddess, and that with bare feet.

Vestals, in the Roman religion

These maiden priestesses of Vesta (q.v.) were held in high esteem and enjoyed great privileges. They possessed, for instance, the right to make a testament as soon as they stepped into the service of the goddess (they were required to be ten years old upon entrance). They were further allowed a lector, to announce their coming; and they had the right of pardoning a condemned criminal when they met him. They also sat in seats of honor at the theatre. But they were also subject to very strict observances, and incurred frightful punishments in case of any failure. The

conditions of their acceptance were: they and their parents must be free-born; both parents were required to be living and residing in Italy, and carrying on an honorable business. When an election was necessary, twenty girls were selected, who cast lots in public meetings. But this was not necessary when a father lawfully offered, of his own free will and accord, his daughter free from all bodily imperfections. The number of Vestals was at first two, afterwards four and from Servius Tullius's time six. Ten years long they were to learn the service, ten years they were obliged to serve, and ten years they were required to teach the probationers. After the expiration of this term of years they were permitted to marry, but this was not looked upon as honorable. Their duties were, the performance of the sacrifices, care of the sacred vestibules, preservation of the eternal fire, and the strictest virtues, especially chastity. If the fire became extinguished, the guilty one was beaten with switches; if one was found unchaste, she was buried alive. Such an occurrence was looked upon as a dreadful sign of the wrath of the gods, and the whole city went into mourning. The clothing of the Vestals was composed of a long white dress, a priestly fillet, and a veil; still it was not forbidden them to adorn themselves.

Vestibule

a hall or antechamber next to the entrance, from which doors open to the various rooms or passages of a house. This is the Vitruvian and the modern sense; but the latter includes any lobby; porch, or anteroom through which a larger apartment or a house, etc., is entered. *Vestibulum*, in mediaeval Latin, is also used for the *vestiarium*, or *vestry*, and sometimes for the nave, the *ecclesia* being strictly the choir only. The origin of the word is disputed, but it is probable that it first signified the entrance-chamber to the baths, where the clothes of the bather were laid aside; and hence the entrance to a house or any public edifice.

Vestment, the

a term usually applied to the chasuble, which is the eucharistic vestment, and is used in the same manner as the expression *the sacrament* in reference to the Lord's supper. In mediaeval times, however, it included a complete set of eucharistic vestments — viz.; chasuble, amice, stole, and maniple. *SEE VESTMENTS.*

Vestment Board

is a table sometimes placed in the sanctuaries of churches in ancient times, on which a bishop's vestments were placed before assuming them, and after taking them off.

Vestments, Clerical

are those official garments which are worn by the clergy in divine service. The following list comprises all the vestments in common use, and many that have been used occasionally in different ages and places:

1. The *alb* is a long linen garment with tight sleeves, and is confined at the waist by a girdle.
2. The *almuce*, or *almutiutm*, was a hood of fur worn anciently while reciting the offices by canons, and afterwards by other distinguished ecclesiastics, as a protection against cold.
3. The *amice*, or *amictus*, was an oblong piece of fine linen with strings, worn by all clergy above the minor orders over the cassock; and was placed first on the head, then being adjusted round the neck formed the collar.
4. *Bands*, two falling pieces of lawn, edged with a hem of the same material, worn in front of the neck.
5. The *biretta*, or *biretum*, is a cap worn by Western ecclesiastics of all grades.
6. The *cassock*, or *pellicia* (*pellis*, fur, the lining of the garment anciently), is a garment which fits the body closely, but is loose and flowing below.
7. The *chasuble* was a circular or elliptical piece of cloth with a hole in the center to admit the head, and when worn completely covered the body.
8. The *chimera*, or *chimere*, is a short sleeveless cloak worn over the rochet as the ordinary dress of prelates.
9. The *cincture* is a flat band, usually about three yards long and four inches wide, used to confine the cassock around the waist.
10. The *colobium* was like the tunic, except that it was without sleeves.

11. The *cope* is an exact semicircle, like a cloak, attached to which is a hood, now used merely for ornament.
12. The *cotta* is a short surplice either with or without sleeves.
13. The *cowl* is a monastic head-dress in the form of a capacious hood attached to the back of the neck of the ordinary dress.
14. The *dalmatica* is a long robe with sleeves, open up the sides about two feet, and was for many centuries regarded as the peculiar garment for deacons at the Christian sacrifice.
15. The *girdle*, or *cingulum*, is a cord of linen, silk, or other material, with tassels at the extremities, by which the alb is bound about the waist. It is fastened on the left side.
16. The *gozon* is a lone loose upper garment.
17. The *hood* was a monastic covering for the head.
18. The *maniple* was anciently a mere strip of very fine linen attached to the left arm of the priest with which to wipe the chalice previous to the first oblation, but afterwards it came to be all ornament of great richness worn by the priest and his assistants at the Eucharist.
19. The *miter* was a hierarchical head-covering originating with the Jews, and worn by Christians of certain sects from very early ages. It was of various shapes.
20. The *pallium* was an ancient ecclesiastical vestment made of white lamb's-wool, signifying metropolitanical jurisdiction.
21. The *rochet* is a frock of fine lawn with tight sleeves.
22. The *scapular*, or *scapulary*, consisted of two bands of woollen stuff, one hanging down the breast and the other down the back.
23. The *scarf* is a band of silk about a foot wide and ten feet long, various sorts of which are in common use in the Church of England.
24. The *stole*, or *orarium*, is a narrow band of silk or other material, fringed at the ends, and sometimes adorned with jewels, worn on the left shoulder of deacons, and round the neck of priests and bishops, pendent on each side nearly to the ground.

25. The *surplice* is a loose flowing vestment of linen, reaching almost to the feet, having sleeves broad and full.
26. The *tiara* is the triple crown of the pope.
27. The *tippet* is a narrow garment or covering for the neck and shoulders.
28. The *tunic* and *tunicle* are only different names for the *dalmatica*.

Besides the above-named vestments, the following ornaments and appendages deserve mention, as belonging to the complete outfit of the officiating ecclesiastic on certain occasions:

1. The *crozier* was a badge of dignity or authority in the form of a shepherd's crook, curved at the upper end and pointed beneath.
2. The *pastoral staff* is the same as the *crozier*.
3. The *pectoral* is a square plate of gold or silver, either jeweled or enameled, sometimes worn by English and other bishops on the breast, over the chasuble, at mass.
4. The *pectoral cross* is a cross suspended from the neck by a golden chain, worn by Roman Catholic bishops and others, indicating jurisdiction.
5. The *ring* was generally adopted about the 4th century by bishops, although sometimes used before that time. It was first worn on the middle finger of the right hand, but afterwards was placed on the fourth finger.

The foregoing objects are treated more fully under their appropriate titles in other parts of this work. Illustrations of many of them will be found under the article ORNAMENTS.

Vestments are worn in the ritualistic churches, such as the Roman Catholic, the Greek, the Episcopal of England and America, and others. They belong to bishops, priests, deacons, subdeacons, acolytes, servers, and, in the Church of England, to choristers in the English cathedrals, and in many of the parish churches, the singers, men and boys, are vested in cassock and surplice, and sit in a part of the church called the choir, between the presbytery and the nave. The eucharistic vestments are the amice, the alb, the maniple, the eucharistic stole, and the chasuble. The deacon wears over his alb a dalmatica, and the subdeacon a tunicle, but no chasuble, which is reserved exclusively to the celebrant. The deacon wears his stole over the left shoulder, with the ends brought together and fastened under the right

arm. The stole is not worn by the subdeacon. In the Western churches acolytes at high mass wear albs and amices; at low mass when there are neither ministers nor choir, but only a single priest with a server, the server wears a cotta or rochet over a crimson cassock. In the Greek Church the priest is always attended by a deacon vested in alb and dalmatica. When a bishop is the celebrant, he wears a dalmatica in addition to the priestly vestments, to signify that all the offices of the ministry are united in his person.

In the Roman churches the color of the cassock is for choristers, servers, or acolytes, crimson; for the principal acolyte sometimes purple. Subdeacons, deacons, and priests wear black, bishops purple, and cardinals crimson. The pope alone wears white. The surplice, cotta, rochet, alb, and amice are properly made of white linen, though in the Western churches all except the amice are sometimes made of lace. The maniple, stole, tunicle, dalmatica, and chasuble vary in their colors, following the *sequence of the seasons*. The Roman sequence, which is now generally followed by the Western churches, gives *white* for Christmas, Easter, and saints days; *purple* for Advent and Lent; *red* for Pentecost and feasts of martyrs; *black* for Good-Friday, and green for ordinary days. The color for *ferias*, or week-days, usually follows that of the preceding Sunday. The English or Salisbury sequence differs from the Roman in employing more colors, and in the order in which they are used. Brown or gray is allowed instead of purple, blue instead of green, and yellow instead of white on the feasts of confessors. According to this sequence, all Sundays at the festal seasons are white, and all other Sundays are red. White Sundays are followed by white *ferias*; but at seasons of Advent and Lent the *ferias* are purple; and at the seasons of Epiphany, after the octave, and Trinity, they are blue or green. The Eastern calendars are numerous and complicated, and they do not appear to recognize any uniform sequence of colors.

The origin of the vestments may be attributed to various sources. The linen ones, doubtless, were adopted by the early Christians from the Jews; while the others were adopted from garments worn in daily life, either as the ordinary dress, or as the vestments of kings and noblemen. In the early ages emperors and kings were allowed to wear the chasuble, and afterwards the tunicle and dalmatica, at their coronations and when assisting at high-mass. It is thought by Mr. Marriott (*Festiarium Christianum*) that most of the vestments now in use were introduced into the Church during the period between the 9th and 12th centuries. The

vestments used in the Greek Church are the same as those enumerated; but are known by the corresponding Greek names. The alb is called a *chitonion*; the maniple, an *epimanika*; the stole, an *orarion*; the chasuble, a *phelonion*; the dalmatica, a *stoicharion*; the pallium, an *omophorion*.

The natural effect of the religious changes of the 16th century was to put aside the costume at the same time and on the same grounds as the existing ceremonies. This was done by the different churches of the Reformation in various degrees. The Calvinistic worship dispensed with vestments altogether. The Lutherans generally retained with the cassock the alb and in some countries the chasuble. In the English Church a variety of practice has existed. The disputes about the surplice were very bitter. The Puritans objected to its use on the ground of its being a relic of popery. As to the rest of the costume, the first Prayer-book retained the Roman vestments with little change; and, since the rubric of this Prayer-book has not been formally repealed, a ritualistic movement in the English Church has reintroduced, in some places, almost every detail of the Roman costume in the communion and other services—an innovation which has given rise to vigorous resistance in many instances, and some very bitter controversies.

See Marriott, *Vestiarium Christianum*; Rock, *Hierurgia*; Neale, *Holy Eastern Church*; Blunt, *Annotated Book of Common Prayer*; also the monographs cited by Volbeding, *Index Programmatum*, p. 171.

Vestry

(**h** **j** **T** **I** **h**, *meltachah*; from an obscure root **j** **t** **l**, *to spread out as clothing*; Sept. **οικος** v.r. **μεσθα** **αλ**; Vulg. *vestes*), the *wardrobe* chamber of a temple, e.g. that of Baal (^{<1210>}2 Kings 10:29); containing, doubtless, the fine official apparel of the priests.

Vestry

in ecclesiastical phraseology, is a room attached to a church in which to keep the vestments and sacred vessels. The ordinary place of the vestry was at the north side of the chancel at the east end. There was not infrequently an altar in the vestry; and sometimes it was arranged with an additional chapter so as to form a *domus inclusa* for the residence of an officiating minister.

From their meeting in this room certain assemblies of the parishioners, for the dispatch of the official business of the parish, are called vestries or vestry meetings. Such meetings, however, may be held elsewhere in the parish as well as in the vestry, provided the proper notice of time, place, and purpose of the meeting be given. The officiating minister, whether he be curate or vicar, is *ex officio* chairman of the meeting. All persons rated to the relief of the poor, whether inhabitants of the parish or not, are entitled to attend the vestry and vote; and this right is also extended to all inhabitants coming into the parish since the last rate for the relief of the poor, if they consent to be rated. But no person is entitled to vote who shall have neglected or refused to pay any rate which may be due and shall have been demanded of him, nor is he entitled to be present at any vestry meeting.

In the year 1831 an act was passed by the British Parliament, which has been very generally adopted, entitled "An Act for the Better Regulation of Vestries, and for the Appointment of Auditors of Accounts, in Certain Parishes of England and Wales." This act 'does not alter the law in any parish by which it is not adopted by a majority of the rate-payers, nor does it interfere with parishes governed by select vestries. The most important provisions are that, in all parishes adopting the act, the vestry shall consist of twelve vestrymen for every parish in which the number of rated householders shall not exceed one thousand; twenty-four where they exceed one thousand; thirty-six where they exceed two thousand; and so on in the proportion of twelve more vestrymen for every thousand rated householders; but in no case is the number to exceed one hundred and twenty. The rector, district rector, vicar, perpetual curate, and churchwardens are to constitute part of the vestry, and vote in addition to the vestrymen so elected; but no more than one such minister is *ex officio* to be a part of, or vote at, any vestry meeting. One third of the vestrymen go out of office annually, and others are elected in their stead. Select vestries have arisen from a practice which obtained in large and populous parishes, especially in and about the metropolis, of choosing a select number of the chief and most respectable parishioners to represent and manage the concerns of the parish for one year. The practice has been held by the courts of law to be a good and reasonable custom.

In the Protestant Episcopal Church in America the vestry is a committee chosen annually by the parish, who, in conjunction with the churchwardens, manage its temporal concerns.

The term *vestry* is also applied, by accommodations in other churches, to the rooms provided for lectures, prayer-meetings, and other week-day services.

Vestryman

a member of the vestry (q.v.). Vestry-press, a cupboard to hold the eucharistical and other vestments belonging to a church.

Vestry-trunk

a box, originally made out of the trunk of a tree, hollowed, in order to contain the ecclesiastical vestments belonging to a church.

Vesturer

a sacristan (q.v.), or sexton (q.v.), a keeper of the vestments; a sub-treasurer of a collegiate church or cathedral.

Vetch, James Edwards, A.B.

an English Congregational minister, was born at Zacatecas, Mexico, Aug. 17, 1836. Mr. Vetch graduated at New College, and commenced the work of the ministry in Australia in 1858—first at Melbourne, and latterly at Woolhara, near Sydney and won the respect and affection of men of every denomination. He died June 17, 1870. “His character was that of an exemplary Christian gentleman, and ever preferred principle to prosperity.” As a preacher he was thoughtful and instructive; as a pastor and friend he was respected and beloved as few men are. See (Lond.) *Cong. Year-book*, 1871, p. 358.

Vethym

an old form of the *word fathom*, a measure of six feet in length. Veto Act is the popular designation of the celebrated act on calls passed by the General Assembly of the Church of Scotland, May 31, 1834, and which, being afterwards declared by the courts of law and the Supreme Legislature to be illegal and beyond the powers of the Church to enact, gave rise to a collision between the Church and State, and led to the formation, in 1843, as a separate denomination, of the Free Church of Scotland. The act originated in the motion of Dr. Chalmers, which was seconded by lord Moncrieff. This motion is given in full under the article NON-

INTRUSIONISTS *SEE NON-INTRUSIONISTS* (q.v.). The act runs as follows:

The General Assembly declare that it is a fundamental law of this Church that no pastor shall be intruded on lay congregation contrary to the will of the people; and, in order that this principle may be carried into full effect, the General Assembly, with the consent of a majority of the presbyteries of this Church, do declare, enact, and ordain, That it shall be an instruction to presbyteries that if in the moderating in a call to a vacant pastoral charge, the major part of the male heads of families, members of the vacant congregation and in full communion with the Church, shall disapprove of the person in whose favor the call is to be moderated in, such disapproval shall be deemed sufficient ground for the presbytery rejecting such person, and that he shall be rejected accordingly, and due notice thereof forthwith given to all concerned; but that if the major part of the said heads of families shall not disapprove of such person to be their pastor, the presbytery shall proceed with the settlement according to the rules of the Church. And they further declare that no person shall be held to be entitled to disapprove as aforesaid, who shall refuse, if required, solemnly to declare, in presence of the presbytery, that he is actuated by no faction us or malicious motive, but solely by a conscientious regard to the spiritual interests of himself or the congregation.” *SEE PATRONAGE; SEE RIDING COMMITTEES; SEE SETTLEMENTS, VIOLENT.*

Vevers, William

an English Wesleyan minister, commenced his itinerancy in 1813 on the Gateshead Circuit. He traveled some of the principal circuits, such as Glasgow (1821), Halifax (1824), York (1827), Deptford (1832), Leeds (1835), Liverpool (1840), Derby (1842), Hull (1845), etc. He had an active and vigorous mind, and often evinced great skill in circuit finance. He died at the Wesleyan Theological Institution (of which he was governor and chaplain) at Taunton, Sept. 8, 1850, in the fifty-ninth year of his age. He wrote, *An Appeal to the Wesleyan Societies on the Attempt now made to Subvert their Constitution* (referring to the Warren. agitation) (Lond. 183, 8vo): — *A Second Appeal, Containing a Reply to a Pamphlet entitled An Affectionate Address of the United Wesleyan Methodist Association* (1835, 8vo): — *A Letter to the Rev. Walter F. Hook, D.D., Vicar of Leeds, on his Inaugural Discourse* (2d ed. 1836, 8vo): — *An Essay on the National Importance of Methodism* (1831, 8vo). See *Minutes of Wesleyan*

Conference, 1851; Stevenson, *Wesleyan Hymn-book and its Associations*, p. 365.

Vex

is used in the A. V. only in the old Lat. acceptation (from *veho*, to carry, hence to toss about), as a rendering of many Heb. and Greek words, in the sense of *agitate* or disturb greatly, especially to torment or afflict.

Vexilla Regis

a hymn which takes its name from the first words, *Vexilla Regis proderunt* (“The kingly banners forward go”), sung in procession on Good Friday before the Mass of the Presanctified. It was composed by Venantius Fortunaatus (q.v.) on the occasion of the reception of certain relics of St. Gregory of Tours and St. Radegund, prior to the consecration of a new church at Tours. It is strictly a processional hymn, but was afterwards adapted for use in the Western Church during Passion-tide, and is now used, in an English version, very generally in the Church of England.

Vexillum

Picture for Vexillum

(a banner) is the crucifix carried before the pope, with the figure towards him, to remind him that he should have Christ crucified ever before his eyes.

The word *vexillum* also denotes a flag or pennon of silk or linen attached to the upper part of a bishop’s pastoral staff by a cord. This pennon is then folded round the staff, so as to avoid the inconvenience which might arise from the moisture of the hand staining the metal of which the staff is made. Many examples of the vexillum are represented in illuminated MSS., and some are to be found on memorial brasses and incised slabs.

Vezelay, Council Of (Concilium Vezeliacum)

was held in 1146, after the capture of Edessa by the Saracens. Louis VII, the archbishop, bishops, abbots, and many of the nobility of France, attended. St. Bernard, who was present, urged the king, with great eloquence, to succor the Christians against the Turks. The monarch was among the first to assume the cross, together with his wife, Eleanor. After

them Alphonso, count of St. Gilles; Thierry, count of Flanders; count Guido, and many others of the nobility, took the vow. See Mansi, *Concil.* 10:1100.

Via, Alessandro della

an Italian engraver, flourished at Venice about 1730. He engraved some portraits and other subjects in an indifferent style, among which is one of the Virgin and Infant Christ, with St. Sebastian and other saints, after Paul Veronese. See Spooner, *Biog. Hist. of the Fine Arts*, s.v. .

Via Dolorosa

SEE JERUSALEM.

Via Media

(*the middle path*), a name which Anglican High-Churchmen claim for themselves, as holding a middle position between popery and ultra-Protestantism. *SEE OXFORD TRACTS; SEE TRACTARIAN.*

Viaixnes, Thierry Fagnier de

a French controversialist, was born at Chalons-sur-Marne, March 18, 1659. He was brought up by the Jesuits, and, having entered the Order of St. Benedict (1677) and completed his studies, he was ordained priest (1683), and divided his attention between preaching and study. In 1689 he fell into disgrace with his superiors for opposing their orders, and was exiled to the abbey of St. Michael in Thierache, but he was soon released through the influence of his father. After various adventures, he became (1696-1703) director of an academy at Hautvilliers (diocese of Rheims); but, continuing his opposition to papal authority, he was imprisoned (1704-14) at Vincennes and finally banished. He retired to Belgium, and thence to Holland, where he spent the rest of his checkered life in the preparation of a few ecclesiastical works, which are recited in Hoefler, *Nouv. Biog. Generale*, s.v. He died at Rhynewick, near Utrecht, Oct. 31, 1735.

Vial

is the rendering, in the A.V., of Ἐπιπᾶκ (from ἡκᾶ; *to distil*), a bottle or flask, e.g. of oil (1 Samuel 10:1; “box,” 2 Kings 9:1, 3); and φιάλη (1 Esdr. 2, 13; Revelation 5:8, etc.), a bowl (q.v.).

Vian

SEE VAN VIANE.

Vianagium

is a term frequently found in Dugdale's *Monasticon* to designate the payment of a certain quantity of wine in lieu of rent to the chief lord of the vineyard.

Viani, Antonio Maria (Called II Vianino)

an Italian painter, native of Cremona, flourished in the latter part of the 16th century. He acquired a knowledge of the art from the eminent painters of Cremona, the Campi, and was then invited by the duke Vincenzo Gonzaga to Mantua, where he executed several pictures for the churches, among which were *St. Michael*, in the Church of Sant Agnese; and the representation of *Heaven*, at the Orsoline, both in the style of his instructors. Besides his work in the churches, he was employed in many other edifices; and after the death of the duke remained in the employ of his three successors. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Viani, Domenico Maria

an Italian painter, son of Giovanni Maria, was born at Bologna in 1668. He received a thorough education in the art from his father, and then went to Venice, where he studied the old Venetian masters. Some prefer him to his father, but this preference is not entertained by most critics. He succeeded his father in the school which he had established at Bologna, and instructed several pupils. He executed many works for the churches of Bologna, Bergamo, Pistoia, and other neighboring cities. The principal at Bologna are a series representing the *Prophets* and *Evangelists*, in the Church of the Nativity, and *Christ Healing a Pilgrim*, in the Church of the Servi. He died at Pistoia in 1711. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Viani Giovanni Maria

an eminent Italian painter, was born at Bologna in 1637. He studied along with Pasinelli in the school of Flaminio Torre. He executed many works for the churches of Bologna, as well as for other public edifices. He opened a school opposite to that of Cignani, in which he instructed several pupils. Besides his work as painter, he executed several spirited etchings from his

own designs and after Caracci. He died in 1700. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Viaticum

(literally, *preparation for a journey*) is a term corresponding to the Greek *ἑφοδιον*, and used to designate the sacraments of baptism and the Lord's supper, because they were deemed the necessary provision and armor of Christians to sustain and conduct them safely on their journey through this world to eternal life. More strictly, however, the term viaticum denoted the eucharist given to persons in immediate danger of death, in which sense it is still occasionally used. Death was a journey to the eternal world, and this sacrament was deemed the necessary provision for that journey. The elements were sometimes placed in the coffin of the deceased. The 13th canon of the Nicene Council provides that none "be deprived of his perfect and most necessary viaticum when he departs out of this life." Several other canons of various councils are to the same effect, providing also for the giving of the viaticum under peculiar circumstances, as to persons in extreme weakness, delirium, or subject to canonical discipline.

Vibert, Charles W.

an English Wesleyan minister, was born at Penzance, Cornwall, April 3, 1803. He united with the Church in his fifteenth year, was received into the ministry in 1826, and, in the midst of preparations for removing to South Petherton Circuit he was attacked with paralysis and died in four hours at Bromsgrove, Aug. 26, 1854. He was a man of unobtrusive piety, unimpeachable integrity, and conscientiously devoted to his work. See *Minutes of Wesleyan; Conferences*, 1855.

Vicar

is one who supplies the place of another; Anciently, when a church was appropriated to any of the religious houses, the monks supplied the cure by one of their own brotherhood, and received the revenues of the Church to their own use. Afterwards, in almost all appropriate churches, it became customary that they should be supplied by a secular clerk, and not a member of their own house, from which fact and duty he received the name of *vicarius*; and for the maintenance of this vicar about a third part of the tithes was set apart, the rest of the tithes being reserved to the use of those houses. The tithes set apart; for the maintenance of the vicar were

called lesser or vicarial tithes, and the others were called great or rectorial tithes. After the religious houses were dissolved, the king became possessed of that share which belonged to the monasteries, who granted them to divers persons, now termed lay impropiators, to whom ordinarily belong the whole of the great tithes. In the Anglican Church the vicar is a clergyman who is the incumbent of a parish under a *rector*, the former receiving the great tithes, and the latter the lesser tithes. The vicar is superior in rank to the *curate*, but in France the opposite usage obtains.

Vicar Apostolic

is a bishop who possesses no diocese, but who exercises jurisdiction over a certain appointed district by direct authority of the pope. Such officers have been appointed from time to time in various parts of the Latin Church. There were vicars apostolic in France, Spain, and Italy in the 7th and 8th centuries, and officers possessing similar powers have, been appointed from Rome in different countries ever since. In England, Dr. William Bishop was consecrated to this office by the title of bishop of Chalcedon, June 4, 1623. In 1688 *four* districts were created by pope Innocent XI; and to these *four more* were added by pope Gregory XVI, July 30, 1840. In place of this a new hierarchy was established in England by pope Pius IX in 1850.

Vicar Apostolic Of The North Pole

is a priest of the Romish Church possessing certain episcopal jurisdiction in Orkney, Shetland, Iceland, and the adjacent islands.

Vicar Capitular

is the administrator of a diocese chosen by the chapter in case of vacancy. He can perform acts for the government of the diocese, but has no episcopal authority.

Vicar Choral

is a minor canon attached to a cathedral or collegiate church; also a layman appointed to assist in chanting divine service in cathedral and collegiate churches.

Vicar Of Christ

is a term by which Roman Catholics sometimes designate the pope.

Vicar Episcopal

is an officer of the Roman Church corresponding to the English *archdeacon* or the Greek *chorepiscopos*. In Africa the city priest was one of the cathedral body, who ministered in the adjoining villages. According to Sidonius, he was the bishop's chaplain, vidam, notary, treasurer, theologian, and-steward.

Vicar Forane

(*vicarius foraneus*, lit. "vicar out of doors") is the delegate of a bishop who exercises certain episcopal rights in a part of the diocese only. Such officers are not provided for all dioceses.

Vicar General

is a principal official, now called chancellor of the diocese; an ecclesiastical judge in the bishop's court, as the official belonging to the archdeacon.

Vicar Of The Holy See

is an officer who has been from time to time appointed by the pope to exercise quasi-episcopal jurisdiction in certain dioceses. His functions and duties are almost precisely the same as those of the vicar apostolic (q.v.). Vicars of the Holy See were first appointed in Gaul by pope Zosimus in 417.

Vicar Of Peter

is a term by which the pope of Rome is sometimes designated.

Vicarage

(or VICARAGE HOUSE) is the official house of residence for the vicar of a parish.

Vicarial Tithes

are the lesser tithes (q.v.) belonging to a benefice. See VICAR.

Vicariate

one having delegated power as a vicar.

Vicarii

is a name given to certain officers ordered to be appointed by pope Innocent III in 1215, who were to have the care of souls in the larger dioceses neglected by the worldly minded bishops. The name was employed to distinguish them from the *oficiales*, who had simply a coercive jurisdiction.

Vicarious Suffering of Jesus Christ

Under the head of ATONEMENT we have given a historical review of opinions on this subject, and in the article MEDIATION we have discussed the character and extent of the expiation effected; it remains to consider the ultimate ground or virtue of such a redemptive act. Why was it necessary that any victim should suffer in man's stead? The real need, as we conceive, lies not altogether in God's disposition, but quite as imperatively in that of the sinner himself. As the divine law being a transcript of the moral attributes of Deity, and therefore of all moral intelligences was but the product or creature (so to speak) of God himself, he may be conceived as having the sovereign right so far as his own attitude or interests are concerned to abrogate, waive, or suspend it or its penalty in any case upon his own terms or at his simple pleasure. But he could not do this arbitrarily, or in such away as to contradict his own nature that is, in such a manner as to countenance sin, to which he is essentially, absolutely, and forever opposed. Human sin, be it borne in mind, consists not so much in contravening God's express command as in violating the inherent prescriptions of the moral sense of the universe, including man himself. If, therefore, God should be so weak as to overlook or condone man's crimes, without the fulfillment of such conditions as should conserve that moral instinct, he would incur the contempt of the criminal himself. In other words, man, if pardoned at all, and if so as to feel himself really and justly forgiven, must be pardoned in accordance with the ordinance graven on his own moral constitution. That ordinance may be summed up, if we may interpret it by consciousness, by the analogies of parental conduct and social release, and by the explicit terms of Holy Writ, in the one essential requirement of such a state of mind, on the part of the culprit, as warrants the presumption of voluntary non-repetition for the future of a like offence;

that is, in one word, *repentance*. Without this no one feels that he can properly for himself, or safely for others, either forgive or be forgiven any fault. The question now is, How can this state of mind most certainly, effectually, and permanently be produced? That God could infallibly bring it about by a direct influence upon man's mind no one can doubt, and some have gone so far as to assert that this is the actual and invariable fact; but this is to deny free agency, and to stultify the whole course of the divine procedure in permitting any sin whatever. We know of no means so likely to reduce the natural rebellion and corruption of: the human heart as that which God has actually adopted, namely, by the presentation, in the person of the Redeemer, of a specimen of perfect holiness suffering the penalty due to the sinful race from pure motives of philanthropy and piety. This spectacle at once enhances the majesty of law, puts sin to the blush, and enkindles the least spark of magnanimity remaining in man's bosom. There have been instances of similar devotion among friends on earth, and these have stirred the generous emotions of humanity wherever recounted; how much more the unprecedented self immolation of a disinterested (or rather offended) one in behalf of guilty man (~~ROM~~Romans 5:7, 8)! So far, then, from the vicarious suffering of Christ being necessary to appease the wrath of God, it is really seen to be the highest exhibition of his love yearning for some consistent plan of salvation (~~JOH~~John 3:16). In point of fact, it is found that this act-as a divine and not merely human expression of sympathy does melt and subdue the sinful soul, when it comes to be apprehended under the Spirit's light of conviction, as no denunciations of vengeance or view of dangerous consequences can do. Yet the penalty must still be held in reserve for reculant and hardened cases, else the effect of the contrast itself would be-destroyed, and the conscience of the universe would be shocked. We conclude, then, in a last analysis, that the moral purpose and need of the death upon Calvary was for the condemnation of sin and for a crowning proof of divine intervention. In a forensic point of view, it was substitutional, if so accepted by the party for whose benefit it was volunteered; but as a remedial measure, its virtue lies in its power to impress and win and reform (~~JOH~~John 12:32). It is thus that the cross becomes the instrument of a glorious regeneration (~~GAL~~Galatians 6:14). In other words, the final cause of the sacrifice of Christ is to be sought, not so much in any prudential considerations of the divine government or human society as in the essential nature of God himself and in man's conscience which is a copy of God's moral consciousness. Both these require a *penalty* for the violation of that law which is written in the

constitution of the intelligent universe, not simply as a vindictive infliction for the past, nor merely as a safeguard against, the future, nor yet purely as a spectacular exhibition of infinite and gratuitous compassion, but chiefly and imperatively as a satisfaction to the instinctive and irrepressible sense of in desert which the view of sin excites in all right-minded beings, and to stamp it with an emphatic rebuke. This is wholly irrespective of personal interests, whether of resentment, injury, or pride, on the part either of individuals or of communities; it is alike, if not equally, shared by the Creator and the creature, by the innocent and the guilty. To this grand sentiment all other ends are subordinate; and thus, as ever with great moral principles, the comparatively minor, although really immense, advantages of amnesty and protection and reformation are at the same time secured, not by a compromise, but by a full and inexorable adherence to the demands of everlasting *right*. The substitution of Jesus, the innocent victim, for the conscious culprit is indeed a device of that love which is always fertile in resources; but it is not an evasion of justice: it is an accomplishment of the law far more significant and effectual than the personal anguish of the sinner himself can be; and yet it leaves room for the latter also in the alternative of the refusal of the former. Just at this point, too, comes in appropriately the determinative weight of the human will, which God has left free to be cast into the scales of destiny. In the interval which divine forbearance has set between the sentence of the convict and his execution (<OR1> Ecclesiastes 8:11; <R2> Romans 9:22; <OR3> 1 Peter 3:20; <OR4> 2 Peter 3:9) an ample pardon has been provided, not by “executive clemency,” but as a “receipt in full” from a friendly hand, which needs but the grantee’s endorsement to make it valid. That act on the subject’s part is genuine *penitence*, including the individual faith which alone prevents remorse from degenerating into despair (<OT70> 2 Corinthians 7:10); and this complex state of the soul a hopeful contrition-could, so far as we can see only be engendered by the proper apprehension, under the light of the Holy Spirit, of a just but relentless doom, vicariously but fully endured. In the Cross these demands all meet and harmonize.

Vicars’ College

is the house of residence of those members of a cathedral corporation who do not belong to the chapter. Anciently such a building was probably attached to most cathedrals. Until the civil wars the collegiate life was everywhere maintained in Eng-land, and at Hereford so late as 1828.

Vicars, John

an English Presbyterian minister and violent writer on religious and political subjects, was born in London in 1582. He was educated at Christ's Hospital, London, and Queen's College, Oxford; and was, during the greater part of his life, usher of Christ's Hospital. He died in 1652. He was the author of the following works, among others: *Prospective Glass to Look into Heaven* (Lond. 1618, 4to): — *England's Hallelujah* (1631, 4to): — *Jehovah Jireh, God in the Mount; or England's Remembrancer* (1641-44, 4to): — *God's Ark Overtopping the World's Waves* (1646): — *Prodigies and Apparitions*: — *England's Worthies* (1647).

Vicc (Viccius), Friedrich

a Lutheran theologian, was born Sept. 9, 1629, at Breslau, in Silesia. He studied at Wittenberg, and was permitted to lecture there. In 1658 he was appointed co-rector at St. Mary Magdalene's in his native place; in 1665 he was made deacon of St. Elisabeth's; in 1667 professor of the Elisabethanum; and died Jan. 27, 1697, as pastor of St. Elisabeth's and inspector of the evangelical churches and schools. He wrote, *Dissert. de Ufrim et Thummim*: — *De Præconio Josephi Aegyptiaco*: — *De Antiquitate Hebraicæ Linguae: Dissertt. aliquot ad Cap. 11 Geneseos*. See Pantke, *Pastores der Kirche zu St. Elisabeth in Bresslau*; id. *Pastores zu St. Maria Magdalene in gleichen Præpositi und Ecclesiastea*; Jdcher, *Allgemeines Gelehrten-Lex. s.v.*; Fürst, *Bibl. Jud. 3, 476*; Steinschneider, *Bibliog. Handbuch, s.v. (B. P.)*

Vice

is a chronic and habitual transgression of the moral law, as distinguished from those transgressions which result from momentary temptation. It is a phase of sin (q.v.), and the remarks there made are applicable here. Vice, like every other habit, is the product of repeated acts, and, as the vicious habit strengthens, the mind of its victim becomes less and less conscious of the evil of which it is the slave, until sin is committed almost without knowing it. The hatefulness of vice both to God and man is shown in the whole of God's moral government in the world. Even in this world vice is foredoomed by the unmistakable judgment of God, and the human agents of the sentence, although they be themselves under similar condemnation, allow the law to be just. Exalted virtue secures the admiration of even the worthless, and vice, when punished, is as universally acknowledged by

both good and bad to have met with its deserts. Societies for the suppression of vice have been organized in different countries, and meet with universal approval. Their object is to co-operate with the properly constituted legal authorities in preventing and suppressing the various vices which are prevalent and most flagrant.

The greater hopelessness of vice than mere sin very clearly bespeaks the wrath of God. The evil consequences of youthful folly may be lightly thought of for a time, but they remain as a root of bitterness to mar the peacefulness of more mature years. Even an imprudent choice of vicious companions will often meet with the same severe retribution as a course of downright vicious action. It has been decreed that vice, and everything that directly or indirectly belongs to 'it, should not go unpunished; and its escape from condemnation, so far as its own nature is concerned, is utterly hopeless. The Scriptures are very positive in their denunciations of vice (see ^{<SM>}Hebrews 2:1-3; 3:7-19; 4:1-13; 6:4, 6; ^{<RM>}Romans 1:29-32).

Vice-chancellor

is the officer chief in authority in a university; usually one of the heads of colleges, who is selected from time to time to manage the government of the same in the absence of the chancellor.

Vice-dean

is an officer appointed by the chapter of a cathedral, or in some cases by the dean alone, to act as the deputy of the latter. He is elected annually from the residentiaries, and sometimes by them. He acts as the locum-tenens of the dean, and is regarded as a paterfamilias. He usually sits in the north-west stall, although that is properly appropriated to the hebdomadary or canon in residence. In some Italian and Spanish foundations he is called *prefect of the choir*.

Vice-domini

(*in place of the master*) is a term applied to certain ecclesiastical officers, often called *beadles* or *bailiffs*, appointed about the 8th century from the order of laymen, to protect the churches and defend them against wrongs. Their work was of such a character that it could not properly be performed by ecclesiastics. See Neander, *Hist. of the Church*, 3, 101. **SEE VIDAM.**

Vice-legate

is an officer of the court of Rome who acts as spiritual and temporal governor in certain cities where no legate or cardinal resides.

Vicelinus, St.

the apostle of Holstein, was a native of Quernheim, on the Weser. His early education was directed by the clergy of that place; after the death of his parents and the loss of his inheritance he became the charge of the lady of Everstein; and ultimately, having been taunted by the priest of the castle on account of his illiteracy, he entered himself at the flourishing school of Paderborn, and rapidly became noted for the energy and success with which he pursued his studies. After a time he became principal of the school at Bremen, and administered its affairs with great credit and success; but his craving for knowledge was such that he soon resigned his place and went, accompanied by his favorite pupil Thetmar, to Paris, where they sat at the feet of Rudolph and Anselm (q.v.), and acquired a correct understanding of the Holy Scriptures and of practical Christianity. After his return to his home he declined the office of canon at Bremen, and went to Magdeburg to prepare himself for the work of a missionary to the heathen. He was consecrated priest by archbishop Nortbert of Magdeburg, and commissioned by archbishop Adalbert II of Bremen to labor among the Slavs, and at once petitioned Henry, the powerful king of the Obotrites, to allow the preaching of the Gospel among his subjects.

The *Obotrites* (frequently written *Abodrites*) were a branch of the stock of Wends or North German Slavs. They were coarse, cruel, false, and indolent, but given to hospitality towards strangers. Their priests held the first place in the public estimation, and exercised a leading influence over public affairs, besides having exclusive possession of what little scientific information was extant among them. Their numerous gods of whom *Suwantewid* or *Svatovid*, the four-headed victor, *Prove*, the god of justice, and *Rudegast* were most prominent—stood under the direction and rule of one supreme god of heaven, and administered their offices in his name. The Obotrites' first became acquainted with Christianity in the beginning of the 9th century, when they allied themselves with Charlemagne in his war against the Saxons. They were defeated in 931 at Lenzen, in a bloody battle, by Henry I, made tributary to the German realm, and pledged to receive Christianity. For a time encouraging progress was made in

converting them to the new religion; but when the German emperors empowered the dukes of Saxony to govern the Wendish tribes, and imposts and taxes were consequently increased, a feeling of discontent arose which the heathen priests were able to intensify until it became open rebellion, and a contest began between the opposing religions which continued during nearly a hundred and fifty years. In the last quarter of the 11th century the Christian part of the population was wholly subdued, and the country was altogether without Christian influences until Henry seized the throne in 1105, and with the aid of the Saxons overcame his opponents. This prince endeavored to accustom his subjects to the labor of cultivating the soil, and to reintroduce Christianity among them; and the application of Vicelinus and his companions for permission to preach the Gospel was accordingly received with favor, and a church at Lubeck turned over to them for use. Henry's death, in 1126, destroyed the prospect of successful missionary labor, however, by inaugurating a bitter internal war in the kingdom, and Vicelinus was obliged to return to Bremen. An opportunity to establish himself at Faldera (now Neumimnster, in Holstein) soon afterwards occurred, which enabled Vicelinus to return to the borders of the Slavs; and from this place as a centre he was able to carry the Gospel in every direction during many years, and with a measure of success which induced other missionaries to come to his assistance. An association of celibate laymen and clergymen was also formed for pious purposes which contributed materially towards the extension of Christianity. In 1134 the emperor Lothaire established the fortress of Segeburg for the protection of the region in which Vicelinus labored, and in time a church and monastery grew up in its vicinity, which were placed under his care; and as the Church at Lubeck was also intrusted to his guidance, he naturally became the head of the entire missionary work among the Slavs. One of his first undertakings now was the planting of missionary training-schools in both Segeburg and Lubeck. The death of the emperor, in Hi 37, interrupted the progress of Christianity among the Slavs, and once more Vicelinus saw the devastations of war sweep away the results of the labors of many years. Count Adolphus of Holstein finally subdued the restless population, and restored the former condition of things. In 1149 Vicelinus was consecrated bishop of Aldenburg; but after a few years of toil in that office, rendered difficult by the exactions of his superior, the archbishop Hartwig of Bremen, on the one hand, and of duke Henry the Lion, the sovereign of the country, on the other, he suffered a stroke of paralysis in 1151 which

deprived him of the ability to travel and of the power of speech. He died Dec. 12, 1154.

Literature. — *Helmold, Chronicon Slavorum* (to 1170); *Adami Bremens. Gesta Hamburg., Eccl. Pontific.*, ed. Lappenberg, in *Pertz, Monum.* vol. 7: *Scriptt.*; *Saxonis Grammatici Hist. Daniac Libri X VI*; *Crantz, Metropolis and Wandalia*; *Gerken, Versuch in d. iltesten Gesch. d. Slaven in Deutschl.* (Leips. 1771); *Gebhard, Gesch. d. Slaven u. Wenden* (Halle, 1790-97, 4 vols. 4to); also in *Welt-Historie*, vol. 33-36; *Frank, Altes u. neues Mecklenburg* (Leips. 1753-58); *Rudloff, Pragmat. Handb. d. mecklenb. Gesch.* (1780, 2 vols.; 2d ed. 1822); *Heffter Weltkampf d. Deutschen u. Slaven* (Hamb. 1847); *Lappenberg, Die Bischofe v. Aldenburg*, in *Pertz, Archiv f. oiltere deutsche Geschichtskunde*, 9:384-395; *Kruse, Leben d. heil. Vicelin* (1828); *Wiggers, Kirchengesch. Mecklenburgs* (1840); *Neander, Kirchengesch.* 5, 1; *Mooyer, Verzeichniss d. deutschen Bischofe* (Minden, 1854). — *Herzog, Real-Encyklop.* s.v.

Vicentino, Andrea

an Italian painter, was born at Venice in 1539. He was a scholar of the elder Parma, and followed his style. He was a great plagiarist, but made his selections with good taste and judgment. He was one of the most popular artists of his day, and found abundant employment in painting for the churches and public edifices of Venice and other cities of that republic, and even beyond its bounds. His best pictures are preserved in the collections, among which is his *Solomon Anointed King of Israel*, in the Royal Gallery at Florence, a picture worthy of great commendation. He died in 1614. See *Spooner, Biog. Hist. of the Fine Arts*, s.v.

Vicentino, Marco

a Venetian painter, son and pupil of Andrea: practiced his art at Venice with considerable reputation, and executed many works for the churches and for the collections. His fame, however, is derived more from his father's name than from his own works. See *Spooner, Biog. Hist. of the Fine Arts*, s.v.

Vice-rector

is the second in authority to the rector, governor, master, or ruler of a college.

Vice-sacristan

is a sacristan (q.v.) or sexton of inferior rank or position, who acts during the absence of the ordinary sacristan.

Vici, Andrea del

an Italian architect, was born at Arcevia, in the Marca d'Ancona in 1744. He was educated at Perugia, and then sent to Rome to study painting under Stefano Pozzi, and architecture under Carlo Murena, but he decided to follow the latter as a profession. In 1780 the court of Tuscany appointed him hydraulic architect and engineer for the Val di Chiana, and in 1787 he was employed in a similar capacity by the papal government in the work of draining the Pontine marshes, and preventing the inundations of the Teppia. In 1810 he erected the embankment to support the left bank of the Teverone. His architectural works are considerable in number and importance. He was architect to the grand-duke of Tuscany and built, among others, the Palazzo Lapri at Bevagna; the Church and Monastery delle Salesiane at Offagna; the seminary at Osimo; the Church of S. Francesco at Foligno; the Capella Gozzoli at Terni; the villa and casini at Monte Gallo; and the superb cathedral at Camarino. He died Sept. 10, 1817. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vick, J. O.

an English Congregational minister, was born at Emsworth, Nov. 11, 1803, and died June 7, 1862. He was occupied in business nearly the whole of his life, but frequently was engaged in preaching and for several years labored acceptably as pastor of the Church in Waterloo, Portsmouth. See (Lond.) *Cong. Year-book*, 1863, p. 270.

Vick, Newet

a Methodist Episcopal minister, was born in Southampton County, Va., March 17, 1766. He began preaching in 1788 entered the Virginia Conference in 1790; married in 1791; removed to North Carolina in 1799, and three years later to Mississippi, where he labored until his decease, near Vicksburg, Aug. 5, 1819. See Sprague, *Annals or Amer. Pulpit*, 7:558.

Vico (Vighi, or Vicus), Enea

an eminent Italian engraver and medallist, was born at Parma about 1520. He studied under Giulio Romano, and after wards went to Rome, where he entered the school of Marc Antonio Raimondi. He made such progress that he was invited to Florence by the grand-duke, Cosmo I, where he engraved several plates after Michael Angelo, and numerous portraits. From there he went to Venice and Ferrara. On returning to Parma in 1554, he engraved and published the medals of gold and silver of the twelve Caesars with explanations. In 1555 he published at Venice his *Discorsi sopra le Medaglie*, which was several times reprinted. He is considered to have been the first who wrote on numismatics. . His last work, *Inagini delle Donne Auguste*, was published at Venice in 1557. He died about 1570. Among his plates may be mentioned the *Conversion of St. Paul*, after F. Salviati; the *Entombing of Christ*, after Raphael; and the *Annunciation*, after Titian. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Victor

(*the conqueror*), in Roman mythology, was a surname of *Jupiter*, often appearing upon tablets.

Victor

(also CLAUDIUS MARIUS VICTOR and VICTORINUS) was a poet and orator of Marseilles, who lived in the former half of the 5th century, and wrote in hexameter verse a *Comment. in Genesin* and an *Epistola ad Solomon. Abbat. de Perversis suce Etatis Moribus*. . See *Max. Bibl.* etc. 8:418.

Victor, St.

The lists of martyrs and saints in the Roman Catholic Church include an extended series of personages named VICTOR, concerning whom see *AusJ'ihrl. Heil.* — *Lexikon* and the accompanying *Kalender* (Cologne and Frankfort, 1719), p. 2262-2271. See Herzog, *Real-Encyklop.* s.v.

Victor of Antioch

was a bishop contemporary: with Chrysostom (about A.D. 400) who wrote a commentary on the Gospel of Mark, in which he defended the view entertained by the Church of his day that, with reference to fasting,

Christians have entire liberty of action. The commentary is given in *Max. Bibl. Vet. Patrum* (Lugd. 1677), 4:370.

Victor Of Capua

was a bishop in the former half of the 6th century (died about 544). He ranks as the earliest Latin catenator, and wrote *De Cyclo Paschali*, fragments of which work are contained in Bede, and a *Scholia Vet. Patrum*. He also prepared a Latin version of Ammon. Alexandrinus's *Harmony of the Gospels* (*Harm. Evangel. Am. Alexandr. etc.* [Col. 1532]).

Victor of Cartenna

was a bishop in the 5th century who wrote *Adversus Arianos ad Genseric., Vandal. Regem: — De Paenitentia Publica: Epistola Consolatoria ad Basil:* — and several homilies. His writings are now extant only in part.

Victor of Carthage

a bishop A.D. 646, is known only through a letter addressed to pope Theodore I, in which he announced his elevation to the episcopal chair and accepted the doctrine of two wills in Christ.

Victor of Tununa

was a bishop who died about A.D. 566. He was one of the defenders of the so-called *Three Chapters* (q.v.), and was imprisoned and banished because of his resistance in opposing Justinian's edict in condemnation of the chapters. He composed a *Chronicon ab Orbe Condito*, of which the part extending from A.D. 444 to 465 is still extant. See *Thesaur. Temp. Eusebii Pamphili, opera et studio J. J. Scaligeri* (Amst. 1658), 2, 1 sq.; *Thesaur. Monum. Eccles. sive Henrici Canisii Lectiones Antiquae*, ed. Basnage (Antv. 1725), 1,321 sq.

Victor of Vita

(*Vitensis*, not bishop of Utica, as is often stated) was a bishop who lived in the latter half of the 5th century. In A.D. 487 he wrote a *Hist. Persecut. Afric. sub Genseric et Hunnerico Vandal. Regibus*, which is given in Ruinart, *Hist. Persecut. Vandal.* (Paris. 1694; Venice, 1732). See also

Papencordt, *Gesch. d. vandal. Herrschaft in Afrika* (Berl. 1837), p. 66 sq., 113 sq., 269 sq.

Victor I

pope from 185 to 197, or from 187 to about 200, was an African by birth and a hot-blooded character. He is noted for the part he took in the dispute with the Quartodecimanians of Asia Minor about the observance of Easter. He wrote a letter to Polycrates of Ephesus demanding that he should conform to the Occidental rule respecting Easter, on pain of excommunication in case of refusal; and when Polycrates declined, he severed ecclesiastical relations with that bishop and the churches of Asia Minor by which Polycrates was supported. The opposition of many Western ecclesiastics to such measures, however, compelled Victor to recede from his arbitrary position. The eventual result of the whole dispute was the prevalence of the Western theory of Easter. *SEE EASTER CONTROVERSIES*. Victor participated also in the beginnings of the Monarchian controversy by expelling from the Church the Dynamistic Monarchian Theodotus the Tanner (ὁ σκυτεύς), who denied the deity of Christ. This step gave rise to the sect of Theodotianists; which existed for a time in Rome. Certain expressions used by Tertullian (*Adv. Praxeam*, c. 1; *App. ad Libr. de Praescript.* c. 53) would seem to indicate that Victor was disposed to favor the views of Praxeas (q.v.) and the Patripassians (q.v.), which were the direct opposite of the notions entertained by the Ebionizing Dynamists. See Eusebius, *Hist. Eccles.* 5, 22-28.

Victor II

pope from 1055 to 1057, was a relative of the emperor Henry III. His name was *Gebhard*, and he was previously bishop of Eichstadt. Leo of Ostia (*Chronicles Casin.* 2, 89) states that the elevation of Gebhard to the pontificate was the work of the famous Hildebrand. The motive of that schemer's action in choosing so decided a friend of the emperor to fill the papal chair would seem to have been a desire to divide the imperial camp into two opposing factions. The experiment succeeded well, at least in so far as that Gebhard identified himself with the Cluniacensian party, whose head was Hildebrand. He attacked the practices of simony and marriage among the priests, issuing energetic prohibitions and holding several councils in France against them. In 1056 he was present at the death-bed of Henry III in Germany, and became the guardian of the infant heir of that

prince and the counselor of his widow. He died soon after his return to Italy in the summer of 1057. See Pagi, *Breviarium Paparum Rom.* 1, 528 sq.; Hofler, *Gesch. d. deutschen Papste*; Gfrörer, *Gregor. VII*, 1, 560; and the Church histories.

Victor III

pope and successor to Gregory VII, was a son of Landulph V, prince of Benevento. His name was *Desiderius*, and he had been abbot of Monte Casino. Chosen by Gregory, he was elected by the cardinals to the papal chair in 1086, but refused to obey their call. He laid aside the papal insignia in solemn form at Terracina, and returned to his monastery, but in the spring of 1087 was nevertheless induced to enter on the high office for which he had been selected. He displayed much of the energetic spirit and tendency of his predecessor. At Benevento he excommunicated his rival, Clement III, and at the same time forbade all investiture of clergymen by the laity, called upon the Italians to undertake a sort of crusade against the Saracens of Africa, and instructed all bishops and ecclesiastics to avoid all association with the archbishop Hugo of Lyons, who, with the abbot Richard of Marseilles, had rebelled against his authority and grossly maligned his person. While engaged in the prosecution of far-reaching plans, he was suddenly cut down by death, in September, 1087, after having been the actual possessor of the papal chair during scarcely half a year. See Leo Ostiens. *Chronicles Casin.* contin. a Petr. Diacon., bk. 3, c. 71, p. 480 sq.; Muratori, *Gesch. Ital. in Mittelalter* (Germ. transl.), 6:464 sq.

Victor IV

popes.

1. The successor of Anacletus II (died 1138) who was previously cardinal Gregory Conti, but who, after a reign of two months, was induced by Bernard of Clairvaux to give place to the more powerful Innocent II (q.v.; and comp. Petr. Diacon., in the *Chronicles Casin.* 4:130).

2. Antipope against Alexander III. He was previously a cardinal, *Octavianus*. Enthroned in 1159, he was recognised and protected by the emperor Frederick Barbarossa and endorsed by the synods of Pavia in 1160 and of Lodi in 1161, but never equalled his rival in ecclesiastical power or in moral influence. He died in 1164 at Lucca, and was followed

by Paschal III. See Von Raumer, *Hohenstaufen*, 2, 123 sq.; Reuter, *Gesch. Alexander's III u. d. Kirche s. Zeit*, 1, 129, 401 sq.; Herzog, *Real-Encyklop.* s.v.

Victoria

a Christian martyr of the Dioclesian persecution (A.D. 284-312), was a native of an inland town in Numidia. She was one of a band of Christians who had met in the house of a church reader, and were seized and brought to Carthage to be arraigned before the tribunal of the proconsul. Her father and brother were still pagans; and her brother, upon her refusal to go with him, claimed that she was not in her right mind. "This is my mind," replied she, "and I have not altered it." She died in triumphant faith. See Neander, *Hist. of the Church*, 1, 152.

Victorinus

bishop OF PETTAU (*Petavionensis*), a town in ancient Pannonia, not of Poitiers, as Baromius states, lived about A.D. 290, and was an orator before he became a bishop. He was of Greek extraction, and was better acquainted with the Grecian than the Latin tongue. Of his works, a fragment, *De Fabrica Mundi*, was published by Cave (see below). Jerome says that Victorinus wrote commentaries on most of the books of the Old Test., and he is also credited with the authorship of a commentary on the Apocalypse. He died, according to the Roman martyrology, a martyr's death, under Diocletian, about 303. See Dupin, *Nouvelle Bibl. des Auteurs Ecclis.* (Paris, 1693), 1, 194.; Cave, *Scriptorum Ecclis. Hist. Lit.* (Genev. 1693), p. 73 sq.; *Max. Bibl. Vet. Patr.* etc. (Lugd. 1677), vol. 3, where the commentary on the Apocalypse occurs, 4p. 414 sq.; Herzog, *Real-Encyklop.* s.v.

Victory

Picture for Victory

in Roman mythology, was the daughter of Pallas and Styx. Victory personified (called by the Greeks Νίκη) was generally represented in connection with other deities, who carry her upon their hands; for instance, Jupiter, Minerva, Venus. She also appears with victors in races, whose horses she guides. She is pictured as a maiden similar to Minerva, with

wings, a palm-branch, and a wreath. In the accompanying cut she appears bringing a sacrifice to Minerva.

Victricius, St.

Tradition make's him to have been a soldier who became a Christian and wished to leave the army, for which reason he was condemned to undergo severe tortures, but escaped, because the lector who had him in charge became blind, and the prisoner's fetters refused to hold him bound. After being liberated, Victricius became bishop of Rouen (A.D. 380-390), and an active missionary. He sustained intimate relations with Martin of Tours and Paulinus of Nola. About 393 he visited England for the purpose of restoring peace to the Church, into which the Pelagian faction had brought discord; but was himself suspected of heresy and compelled to visit Rome (403), in order to prove his orthodoxy. Pope Innocent I thereupon gave him a paper intended to be a guide in the administration of ecclesiastical discipline, and also for the deportment of believers generally. He died, probably, in 407 or 408, and left a work, entitled *De Laude Sanctorum*, which was published by Lebeuf (Paris, 1739). His day is Aug. 7. — Herzog, *Real-Encyklop.* s.v.

Victrix

(*the victoress*) was a surname of VENUS.

Victuals

(represented by several Heb. and Gr. words, which are variously rendered in the A.V.) the necessary act of taking food was, at a very early period of the world's history, connected immediately with religion. Thus the paschal lamb and the unleavened bread spoke in pleasing tones and by striking emblems, to each successive generation, of the great historical fact of which they were designed to be the perpetual memento. In like manner the Lord's supper (⁴¹⁰1 Corinthians 11:20), the breaking of bread from house to house (⁴⁰⁶Acts 2:46), and the *ἀγάπαι*, or love-feasts-feasts of charity (Jude 12) were all, especially the first, both wisely designed and admirably fitted to bring into play, in connection with religion, the better feelings of humanity, to maintain in everlasting remembrance the events which they symbolized, to make eating and drinking an act of religion, and to make religion a pleasure. *SEE AGAPE; SEE PASSOVER; SEE SUPPER.*

1. The productions of a country, at an early period of the world, necessarily determined its food. Palestine abounded with grain and various kinds of vegetables, as well as with animals of different species. Such, accordingly, in general, was the sustenance, which its inhabitants took. *SEE CEREALS.*

The use of fire, and the state of the arts of life in a country, must also have important influence on its cookery; in other words, will go far to determine the state in which the natural productions of the earth will be eaten. If the grain is to become bread, a long, and by no means easy, process has to be gone through. Skill in preparing food is therefore held in high repute; so that, as in Homer, princes slay the cattle, and poetry details the process by which the carcass is made ready for being eaten (*Iliad*, 1, 457). *SEE COOK.*

Bread formed “the staff of life” to the ancient Hebrews even more than to ourselves; but the modes of preparing it have been noticed under other heads. *SEE BREAD; SEE MILL.*

On a remarkable occasion a calf, tender and good, was taken slain, dressed (roasted, most probably [^{<127>}Genesis 27:7; ^{<127>}Exodus 12:8, 9; ^{<127>}Judges 6:19; ^{<127>}1 Samuel 2:13]; boiling was not known till long afterwards), and set before the guests, while the entertainer (Abraham) respectfully stood at their side, doubtless to render any desirable service. The sauce or accompaniments on this occasion were butter and milk. From ^{<127>}Genesis 19:3 it may be inferred that the bread was unleavened. *SEE BUTTER; SEE MILK.*

The cases, however, to which reference has been made were of a special nature; and from them, as well as from what is recorded touching Isaac and Esau and Jacob, it appears that flesh meat was reserved as food for guests or as a dainty for the sick; lentils, pulse, onions, grain, honey, and milk being the ordinary fare. *SEE MEAT.*

The agreeable, and perhaps in part the salubrious, qualities of salt were very early known and recognised. In ^{<127>}Leviticus 2:13, it is expressly enjoined, “Every oblation of thy meat-offering shalt thou season with salt; with all thine offerings shalt thou offer salt.” *SEE SALT.*

Locusts were a permitted (^{<127>}Leviticus 11:22) and a very common food. At the present day they are gathered by the Bedawin in the beginning of April, and, being roasted on plates of iron or dried in the sun, are kept in

large bags, and, when needed, eaten, strewed with salt by handfuls. See Locust.

Of four-footed animals and birds, the favorite food were sheep, goats, oxen, and doves. There are few traces of the eating of fish, at least in Palestine (^{<B10>}Leviticus 11:9-22; ^{<B16>}Numbers 11:5). In the first passage a distinction is made between certain fish which might be eaten and others which were forbidden. "These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat; and all that have not fins and scales, they shall be an abomination unto you." *SEE CATTLE; SEE FISH.*

The distinction of clean and unclean animals, and of animals which might and those which might not be eaten, is found to have existed to a great extent in ancient Egypt. See Spencer, *Leg. Rit.* 1, 5; Danz, in Meuschen, *IV. T. Talm.* p. 795; Maimonides, *De Cibis Vetitis*, ed. Wildicke (Lips. 1734); Reinhardt, *De Cibis Hebraeoi.* (Viteb. 1697). The Mosaic laws which regulated the use of animal food may be found in Leviticus 11 and Deuteronomy 14. The grounds of many of these regulations may be ascertained with a greater or less degree of probability, provided the student is well acquainted with the mind and spirit of Hebrew antiquity. Considerations drawn from idolatrous usages, regard to health, the furtherance of agriculture, and established customs and tastes, had in each case an influence in the promulgation of these laws. *SEE CLEAN.*

Picture for Victuals 1

2. In the earliest times water was the common drink. That wine of an intoxicating tendency was drunk at a very early period appears from what happened to Noah (^{<B10>}Genesis 9:20), who seems to have made as well as drunk wine. Bread and wine are spoken of in 14:18, as offered for refreshment to Abraham by Melchizedek, king of Salem. Water was sometimes put to the wine; at others a strong drink was made by mixing with the wine aromatic herbs (^{<B70>}Psalms 75:9; ^{<B22>}Isaiah 5:22), or a decoction derived from them; myrrh was used for this purpose. Date wine was in use, and probably the Egyptian or malt wine, ζῆθος, οἶνος δρίθινος (Herod. 2, 77). Jerome (*Opp.* 4:364, ed. Bened.) says that "drink called *sicera* by the Hebrews (רkv) is every kind which can inebriate, or that which is made from grain, or of the juice of apples, or when the honeycomb is made (*decourtur*) into a sweet and barbarous

beverage, or the fruit of the palm expressed into a liquor, and when water receives a color and a consistency from prepared herbs.” The common people (^{<41237>}Mark 12:37) drank an acrid sort of wine, which is rendered vinegar in our English version (^{<4024>}Ruth 2:14; ^{<40748>}Matthew 27:48). The Orientals frequently used wine in excess, so as to occasion intoxication, whence are drawn many striking figures in Holy Writ (^{<632>}Deuteronomy 32:42; Psalm: 78:65; ^{<2351>}Isaiah 5:11; 28:1; 49:26; ^{<2484>}Jeremiah 8:14; 9:14; 16:18). That indulgence in wine was practiced in very ancient days is manifest from there being in the court of Pharaoh, at the time of Joseph, state officers who had charge of the wine, and served the monarch with it when he drank (^{<040>}Genesis 40:1,11; comp. ^{<1105>}1 Kings 10:5; ^{<1490>}2 Chronicles 9:4; ^{<1011>}Nehemiah 1:11). *SEE WINE.*

For drinking-vessels there were used the cup and the now (^{<0253>}Exodus 25:33; ^{<0173>}Numbers 7:13, 84; ^{<2355>}Jeremiah 35:5; ^{<1016>}Amos 6:6). The cup was generally of brass covered with tin, in form resembling a lily, sometimes circular. It is still used by travelers, and may be seen in both shapes on the ruins of Persepolis (^{<1076>}1 Kings 7:26). The bowl (^{<0253>}Exodus 25:33) assumed a variety of shapes, and bears many names. Some of these “chargers” appear, from the presents made by the princes of Israel (Numbers 7), to have been of large size and great splendor; some were silver, some gold (^{<1102>}1 Kings 10:21). See Cup, etc.

Picture for Victuals 2

3. In Eastern climes the chief meal, or what we term dinner, is, in consequence of the heat of the middle period of the day, deferred till towards evening, a slight repast being taken before noon (Adam, *Rom. Antiq. p. 377*, ed. Major; Potter, 2, 625; Chardin, 4; Jahn, 1, 2), But from ^{<4406>}Genesis 43:16, 25, it appears to have been the custom to dine at noon in the days of the patriarchs. The same seems to have been the case in Palestine at a later period (^{<1206>}1 Kings 20:16; comp. ^{<2157>}Luke 11:37; ^{<4100>}Acts 10:10). Convivialities, however, were postponed till evening, and sometimes protracted to the following morning (^{<2351>}Isaiah 5:11; ^{<4162>}Mark 6:21; ^{<4143>}Luke 14:24). *SEE BANQUET.* The meal was preceded by washing of hands (^{<4102>}Mark 7:2; ^{<2138>}Luke 11:38), which the mode of eating rendered necessary, and by an invocation of the divine blessing (^{<0913>}1 Samuel 9:13), termed in Samuel *hkrb*, and in Greek *εὐλογία* *εὐχαριστία*, blessing, giving of thanks (^{<4196>}Luke 9:16; ^{<3611>}John 6:11). Similar customs prevailed among the Greeks and Romans. Jahn (*Bibl.*

Antiq. p. 68) has given the short prayer, as preserved in the Talmud, which the Jews used, as follows: “Blessed be thou, O Lord our God, king of the world, who hast produced this food (or this drink) from the earth (or the vine)” (^{<0149>}Matthew 14:19; 15:36; 26:27). *SEE MEAL.*

4. The Hebrews, like the Greeks and Romans in their earlier history, ate sitting (^{<0279>}Genesis 27:19; ^{<0796>}Judges 19:6; ^{<0125>}1 Samuel 20:25). A carpet was spread, on which the meal was partaken. At a later period, however, particularly when Palestine came under the influence of Roman manners, the Jews reclined on cushions or couches (^{<1706>}Esther 2:6; ^{<3004>}Amos 6:4; ^{<0137>}Luke 7:37; ἀνεκλίθη, not “sat,” as in the common translation, but “reclined”). *SEE ACCUBATION.* The custom of giving preference in point of seat or position to guests of high consideration; appears, from ^{<0022>}1 Samuel 9:22, to have been of ancient date (^{<3082>}Amos 3:12). In the time of Christ (^{<0148>}Luke 14:8) the Pharisees, always eager for distinction, coveted the place of honor at meals and feasts. Women were not admitted to eat with the men, but had their meals supplied in their own private apartment (^{<1706>}Esther 1:6-9). In Babylon and Persia, however, females mingled with males on festive occasions (^{<2782>}Daniel 5:2). In general the manner of eating was similar to what it is in the East at the present day. Special care was taken of favored persons (^{<0434>}Genesis 43:34; ^{<0004>}1 Samuel 1:4; 9:22; ^{<6136>}John 13:26). Neither knives, forks, nor spoons were employed for eating. The food was conveyed from the dish to the mouth by the right hand. The parties sat with their legs bent under them round a dish placed in the centre, and either took the flesh meat with their fingers; from the dish, or dipped bits of their bread into the savory mess and conveyed them to their mouths. In ^{<0814>}Ruth 2:14, Boaz says to Ruth, “Dip thy morsel in the vinegar,” which explains the language of our Lord, in ^{<6136>}John 13:26, “He it is to whom I shall give a sop when I have dipped it.” This presenting of food to a person is still customary, and was designed originally as a mark of distinction, the choice morsels being selected by the head of the family for the purpose. Drink was handed to each one of the guests in cups or goblets, and, at a very ancient period, in a separate cup, to each person. Hence the word cup is used as equivalent to what we term a man’s lot or destiny (^{<0106>}Psalms 11:6; 75:8; ^{<2512>}Isaiah 51:22; ^{<0139>}Matthew 26:39). *SEE DIET; SEE EATING; SEE FOOD; SEE SUP.*

Vicus, Henricus

a Roman Catholic theologian and philosopher, was born in 1536 at Valenciennes, and died in 1596 at Armentiers, in Flanders. He wrote, *De Christianorum Sacramentorum Natura, Officiis, et Numero: — De Descensu Christi ad Inferos: — De Communionem Sanctorum*, etc. See Swertii *Athenae Belgicae*; Andrese *Bibliotheca Belgicae*; Jocher, *Allgemeines Gelehrten-Lexicon*, s.v. (B. P.)

Vida, Marco Girolamo

an Italian poet and priest of the Roman Church, was born at Cremona about 1485. He studied at Padua and Bologna, and joined the Order 'of the Canons of St. Mark at Mantua. He afterwards became canon of St. John Lateran at Rome, and prior of San Silvestro at Frascati, and in 1532 bishop of Alba. He was a learned scholar, and one of the best Latin poets of his day. He wrote in Italian as well as in Latin. Among his works are, a metrical treatise *De Arte Poetica* (Rome, 1527): — *Christians: —* and *Scacchiae Ludus*. All of these have been translated into English. Vida died at Alba, Sept. 27, 1566.

Vidal, Diego

(called *the Elder*), a Spanish painter, was born at Valmaseda in 1583. He is said to have studied at Rome, and acquired some reputation as an artist. He was a prebendary of the Cathedral of Seville, and painted there a naked *Christ*, and the *Virgin with the Infant in her Arms*. His drawings are also spoken of in terms of commendation. He died at Seville in 1615. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vidal (de Liendo), Diego

(called *the Younger*), a Spanish painter, nephew of Diego the elder, was born at Valmaseda in 1602. He studied theology and painting at Rome, and was canon of the Cathedral of Seville. There are some of his works in the sacristy of the Cathedral of Valencia, which evince considerable skill. He died at Seville in 1648. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vidal, Dionisio

a Spanish painter, was born at Valencia about 1670. He studied under Antonio Palomino, to whom he gave assistance in several cities. He

returned to Valencia and was employed to paint the ceiling of the Church of St. Nicolas, from the designs of Palomino. He also executed some works of his own composition in fresco for various churches. He died at Tortosa, while painting the Chapel of the Virgin of the Girdle, but the time is not known. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vidam

(Lat. *vice domini* [q. v]), was, 1. The bishop's steward in the administration of the Church revenues, as the viscount represented the count. At Rheims and Chartres the vidams raised their office into a fief. 2. The provost or bailiff of the capitular rents, as at Lincoln, Cambrai, Rouen, etc. 3. The term is also applied to the heirs of founders of religious houses who had certain rights over their estates and attached churches.

Vidas, Elias de, *ben-Moses*

a Jewish writer of the 16th century, a pupil of Moses of Cordova, or Cordovero (q.v.), is the author of the work on ethics entitled **hmkj tyçar**, *the beginning of wisdom*, in five parts, of which the first, called **haryh r[ç**, treats of the fear of God, in fifteen chapters; the second, **r[ç hkhah**, of the love of God, in twelve chapters; the third, **hbzçth**, with seven chapters, treats of repentance; the fourth, **hçwdqh r[ç**, with seventeen chapters, of holiness; while the fifth, **hwn[h r[ç**, treats of humility. Besides some excerpts from and compends of Vidas's work, the part which treats of repentance has been translated into Latin by J. Morin, in his *Commentarius de Sacramento Pœnitentie* (Paris, s. a.), and by David de Lara into Spanish (Leyden, 1666), who also translated the first part, treating of the fear of God (Amst. 1633). See Fürst, *Bibl. Jud.* 3, 477 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 328. (B. P.)

Vidua

(*the widow*), a Latin surname of JUNO.

Viduae

(*widows*), a term applied to the deaconesses of the ancient Church, by Tertullian and others, because they were commonly chosen from among the widows, and the office was called *viduatus*. Even some of the ancient

laws required them to be widows, prescribing minutely their qualifications in this regard. See Bingham, *Christ. Antiq.* bk. 2, ch. 22. **SEE WIDOWS.**

Vidtus

in Roman mythology, is the family name of the mother of the Fabians in Rome. She is said to have been a daughter of Evander, the most ancient king of Italy, loved by Hercules, through whom she became mother of Fabius, the progenitor of the family.

Vieil, Pierre le

an eminent French painter on glass, was born in Paris in 1708. In 1734 he executed several excellent works for the Church of St. Etienne du Mont, in Paris; and afterwards restored the glass-paintings in the Cathedral of Notre Dame. He also executed, among other works, the paintings in the Church of St. Victor. He spent fifteen years in preparing materials for a work on the art of glass-painting, entitled *Traite Historique et Pratique de la Peinture sur Verre*. He also wrote, *Essai sur la Peinture en Mosaïque*. He died in 1772. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vieira (Vieyra), Antonio

a Portuguese missionary, was born in Lisbon, Feb. 6, 1608, of a good family. He was brought up by the Jesuits at Bahia, in Brazil, and in 1625 entered their order. He prepared himself by diligent study for evangelical labor among the surrounding Indians and negroes, and in 1641 went to Portugal as companion to the viceroy's son; but on their arrival they were mistaken for Spanish emissaries, and Vieira was cast into prison. He was soon released, however and preached at the court with such eloquence that Juan IV made him his preacher, and engaged him in diplomacy at Paris and the Hague. In 1647 he went also to London, and in 1650 to Rome. In 1652 he returned to Brazil in execution of his cherished schemes, but was unsuccessful in his efforts to rescue the natives of Brazil from slavery. He returned again to Portugal for further authority, but, after six more years of indefatigable labor in Brazil, he was finally sent home to Lisbon (1661) as a criminal. After various fortunes at home and abroad, still laboring for religious purposes, he died at Bahia, July 18, 1697, the acknowledged head of the Jesuitical order in Brazil. He left a number of historical and other works, for which see Hoefer, *Nouv. Biog. Généralé*, s.v.

Vieira, Sebastiano

a Portuguese missionary, was born at Castro Daire (diocese of Lamego) in 1570. At the age of sixteen he entered the Order of St. Ignatius, and prepared himself for evangelical labor in the East Indies. In 1602 he arrived in Japan, and spent several years there; thence he went to Manila, and again to Japan, gathering converts continually. Being sent for by the home authorities to report at Rome, he was condemned as a traitor by the Japanese, and on his return was seized, commanded to renounce his faith, and on refusal was cruelly martyred, June 6, 1634. See *Biographie Universelle*, s.v.

Viel, De

SEE DUVEIL.

Vienna, Council Of (Concilium Vindobonense)

was held May 10, 1267, by Guy, cardinal-legate; a constitution in nineteen articles was published, very similar to that drawn up in the Council of Cologne in the year preceding.

By canon 3, clerks having wives or concubines were ordered to separate from them within a month, under pain of being deprived.

6. All pluralities were forbidden.

14. Forbids abbots to consecrate chalices, patens, or any ecclesiastical vessel or vestment.

The last five relate to the Jews. See Mansi, *Concil.* 11:858.

Vienne, Councils of (Concilium Apud Viennam Alobrogum, Or Viennense)

Vienne is a city of Dauphine, France, where numerous Church councils were held.

I. The first of which mention is made was held A.D. 474. Of its transactions nothing is known beyond the fact that it sanctioned the solemn observance of the three days preceding Ascension-day, which bishop Mamercus of Vienne had ordered.

II. Held A.D. 870, simply confirmed the privileges bestowed upon a monastery.

III. Held A.D. 892, by order of pope Formosus, whose two legates, Pascal and John, presided. Several bishops were present, and four canons were published.

1, 2. Excommunicate those who seize the property of the Church, or maltreat clerks.

4. Forbids laymen to present to churches without the consent of the bishop of the diocese; also forbids them to take any present from those whom they present. See Mansi, *Concil.* 9:433.

IV. Held A.D. 907; was convoked by archbishop Alexander of Vienne, and settled a dispute between abbots Aribert and Barnard respecting the income receipts of monasteries.

V. Held A.D. 1112 by archbishop Guido; excommunicated emperor Henry V because he claimed the right of episcopal investiture, and revoked the treaty of 1111 which conferred such right upon the crown.

VI. Held A.D. 1119 was called by pope Gelasius II, who had again excommunicated Henry V, on the occasion of his setting up an antipope in the person of Gregory VIII; but nothing whatever concerning the transactions of this synod is known.

VII. Held A.D. 1124; was incited by pope Calixtus II, and called by archbishop Peter of Vienne; legislated with reference to the securing of ecclesiastical privileges and possessions.

VIII. Held A.D. 1142; was chiefly concerned with the election of a new bishop.

IX. Held A.D. 1164, at which archbishop Reginald of Cologne vainly endeavored to secure a recognition of Paschal III, whom the emperor Frederick had endorsed.

X. Held A.D. 1199, by the cardinal-legate Peter of Capua, for the purpose of promulgating the decree of pope Innocent III, which punished the king, Philip Augustus, with excommunication on account of his renunciation of

Inneburgis, his lawful consort, and his subsequent marriage with Agnes of Meran. See Mansi, *Concil.* 11:11.

XI. Held A.D. 1289; is barely mentioned in the records, and some authorities deny that it was held.

XII. Held A.D. 1311; known as the fifteenth ecumenical council, and the only one of the series to which attaches any considerable importance. It was originally ordered, by a papal bull of 1308, to meet Oct. 1. 1310, but was subsequently postponed for one year. The council finally convened, under the presidency of pope Clement V, on Oct. 16, 1311. The number of prelates present is fixed by some at 114, and by others at 300, including the patriarchs of the Latin Rite of Alexandria and Antioch. It discussed methods for preserving the purity of the faith, which was impaired by the heretical influence of John of Oliva, and of the Fratricelli, Dolcinists, Beghards, and Beguins; also the aid to be afforded the Holy Land; the reform of ecclesiastical discipline; and especially the disposition to be made of the Order of Knights Templars. The decisions abrogated the Order of Templars; declared the legitimacy of the late pope Boniface VIII, and his freedom from the crimes charged against him conceded tithes for six years to the kings of France, England, and Navarre, in order that they might organize a crusade; and regulated the government of the begging friars and similar matters. Most of the decrees which have to do with matters of doctrine and discipline are contained in the so-called *Clementines* (q.v.), and were first promulgated by pope John XXII.

XIII. Held A.D. 1557; determined several questions of Church discipline; discussed the use of sermons as a means of instructing the people; forbade the admission of strangers to the pulpits; demanded the rendition of heretics, and prohibited merry-makings on feast-days and association with suspected persons; gave directions respecting the tonsure and garb of priests; denied to monks and nuns the privilege of leaving their convents, etc. See Martene, *Thesaur. Novus Anecd.* (Lutet. Par. 1717), 4:446 sq.

Sources. — *Harduin, Acta Concil. et Epistol. Decretales ac Constitut. Summorum Pontificum* (Paris, 1714); Mansi, *Sacrorum Conciliorum Nova et Amlissima Collectio* (Venet., 1776); *Tract. Illustr. Jurisconsultorum* (ibid. 1584), XIII, 1, 159'sq., where is given Durandus, *Tractatus de Modo Celebrandi Genesis Concilii.* — *Herzog, Real Encyclop.* s.v.

Vieu, Joseph Marie

an eminent French painter, and the regenerator of art in France, was born at Montpellier, June 18, 1716. His enthusiasm for art led him to study, against the wishes of his parents, under several masters, among whom were Rivalz of Toulouse, and C. Natoire at Paris, where he went in 1740. In 1743 he gained the prize of the Royal Academy by his picture of the *Plague of the Israelites in the Time of David*. In 1744 he went to Rome, where he spent some years in studying the masters and designing from the antique, and painted numerous pictures, including many altar-pieces of great merit, such as the *Slaughter of the Innocents*, and two pictures now in the Louvre: a *Sleeping Hermit*, and *St. Germain and St. Vincent Receiving the Croon of Glory from the Hands of an Angel*. He returned to Paris in 1750, and was chosen a member of the Academy in 1754. While at Paris he painted numerous pictures, and labored with excellent success to restore in French art the study of the antique and of nature as represented in the Italian masters. He completed his picture of *St. Denis Preaching to the Gauls* in 1775, when he was decorated with the Order of St. Michael, and appointed director of the French Academy at Rome, where he resided until 1781, and was also elected a member of the Academy of St. Luke. After returning to Paris he was chosen one of the rectors and director of the Royal Academy, and in 1789 principals painter to the king. At the time of the Revolution, came a change in his relations to the government, but Napoleon made him a member of the Senate, a count of the empire, and a commander of the Legion of Honor. He died in Paris, March 27, 1809, and was buried in the Pantheon. Vieu's subjects are taken chiefly from the Scriptures, ancient and modern history, and Greek mythology. Among the most celebrated works of this artist the following deserve mention here: *St. Jerome: the Embarkation of St. Martha: — Christ Breaking Bread: — the Resurrection of Lazarus. — The Virgin Attended by Angels: — and St. Gregory*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vieux, Renaud le

a French historical painter, flourished in the latter part of the 17th century. He visited Rome for study, and when he returned to France produced many works of considerable merit. He painted several pictures for the Church of the Penitents at Avignon from subjects in the history of John the Baptist. Two of these were taken to Paris in 1793, two are in the Gallery of

Nismes, and the rest are at Avignon. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Viger Francis

a French Jesuit, was born in 1591 at Rouen, and was professor of elocution at Paris, where he died Dec. 15, 1647. He edited *Eusebii Evangel. Praeparat.*, in Greek and Latin, accompanied with notes; (Paris, 1628). See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexicon*, s.v.; Winer, *Handbuch der theol. Literatur*, 1, 892. (B. P.)

Vigerus, Marcus

a Ligurian Dominican, a professor of theology at Padua and Rome, and a cardinal, was born in 1446. He wrote various treatises respecting the death of Christ, which were printed in two volumes at Douay in 1607. He died in 1516. See Mosheim, *Hist. of the Church*, bk. 3, cent. 15 pt. 2, ch. 2.

Vigier, Gerald

a French hagiographer, who died in 1637. He wrote a *Histoire des Saints Protecteurs d'Auvergne* (Paris, 1535, 8vo): — and *La Monarchie de France* (ibid. 1670-72; Clermont, 1677, 2 vols. fol.).

Vigil of Lights

an old English term to designate Candlemas-eve (Feb. 1).

Vigilantius

a presbyter of the early part of the 5th century, belongs to the number of isolated *testes veritatis* who rose in opposition to the errors of the Church with respect to worship and morals, which were becoming increasingly notorious with the advancing years of the 4th century. He was a native of Calagurris, now Casere, in the county of Commenges (*Convennae*). His Gallic extraction is indisputably proven, despite the fact that some authorities have been misled into stating that he was of Spanish family. He was brought up to follow the business of inn-keeping; but in 395 (?) visited Paulinus of Nola (q.v.), and immediately afterwards was ordained presbyter. Recommended to Jerome by Paulinus, he traveled into the East and visited Jerusalem in 396, meeting with a friendly reception at the hands

of Jerome, but making no favorable impression upon his heart. Jerome had two especially tender spots in his character—the one an inordinate vanity because of his learning, and the other an exalted opinion of his own orthodoxy; and Vigilantius managed to fret them both. He was not possessed of learned culture, though Gennadius credits him with being *lingua politus*; and yet he laid claim to the literary character; and, with the practical disposition of a Western mind, he objected to the speculative dogmatics of Origen, upon whose study Jerome was at that time employed, and even raised suspicions against the soundness of Jerome's personal views. Jerome at first attempted to prove the correctness of his creed; but Vigilantius, having refused to avail himself of the scholar's hospitality and departed from Jerusalem, felt himself bound by no restraints, and issued an epistle condemnatory of Jerome's Origenism (see Hieron. *Ep.* 109, 2, *inter Adriæ Fluctus Cottique Regis Alpes*), in response to which the irascible saint compared him to Judas and termed him an ass. Either just before, or immediately subsequent to, the sojourn at Jerusalem, Vigilantius went to Egypt, but the exact time is not determined; and a similar uncertainty surrounds the place of his residence on his return to the West. The letters of Jerome appear to compel the conclusion that his opponent was settled in Gaul, while Gennadius makes him to have charge of a parish in Barcelona. We incline to believe the former the only settlement of the question which can be successfully defended. Eight years after the departure of Vigilantius from Jerusalem, a presbyter named Riparius notified Jerome that his adversary was teaching very questionable doctrines and disturbing the entire (Gallic?) Church with the promulgation of his views. He thereupon renewed his attacks upon Vigilantius (*Ep. Contra Vig.* 18), but, much to the surprise of himself and other students of the situation, without giving wider dimensions to the quarrel; for Vigilantius was certainly supported by many of the lower clergy and of the laity, and was even protected by bishops. No answer was made to Jerome's abusive epistle, and Vigilantius thenceforward drops out of view, either because he soon afterwards died, or because the barbarian invasions of Gaul crowded the paper quarrels of incensed churchmen out of sight.

The views which stirred the soul of Jerome to wrath are not preserved to us in sufficient fullness to furnish a connected system. The primary object of attack by Vigilantius was the veneration of martyrs and of relics. He doubted the genuineness of the relics, and condemned the bearing about of dead men's bones enswathed in costly wrappings. He also considered the

invocation of martyrs as a deifying of the creature and a step backward into heathenism, and insisted that it implies the doctrine of their omnipresence, and that their intercession cannot be safely relied upon, since their prayers in their own behalf were not always answered. He held that the miraculous power with which relics were supposed to be endowed had not extended further than to the close of the distinctively missionary period of the Church. The burning of daylight candles in the basilicas was rejected by him on the ground that the martyrs, in whose honor the basilicas were erected, were rejoicing in the light of the Lamb on the throne, and had no need of such illuminations. The celebration of vigils (q.v.) and martyrs feasts was denounced as involving danger to public morals; but he violated consistency in consenting that vigils might be kept in connection with the Easter festival.

In the field of morals, Vigilantius draws still nearest to the evangelical position, particularly upon the question of the celibacy of the priesthood, which he condemned, as he did monasticism, with its voluntary vows of poverty and solitude. He reasoned that it is better to contribute regularly to the relief of the poor than to alienate possessions by a single act, and that to flee from the world is not to conquer it. He was especially outspoken in criticisms of the fanatical monks of the East, whose fantastic eccentricities he had himself observed. He furthermore opposed the donations of money, which it was customary to send to Jerusalem a measure, which Jerome might almost regard as a direct attack upon himself. In all these arguments, Vigilantius evidently holds that there is no distinction of morality into higher and lower classes, but that the demands of virtue are equally binding upon all men. He was not the equal of Jovinian (q.v.) in speculative ability, but merely a clear-headed exponent of the instinct of an earnest piety which lived in his soul. He was pious rather than philosophical; and he was, moreover, not deeply learned in the Scriptures. His work was not of lasting consequence, probably because he lacked the reformatory spirit which alone is competent to resist the perverse tendencies of a degenerating age. See Jerome, *Epp.* and *De Viris Illustribus*, with the continuation of Gennadius (q.v.); Paulinus of Nola, *Ep. ad Severum*, 5, 11 (*Aug. Epp.* 24. 4); Vogel, *De Vigilantio Haretico Orthodoxo* (Erfurt, 1756), in Walch, *Ketzergesch* 3, 673-704. The latter gives, in addition, citations from other and earlier writers. See also Baur, *Die christl Kirche vom 4. bis un 6. Jahrhundert*, p. 317 sq.; and Lindner, *De Joviniano et Vigilantio*, etc. (Lips. 1840); Herzog, *Real-Encyclop.* s.v.

Vigilie Mortuorum

(literally, *watches for the dead*) is a term for watching by turn, with prayers and intercessions, beside the body of a departed Christian after death and before burial.

Vigilius

pope, was bishop of Rome from 540 (536?) to 555, and is remarkable from his connection with the controversy of the *Three Chapters*. He was a native of Rome, and, in the capacity of deacon, accompanied Agapetus (q.v.) to Constantinople in 536, where he employed the opportunity afforded by his introduction to the imperial court for the realization of ambitious plans which neither his theological culture nor his character for intelligence and spirituality justified. The empress. Theodora marked him as a suitable instrument for the accomplishment of her ends, and, on the death of Agapetus, caused him to be informed that the succession might be secured to him for the price of his support to the Monophysite party. This he promised to give. On his return to Italy, however, he found the see of Rome already occupied by Silverius, the son of bishop Hormisdas, and he accordingly applied to Belisarius, the commander of the imperial armies, who was then at Ravenna, to bring about the fulfillment of the promise made by the empress; and with the influence of Antonina, the wife of Belisarius, and, it is charged, of added pecuniary inducements, his object was accomplished. Once in the chair, however, he was not very forward to perform his part of the agreement. He wrote, indeed, to the deposed Monophysite patriarchs of the East to declare his sympathy with their views, but he requested that the contents of his letter should not be made public, and thereby sought to deprive the cause of the empress of whatever aid his influence might afford.

The emperor Justinian entertained the hope of bringing about an agreement between the contending parties in the Church, and was induced to issue an edict in 551 condemning the so-called *Three Chapters* (q.v.), which, it was said, would remove all the Monophysite objections against the Chalcedonian decrees; but the edict encountered serious opposition everywhere. Even Mennas, the patriarch of Constantinople, was unwilling to subscribe to it; the African Church protested against its enforcement; and Vigilius dared not oppose himself to the fierceness of the storm raised throughout the West by the imperial condemnation of its own peculiar

tenets. He was accordingly summoned to Constantinople, and reached the court in 547, bearing with him the spoken protests of every community he had touched while on the way; but the atmosphere of the court wrought a speedy change in his attitude, and he returned to his old plan of conciliating the court, but concealing his treachery from the world. He was, however, compelled to take an open stand, and therefore tried to shelter himself behind the authority of a synod whose convocation he advised; and when the Africans, led by Facundus (q.v.), were found to possess a majority of votes, he practically dissolved the synod by requiring the bishops to submit written opinions within a limited period. It thus became possible to influence them separately and to bring a majority of them into accord with the wishes of the emperor; and their opinion, accompanied with his own decision (*Judicatum*), was immediately transmitted to the court to prevent any retraction. The orthodox opposition immediately broke out afresh. Facundus of Hermiane was again its leader, but it included also persons belonging to the immediate train of Vigilius, such as the deacons Rusticus and Sebastian, whom he was thus induced to depose and excommunicate. In his alarm at the storm his measures had excited, he thought only of averting its shock from his own person. He managed to recover possession of his *judicatum*. He vowed the condemnation of the *Three Chapters*, and thereby induced the emperor to convoke a council, of which he hoped that it would relieve him of the burden of responsibility under which he staggered. When the council came together, however, it refused to accede to the desires of the emperor; and when the latter sought to compel its obedience, Vigilius renounced all ecclesiastical connection with the East and took refuge in flight. He subsequently published an encyclical describing his troubles, and followed this with the excommunication of Theodore Ascidas, the Monophysite bishop of Caesarea, who had been a prime instigator of the emperor's action; and the emperor saw himself constrained to convoke a general council. It met in 553, and was wholly subservient to the emperor. Vigilius refused to participate in its proceedings, and sent, instead, a judgment, the so-called *Constitutum*, protesting against the condemnation of the *Three Chapters*. The opposition thereupon published all the documents in which Vigilius had previously compromised himself in order to obtain favor with the emperor, and ordered the erasure of his name from the *Diptychs*. He was also, it is said, banished; and at any rate made to feel the anger of Justinian in a measure which induced him to purchase its cessation at the cost of a retraction, in which he approved of the decisions of the late council and the

condemnation of the *Three Chapters*. He died, however, in 555, before he could resume his throne. See Anastasius, *Lib. Pontifical.*, in Mansi, vol. 9; Liberatus, *Breviarium*; Victor of Tunnunum, *Chronicon*; Facundus of Hermiane, *Pro Defensione Trium Capit.*, and *Adv. Mocianum*, all to be found in Gallandi *Bibl.* vol. 11 sq. See also Walch, *Ketzergesch.* vol. 8; Neander, *Kirchengesch.* vol. 3, etc.; Herzog, *Real-Encyklop.* s.v.

Vigilius the Deacon

mentioned in Gennadius, *De Viris Illustribus*, No. 51, was doubtless resident in Gaul, and lived in the second or third decade of the 5th century. A monastic rule, based upon traditions and read in the conventual assemblages, is mentioned as his only literary production. Holsten has published such a rule, based substantially on Pachomius, in the *Codex Regularum*, 1 (Migne, *Patrol.* 50, p. 370-380). Vigilius must accordingly be regarded as one of the promoters of monasticism upon the basis of the experiences obtained by the Oriental Church, of which that age furnished so many. See Cave, *Script. Eccles. Hist. Lit.* ann. 402; Herzog, *Real-Encyklop.* s.v.

Vigilius of Thapsus

in the African province of Byzacene. His name stands last on a list of bishops who attended a conference at Carthage called by the Vandal Hunneric, in A.D. 484, to bring to a conclusion the quarrel between the dominant Arian and the oppressed orthodox parties in the Church. A later report of his banishment to Constantinople, though not authenticated, is yet credible because a similar fate was experienced by his colleagues, and his works justify the conclusion that he sojourned in that city. He was an important character among the theological writers of his day, possessing a logical, simple, perspicuous style, and considerable dialectical skill, and producing a series of polemical works which were directed against the Arians and other heretics. His foremost work was *Five Books against Eutyches*, and it was also the only work he gave to the public over his own name — a circumstance which led tradition to ascribe it to bishop Vigilius of Trent, who was more generally known. Several pseudonymous works from the pen of Vigilius of Thapsus were also attributed to other authors in the uncritical period of the world; e.g. several controversial discussions between Athanasius, Photinus, Sabellius, and Arius were credited to Athanasius. The standpoint of Vigilius was that of Chalcedonian

orthodoxy. He holds to a distinction of persons and a unity of essence in the Trinity, and to a unity of person and a diversity of natures in the person of Christ; but he does not even imagine that any difficulty is connected with the reception of such divergent doctrines, and seems utterly unable to discover any occasion whatever for the rise of heretical opinions. The importance of his work is consequently only relative, as it dealt with the particular heresies antagonized in a polemical or apologetical way. He was a dialectician rather than a theologian, and his works, if measured by the standards of a productive age, have no considerable value, while, if they be regarded as designed merely to combine and recapitulate the matter furnished by earlier thinkers, their value cannot be denied. Editions of the works of Vigilius are by Chiffletius (Dijon, 1664) and Churrerus (Tüb. 1528). The books against Eutyches, and the disputations with Arius, and with Arius and Sabellius, together with twelve (doubtful) books *De Trinitate*, are given in the *Max. Bibl. Patrum*, vol. 8; and the controverted books against Marivad, against Palladius, the *De Unitate. Trinitatis* (which is generally ascribed to Augustine, but possibly belongs to Vigilius), are in vol. 4 of the same collection. See Tillemont, *St. Eugene*, arts. 51, 52; id. *Memoires*, vol. 16; Cave, *Script. Eccles. Hist. Lit.* 1, 458; Herzog, *Real-Encyklop.* s.v.

Vigilius of Trent

bishop, is mentioned by Gennadius in *De Viris Illustribus*, No. 37, as the writer of an article "In Laudem Martyrum," addressed to a certain Simplicianus, who can only have been the successor of Ambrose in the see of Milan. This assigns him to the 4th or 5th century, and proves conclusively that he could not have written the books against Eutyches. **SEE VIGILIUS OF THAPSUS.** He lived probably not later than the reign of Honorius, for in his day the heathen party was still able to inflict gross indignities upon Christians. In Usuard, *Acta*, under June 26, it is stated that Vigilius studied at Athens and was compelled by the populace to become bishop of Trent. After a zealous administration of his office, he was stoned to death 3 a distant part of his diocese because he had caused a statue of Saturn to be destroyed. Stilicho was consul at the time, which fixes the date in A.D. 400 or 405. The letters of Vigilius to Simplician and Chrysostom are given in Ruinart, under May 29. Their superscription indicates that the missionary field of Vigilius was dependent on Milan as the Western metropolis of that day, and affords ground for the conclusion that he went out from Milan when he entered on that work; and the

thought is not far to reach that a Church which could prosecute missionary labor on its own account was itself an independent Church. See Baronius, *Annales*, ann. 400, Nos. 2-18; Tillemont, *Memoires*, 11; Herzog, *Real-Encyklop.* s.v.

Vigils

(*vigiliae*, *pernoctationes*, *παννυχίδες*) is the term by which are designated in the Romish Church the ceremonies of preparation for the observance of one of the great feasts. It originally designated merely the nocturnal religious services of the early Christians in times of persecution, but afterwards was applied to the services instituted to enforce the idea that the Christian ought to be watchful unto prayer even in the night seasons, and assigned to the night preceding the recurrence of a notable feast of the Church. The vigils of Easter and Pentecost were regarded as especially holy in the 2nd century, and with the former were connected the holding of the *agapae*, or love-feasts, and the celebration of the Lord's supper, while with the latter was associated the sacrament of baptism. Only the faithful were allowed to participate in the vigils, of those feasts. In the 4th and 5th centuries the Easter vigils were generally chosen for the administration of either sacrament and for the conferring of orders; and those of Pentecost and Christmas held a subordinate place, baptism not being administered in connection with the latter. In the 12th century vigils were first held in honor of the Virgin Mary.

The celebration of vigils became very splendid after the 4th century, but also corrupted with many improprieties, insomuch that women were prohibited from engaging in it. Much opposition against their observance was aroused in consequence, their most prominent assailant being Vigilantius (q.v.). The convents were the principal agencies for perpetuating the institution of the vigils, but the churches gradually abolished it as a night service, and transformed the services into a fast. This gave rise to the Saturday fast. Vigils were afterwards observed in the forenoon of the day preceding a feast, and were generally adopted. At the present time an occasional midnight mass is celebrated at Christmas, and a vigil is observed on the evening before Easter, in addition to the forenoon vigil. Vigils precede the feasts of the Annunciation and Purifying of the Virgin, Christmas, Epiphany, Easter, Ascension Day, Pentecost, and the days of John the Baptist, All Saints, and the apostles Matthew, Peter, Jude, James, Simon, Thomas, and Andrew. Some vigils are privileged, i.e. have a

special service. If connected with a second or third grade feast, the *officium* is celebrated and the vigil observed in the *laudes* and the mass. If two priests officiate, one reads the mass for the feast after the *tertia*, the other that for the vigils after the *nona*. Non-privileged vigils simply commemorate the vigil. An occasional vigil is observed in the Protestant churches, e.g. the Moravians on Good Friday and Easter. See Augusti, *Archäologie*; Herzog, *Real-Encyklop.* s.v.; and the monographs cited by Volbeding, *Index Programmatum*, p. 115, 121.

Vignali, Jacopo

an Italian painter, was born at Florence in 1592. He was a disciple of Matteo Rosselli. He is most conspicuous in his frescos, as seen in the Chapel of Buonarrotti. He also painted good historical pictures in the palaces of many of the nobility and even boasts of noble pupils. He died at Florence in 1664. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vignerio, Jacopo

a Sicilian painter who flourished at Messina about the middle of the 16th century. He studied under Polidoro da Caravaggio, and followed his style. An excellent picture by him of *Christ Bearing his Cross*, dated 1552, still exists in the Church of Santa Maria della Scala. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vignette

Picture for Vignette

(Fr.), in architecture, means a running ornament consisting of leaves and tendrils, such as is frequently carved in the hollow moldings in Gothic architecture, especially in the Decorated and Perpendicular styles; called also *Trail*.

Vignier, Nicolas

a French Protestant theologian, son of Nicolas Vignier, Sen. (who himself wrote one or two religious works), was born in Germany about 1575. He studied theology at Leyden, and in 1601 became pastor at Blois. He was secretary to the national synods at Gap d'Alais, deputy (in 1609) to the Assembly of Grenoble, and presided over four provincial synods (the last

two in 1638 and 1643). He died at Blois about 1645, leaving several religious works, for which see Hoefler, *Nouv. Biog. Généralé*, s.v.

His son Nicolas likewise served the Church at Blois, and died at the age of twenty-four.

Vignola, Giacomo Barozzio da

an Italian architect, was born at Vignola, in Modena, in 1507. He studied painting at Bologna, but afterwards went to Rome to study architecture, and made it his profession. He spent two years in France with Primaticcio, and then went to Bologna, where he constructed several fine palaces, and other public buildings. He finally settled in Rome, and was appointed architect by Julius III in 1550. He designed the Church of the Jestsits at Rome, the Caparola palace, and the two lateral cupolas of St. Peter's, of which he succeeded Michael Angelo as the architect. He was the author of *The Five Orders of Architecture* and *Practical Perspective*, works which are still among the best authorities orb those subjects. See Spooner, *Biog. Hist. of the Fine Arts*, s.v. "Barozzio."

Vignola, Girolamo da

an Italian painter, furnished at Modena in the first half of the 16th century. He was a professed follower of Raphael, and some of his frescos still remain in the Church of St. Piero in his native city. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vignoles, Alphonse des

a Reformed theologians of Germany, was born Oct. 9, 1649, at the Castle Aubais, in Lower Languedoc. He studied at Saumur, Paris, and Oxford, and after his return from the latter place he was, in 1675, appointed pastor at Cailar, where he commenced his chronological studies. After the Revocation of the Edict of Nantes, he was not only deposed from his office, but also deprived of all his books and papers. He went in 1685 to Geneva, thence to Lausanne, Berne, and finally to Berlin. In 1688 he was appointed pastor at Halle, in 1689 was called to Brandenburg, and was received in 1701 as a member of the newly founded Academy of Sciences. In 1703 he moved to Berlin, and preached for some time in the French Church at Kopenick, near Berlin. In 1727 he was made director of the mathematical division of the Royal Academy. He died July 24, 1744. He is the author of *Chronologie de l'Histoire Sainte et des Histoires Etrangires*

qui la Concernent, depuis la Sortie d’Egypte jusqu’a la Captivite de Babylone (Berlin, 1738, 2 vols.). He also wrote annotations to Lenfant’s French edition of Spanheimii *Disquisitio Historica de Papa Femina inter Leonem IV et Benedictum III* (La Haye, 1720). See: *Histoire de l’Academie Royale de Berlin*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Literatur*, 1, 157, 692 Fürst, *Bibl. Jud.* 3, 478., (B. P.)

Vignon, Claude

a French painter and engraver, was born at Tours in 1590, He visited Italy and studied there several years. Dumesnil mentions twenty-seven spirited and masterly etchings by him, among which are *St. John in the Desert*: — thirteen plates from the *Life of Christ*: — *The Martyrdom of St. Andrew*: — *Philip Baptizing the Eunuch*: — and *The Coronation of the Virgin*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vigor, Simon

a French prelate, was born at Evreux about 1515. He was educated by his father, Renaud, who was physician to Charles IX, Henry III, and Catharine de Medici. In 1540 Simon joined the house: of Navarre, and became rector of the university, and curate of St. Germain de Vieux. In 1545 he was made doctor of theology, and soon after, as penitencier of the Church of Evreux, he accompanied his bishop to the Council of Trent; for his services there he was rewarded with the curacy of St. Paul’s at Paris (1565). His zealous preaching against the doctrines of the Reformation finally led to his promotion to the bishopric of Narbonne (1570). He died at Carcassonne, Nov. 1, 1575, leaving several sermons and historical treatises, which are enumerated in Hoefer, *Nouv. Biog. Généralé*, s.v.

Vigor, William

an abbot of Glastonbury, England. He was elected to the office and presented to the bishop of Bath, who consecrated him on the day after the Vigil of St. Benedict (1219). He is mentioned as having been very kind to the monks; and is immortalized in the *Chronicles* for having ceded half a load of grain to each brewing to make the beer better. He died Oct. 14, 1223, but five years after his elevation. See Hill, *English Monasticism*, p. 452.

Viguiet, Pierre François

a French Orientalist, was born at Besancon July 20, 1745. He entered the ecclesiastic ranks and taught rhetoric at the college of his native place; afterwards he passed into the Congregation of St. Lazarus, and taught theology in the Seminary of Sens. In 1772 he went to Algiers to redeem the Christian slaves; and in 1783 to Constantinople, as apostolical praefect of the Jesuit establishments in the Levant, where he acquired a knowledge of the Oriental languages. After his return to France (1802) he lived in retirement, and died there Feb. 7, 1821. He left several works on Eastern philology, history, etc., for which see Hoefer, *Nouv. Biog. Généralé*, s.v.

Vihara

(Sanskrit, *walking*, for pleasure or amusement), with the Buddhists (q.v.), is the name of their temples and convents. Originally it designated the hall or halls where the Buddha Sakyamuni, and the priests by whom he was accompanied, used to meet; but when these halls were converted into temples, the name *Vihara* was applied to them; and when the temples became the center of a number of habitations in which the priests belonging to the temples resided, the whole monastic establishment was comprised under one name. Properly the Vihara merely designates the Buddhistic temple, and it is generally used in this restricted sense. In Ceylon they are permanent structures, the walls being plastered and the roofs covered with tiles. Surrounding the sanctum there is usually a narrow room, in which are images and paintings. Opposite the door of entrance there is another door, protected by a screen; and when this is withdrawn an image of Buddha is seen, which occupies nearly the whole of the apartment, with a table or altar before it upon which flowers are placed. The walls of the Vihara are covered with paintings, and its stories generally illustrate some legend of Buddha's life. Sometimes no land is attached to the Viharas; but often they are rich in lands. See Hardy, *Eastern Monachism* (Lond. 1850).

Vi Laica Removenda

(*for removing laic force*), in English ecclesiastical law, is a writ which lies where a clerk intrudes into an ecclesiastical benefice, and holds the same with a strong hand and by the great power of the laity. By this writ the sheriff is enjoined to remove by force, and to arrest and imprison all persons who make any resistance. The writ is returnable into the Court of

the Queen's Bench, where the offenders are punished and restitution granted to the sufferer.

Vila, Lorenzo

a Spanish painter, son of Senen, was born at Murcia in 1682. He was taught by his father, and executed some very acceptable works for the churches, after which he became an ecclesiastic. He died in 1713. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vila, Senen

a Spanish painter, was born in the 17th century at Valencia. He studied with Esteban March, and resided mostly at Murcia, where he executed many works for the churches, convents, and public edifices. His paintings are said to be more remarkable for correctness of design and fine expression in the heads than for beauty of coloring. He died in 1708. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Viladomat, Don Antonio

a Spanish painter, was born at Barcelona in 1678. He made rapid progress in the art; and, at the age of twenty-one, was employed to paint a series of pictures from the life of St. Bruno for the monastery of the Carthusians at Monte Allegri. He afterwards painted a similar series from the life of St. Francis, for the monastery of the Franciscans, at Barcelona. He executed many other works for the churches and public edifices of Barcelona. He also painted landscapes, battle scenes, and portraits with equal success, and has been regarded by some as the foremost Spanish painter of his day. He died in 1755. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vilgard

(or Bilgard), a grammarian and heretic of Ravenna, flourished in the first part of the 11th century. He was charged with being possessed with evil spirits in the form of Virgil, Horace, Juvenal, etc., and with teaching subversive doctrines; and was therefore condemned to death. See Neander, *Hist. of the Church*, 3, 602.

Vili

in the Scandinavian mythology, was one of the brothers of Odin, and a member of the Triad.

Villacis, Don Nicolas De

a Spanish painter, was of noble birth, a native of Murcia. He was first instructed in design in his native city, and then sent to Madrid, where he received instruction from Don Diego Velasquez. He afterwards studied in Italy; and on his return to Murcia, executed some important works for the churches and convents, which have been highly commended. The principal ones are a series of pictures in the life of *San Blas*, in the convent of La Santissima Trinidad de Calzados: — and the *Martyrdom of St. Lorenzo*, in the Church of the Dominicans. Being a wealthy nobleman, he painted only for amusement; his works are therefore rare. He died in 1690. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Village

a collection of houses less regular and important than a town (q.v.) or city (q.v.). *SEE TOPOGRAPHICAL TERMS.*

I. Original Terms. — The word “village” stands in the A.V. as the rendering of many Heb. and Gr. words, several of which represent quite other ideas.

1. The proper Heb. term for village is **רַפְּקִי**; *kaphâr* (from **רַפַּק**; *to cover*; Sept. **κώμη** Vulg. *villa*), which appears also in the forms **רַפְּקִי** *kephir* (^{<1010>}Nehemiah 6:2, **κώμη**, *viculus*), and **רַפְּקִי** *kôpher* (^{<1010>}1 Samuel 6:18, **κώμη**, *villa*), and is represented by the Arabic *kefr*, still so much in use. In the Heb. the prefix *capfar* implied a regular village, as Capernaum, which place, however, had in later times outgrown the limits implied by its original designation (Lightfoot, *infra*; Stanley, *Sin; and Pal.* p. 521-527; 1 Macc. 7:31). *SEE CAPHAR.*

Another term, **רַחֵף**; *chatser* (from **רַחַף**; *to hedge in*; Sept. **ἔπαυλις** or **κώμη**; Vulg. *villa*, *castellum*, or *oppidum*), properly an *enclosure*, is used of farm buildings enclosing a court of the encampment of nomads (^{<1010>}Genesis 28:16; ^{<1010>}Deuteronomy 2:25, etc.); and of hamlets near towns (^{<1010>}Joshua 13:23, 28; 15:32 sq.; ^{<1010>}1 Chronicles 4:33; ^{<1010>}Nehemiah 11:2,

5), especially the un-walled suburbs near walled towns (^{<B531>}Leviticus 25:31; comp. ver. 34). They were in reality “pastoral settlements,” or little enclosures formed partly for shelter, and partly as a kind of defense from the wandering Arabs. The enclosures, sometimes, were nothing better than tents, but pitched in the form of an encampment, as in the case still of the Jehalin Arabs, who arrange their tents in a sort of circle for the sake of better security and mutual protection (Wilson, *Lands of the Bible*, 2, 710; Robinson, *Res.* 2, 468). In some parts of Syria the term *haush* is applied to a few houses, which are constructed so as to join together, and thereby present a defense against the Arab robbers, the entrance into the *haush* being usually through a strong wooden gate, which is firmly secured every evening (Burckhardt, *Syria*, p. 212). Such, probably, of whatever material formed, were the villages spoken of in connection with some of the ancient towns of the Israelites; those, especially, which bordered on pasture or desert lands. The places to which, in the Old Test., the term *chatser* is applied were mostly in the outskirts of the country (Stanley, *Sin. and Pal.* p. 526).

Different from these were the **ry[b̄e twōB]** *daughters of the city*, which were small towns or villages lying near to a great city, dependent on it, and included under its jurisdiction. **SEE DAUGHTER.**

The term **hwj i** *chavoth*, from **hwj ;** *to breathe, to live*, qu. *place of living*, though others prefer to derive it from the Arabic *chawa*, *convolvit, in gyrum se flexit*, whence *chewaon*, *a tent*, or *a cluster of tents, an abode of nomads*, also denotes a village. The term occurs only in the plural, and only in reference to certain villages or small towns bearing the name of Havoth-jair. These are mentioned in ^{<B32>}Numbers 32:42 ^{<B54>}Deuteronomy 3:14; ^{<B33>}Joshua 13:30; ^{<704>}Judges 10:4; ^{<1043>}1 Kings 4:13. **SEE HAVOTH-JAIR.**

In the New Test. the term **κώμη** is applied to Bethphage. (^{<410>}Matthew 21:2), Bethany (^{<208>}Luke 10:38; ^{<B101>}John 11:1), Emmaus (^{<243>}Luke 24:13), Bethlehem (^{<B72>}John 7:42). A distinction between city or town (**πόλις**) and village (**κώμη**) is pointed out in ^{<B01>}Luke 8:1. On the other hand, Bethsaida is called **πόλις** (9, 10; ^{<B05>}John 1:45), and, also **κώμη** (^{<403>}Mark 8:23, 26), unless by the latter word we are to understand the suburbs of the town, which meaning seems to belong to “country” (6:56). The relation of dependence on a chief town of a district appears to be denoted by the phrase “villages of Caesarea Philippi” (8:27). Bethsaida of Gaulonitis, to which Herod Philip II allowed the dignity of a city (Josephus, *Ant.* 18:2,1),

is called **πόλις** unless these two are one and the same place (Thomson, *Land and Book*).

2. Other terms are improperly thus rendered. Thus ^{<3514>}Habakkuk 3:14, the plur. of **zrp**; *paraz* (from **zrp**; *to separate*, hence *to judge*, like **κρίνω**), is rendered “villages.” It should be “captains,” or “eminent men,” men separated by their rank or prowess from the mass (Sept. **δυ νόσται**; Vulg. *princeps, praefectus*). In Judges 5, 7, 11, the cognate **ἄνωρα** *anwera*, properly *rulers* (Sept. **δυνα τοί**), is rendered “villages;” and ^{<3581>}Ezekiel 38:11 **ἄνωρα** *peramoth*, means “open country.” The cognate noun **ἄνωρα** however, signifying a countryman, a rustic, with **ῥοκ** prefixed, signifies a “country village” (**ῥοκῶρα**, *oppidum*).

The word **ἄνωρα** *migrâsh* (from **ῥοκ**; *to draw out*; **περισπόριον**; *suburbanum*), transl. “village” in ^{<10251>}Leviticus 25:31, is more correctly rendered in ver. 34 “suburb.”

II. Comparative Statements. — There is little in the Old Test. to enable us more precisely to define a village of Palestine, beyond the fact that it was destitute of walls or external defenses. Persian villages are spoken of in similar terms (^{<3581>}Ezekiel 38:11; ^{<1709>}Esther 9:19). The rabbins make the distinction between a city (**ῥα**) and a village (**ῥοκ**) to lie in the former having, and the latter wanting, the number of learned men (ten) deemed requisite to entitle a place to a synagogue (Lightfoot, *Chorograph. Matthew Praemiss.* c. 98; and *Hor. Heb. in* ^{<1025>}Matthew 4:23). This is a distinction, however, so purely arbitrary and artificial that it is worthless for any practical purpose. Galilee, in our Lord’s time, contained many villages and village-towns; and Josephus says that in his time there were in Galilee two hundred and four towns and villages (**πόλεις καὶ κόμαι**), some of which last had walls (Josephus, *Life*, § 45). At present the country is almost depopulated (Raumer, *Palest.* p. 105; Stanley. *Sin. and Pal.* p. 384). Most modern Turkish and Persian villages have a *menil* or *medhâfa*, a house for travelers (Burckhardt, *Syria*, p. 295; Robinson, 2, 19; Martyn, *Life*, p. 437). Arab villages, as found in Arabia, are often mere collections of stone huts “long, low, rude hovels, roofed only with the stalks of palm-leaves,” or covered for a time with tent-cloths, which are removed when the tribe change their quarters. Others are more solidly built, as are most of the modern villages of Palestine, though in some the dwellings are mere mud-huts (Robinson, *Res.* 1, 167; 2, 13, 14, 44, 387 Hasselquist, *Trav.* p.

155; Stanley, *Sin. and Pal.* p. 233; App. § 83, p. 525). Arab villages of the Hejaz and Yemen often consist of huts with circular roofs of leaves or grass, resembling the description given by Sallust of the Numidian *mapalia*, viz. ships with the keel uppermost (Sallust, *Jug.* 18; Shaw, *Trav.* p. 220; Niebuhr, *Descr. de l'Arab.* p. 54).

Village

in ancient ecclesiastical usage as distinguished from a *city*, was a place having no magistrates of its own and no laws except such as form a part of the government and laws of the city on which it is dependent. Some villages, however, were set apart as dioceses and had bishops appointed over them. In the early Church, the *chorepiscopi* were appointed to superintend the work in the villages. See Bingham, *Christ. Antiq.* bk. 2, ch. 14; bk. 9 ch. 2.

Villalpando, Francisco de Torrebranco de

a learned Spanish: lawyer of Granada, nephew of Juan Bautista, was born at Cordova in 1570, and died there about 1645. He wrote several works of religious character, especially on demonology, for which see Hoefler, *Nouv. Biog. Généralé*, s.v.

Villalpando, Juan Bautista

a learned Spanish commentator, was born at Cordova in 1552. At the age of twenty-eight years he entered the Order of the Jesuits. He was distinguished for his theological and mathematical knowledge, and as a commentator. Dupin assures us that he was one of the most learned. He was skilled in architecture, and in his description of Solomon's Temple he exhausted all his powers of conjecture. and fancy in making it after the plan of perfection as given by God himself. He died at Rome, May 23, 1608. He is the author of *In Ezech. Explanationes et Apparatus Urbis ae Templi Hierosolymitani Commentariis et Imaginibus Illustratus* (Rome, 1596-1604, 3 vols. fol.). See Antonii *Bibliotheca Hispanica*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lex.* s.v.; Winer, *Handbuch der theolog. Literatur*, 1, 220; Fürst, *Bibl. Jud.* 3, 478; Hoefler, *Nouv. Biog. Généralé*, s.v. (B. P.)

Villamena Francesco

an Italian designer and engraver, was born at Assisi about 1566. He went to Rome during the pontificate of Sixtus V and studied designing from the antique and the works of the great masters. His plates are executed entirely with the graver, in a masterly style. His prints are considered defective on account of the lights being too equally distributed over the whole subject, but the defect receives a compensation in the correctness of the drawing and the admirable expression of the heads. Among his principal works are, *Moses Showing the Brazen Serpent to the Israelites*, after Ferran da Faena: — *The Virgin and Infant Christ, with St. Francis*, after the same: *The Holy Family, with St. John, St. Elizabeth, and St. Anne*, after Raphael (1602, 1611): — *St. Bruno and his Companions Doing Penance in the Desert*, after Lanfranco: — the *Taking-down from the Cross*, after Baroccio — the *Presentation in the Temple*, after Paolo Veronese a set of twenty scriptural subjects from Raphael's paintings in the Vatican. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Villanova (Sp. Villanueva, Fr. Villeneuve), Thomas Of

a Romish saint and author, was born at Fuenllana, in the diocese of Leon, in 1487 (?), but his family belonged to Villanova. He inherited a charitable disposition from his parents, and was trained to such a degree of piety that he received the title of "the Child of Mary." His education was obtained in the University of Alcala. After teaching philosophy at Alcala and Salamanca, he renounced the world, and in 1517 entered the Order of Augustinian Eremites, devoting himself, after his consecration, wholly to preaching and the care of souls. His talent, zeal, and austerity speedily gave him rank among his fellows, and raised him to the position of superior over Salamanca, Burgos, and Valladolid; and beyond that to the office of provincial over Andalusia and Castile. He was credited with the possession of prophetic powers, and received the name of the "Apostle of Spain." The emperor Charles V chose him for his confessor, and offered him the archbishopric of Granada, and after Thomas had declined that honor the emperor inducted him into the archbishopric of Valencia, in 1544. Villanova's attention was chiefly given to preaching and devotional exercises in this as in his former stations. He made a visitation of his diocese, held a synod in the interests of reform, made provision for schools and hospitals, and devoted most of his income to charitable uses. Unable, by reason of impaired health, to attend the Council of Trent, his prayer yet

rescued the Spanish bishops from a perilous situation during their voyage thither, and it also refilled a barn, which had been emptied of its stores to feed the poor. He died Nov. 8, 1555, and was buried in the Augustine church at Valencia. At the time of his burial a boy fell from a house, but is reported to have been preserved from injury by the intercession of the departed one, and participated in the burial services. Such miracles led Paul V to beatify, and Alexander VII to canonize (1668), Villanova. His day was fixed at Sept. 18. Villanova's literary remains consist of sermons and a *Commentary on Canticles* (Alcala, 1581; Brescia, 1613; Cologne, 1614; Augsborg, 1757, and often). Quevedo published Villanova's *Life*, and Maimburg published the work in a French translation (Paris, 1666). See *Acta SS.*, September (Antv. 1755), 5, 799-892; Herzog, *Real-Encyklop.* s.v.; Hoefer, *Nouv. Biog. Généralé*, s.v.; Jameson, *Legends of the Monastic Orders*, p. 199 sq. **SEE VILLENEUVE, HOSPITAL SISTERS OF.**

Villaret, Poulques de

grand-master of the Knights of St. John of Jerusalem and brother of Guillaume, soon after his election (1307) put into effect the designs of his brother at Rhodes. **SEE HOSPITALERS.** In 1309 he resigned his powers and retired to France. He died Sept. 1, 1327, at the Castle of Leiran, in Languedoc. See *Biographie Universelle*, s.v.

Villaret, Guillaume de

grand-master of the Knights of St. John of Jerusalem, was born of an old family of Provence. He was at first prior of St. Gilles; in Languedoc, and in 1300 succeeded Odo of Pins as grand-master. His plans for the safety of the order devolved, upon his death, in 1307, upon his brother Foulques (q.v.).

Villaret, Jean Chrysostome

a French prelate, was born at Rodez, Jan. 27, 1739. He studied at the Seminary of St. Sulpice, and, after teaching there, became grand-vicar, canon, and theologian of his native city. Under Necker he entered the civil service. During the French Revolution, he lived privately in the country. In 1802 he was made bishop of Amiens, but: soon after he was transferred to the see of Casal. On the restoration of Piedmont to Sardinia he resigned,

and thenceforth lived in retirement. He died at Paris, May 12, 1824. See *Biographie Universelle, s.v.*

Villars

the name of a French family of Lyons noted for the part which it took in public affairs during the 16th century.

1. FRANCOIS, born in 1514, and died Nov. 1. 1582, was the son of Pierre, a public functionary of his native city. As lieutenant of the *presidial*, he aided in the war against the Huguenots, who pillaged his house in 1562. He left an *Abrege du Sacrament de l'Autel*, which, Balthasar, one of his sons, published in 1594.

2. HENRI, nephew of Pierre 3, was born in 1620, and, died Dec. 28, 1693. As coadjutor of his uncle (after 1652), he scrupulously attended to the duties of the see.

3. JEROME, brother of Pierre 2, died Jan. 18, 1626. He acted as clerk of the French Parliament in 1594, and canon and architect of Vienne, where he became bishop in 1599. He was active in subserving the interests of the Council of Trent.

4. PIERRE (1), brother of François, was born in 1517. He graduated at the University of Padua (1539), and attached himself to cardinal Tournon, who occupied him with several important errands. In 1555 he became clerk of Parliament, in 1561 bishop of Mirepoix, and in 1575 archbishop of Vienne. He sustained Henri III against the Estates of Blois. In 1586 he resigned all his dignities, and lived in retirement till his death, Nov. 14, 1592. He is the author of some ascetic treatises.

5. PIERRE (2), nephew of the preceding, was born, March 3, 1545. He was made doctor by the Sorbonne, and in 1575 succeeded his uncle as bishop of Mirepoix and in 1587 as archbishop of Vienne. In 1599 he resigned his office, and retired first to Annonay, and afterwards to Lyons. He died July 18, 1613, at Saint-Genis Laval, near Lyons.

6. PIERRE (3), cousin of Pierre 2, became his coadjutor in 1612, and succeeded him in 1626 as archbishop of Vienne. He died in 1663.

Villefroy, Guillaume de

a French Orientalist, was born in Paris, March 5, 1690. He studied at the Abbey of Tiron and at the Seminary of Besangon, and after ordination and reception of the doctorate he became abbot of Blasimont, in Guienne, and finally (1752) professor of Hebrew in the College de France at Paris, where he died April 4, 1773. He made known several valuable Biblical MSS., founded the Societe des Capucius Hebraisants, and wrote several archaeological works, for which see Hoefler, *Nouv. Biog. Généralé*, s.v.

Villegaignon, Nicolas Durand de

a Maltese knight who achieved an unenviable notoriety in connection with one of the most interesting episodes of the French Reformation. He was a native of Brittany, and had distinguished himself as an officer of the royal navy. In 1554 he held the rank of vice-admiral of Brittany. A dispute with the governor of Brest threatened to deprive him of the royal favor, and he conceived that a successful expedition to South America would be the readiest means to obviate that loss. To secure the king's consent, he approached admiral Coligny, giving himself out as a Protestant, and representing that a colony in South America would provide the surest refuge for his coreligionists against the persecutions they were so constantly made to endure. He sailed from Havre de Grace July 15, 1555, with two vessels bearing a large number of colonists and a body of soldiers and laborers, and reached Brazil in the following November. The colony was located on an island near Rio de Janeiro, to which they gave the name of Coligny. Here the work of fortifying engaged the attention of the commander to an extent that, joined with the insufficient and unpalatable food the men received, produced much dissatisfaction among his subordinates; but the display of zealous energy for the establishing of a Protestant Church, which he still kept up, served to quiet the colonists. In March (7 or 10), 1557, a second expedition from France arrived, which brought about three hundred souls, among them the preachers Peter Richer and William Chartier; a reputed doctor of the Sorbonne named Cointa; John de Léry, the principal historian of the enterprise; and six females. Villegaignon repeated the pledges he had made respecting the evangelical worship and organization, and Richer' preached, on the day of arrival, a sermon which was probably the first evangelical sermon heard in the New World.

The arrival of reinforcements relieved the governor of the fears which a conspiracy among his people had excited. He at once employed the new colonists on the fortifications, but allowed them the free exercise of their religion, so that a sermon was preached to them each secular day and two on Sundays. The Lord's Supper was to be administered once a month; but disputes, originated by the Sorbonnist Cointa, arose on the first occasion of its celebration. He demanded, on the authority of the Church fathers, that water should be mixed with the wine; that the ministers should wear sacerdotal robes, etc. In baptism he required that oil, spittle, and salt should be added to the water. Villegaignon supported his demands, and criticized the constitution of the Church of Geneva, upon which the colony was to be modeled. The matter was finally referred to Calvin at Geneva, with the proviso that Richer should not discuss controverted points in the pulpit while his colleague Chartier was absent to obtain Calvin's decision. Chartier departed, and at this juncture Villegaignon threw off the mask. He had learned that his heretical colony had excited the anger of his popish masters in France, and he now pronounced Calvin a heretic, and declared that he would accept no other decision than that of the Sorbonne. He required the reception of the doctrine of transubstantiation, and after a time forbade public worship, and even the exercise of common prayer. He also oppressed the pious colonists, whose conscientious scruples prevented resistance by force. At this time a trading-vessel visited the island, and a large number of the colonists resolved upon a return to Europe; and the governor thereupon confiscated their provisions, books, and tools, and drove them to the mainland. Here they gave themselves to missionary labor. Léry wrote down a brief vocabulary of words in the language of the Topinambus, the fruitage of a brief sojourn extending over no more than two months. The natives had received them kindly, but demanded remuneration for everything needed by the exiles; and when the latter had bartered away even their clothes, they were compelled to embark for France. The vessel was found to be unseaworthy, and, after voyaging a week, five of the returning emigrants preferred to risk their lives in an open boat rather than continue in the ship. This boat was driven to the shore and fell into the hands of Villegaignon, who had four of the five passengers put to death as heretics. The fifth was spared because he was the only tailor in the colony.

The ship in the meantime continued its voyage, impeded by storms and constantly requiring the services of all hands at the pumps. A careless sailor

burned off its rigging. The provisions gave out, so that rats and mice were eagerly devoured, as were also shoes and logwood chips. The water also failed. But the port of Blavet, in Brittany, was finally reached, May 26; 1558, and the passengers dispersed to their homes. A casket, sent over by Villegaignon, was delivered to the magistrate of Hennebon, and, on being opened was found to contain a fully executed legal process intended to deliver the returned colonists over to destruction. The magistrate, however, disregarded the plan, and aided the proposed victims to continue their journey. Richer became pastor at La Rochelle, and lived to see the first siege of that place. John de Léry died later as pastor at Berne. Soon afterwards the colony was wholly given up, and Villegaignon returned to France. Cointa had previously been banished from the island, and was never heard of afterwards. The Portuguese stormed the fort, cut down the remaining garrison as heretics, and conveyed the cannon to Lisbon. In later life Villegaignon wrote a violent letter against the Palatine Frederick III, on the occasion of his introducing the Reformed doctrine into his principality, and was answered by Peter Boquin. He died miserably in 1571. He had destroyed the earliest foreign missionary enterprise of the Evangelical Church, and given to that cause its earliest martyrs.

See Lerijs Burgundus, *Hist. Navigat. it Brasil.* etc; (Genev. 1586); Thuanus, *Hist. em Temp.* (Offenbach, 1609); Crespin, *Hist. des Martyrs*; Beza, *Hist. Eccles.*; Calvin, *Epist. et Respons.* (Genev. 1575); Bayle, *Dict. Hist. et Crit.* s.v. — “Villegaignon” and s.v. “Richer;” Struve, *Pfälz. Kirchenhist.* (Frankf. 1721). — Herzog, *Real-Encyklop.* s.v.

Villegas Marmolejo, Pedro de

a Spanish, painter, was born at Seville in 1520. He is supposed, to have studied in Italy. He executed some paintings for the churches and public edifices of Seville, and his best productions are said to equal those of Pedro Campana, to whom his *Visitation of the Virgin Mary to St. Elizabeth*, in the cathedral, has often been attributed. He died in 1597. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Villeneuve, Hospital Sisters of

Picture for Villeneuve

This congregation was founded at Paris, about the middle of the 17th century, by Ange le Proust, an Augustinian prior of Lamballe. In 1662

several noble ladies were united in a society, under his direction, for the relief of the poor in hospitals, and from this; grew the congregation, which was named in honor of the recent canonization of St. Thomas de Villeneuve. It was approved by a bull of Innocent XII. Le Proust gave to it the Augustinian rule, and before his: death it counted thirty six houses. Under his successors it has flourished and spread over France, and especially in Brittany, including at a recent date forty large establishments. By the statutes of its founder it cannot be carried into, any other country. The parent house in Paris was the only religious establishment kept open during the Reign of Terror, and the sisters did a good work in relieving the victims of the massacres of 1792. The vows of the sisterhood are the same as the other sisters of their order. They work in poor-houses, prisons, houses of refuge, hospitals, and asylums for the aged. Migne's *Helyot*, Ordres *Religieux*, 3, 909; 4,1416.

Villeneuve, Thomas de

SEE VILLANOVA, THOMAS OF.

Villiers, Cosme de

a French ecclesiastic historian, was born at St. Denis, near Paris, Sept. 8,1683. He was educated at the College of Harcourt, took the rule of the Carmelites, taught philosophy at Ploermel, and theology at Nantes, Hennebon, and St. Pol of Léon, and after 1727 gave himself to preaching. He finally went to Orleans as director of the Convent of St. Madeleine, and died in 1758, leaving a *Bibliotheca Carmelitisca* (Orleans, 1752, 2 vols. fol.).

Villiers, Henry Montague, D.D.

a prelate of the Church of England, was born in London, Jan. 4, 1813. His father was the Hon. George Villiers, son of the earl of Clarendon. After tuition in a private school, he went to Christ Church, Oxford, and graduated in 1834; was ordained deacon in 1836, and priest in the next year, when he received from the Lord Chancellor the vicarage of Kenilworth. Previous to this he had been curate of Deane, Lancashire. In 1841 he was appointed rector of St. George's, Bloomsbury; in 1847 canon of St. Paul's Cathedral. In 1856 bishop of Carlisle, and in 1860 he was transferred to the see of Durham. He died Aug. 9,1861. Bishop Villiers had a very commanding presence, and his well-modulated voice, his dignified

manner, and his evident sincerity greatly contributed to his success. As specimens of composition there was little in his sermons, and when read they seem tame productions, as, indeed, is frequently the case with the lectures of mere pulpit orators. As a London clergyman he was most exemplary. Affable, genial, and kind, he was universally liked, and his devotion to the poor of his flock was earnest and real. He published two volumes of sermons of average literary merit, and several little books of family prayers, tracts, etc., on which his fame will not rest. In his religious views he was an ardent Evangelical, and a determined foe to anything savoring of High-Churchism.

Villiers (De l'Isle De Man), Philippe De

grandmaster of the Knights of Rhodes, grandson of the French marshal Jean de, was born at Beauvais in 1464. He was at first grand-hospitaller of the order, later (1513) ambassador to the king, and on Jan. 22, 1521, was elected grand-master in place of Caretto. It was a time of great exigency with the order. *SEE HOSPITALLERS*. At the falling of the island into the hands of the Turks, he secured the retreat of his brave followers (Jan. 1, 1523), whom he transferred to Malta, and died there, Aug. 22, 1534. See Hoefer, *Nouv. Biog. Généralé*, s.v.

Villiers, Pierre de

a French writer, was born at Cognac May 10, 1648, of a Parisian family. After early study he entered the Jesuitical order (1666), and afterwards that of St. Benedict (1689), and finally became prior of St. Taurin. He died at Paris, Oct. 14, 1728, leaving a number of theological works, for which see Hoefer, *Nouv. Biog. Généralé*, s.v.

Villoido, Juan de

a Spanish painter, flourished in Toledo in the first part of the 16th century. In 1508 he began the painting of several pictures for the Mozarabic Chapel, in the cathedral, which, with some assistance he finished in 1510. In 1547 he was employed by the bishop of Placentia to adorn a chapel, which he had Tebuilt, with a series of forty-five pictures in sacred history, from the fall of Adam to the death of Christ. These works have been commended for their purity of style and correctness of design. He finished the chapel in 1548. He is supposed to have died about 1551. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Villotte, Jacques

a French missionary, was born at Bar-le-Duc, Nov. 1, 1656. In 1673 he entered the Order of the Jesuits, and, after teaching for some time, was sent (1688) to America, where (Aug. 15, 1691) he took the four monastic vows. After zealous labors there, he set out on his return to France (Oct. 29, 1708), stopping to report at Rome (1709), and finally took charge of different colleges of the order till his death, which occurred at St. Nicolas, near Nancy Jan. 14, 1743. He left some religious works, which are enumerated in Hoefer, *Nouv. Biog. Généralé*, s.v.

Vilmar, August Friedrich Christian

a German doctor and professor of theology, was born Nov. 21, 1800, at Stolz, in Kur-Hesse. He studied theology and philology at Marburg, and for a number of years he was professor at the Marburg Gymnasium. In 1850 he was called as member of consistory to Cassel, and here he was one of the main supporters of the Hassenpflug regime. After the fall of the latter in 1855, Vilmar became professor of theology at Marburg, and lectured mainly on dogmatics, practical exegesis, and pastoral theology. He died July 30, 1868. We cannot enter here fully into the Church history of Hesse, with which Vilmar became connected under the Hassenpflug administration. Of his writings we mention, *De Genitivi Casus Syntaxi quam Prebeat Harmonia Evangeliorum, Saxonica Dialecto Scecula IX Conscripta, Commentatio* (Marburg, 1834): — *Die Theologie der Thatsachen wider die Theologie der Rhetorik* (ibid. 1854; 3d ed. 1857): — *Spicilegium Hymnologicum* (ibid. eod.): — *Geschichte des Confessionsstandes der evangel. Kirche in Hessen*, etc. (ibid. 1860):. — *Deutsche Alterthümer im Heliand als Einkleidung der evangelischen Geschichte* (ibid. 1862): *Die hessische Kirchenordnung von 1657 in ihrem Zusammenhange und ihrer Bedeutung für die Gegenwart* (Frankfort, 1867). After his death were published, *Die augsb. Confession erklärt*, ed. Piderit (Gütersloh, 1870): — *Die Lehre oom geistl. Amte* (Marburg, 1870): — *Theologische Mooral*, ed. Israel (Gütersloh, 1871, 3 vols.): *Von der christl. Kirchenzucht* (Marburg, 1872): — *Lehrbuch der Pastoraltheologie*, ed. Piderit (Gütersloh, 1872): — *Dogmatik* (ibid. 1874-75, 2 vols.): — *Predigten u. geistliche Reden* (Marburg, 1876): — *Collegium Biblicum. Praktische Erkldrung der heiligen Schrift des A Iten u. Nreuen Testaments*, ed. Chr. Müller (Gütersloh, 1879, vol. 1). See Vilmar's autobiography in Strieder's *Grundlage einer hessischen*

Gelehrten-Geschichte (Cassel, 1863), 1, 119-140; *Theolog. Universal-Lexikon*, s.v. Zuchold, *Bibl. Theolog.* 2, 1391; *Literarischer Handweiser für das kathol. Deutschland*, 1868, p. 402; Schürer, *Theolog. Literaturzeitung* (Leipsic, 1876), p. 82, 252; 1880, p. 73 sq. (B. P.)

Vincent Of Beauvais (Bellocensis)

surnamed the *Speculator*, lived in the former half of the 13th century, and was contemporary with Alexander Hales, and Thomas Aquinas, etc. He was educated in Burgundy, became a Dominican monk and a realist in philosophy. His fame as a teacher and a preacher was such that Louis IX commanded his presence and entered into permanent relations with him. He probably died in 1264. Vincent obtained a literary celebrity through his encyclopedic works (*Specula*), which contain a survey of the state of learning, particularly in the department of philosophy, in that day; and which manifest a surprising range of reading on the part of the author, and possess great value for the study of the progress of learning. The principal work, *Speculum Majus*, has three divisions:

- (1) *Speculum Naturale*, including all natural science;
- (2) *Speculum Doctrinale*, embracing philosophy, grammar, dialectics, logic, rhetoric, ethics, mathematics, physics, medicine, chemistry, alchemy, etc.;
- (3) *Speculum Historiale*, which deals with universal history from the creation to the year 1264. A fourth part, *Speculum Morale*, is spurious. The *Speculum Majus* was first published at Strasburg in 1473, and afterwards frequently, in Latin and also in French and Dutch translations. The four *Specula* were published under the title *Spec. Quadruplex* (Duaci, 1624), by the Benedictines. A pedagogical work from the pen of Vincent, entitled *De Institutione Filiorum Regiorum seu Nobilium*, has likewise become famous. It was published at Basle in 1481 by Amerbach, in a volume containing also the *Tractatus de Gratia Dei*; the *Liber. de Laudibus Virginis Gloriosae*; *Liber de St. Joh. Evangelista*; *Epist. Consolat. ad Regem Francorum Ludovicum*, etc. Several other works were written by Vincent, which are extant only in manuscript form. See Schlosser, *Vincent von Beauvais*, etc. (Frankf. 1819); *Bibliographie Universelle* (Paris, 1827), 49, 119. — Herzog, *Real-Encyklop.* s.v.

Vincent of Lerins

a monk and priest, holds an important place in the dogmatics of the Church of Rome through his little book *Commonitoria Duo pro Catholicae Fidei Antiquitate et. Universitate adv. Profanas Omnium Haereticorum Novitates*; but history has preserved very little respecting the circumstances of his life, and that little is drawn simply from the preface of the *Commonitorium* and from a few scattered notices in Gennadius, *De Viris Illustribus*, ch. 6. He was a native of Gaul, became monk and priest at Lerins, lived under Theodosius II, and died in the reign of Valentinian I, according to the Roman martyrology, May 23, A.D. 450. The *Commonitorium* was composed about three years subsequent to the Synod of Ephesus (*Comm.* ch. 42), or in 434, and shows, despite its quiet argumentative tone and the absence of any polemical reference, that it grew out of the conditions of the time in which the author lived. The draft of the greater part of the second book was stolen from the author, and its substance was consequently incorporated by him in the first. There are also still in existence sixteen *Observationes Vincentianae* against Augustine's predestinationism, to which Prosper of Aquitania responded (Augustine, *Opp.* 10 *App.* p. 1843 sq.), and which may have been written by his pen.

The question which engaged the thought of the Church in the time of Vincent was the contest between Semi-Pelagianism and strict Augustinism, and this fact furnishes the key to the interpretation of the *Commonitorieum* (comp. ch. 37 "Magna et specialis ae plane personalis quaedam sit Dei gratia, adeo ut sine ullo labore, sine ullo studio, sine ulla industria, etiamsi nec petant, nec quserant, nec pulsent, quicunque illi ad numerum suum pertinent-nunquam possint offendere ad lapidem pedem suum, id est nunquam scandalizari;" and also ch. 14 "Quia magna pars illa Christianorum Catholicorum fidelium atque sanctorum, quae ad ruinam et perditionem praedestinata est, etiamsi petat a Deo sanctitatis perseverentiam, non impetrabit"). A further key to the motive of the book is found in the fact that monasticism did not take kindly to Augustinism, and that in Southern Gaul especially it was, penetrated with the views and spirit of the Eastern Church, of which statements Hilary of Arles (q.v.), who came forth from Lerins, and Faustus of Reji, who was perhaps the abbot of Lerins when Vincent wrote his book, are in proof.

The Commonitorium begins with demanding an objective guarantee for the truth, and finds the required criterion in Scripture and the tradition of the

Catholic Church, the latter being necessary because of diversities of interpretation of the former. This position marked the result of the conflicts by which the Church had progressed thus far in shaping its own constitution and in forming the New Test. canon. But then comes the question, Does tradition itself require a criterion by which it may be tested? How determine what is and what is not Catholic? Is there a completed canon of tradition as there is a canon of Scripture? Vincent responds with the rule, now famous, that we must be chiefly concerned “ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est.” He is, however, disposed to overrate the worth of antiquity, and to search rather for that which was held by the ancients than for that which is true; and he fails to remember that antiquity, within the pale of the Catholic Church itself, was divided upon many questions, though he gives the definition that what a majority of *sacerdotes* and *magistri* have determined is Catholic. He requires even councils to legitimate themselves by the tests of *universitas* and *antiquitas*, and argues that the Catholic body of doctrine is an organism which grows, but affords place to nothing that is absolutely new; and then he applies the principles he has labored to establish to destroy the infallibility of certain great ones who have made use of the confidence with which they were regarded to introduce novel teachings into the Church the object of his attack being assuredly none other than the great bishop of Hippo, whose reputation excelled even that of the Roman bishop. In a word, Vincent endeavors to find in antiquity a protection against the arbitrary spirit of the ecclesiastical powers of the present. The weakness in the scheme of Vincent is the disregard of the fact that the consent of antiquity cannot be established unless the factor of interpretation be applied to tradition itself. He accordingly failed to take the step in advance, which logical consistency required, of making the Church itself the court of last appeal. The Jesuitism of our day has satisfied this demand of logic, but at the cost of sacrificing the rule of Vincent, as may be seen in the doctrine of the Immaculate Conception, etc. Vincent marks a turning-point in the dogmatic spirit of the Church. No previous teacher had so explicitly insisted on a purely outward guarantee for the truth. The fathers had, even in their strongest utterances, manifested confidence in the abiding presence of the Spirit with the Church. The feeling that the Spirit has departed from the Church finds its first pronounced expression here, and this specifically Romish doctrine is thus shown to have had its origin in the Semi-Pelagianism of our monk’s attack on Augustinism.

Editions of Vincent were published by Baluzius, Coster, and Kliipfel—the latter in Augsburg, 1843. Concerning him, see Tillemont, *Mimoires*, 15:143-147; Dupin, *Nouvelle Biblioth.* 4, 114 sq.; Cave, *Hist. Lit.* 1, 425; Elpelt, *Des heil. Vinc. 5. Lerinum Ermahnungsbuch, sein Leben u. s. Lehre* (Breslau, 1840); Vossius, *Hist. Pelagiana*, p. 575; Norisius, *Hist. Pelagiana*, 2, 2, 3, 11; Walch, *Ketzergesch.*; Wiggers, *Augustinismus u. Semipelag.* 2, 195, 208-216; Baur, *Das Christenthum vom 4. bis zum 6. Jahrhundert*; Gengler, in the *Quartalschr. für kathol. Theologie*, 1833, p. 579; Kollner, *Symbolik d. kathol. Kirche.* — Herzog, *Real-Encyklop.* s.v.

Vincent (St.) De Paul

a Roman Catholic ecclesiastic and philanthropist, was born April 24, 1576, at Pouys, near Acqs, in Gascony, in the reign of Henry III. His education was entrusted to the Franciscan monks after he was twelve years old, and in 1600 he was ordained. He was captured by corsairs while voyaging from Toulouse to Narbonne, taken to Tunis, and purchased by a renegade of Nizza, whom he induced to return to Christianity. After being liberated, he sojourned for a time in Rome, and on his return to France became house chaplain to queen Margaret, where he was involved in temporary scepticism with regard to religious matters. His friend Berulle, founder of a society of Peres de l'Oratoire de Jesus, obtained for him the pastorate of Clichy, and the position of chaplain to count Gondy and tutor to his three sons. His faithful visitation of his parish caused the countess to set apart the sum of 16,000 livres for purposes of priestly visitation over her domains; but the great confidence reposed in him by the countess oppressed him, and he obtained a new parish at Chatillon-les-Dombes (1617) among the poor: Here, again, he was eminently useful, converting Calvinists and worldlings of either sex, and organizing the first sisterhood of charity (Confrerie de Charité) with a view to regular and systematic care of the poor by women. Having been persuaded to return to count Gondy's parish, he repeated the measure of organizing sisterhoods, and began to visit the prisoners, especially the galley-slaves, whose condition Alas miserable in the extreme. For them he established a hospital, and he so devoted himself to care for their physical and spiritual welfare that many other persons were led to imitate his spirit. Louis XIII gave him authority to prosecute such labors in 1619 by commissioning him Aumonier Royal des Galeres de France. At Macon, in Burgundy, he found a surprising number of beggars, who were, besides, ignorant of the commonest and most necessary articles of the faith; and he consequently delayed his

journey long enough to organize, with the assistance of the local authorities, a society of St. Charles Borromeo in their behalf (1623). In 1625 the donation of the countess Gondy bore fruit in the founding of the organization of Priests of the Mission (confirmed by Parliament in 1631, and provided with a rule of his devising thirty years later), and to the service of this society Vincent devoted the principal energies of his later years. The object of the order was the prosecution of preaching and pastoral labor, performed in harmony with the plans of the resident bishops, among the peasantry; but its operations were subsequently carried on over the cities also. It received the cordial support of a number of ladies, some of them belonging to the higher orders of society. Its house became a benevolent asylum, in which as many as eight hundred laymen found a temporary refuge in a single year. Especially noteworthy were the labors of these priests in the army and among the victims of the war on the German border. They collected money for the support of the sufferers, and even denied themselves bread that the hungry might be fed. Their visitations in time extended to the Roman Campagna, Tunis, Algiers, Ireland, Poland, Corsica, Madagascar, etc.

The numerous Confreres de Charité suffered from the fact that the ladies who composed them were too largely engrossed with the care of their own households. This induced Vincent, on the suggestion of Madame le Gras, to found the Order of Filles de Charité, or Sisters of Charity, also called Soeurs Grises. They are not nuns. After a novitiate of five years, they take a vow which binds them for only a single year. He also organized a society of Matrons, whose work was principally attendance at the great hospital of Paris, the Hotel Dieu; and to these must be added a seminary for his missionary order modeled after those established among the Jesuits. He served the government also as spiritual councilor of state. In these multifarious occupations he ripened to a gentle old age in the imitation of Christ. He shattered his health by a winter journey when seventy-four years of age, and lingered for eleven additional years, until death relieved him, Sept. 27, 1660. He was beatified in 1727 and canonized 1737.

See Abelly, *La Vie de Vincent de Paul* (Paris, 1664, and often); Collet, *La Vie de Saint Vincent de Paul* (1748; in extract, Paris, 1819); also Stolberg, *Leben des heil. Vinc. 5. Paula*, etc. (Münster, 1818), and numerous later essays; Jameson [Mrs.], *Legends of the Monastic Orders*, p. 347 sq.; Hoefler, *Nouv. Biog. Généralé*, s.v.; and Herzog, *Real-Encyklop. s.v.*

Vincent (St.) Of Saragossa

is one of the most venerated martyrs of early times. Tradition relates that he was a native of Huesca, in Aragon, and a kinsman of the martyr deacon Laurentius. On the breaking out of Diocletian and Maximian's persecution (about A.D. 303), he was archdeacon to bishop Valerius of Saragossa, and was summoned before the governor to answer for his faith. This he did with such boldness as to excite the rage of his inquisitors and bring upon him the most horrible tortures, which he intensified by mocking the executioners when they wearied of their work. He was finally roasted on an red-hot grate, and his sores were afterwards rubbed with salt; and he was then thrust into an exceedingly contracted and dark dungeon, where he lacked food and had to lie on a surface of sharp stones, etc. In this condition of misery he began to experience his glorification. Angels brought him celestial food and changed his rough couch into a bed of roses; and when the people, attracted by the report of the miracle, thronged about him, he found strength, to preach to them. Even the fanatical governor, Datian of Saragossa, was temporarily subdued, and ordered Vincent to be brought from the dungeon and placed on a soft bed; but when the latter died, his rage broke out afresh, and he commanded that the body should be thrown to the wild beasts for food. There-upon angels, and even ravens, protected the corpse from the ravenous wolves and vultures. It was then cast into the sea, but floated, and reached a safe shore, where it was taken up by Christian hands and honorably interred. At a later day the erection of an altar and a chapel introduced the worship of the precious relics. This legendary history was already familiar to Augustine (see serm. 4, *De Jacob et Esau* [in *Natali S. Vincentii*]. and serm. 274, 275, 276; comp. also Prudentius, *Peristephanon* [ed. Dressel], hymn 5, p. 350-371; Paulinus of Nola, *Poem.* 27; Venantius Fortunatus, *Carim.* 8:4;. Gregory of Tours, *De Glor. Mart.* c. 90; *Histor. Francor.* 3, 29; Bolland, *Passio S. Vinc.* sub Jan. 22; and Ruinart, *Acta Martt.* [ed. Galura], 2, 339). The relics of Vincent were mostly brought to Lisbon in the Middle Ages; but a portion, including his stole, is claimed to be in the possession of Paris, and another portion, including one of his arms, in the keeping of Bari, in Apulia. See Tillemont, *Memoires*, 5, 215; Herzog, *Real Encyklop.* s.v.

Vincent Ferraris (Vicente Ferrer), St.

a Spanish monk, was born at Valencia, Jan. 23, 1355. His parents, although of moderate means, took great pains to develop his talents, so

that at the age of twelve he studied philosophy, and at seventeen he passed beyond, the ability of his instructors. He entered the Order of St. Dominic, Feb. 5, 1374, taught for some time, then preached at Barcelona, and went to Lerida in 1384 to receive the doctorate in theology. In 1385 he expounded Scripture in the Cathedral of Valencia, and preached with such success that the legate Peter took him in 1391 to Paris, and in 1394 he was called to Rome as confessor of the papal palace. In 1397 he resumed preaching, passing through the cities of Spain, France, Germany, Great Britain, and Ireland, speaking with great fluency and oratorical elegance in the language of each country, but encountering many scenes of violence. In 1412 he was a delegate to the body, which, elected Ferdinand of Aragon to the throne; in 1415 he counseled in favor of Martin V as pope; and in 1417 he received a triumphal reception to Vannes in Brittany. He died there April 5, 1419, and was canonized by Calixtus III, on June 29, 1455, although the bull to that effect was not published till Oct. 1, 1458. He left sermons and a few other religious works, for which see Hoefler, *Nouv. Biog. Généralé*, s.v.

Vincent, John A.

a minister in the Methodist Episcopal Church, South, was born in Maury County, Tenn., Sept. 24, 1811. He received a careful religious training; experienced religion in his fourteenth year; was licensed to preach in 1837, and united with the Memphis Conference in 1838. He continued laboriously and with fidelity until 1855, when failing health necessitated his relinquishing active work, and he located. In 1865 he again entered the effective ranks, and in them continued until his death, in 1866. Mr. Vincent possessed an untarnished character, considerable ability as a preacher, and was highly respected. See *Minutes of Annual Conferences of the M. E. Church, South*, 1866, p. 52.

Vincent, Thomas

a Nonconformist divine of great popularity was born at Hertford, England, in 1634. He was educated at Westminster School, and in 1647 elected to Christ Church, Oxford. He was chosen catechist to Dr. Owen, and chaplain to Robert, earl of Leicester. During the plague with which the kingdom was visited, he exhibited great courage and piety by devoting himself to the service of the sufferers in this great calamity. He was ejected in 1662 for Nonconformity, and preached at Hoxton until his death, Oct. 15, 1678. He

was the author of several practical religious works, for which see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Vincent, William, D.D.

a learned English divine, was born in London, Nov. 2, 1739. He passed through every gradation of the School of Westminster, and in 1757 was elected scholar of Trinity College, Cambridge. In 1762 he returned to Westminster as teacher, and in that capacity he proceeded from the lowest to the highest situation, becoming finally dean in 1802. His literary work is extensive, and he did much in molding the higher thought of his time. He died Dec. 21, 1815. For his writings, which chiefly relate to antiquarian and philological subjects, see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Vincentian Congregation

is a brotherhood or association of secular priests, who, although not strictly a religious order, are bound by vows, and are especially devoted to preaching and hearing confession among the poor. They are so called from their founder, the Roman Catholic saint, Vincent de Paul (q.v.). Another object is to undertake the direction of episcopal seminaries and other colleges for the education of ecclesiastics, and to direct the annual devotional exercises of the secular clergy.

The name *Vincentian* is also sometimes given to other associations founded by Vincent de Paul. Of these there are several sisterhoods, that of Charity being the most remarkable, and the Charitable Lay Association, which has numerous branches in all Roman Catholic countries.

Vinci, Leonardo da

Picture for Vinci

an illustrious Italian artist, was born in Lower Valdarno, at the Castle of Vinci, in 1452. He was the natural son of Pietro da Vinci, but his mother is not known. At an early age he evinced rare abilities for everything he turned his attention to, but more particularly for arithmetic, music, and drawing. His drawings appeared something wonderful to his father, who showed them to Andrea Verocchio (q.v.), and that master, greatly surprised at the merit displayed in so young a hand, willingly took Leonardo as his pupil. His astonishment was greatly increased when he saw the progress made by his pupil; he felt his own inferiority, and, when he

saw how far he was surpassed by young Da Vinci, relinquished painting entirely. The first original work by Leonardo was the *Rotella del Fico* (round board of a fig-tree), upon which his father requested him to paint something for one of his tenants. Leonardo wished to astonish his father, and determined to paint something extraordinary, that should represent the head of Medusa. Accordingly, having prepared the *rotella* and covered it with plaster, he collected almost every kind of reptile, and composed a monster of most horrible aspect; it seemed alive, its eyes flashed fire, and it appeared to breathe destruction from its open mouth. His father was indeed astonished, and carried the picture to a dealer in Florence, sold it for a hundred ducats, and bought an ordinary piece for a trifle to give to his tenant. His talents soon attracted attention at Florence. He was possessed of remarkable intellectual powers. He was a diligent and successful student of painting, sculpture, architecture, mathematics, mechanics, hydrostatics, music, poetry, botany, and astronomy, besides numerous manly sports. To this intellectual power he joined elegance of features and manners. He was affable with strangers, with citizens, with private individuals, and with princes. Such a combination of qualities in a single individual soon gained him a reputation, throughout all Italy.

Da Vinci's life is divided by Lanzi into four periods, the *first* of which includes the time he remained at Florence, until 1494. He was a diligent student of his art, and endeavored to perfect his design rather than to multiply his pictures. By his knowledge of sculpture he gave that perfect relief and roundness then wanting in the art of painting, and he imparted such grace and spirit to all his works that he fairly earned the title of Father of Modern Painting. To this period may be referred the *Medusa*; the *Magdalen*, in the Florentine Gallery; some *Madonnas* and *Holy Families*, in the Giustiniani and Borghese galleries; and others. He also executed several important sculptures, among which are the statue of *St. Tommaso*, in Orsan Michele, at Florence; the *Horse*, in the Church of Sts. Giovanni and Paolo, at Venice; besides other important models.

The *second* period commences with Da Vinci's residence at Milan, which began by invitation of the duke, Lodovico Sforza, in 1494. He was appointed director of the Academy of Painting, which had lately been revived. In this capacity he banished all the dry Gothic principles formerly established, and introduced the beautiful simplicity and purity of the Grecian and Roman style. The duke engaged him in the stupendous project of conducting the waters of the Adda from Mortesana, through the

Valteline and the valley of the Chiaenna, to the walls of Milan, a distance of nearly two hundred miles. He applied himself with such diligence to the preparation for and execution of the work that it was accomplished, greatly to the astonishment of all Italy. He executed the model for a colossal bronze equestrian statue of the duke's father, Francesco Sforza, but could not complete it on account of the financial embarrassment of the duke, two hundred thousand pounds of metal being required. It was here, also, that he executed his celebrated painting, the *Last Supper*, on a wall of the convent of Santa Maria delle Grazie at Milan. This has been considered the masterpiece, not only of Leonardo, but of all masters. Unfortunately it was executed in fresco with a new combination of materials, so that in half a century after its execution it was greatly defaced. Numerous copies have been made which retain much of the spirit of the original. In 1500 Lodovico Sforza was overthrown in battle by the French, and made prisoner. Leonardo was, on this account, obliged to abandon all his possessions and take refuge in Florence.

The *third* period of Da Vinci's life begins with this return to Florence. Pietro Soderini, the gonfaloniere, now had him enrolled among the artists in the employ of the government, and procured him a pension. In 1502 Cesare Borgia, captain-general of the pope's army, appointed him his chief architect and engineer, and Da Vinci visited many parts of the Roman states in his official capacity. In 1503 he was employed to paint one side of the council-hall of the Palazzo Vecchio, while Michael Angelo was to paint the other side. Leonardo drew upon his side the cartoon of the *Battle of the Standard*, which has received much praise from the old Italian critics. In 1507 he again visited Milan, where he painted a large *Madonna and Child*. During this period Leonardo produced his best paintings. He was less occupied with other pursuits than at any other period, and gave his almost undivided attention to the art. Among his productions about this time may be mentioned a *Holy Family*, which found its way to the court of Russia; his own portrait, in the ducal gallery at Florence; a portrait of *Raphael*; *Christ Disputing in the Temple*, in one of the collections at Rome; the portrait of *Queen Giovanna*, in the Doria Palace; the portrait of *Mona Lisa*, now in the Louvre, at Paris; and the cartoon of *St. Anna*, drawn for the Church of the Servi, at Florence. In 1512 he visited Milan, and painted two portraits of the duke, Maximilian, son of Lodovico Sforza. In 1514 he again returned to Florence. About this time he went to Rome, drawn thither by the encouragement given to art by the new pope. Leo X.

He was introduced to the pontiff, who signified his intention to employ his services; but, on account of a want of courtesy on the part of the pope, or because of the rising of Buonarroti and Raphael, he left Rome in disgust.

Now begins the *fourth* period of Da Vinci's life, which is marked by his relinquishment of the art of painting. By invitation of Francis I of France, he went to Pavia, where he was received with the greatest kindness by that monarch, taken into his service, and granted a salary of seven hundred crowns annually. He went with the king to Bologna to meet Leo X. and afterwards, about the beginning of 1516, accompanied him to France. After he left Italy, on account of enfeebled health he executed little or nothing. The king could not prevail, on him to color his cartoon of St. Anna, which he had taken with him; nor was he at all disposed to commence any new work. He gradually grew worse during the next five years, during which time he still received marks of the esteem and favor of the king, and died at Clon, near Amboise, May 2, 1519. aged *sixty seven*, and not seventy-five, as Vasari has stated. Vasari relates that he died in the arms of Francis I, who happened to be in a visit to his chamber at the time that he was seized with the paroxysm.

Da Vinci achieved distinction in the field of letters as well as in that of art. He wrote several treatises on various subjects, the principal of which was a treatise on painting, *Trattato della Pittura* (Paris, 1651). Very few of his other works have been published, but in 1797 Venturi collected numerous extracts from his unpublished writings, and published them in an essay entitled *Essai sur les Ouvrages Physico-Mathematiques de Leonard de Vinci*, etc., "Which," says Hallam, "according, at least, to our common estimate of the age in which he lived, are more like revelations of physical truths vouchsafed to a single mind than the superstructure of its reasoning upon any established basis. The discoveries which made Galileo and Kepler, and Maestlin, and Maurolics, and Castelli; and other names illustrious, the systems of Copernicus, the very theories of recent geologists, are anticipated by Da Vinci within the compass of a few pages not, perhaps, in the most precise language, or on the most conclusive reasoning, but so as to strike us with something like the awe of supernatural knowledge. In an age of so much dogmatism, he first laid down the grand principle of Bacon, that experiment and observation must be the guides to just theory in the investigation of nature."

Da Vinci's life has been written: in Italian by Vasari (1550), Amoretti (1784), Bossi (1814); in French, by St. Germain (1803), Delecluze (1844), Dumensil (1850), Rio (1855), Clement (1861), Houssaye (1867); in German by Braun (1819); in English by Hawkins (1802), Brown (1828), and others.

Vinckenbooms, David

a Flemish painter, was born at Mechlin in 1578. He was instructed by his father, Philip, an obscure painter in distemper. He painted landscapes of a small size, and decorated them with subjects taken from the Bible, with fairs, merrymakings, etc. One of his most important works is a picture, at Amsterdam, of a crowd of people attending the drawing of a lottery by torchlight. He painted a picture of *Christ Bearings his Cross*, in the collection of the elector palatine, and *Christ Restoring Blind Bartimaeus*, at Frankfort, in each of which a landscape serves for the background. He excelled in making drawings with the pen washed with India ink, several of which are in the British Museum, representing the history of the *Prodigal Son*. He also engraved some plates of landscapes from his own designs. He died at Amsterdam in 1629. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vine

This well-known and valuable plant is the subject of frequent Biblical notice and a conspicuous element of Oriental agriculture.

I. The following Hebrew words denote the vine:

1. *Géphen* ($\hat{\text{p}}\hat{\text{f}}$), or, more definitely, *géphen hay-yáyin* ($\hat{\text{y}}\hat{\text{y}}\hat{\text{e}}\hat{\text{i}}\hat{\text{p}}\hat{\text{f}}$), of frequent occurrence in the Bible, and used in a general sense. Indeed, *géphen* sometimes is applied to a plant that resembles a vine in some particulars, as $\text{hd}\hat{\text{c}};\hat{\text{p}}\hat{\text{f}}$, (*géphen sadeh*), ^{<1249>}2 Kings 4:39, i.e. probably the colocynth plant, **SEE GOURD**, or $\mu\text{d}\hat{\text{s}}\hat{\text{a}}\hat{\text{p}}\hat{\text{f}}$, (*géphen sedom*), the vine of Sodom, certainly not a vine. **SEE VINE OF SODOM**.

2. *Sorêk* (qre), or *sorêkah* (hqre), is a term expressive of some choice kind of vine (^{<3422>}Jeremiah 2:21; ^{<2312>}Isaiah 5:2; ^{<04911>}Genesis 49:11), supposed to be identical with that now called in Morocco *serki* and in Persia *kishmish*, with small round dark berries and soft stones (see Niebuhr, *Descript. de Arabie*, p. 147; and Oedmann, *Sammlung*, 2, 97). From the passage in Jeremiah, it is clear that the *sorêk* denotes not another species of

vine, but the common vine, which by some process of cultivation attained a high state of excellence.

3. Nazir (**ryz**), originally applied to a Nazarite who did not shave his hair, expresses an “undressed vine” (A.V.), i.e. one which every seventh and every fiftieth year was *not pruned* (see Gesenius, *Thesaur.* s.v.).

The regular Greek word for “vine” is ἄμπελος, of generic signification.

Grapes are designated by various names:

- (1.) *Eshkol* (**l Kōḥ**) is either “a cluster,” ripe or unripe, like *racemus*, or a “single grape” (as in ^{<2918>}Isaiah 65:8; ^{<3108>}Micah 7:1).
- (2.) *Encab* (**bn[]**; Arab. *eynob*, “a cluster.”)
- (3.) *Bôser* (**rsB**) sour, i.e. unripe grapes (^{<2915>}Isaiah 18:5).
- (4.) *Zemora* (**hrwōz**), “a grape cut off.” The “blossom” of the vine. is called *semadâr* (**rdims**), ^{<2113>}Song of Solomon 2:13, 15. “Grape-stones” are probably meant by *chartsanim* (**μυλᾶρι**); A. V. “kernel,” ^{<4004>}Numbers 6:4. The “cuticle” of the grape is denominated *zâg* (**gz**), *ibid. loc. cit.*; the “tendrils” by *sarigim* (**μυγγε**), ^{<2107>}Joel 1:7. **SEE GRAPE.**

Picture for Vine 1

II. The grape-vine (*Vitis vinifera*) is supposed to be native on the shores of the Caspian. Its culture “extends from about the twenty-first to the fiftieth degree of north latitude, and reaches from Portugal on the west to the confines of India on the east. It is, however, only along the center of this zone that the finest wines are made, those on the north being harsh and austere; and the grapes grown at the south are better adapted for making raisins, unless when they are grown in elevated positions or on the slopes of mountains. Liebig states that the wines of warm countries possess no odor; wines grown in France have it in a marked degree; but in the wines from the Rhine the perfume is most intense” (Hogg, *Vet. Kingdom*, p. 181). It may be added that not only is it largely and successfully cultivated in the new world of America, but that, carried across the equator, it thrives in Southern Africa and in the Australian colonies, and may be regarded as the companion of the human family in nearly all the mild and genial

regions, of its sojourn. In the districts of the Caucasus, as well as in the elevated valley of Cashmere, the vine climbs to the tops of the loftiest trees, and the grapes are of fine quality and large size in many places of the intermediate country.

Every part of the vine was, and still continues to be, highly valued. The sap was at one time used in medicine. Verjuice expressed from wild grapes is well known for its acidity. The late Sir A. Burnes mentions that in Cabul they use grape powder, obtained by drying and powdering the unripe fruit, as a pleasant acid. When ripe, the fruit is everywhere highly esteemed, both fresh and in its dried state as raisins. The juice of the ripe fruit, called *must*, is valued as a pleasant beverage. By fermentation, wine, alcohol, and vinegar are obtained; the lees yield tartar; an oil is, sometimes expressed from the seeds; and the ashes of the twigs were formerly valued in consequence of yielding a salt which we now know to be carbonate of potash.

The first mention of the vine in Scripture occurs in, ^{<000>}Genesis 9:20: “And Noah began to be a husbandman and he planted a vineyard.” Many are of opinion that wine was not unknown before the Deluge, and that the patriarch only continued to cultivate the vine after that event as he had done before it; but the fathers think that he knew not the force of wine, having never used it before, nor having seen any one use it. The grapevine is found wild at this day in the neighborhood of Noah’s first vineyard, at the foot of Mount Ararat. Humboldt found it on the shores of the Caspian, in, Caramania, and in Armenia. It is also a native of Georgia and of the northern parts of Persia, but does not extend to India, though several plants of the same family are common among the mountains of the northern parts of that rich country.

Egypt is nowadays by no means eminent for its grapes; but the first time after the planting of Noah’s vineyard that we find the vine mentioned in Scripture, it is the vine of Egypt (^{<000>}Genesis 40:9-11; comp. ^{<0015>}Numbers 20:5; ^{<0787>}Psalm 78:47). Even although we had not the references in Herodotus, and the tradition ascribing to, Osiris the invention of wine, the frequency with which the plant or its fruit is figured on Egyptian monuments shows how important it must once have been. **SEE VINEYARD.** The vine, however, was not a native of Egypt, nor does the climate favor it. In ancient times, as we learn from the monuments, great care was taken in its culture, but with comparatively little success; and

hence the surprise of the spies when sent to survey the promised land at the immense clusters of grapes they found. Fearing that their account of their great size would not be credited by persons accustomed to the less productive vines of Egypt, they brought back a cluster of the grapes to convince them, as we learn in ^{<0433>}Numbers 13:23, 24: “And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two, upon a staff; and they brought of the pomegranates and of the figs. The place was called Eshcol because of the cluster of grapes which the children of Israel cut down from thence.” Some wine, indeed, has been made in Lower Egypt in different ages, but it was never celebrated either for quality or quantity. From *the* fortieth chapter of Genesis, where the dream of Pharaoh’s chief butler is related, it would appear that the juice of the grape fresh-pressed was drunk by the king, and possibly the Egyptian grape-juice at that time was used in the state of *must*. But though the Pharaohs drank of the “blood of the grape” in this imperfect state, the Ptolemies reveled in the maturer wines of Palestine, Cyprus, and Greece; and one of them, as, Josephus; tells us, among some magnificent gifts sent to the Temple of Jerusalem renewed the Golden Vine, the symbol of the Jewish nation, of which the treasury has been robbed. Rosenmüller tells us that the Temple, above and around a gate seventy cubits high, which led from the porch to the holy place, a richly carved vine was extended as a border and decoration. The branches tendrils and leaves were of the finest gold, the stalks of the bunches were of the length of the human form, and the bunches hanging upon them were of costly jewels. Herod first placed it there; rich and patriotic Jews from time to time added to its embellishment, one contributing anew grape, another a leaf, and a third even a bunch of the same precious materials. *SEE TEMPLE.*

Even before Israel took possession, the land of promise was a land of vineyards (^{<0615>}Deuteronomy 6:11; 28:29; ^{<0433>}Numbers 13:23); and it is interesting to observe with what minuteness the divine legislator enacted rules and regulations for the culture of their vineyards, while the prospective owners still wandered in a burning desert (^{<0215>}Exodus 22:5; 23:11; ^{<0235>}Leviticus 25:5, 11; ^{<0465>}Numbers 6:3; ^{<0215>}Deuteronomy 22:9; 23:24; 24:21). For this culture the portion of Judah was especially adapted, and in obtaining for his inheritance the hilly slopes of the south, the prophecy of his ancestor was fulfilled—he washed his garments in wine and his clothes in the blood of grapes (^{<0491>}Genesis 49:11). Here, more than

elsewhere, are to be seen on the sides of the hills the vineyards, marked by their watch-towers and walls, seated on their ancient terraces — the earliest and latest symbol of Judah. The elevation of the hills and tablelands of Judah is the true climate of the vine, and at Hebron, according to the Jewish tradition, was its primeval seat. It was from the Judean valley of Eshcol “the torrent of the cluster” that the spies cut down the gigantic cluster of grapes. A vineyard on a “hill of olives” (“a horn the son of oil,” ~~צב~~ Isaiah 5:1), with the “fence,” and “the stones gathered out,” and “the tower in the midst thereof,” is the natural figure which, both in the prophetic and evangelical records, represents the kingdom of Judah. The vine was the emblem on the coins of the Maccabees, and in the colossal cluster of golden grapes which overhung the porch of the second Temple; and the grapes of Judah still mark the tombstones of the Hebrew race in the oldest of their European cemeteries, at Prague (Stanley, *Sin. and Palest.* p. 162). Although from many of its most famous haunts the vine has disappeared — for example, from Engediboth in Southern Palestine and on the slopes of Lebanon there are specimens sufficient to vindicate the old renown of this “land of vineyards.” “The grapes of Hebron are still considered the finest in the Holy Land. Bunches weighing from six to seven pounds are said to be by no means uncommon, and Sir Moses Montefiore said he saw one bunch at Hebron a yard long” (Gadby, *Wanderings*, p. 458). Schulz (*Leüngen des Hosten*, 5, 285, quoted by Rosenmüller, *Bibl. Bof.* p. 223) speaks of supping at Beitshin, a village near Ptolemais, under a vine whose stem was about a foot and a half in diameter, and whose height was about thirty feet, which by its branches formed a hut upwards of thirty feet broad and long. “The clusters of these extraordinary vines,” he adds, are so large that they weigh ten or twelve pounds, and the berries may be compared with our small plums.” See also Belon, *Observat.* 2, 340: “Les seps des vignes sont fort gros et les rameaux fort spacieux. Les habitants entendent bien comme il la faut gouverner. Car ils la plantent si loing l’une de l’autre qu’on pourroit mener une charrette entre deux. Ce n’est pas grande merveille si les raisins sont si beaux et le vin si puissant.” Strabo states that it is recorded that there are vines in Margiana whose stems are such as would require two men to span round, and whose clusters are two cubits long (*Geograph.* [ed. Kramer], 1, 112). Now Margiana is the modern district of Ghilan, in Persia, south-west of the Caspian Sea, and the very country on whose hills the vine is believed to be indigenous. Nothing would be easier than to multiply testimonies relative to the large size of the grapes of Palestine, from the published accounts of

travelers such as Elliot, Laborde, Mariti, Dandini (who expresses his surprise at the extraordinary size of the grapes of Lebanon), Russell, etc. We must be content with quoting the following extract from Kitto's *Physical Hist. of Palest.* p. 330, which is strikingly illustrative of the spies mode of carrying the grapes from Eshcol: "Even in our own country a bunch of grapes was produced at Welbeck, and sent as a present from the duke of Rutland to the marquis of Rockingham, which weighed nineteen pounds. It was conveyed to its destination more than twenty miles distant on a staff by four laborers, two of whom bore it in rotation." The greatest diameter of this cluster was nineteen inches and a half, its circumference four feet and a half, and its length nearly twenty-three inches. Beth-haccerem, "the house of the vine" (^{<2100>}Jeremiah 6:1; ^{<1014>}Nehemiah 3:14), and Abel-ceramem, "the plain of the vineyards," took their respective names from their vicinity to vineyards. Gophna (now Jifna), a few miles north of Jerusalem, is stated by Eusebius (*Onomast.* ἄραγξ βότρυος) to have derived its name from its vines. But **SEE OPHNI**.

Picture for Vine 2

In Italy vines are trained round the trunk of the elm and other trees; in France and Germany for a lowlier growth stakes or wooden props are provided. In Palestine, however, the vine is usually planted on the side of a terraced hill, and the aged branches are allowed to trail along the ground, the fruit-bearing shoots being raised on forked sticks. This latter mode of cultivation appears to be alluded to by Ezekiel (^{<2391>}Ezekiel 19:11, 12): "her strong rods were broken and withered." Dr. Robinson, who has given us much information on the vines of Palestine, thus speaks of the manner in which he saw them trained near Hebron: "They are planted singly in rows, eight or ten feet apart in each direction. The stock is suffered to grow up large to the height of six or eight feet, and is then fastened in a sloping position to a strong stake, and the shoots suffered to grow and extend from one plant to another, forming a line of festoons. Sometimes two rows are made to slant towards each other, and thus form by their shoots a sort of arch. These shoots are pruned away in autumn" (*Bibl. Res.* 2, 80,81). Sometimes the large stones are built into a rough wall, about three feet high, and the vines are trained over it, thus exposing a large surface to the sun, and ripening magnificent clusters (Tristram, *Travels*, p. 606). In the courts of many houses vines are trained over a trellis, or framework of wood, and in the hot weather the ample foliage affords a delightful shadow (see ^{<1025>}1 Kings 4:25; ^{<3004>}Micah 4:4).

Besides planting the vine and protecting it from aggressors, such as jackals or “little foxes” (^{<27125>}Song of Solomon 2:15), and that wholesale destroyer “the boar out of the wood” (^{<1803>}Psalms 80:13), to say nothing of unscrupulous passers or mischievous marauders (^{<1802>}Psalms 80:12; ^{<0422>}Genesis 49:22, 23), the careful husbandman “prunes and purges” his vine, that it may bring forth more and better fruit (^{<4157>}John 15:2). “The *pruning*, or lopping of the fruitless shoots, takes place first in March, when the clusters begin to form. The twig that is lopped off in March has time to shoot by April, when, if it give no promise, it is again lopped off, and thus again, if still fruitless, in May; after which it does not shoot forth, and the process of pruning ceases. Such is the different treatment of the fruitful and the fruitless branch. From the former a twig or shoot is taken away; the latter is taken away itself, and, its wood being unfit for any other use, it is cast into the fire and burned (^{<2651>}Ezekiel 15:2, 5). The *purging* of the vine is effected by making incisions in it with a knife, which requires to be done with great skill and delicacy. In this way the infected sap is drawn off, and the diseased vine, which would otherwise die, is preserved. This is what is called the bleeding of the vine, and is often alluded to by religious writers as an emblem of sanctified affliction” (Anderson, *Bible Light from Bible Lands*, p. 290). Besides wild-boars, jackals, and foxes, other enemies, such as birds, locusts, and caterpillars, occasionally damaged the vines.

The vine in the Mosaic ritual was subject to the usual restrictions of the “seventh year” (^{<0231>}Exodus 23:11) and the jubilee of the fiftieth year (^{<0251>}Leviticus 25:11). The gleanings, *oleloth* (**twbl** **ען**) were to be left for the poor and stranger (^{<2449>}Jeremiah 49:9; ^{<0321>}Deuteronomy 24:21). The vineyard was not to be sown “with divers seeds” (22:9), but fig-trees were sometimes planted in vineyards (^{<2136>}Luke 13:6; comp. ^{<1025>}1 Kings 4:25: “Every man under his vine and under his fig-tree”). Persons passing through the vineyard were allowed to eat the grapes therein, but not to carry any away (^{<0224>}Deuteronomy 23:24).

The vintage, *batsir* (**ryxB**), which formerly was a season of general festivity, as is the case more or less in all vine-growing countries, commences in September. The towns are deserted, and the people live among the vineyards (**urK**) in the lodges and tents (Robinson, *ut sup.*; comp. ^{<0127>}Judges 9:27; ^{<2250>}Jeremiah 25:30; ^{<2360>}Isaiah 16:10). The grapes were gathered with shouts of joy by the “grape-gatherers” (**rxB**) (^{<2250>}Jeremiah 25:30), and put into baskets (see 6:9). They were then carried

on the head and shoulders, or slung upon a yoke, to the “winepress” (tG). Those intended for eating were perhaps put into flat open baskets of wickerwork, as was the custom in Egypt (Wilkinson, *Anc. Egypt.* 1, 43). In Palestine at present the finest grapes, says Robinson, are dried as raisins, *tsimmuik* (qWMx) and the juice of the remainder, after having been trodden and pressed, “is boiled down to a syrup which, under the name of *dibs* (vbdJ), is much used by all classes, wherever vineyards are found, as a condiment with their food.” For further remarks on the modes of making fermented drinks, etc., of the juice of the grape, see WINE. The vineyard (µrk), which was generally on a hill (<2101>Isaiah 5:1; <2401>Jeremiah 31:5; <3101>Amos 9:13), was surrounded by a wall or hedge in order to keep out the wild boars (<3801>Psalm 80:13), jackals, and foxes (<0224>Numbers 22:24; <2125>Song of Solomon 2:15; <4043>Nehemiah 4:3; <2334>Ezekiel 13:4, 5; <4213>Matthew 21:33), which commit sad havoc among the vines, both by treading them down and by eating the grapes. Within the vineyard was one or more towers of stone in which the vine-dressers, *koremim* (µymæK) lived (<2308>Isaiah 1:8; 5:2; <4213>Matthew 21:33; see also Robinson, *Bibl. Rest* 1, 213; 2, 81). The press, *gath* (tG), and vat, *yeket* (bqy), which was dug (<4213>Matthew 21:33) or hewn out of the rocky soil, were part of the vineyard furniture (<2101>Isaiah 5:2). One of these ancient wine-presses, scooped out in the living rock, has been described by Robinson. He found it on the road from Akka to Jerusalem. “Advantage had been taken of a ledge of rock; on the upper side, towards the south, a shallow vat had been dug out, eight feet square and fifteen inches deep, its bottom declining slightly towards the north. The thickness of rock left on the north side was one foot; and two feet lower down on that side another smaller vat was excavated, four feet square by three feet deep. The grapes were trodden in the shallow upper vat, and the juice drawn off by a hole at the bottom, still remaining, into the lower vat. This ancient press would seem to prove that in other days these hills were covered with vineyards; and such is its state of preservation that, were there still grapes in the vicinity, it might at once be brought into use without repair” (*Bibl. Res.* 3, 137). This may be taken as a type of the Hebrew wine-press. Like the Egyptians, the Jews may have also employed presses made of wood; but those hewn out of the living rock would be landmarks as permanent as threshing-floors similarly constructed (comp. <0725>Judges 7:25; <3440>Zechariah 14:10, with <0110>Genesis 1:10; <0248>2 Samuel 24:18). It was a simple but sufficient arrangement, and modern ingenuity has not much improved on it. Nor has any effectual

substitute been found for the human foot as an apparatus for expressing the juice of the grape without crushing the seeds or “stones.” *SEE WINE-FAT.*

Picture for Vine 3

Approaching Hebron, Dr. Bonar describes the square towers in gardens, corresponding to those mentioned in ^{<218D>}Isaiah 5:2; ^{<4123>}Matthew 21:33, and adds, “These towers seem of considerable size, as if meant for something more than watching; and we are told that in summer the inhabitants of the city take up their residence in their gardens, and make use of these towers for shelter by night, as they do of their olives and vines for shade by day” (*Land of Promise*, p. 61). Even in spring, and long before a single “berry” was ripe, with their fresh and delicate fragrance, and with their promise of “things not seen as yet,” there was a great attraction in the vineyards; and though it were only to see if the “vines flourished and the tender grape appeared,” it was worth while to arise early and “go forth to the field and lodge in the villages” (^{<2111>}Song of Solomon 2:11-13; 7:11,12). Nor must we forget the feathered minstrels which at that season made the vineyards vocal. They are the hiding-place of the bulbul, the nightingale of Palestine; and in vineyards under Hermon, Tristram, in the course of two days, discovered a finch and two warblers, all of them perfectly new to ornithology, and all of them “songsters of no ordinary power and compass” (*Travels*, p. 606). Even the leaves and the stocks of the vine are useful. The cuttings of the vine and the leaves are much used for manure to the vineyards. The leaves are also-used as a vegetable, chopped meat and rice being rolled up together in single leaves, and boiled for the table; it makes a very agreeable dish. The leaves are also used for fodder. The scarcity of fuel, particularly wood, in most parts of the East is so great that they supply it with everything capable of burning—cow-dung, dried roots, parings of fruits, withered stalks of herbs, and flowers. Vine-twigs are particularly mentioned as used for fuel in dressing their food by D’Arvieux, La Roque, and others. Ezekiel says, in his parable of the vine used figuratively for the people of God, “Shall wood be taken thereof to do any work? or shall men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel” (^{<415B>}John 15:3, 4). “If a man abide not in me,” saith our Lord, “he is cast forth as a branch (of the vine), and is withered; and men gather them, and cast them into the fire, and they are burned” (^{<415B>}John 15:6). *SEE FUEL.*

III. Everywhere present, so beautiful, so valuable, we cannot wonder that the vine reappears on almost every page of poetic Scripture; and, almost as if created on purpose, it has become the symbol of the believer and of the Church. “My beloved hath a vineyard on a very fruitful hill.” Thus Israel is a vine brought from Egypt, and planted by the Lord’s hand in the land of promise; room had been prepared for it (comp. with this the passage from Belon quoted above); and where it took root it filled the land, it covered the hills with its shadow, its boughs were like the goodly cedar-trees (^{<380B>}Psalm 80:8-10). Comp. Gmelin (*Travels through Russia and North Persia*, 3, 431), who thus speaks of the vines of Ghilan: “It is fond of forests, and is frequently found about promontories; and their lower part is almost entirely covered with it. There, higher than the eye can reach, it winds itself about the loftiest trees; and its tendrils, which here have an arm’s thickness, so spread and mutually entangle themselves far and wide that in places where it grows in the most luxuriant wildness it is very difficult to find a passage.” To dwell under the vine and fig-tree is an emblem of domestic happiness and peace (^{<1005>}1 Kings 4:25; ^{<300B>}Psalm 128:3; ^{<304B>}Micah 4:4); the rebellious people of Israel are compared to “wild grapes,” “an empty vine,” “the degenerate plant of a strange vine” (Isaiah 5, 2, 4, but *SEE COCKLE*; ^{<402>}Jeremiah 2:21; ^{<300>}Hosea 10:1), etc. It is a vine which our Lord selects to show the spiritual union which subsists between himself and his members (^{<350>}John 15:1-6). With a stock or stem and its but going branches, a wonderful hydraulic apparatus, made for the rapid transmission and rich elaboration of the liquid treasures hidden in the oil; with feeble and flexible twigs which, in order to grow upward, must clasp the elm or cling to the wall; with its avidity for the sunshine and the shower; with its large soft leaves, and the tender scent of its meek inconspicuous blossom; above all, with its amethystine ripeness empurpling autumn’s diadem and inviting the world to gladness, it is an admirable emblem of the Christian and the Church of the believing soul and the believing society. “My soul cleaveth to the dust,” and it is only by clasping and climbing that the fallen nature rises; and, like the vine with its curling tendrils, so with the feeble fingers of his faith the Christian takes hold and mounts upward. Of the Rock of Ages, of the Pillar and Ground of the Truth, of the Tree of Life, he takes-hold; and from the dust, and from amid the creeping things, is drawn up into the pure air and the sunshine. And just as he reposes on a sure support Savior as faithful as he is mighty; so he has a strong affinity for those truths and that communion which keep up the spirit’s life. The vine subsists by drinking. It is because he is himself such a

thirsty plant what his clusters are so refreshing. Through every eager channel absorbing the fullness of the neighboring well, he hangs aloft his flasks of nectar — his pensile fountain filled with the essence Of all the summer, yet cooled again by the broad leaves amid which it nestles. So the believer has not only an aspiring tendency, but a thirsty temperament. Longing for that which is the very life and renovation of his reawakened immortality, his “soul thirsteth for God, the living God;” and with great joy it is that he draws water from the wells of salvation. If true to his privileges, if planted by the river and constantly resorting to God and the word of his grace, the inner life will be vigorous and abundant. Still fat and full of sap, and ever flourishing,” through the much fruit which he bears, the world shall be the better, the Father shall be glorified. *SEE GARDEN.*

Vine Of Sodom

($\mu\delta\sigma\eta\ \rho\eta$, *gephen Sedom*; Sept. ἄμπελος Σοδόμων ; *Vulg. vinea Sodomorum*) occurs only in ⁴⁰²²Deuteronomy 32:32, where of the wicked it is said, “their vine is of the vine of Sodom, and of the fields of Gomorrah.” It is generally supposed that this passage alludes to the celebrated apples of Sodom, of which Josephus (*War*, 4:8, 4) speaks, and to which, apparently, Tacitus (*Hist.* 5, 6) alludes. Much has been written on this curious subject, and various trees have been conjectured to be that which produced those

*“Dead Sea fruits that tempt the eye,
But turn to ashes on the lips,”*

of which Moore and Byron sing. The following is the account of these fruits as given by Josephus: Speaking of Sodom (*ut sup.*), he says, “It was of old a happy land, both in respect of its fruits and the abundance of its cities; but now it is all burned up. Men say that, on account of the wickedness of its inhabitants, it was destroyed by lightning. At any rate, there are still to be seen remains of the divine fire and traces of fine cities; and, moreover, ashes produced in the fruits, which indeed resemble edible fruit in color, but, on being plucked by the hand, are dissolved into smoke and ashes.” Tacitus (*ut sup.*) is more general, and speaks of *all* the herbs and flowers, whether growing wild or planted, turning black and crumbling into ashes.

Some travelers, as Maundrell (*Early Trav. in Palestine* [Bohn, 1848], p. 454), regard the whole story as a fiction, being unable either to see or hear

of any fruit that would answer the required description. Pococke supposed the apples of Sodom to be “pomegranates, which, having a tough, hard rind, and being left on the trees two or three years, may be dried to dust inside, and the outside may remain fair.” Hasselquist (*Trav.* p. 287) seeks to identify the apples in question with the egg-shaped fruit of the *Solanum melongena* when attacked by some species of *tenthredo*, which converts the whole of the inside into dust, while the rind remains entire and keeps its color. Seetzen, in his letters to baron Zach (*Monat. Correspond.* 18:442), thought he had discovered the apples of Sodom in the fruit of a kind of cotton-tree, which grew in the plain of El-Ghor, and was known by the name of *Aôschar*. The cotton is contained in the fruit, which is like a pomegranate, but has no pulp. Chateaubriand concludes the long sought fruit to be that of a thorny shrub with small taper leaves, which, in size and color, is exactly like the little Egyptian lemon; when dried, this fruit yields a blackish seed, which may be compared to ashes, and which, in taste, resembles bitter pepper. Burckhardt (*Travels in Syria*, p. 392) and Irby and Mangles believe that the tree which produces these celebrated apples is one which they saw abundantly in the Ghor to the east of the Dead Sea, known by the vernacular name of *ashey*r, or *oshar*. This tree bears a fruit of a reddish yellow color, about three inches in diameter, which contains a white substance resembling the finest silk, and enveloping some seeds. This silk is collected by the Arabs and twisted into matches for their firelocks. Dr. Robinson (*Bibl. Res.* 1, 523), when at Ain Jidy, without knowing at the moment whether it had been observed by former travelers or not, instantly pronounced in favor of the ôsher fruit being the apples of Sodom. Mr. Walter Elliot, in an article “on the *Poma Sodomitica*, or Dead Sea apples” (*Trans. of the Entomol. Soc.* 183740, 2, 14), endeavors to show that the apples in question are oak-galls, which he found growing plentifully on dwarf oaks (*Quercus infectoria*) in the country beyond the Jordan. He tells us that the Arabs asked him to bite one of these galls, and that they laughed when they saw his mouth full; of dust. “That these galls are the true Dead Sea apples,” it is added, “there can no longer be a question. Nothing can be more beautiful than their rich, glossy, purplish-red exterior; nothing more bitter than their porous and easily pulverized interior” (*ibid.* p. 16). The opinion of Pococke may, we think, be dismissed at once as being a most improbable conjecture. The objection to the *Solanum melongena* is that the plant is not peculiar to the shores or neighborhood of the Sea of Sodom, but is generally distributed throughout Palestine; besides which it is not likely that the fruit of which Josephus speaks should be represented by

occasional diseased specimens of the fruit of the egg-apple. We must look for some plant, the normal character of whose fruit comes somewhere nearer to the required conditions. Seetzen's plant is the same as that mentioned by Burckhardt; Irby and Mangles, and Robinson, i.e. the 'ösher. Chateaubriand's ,thorny shrub, with fruit like small lemons, may be the *Zukum* (*Balanites Aegyptiaca*); but it certainly cannot be the tree intended. It is not at all probable that the oak-galls of which Mr. Elliot speaks should be the fruit in question; because these being formed on a tree so generally known as an oak, and being common in all countries, would not have been a subject worthy of especial remark or have been noticed as something peculiar to the district around the Sea of Sodom. The fruit of the ösher appears to have the best claim to represent the apples of Sodom. The *Calotropis procera* is an Indian plant, and thrives in the warm valley of Ain Jidy, "but is scarcely to be found elsewhere in Palestine. The readiness with which its fruit, fair to the eye," bursts, when pressed, agrees well with Josephus's account; and, although there is a want of suitableness between "the few fibers" of Robinson, and the "smoke and ashes" of the Jewish historian, yet, according to a note by the editor of Seetzen's *Letters*, the fruit of the calotropis in winter contains a yellowish dust, in appearance resembling certain fungi, but of pungent quality. — Smith.

From the fact that, in the song of Moses, it is a vine, which is mentioned, Dr. Hooker argues with much force "in favor of the colocynth, *SEE GOURD*, the foliage and trailing stem of which are sufficiently vine-like. The general use of the word "apple," in subsequent times, carries our thoughts away from the habit of the plant to the appearance of its fruit, which in both colocynth and calotropis is certainly not unlike an apple and very unlike a grape. Notwithstanding the highly authoritative opinion in favor of the former, we still lean to the calotropis. Found at Ain Jidy (Engedi) and Keferein, and abundantly on the eastern shore, it is decidedly a Dead Sea plant; and there is something in its appearance and habit which arrests the eye and impresses the imagination. Mr. Tristram calls it "the strangest and most tropical-looking shrub he ever saw, having hollow puff-balls by way of fruit," and without hesitation pronounces it "the true apple of Sodom" (*Trav.* p. 281). Afterwards he describes it as a tree "with cork-like, thick, and light bark, wrinkled and furrowed, huge glossy leaves, rounder than those of the laurel, and almost as large as the foliage of the caoutchouc-tree. We might have taken it for a species of spurge (*euphorbia*), from the abundance of acrid milk it discharged when broken

or punctured; but Maundrell at once recognized it as an old acquaintance in Nubia. It was now both in flower and fruit. The blossoms were like those of some species of caper, and the fruit like a very large apple in shape and color—golden yellow and soft to the touch; but, if ripe, cracking like a puff-ball when slightly pressed, and containing only a long thread of small seeds on a half open pod, with long silky filaments, which the Bedawin prize highly, and twist into matches for their firelocks” (*ibid.* p. 283). The acid spurge-like juice at once suggests the gall in ^{<4622>}Deuteronomy 32:32: “Their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter.” **SEE APPLE OF SODOM.**

Vinegar

(/mɛɑ Sept. and N.T. ὄξος ; Vulg. *acetun*). The Hebrew term *chomets* was applied to a beverage; consisting generally of wine or strong drink turned sour (whence its use was proscribed to the Nazarite, ^{<4418>}Numbers 6:3), but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation (Mishna, *Pesach.* 3, 1). It was acid even to a proverb (^{<1005>}Proverbs 10:26), and by itself formed a nauseous draught (^{<1921>}Psalms 69:21), but was serviceable for the purpose of sopping bread, as used by laborers (^{<8214>}Ruth 2:14), being refreshing in the heat (Pliny, 23:26; comp. 2, 49). The degree of its acidity may be inferred from ^{<1520>}Proverbs 25:20, where its effect on niter is noticed. **SEE WINE.** Similar to the *chomets* of the Hebrews was the *acetum* of the Romans — a thin, sour wine, consumed by soldiers (Veget. *De Re Mil.* 4:7) either in a pure state or, more usually, mixed with water, when it was termed *posca* (Pliny, 19:29; Spartian. *Hadr.* 10). This was the beverage of which the Savior partook in his dying moments (^{<1248>}Matthew 27:48; ^{<1153>}Mark 15:36; ^{<3122>}John 19:29, 30), and doubtless it was refreshing to his exhausted frame, though offered in derision either on that occasion or previously (^{<1236>}Luke 23:36). The same liquid, mingled with gall (as Matthew states, probably with the view of marking the fulfillment of the prediction in ^{<1921>}Psalms 69:21), or with myrrh (as Mark states, with an eye to the exact historical fact), was offered to the Savior at an earlier stage of his sufferings, in order to deaden the perception of pain (^{<1234>}Matthew 27:34; ^{<1153>}Mark 15:23). See Grabner, *De Posca* (Misen. 1701; Pfaff, *De Felle Esca* (Tub. 1755); Bynius, *De Morte Jesu Chr.* 3, 265. **SEE CRUCIFIXION.**

Vines, Richard

a learned English divine and popular preacher, was born at Blaston, and educated at Magdalene College, Cambridge. From the university he was elected schoolmaster at Hinckley; entered into holy orders, and obtained the rectory of Weddington. In 1644 Mr. Vines was chairman of the assembly of divines, which established the Presbyterian government, and, as Fuller says, was the champion of that party. When at London he became minister of St. Clement Danes, and vicar of St. Lawrence Jewry; and was afterwards (1645) appointed master of Pembroke Hall, in Cambridge, which position he resigned in 1650 on account of the Engagement, as he was of Presbyterian sentiments. He died in 1655. For his works, which are chiefly sermons and other pastoral treatises, see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Vinet, Alexandre Rodolphe

an eminent Swiss divine and author, was born at Ouchy, canton of Vaud, near Lausanne, June 17, 1797. He studied in the academy at Lausanne, under the direction of the Protestant Church, of which he was ordained a minister in 1819. He taught French literature at the University of Basle from 1817 to 1837, when he was appointed professor of practical theology at Lausanne, which post he held until 1847, after which he again taught French literature. He obtained in 1823, through the efforts of Guizot, a prize for his essay *Sur la Liberté des Cultes*. Vinet became one of the commission for organizing the Protestant Church in the canton of Vaud; but his views concerning the functions of Church and State being rejected, he seceded from the State Church and aided in forming an independent organization, the Free Church of Vaud and other cantons. In 1846 (Dec. 2) he lost his professorship on account of his opposition to the new radical authorities of the canton. He died May 18, 1847. He was an eloquent and earnest preacher, clear and brilliant rather than profound in thought; and, although highly evangelical and orthodox, advocated the utmost liberty and toleration of opinion and practice in matters of religion. He wrote largely, both on literature and religion, and most of his works have been translated into English. His works on French literature show that he was thoroughly acquainted with its history, and possessed the critical faculty in no mean degree. As a philosophico-religious writer he is very popular both in England and America. His principal works are, *Chrestomathie Française* (1829, 3 vols.): —*Histoire de la Littérature Française au XVII lieme*

Siecle (1851, 2 vols.): —*Etudes sur la Litterature Française au XIXieme Siecle* (1849-51, 3 vols.): —*Memoire en Faveur de la Liberte des Cultes* (1826): —*Discours sur quelques Sujets Religieux* (1831): —*Essai sur la Manifestation des Convictions Religieuses, et suri la Separation de l'Eglise et de l'Etat* (1842): —*Etudes sur Blaise Pascal* (1848): —*Miditations Evangeliques* (1849): —*Theologie Pastorale, ou Theologie du Ministere Evangelique* (1850): and *Homiletique, ou Thiorie de la Predication* (1853). His biography has been written by Scherer, *A. Vinet, sa Vie et ses (Euvres* (Paris, 1853); and by Rambert, *A. Vinet, Histoire de sa Vie et de ses Ouvrages* (Lausanne arid Paris, 1875). See also Sainte-Beuve, *Portraits Contemporains*, vol. 2.

Vineyard

Picture for Vineyard 1

Picture for Vineyard 2

Picture for Vineyard 3

(**µrk**, *kerem*, an orchard). In ancient Egypt the orchard and vineyard were not separated by any wall, and figs and other trees were planted within the same limits as the vines. But if not connected with it, the vineyard was close to the orchard, and their mode of training the vines on wooden rafters, supported by rows of columns, which divided the vineyard into numerous avenues, was both tasteful and convenient. The columns were frequently colored, but many were simple wooden pillars, supporting, with their forked summits, the poles that lay over them. Some vines were allowed to grow as standing bushes, and, being kept low, did not require any support; others were formed into a series of bowers; and from the form of the hieroglyphic signifying vineyard we may conclude that the most usual method of training them was in bowers, or in avenues formed by rafters and columns. But they do not appear to have attached them to other trees, as the Romans often did to the elm and poplar; and as the modern Italians do to the white mulberry, nor have the Egyptians of the present day adopted this European custom. When the vineyard was enclosed within its own wall of circuit, it frequently had a reservoir of water attached to it, as well as the building which contained the, wine-press; but the various modes of arranging the vineyard, as well as the other parts of the garden, depended, of course, on the taste of each individual, or the nature of the

ground. Great care was taken to preserve the clusters from the intrusion of birds; and boys were constantly employed about the season of the vintage, to frighten them with a sling and the sound of the voice. When the grapes were gathered, the bunches were carefully put into deep wicker baskets, which men carried, either on their head or shoulders, or slung upon a yoke, to the wine-press; but when intended for eating, they were put, like other fruits, into flat open baskets, and generally covered with leaves of the palm, vine, or other trees. These flat baskets were of wicker-work, and similar to those of the present day used at Cairo for the same purpose, which are made of osiers or common twigs. After the vintage was over, they allowed the kids to browse upon the vines, which grew as standing bushes (comp. Hor. *Sat.* 2, 5, 43); and the season of the year when the grapes ripened in Egypt was the month Epiphi, our June or July. —Wilkinson, *Anc. Egypt.* 1, 41 sq. **SEE VINE.** Although the climate of Egypt, especially the annual overflow of the Nile, was not favorable to the culture of the grape, yet from the above monuments we infer that its cultivation was at one time popular in Egypt, though it could only have been grown with success in a few of the high-lying districts, or on artificially elevated beds; and when commerce enabled the Egyptians to import wine from other countries better and cheaper than they could manufacture it themselves, they had the good sense to abandon this unprofitable branch of industry and direct their attention to commodities for which nature afforded them greater facilities. **SEE EGYPT.** Indeed, every circumstance proves to us that the cultivation of the vine required great care and attention in Egypt. This care was particularly required to guard against the hoary night-shade, called by the Arabs *aneb el-dib*, or the wolf-vine, which is common in Egypt and Palestine, grows much in the vineyards, and is very pernicious to them. It greatly resembles a vine in its shrubby stalk. This may have been “the wild vine” whose fruit poisoned the pottage which Elisha miraculously cured (¹¹⁹⁹2 Kings 4:39-41). It is to this also that Moses alludes in his prophetic description of the future degeneracy of the Israelites, “For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps” (¹²⁰⁰Deuteronomy 32:32, 33). **SEE VINE OF SODOM.**

Vineyards, Plain Of The

(*μυμακ* | *ba*; ; Sept. *Ἐβελχαρμεῖν* v.r. *Ἀβὲλ ἀμπελώνων* ; Vulg. *Abel quae est vineis consita*), a place mentioned only in ^{<071133>}Judges 11:33; possibly now represented by a ruin bearing the name of *Beit el-Kerm* “house of the vine” to the north of Kerak (De Saulcy, *Narr.* 1, 353), if the Aroer named in the same passage is the place of that name on the Arnon (W. Mojob). It is, however, by no means certain; and, indeed, the probability is that the Ammonites, with the instinct of a nomadic or semi-nomadic people, betook themselves, when attacked, not to the civilized and cultivated country of Moab (where Beit el Kerm is situated), but to the spreading deserts towards the east, where they could disperse themselves after the usual tactics of such tribes. —Smith. *SEE ABEL-CERAMIM*.

Vini, Sebastiano

an Italian painter, was a native of Verona, who settled at Pistoja in the early part of the 16th century. He enjoyed a high reputation, and left many works both in oil and fresco. His most important work, however, was in the suppressed chapel of San Desiderio, in which the “facade over the great altar was storied with the Crucifixion of the Ten Thousand Martyrs a work abounding with figures and invention.” See Lanzi, *Storia Pittorica*; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vintage

(prop. *ryxæ* | *batsir*), the season of ingathering of the grape (^{<03115>}Leviticus 26:5; ^{<2343>}Isaiah 24:13, etc.), which of course was one of hilarity. *SEE HARVEST*. The *produce* of the wine-crop is denoted by the term *vwoTæ* | *tirosh*, “new wine.” *SEE WINE*. For the operations of the vintage (Heuvel, *De Vindemia Vet. Hebrceor.* [Tr. ad Rh. 1755]), *SEE VINE*.

Vintimille, Charles Gaspard Guillaume de

a French prelate, was born in the diocese of Frejus, Nov. 15, 1655, of the distinguished family of De Luc. As soon as he had obtained licensure from the Sorbonne, he received from his uncle, Jean de Vintimille, bishop of “Toulon, a canonship in his cathedral, and he was likewise prior of three abbeys in Provence until nominated (June 27, 1684) to the see of Marseilles; but the political disturbances of the time prevented his consecration till Jan. 9, 1692. He was thence transferred (Feb. 1, 1708) to

the archbishopric of Aix, and finally (May 12, 1729) to that of Paris. In all his offices he displayed great fidelity and public generosity, but often fell under royal and even papal displeasure for his defense of national and popular rights. He died at Paris, March 13, 1746. See Hoefer, *Nouv. Biog. Générale*, s.v.

Vinton, John Adams

a Congregational minister, was born in Boston, Mass., Feb. 5, 1801. He graduated at Dartmouth College in 1828, and at Andover Theological Seminary in 1831. He preached for several churches in Maine, Vermont, and Massachusetts, from 1832 to 1852. He was the author of the *Vinton Memorial* (Boston, 1858): —*The Giles Memorial* (1864): — *The Sampson Family in America* (1864): —and edited a reprint of Deborah Sampson's *Female Review* (1866); besides contributing to a number of religious and literary periodicals.

Vinton, Justus H., D.D.

a Baptist missionary in Burmah, was born in Wilmington, Conn., Feb. 17, 1806, and was educated at the Hamilton Literary and Theological Institute; now Madison University. He sailed from Boston July 3, 1834, for the field of his missionary labors, where he remained, meeting with remarkable success in his work, until his return to the United States in 1848. He returned to Burmah in 1850, and continued his labors, devoting himself especially to the conversion and religious training of the Karens. He died March 31, 1858. Mr. Vinton is regarded as one of the most zealous and successful missionaries ever sent to heathen lands by the Baptists of the United States. (J. C. S.)

Vinton, Robert Spencer

a Methodist Episcopal minister, was first employed in pastoral work in 1817; joined the Baltimore Conference in 1818; was ordained deacon in 1820, and elder in 1822; in 1868 was supernumerated, and in 1869 superannuated. During the war president Lincoln commissioned him as chaplain in the United States army, and charged him with the religious watch-care of the military hospitals of Baltimore. He died of paralysis, July 31, 1870. Mr. Vinton was devoted, energetic, of spotless reputation, and successful as a minister. See *Minutes of Annual Conferences*, 1871, p. 19.

Viol

the rendering in the A.V. at ^{<31R2>}Amos 5:23; 6:5, of the Heb. לִבְנָה, *nebel*, which is elsewhere rendered “psaltery.” It is a musical instrument, used chiefly in worship (^{<110L2>}1 Kings 10:12; ^{<315L6>}1 Chronicles 15:16; 25:1; ^{<44R2>}2 Chronicles 5:12; 29:25; Mishna, *Succoth*, 10:4), but also in worldly festivals and banquets (^{<44R8>}2 Chronicles 20:28; ^{<23R2>}Isaiah 5:12; 14:11), and is hence often connected with *chinnor*, רַבִּיבָה the harp or cithara (^{<37L2>}Psalms 71:22; 108:2; 150:3). It passed from the East to the Greeks, and they retained the name *nábla*, νόβλα; Lat. *nablium* (Ovid, *Ars Amat.* 3, 327; comp. Athen. 4:175; Strabo, 10:471). The original form of the instrument is uncertain; it was not, however, a proper harp, but more like the cithara, which, as Josephus says (*Ant.* 7:12, 3), had twelve strings, and was played by the hand. But the expression רַבִּיבָה לְעָשֶׂר, *nebel asôr*, a *nebel* or “instrument of ten strings,” in ^{<39R2>}Psalms 33:2; 154:9, seems to make against this view, if we render it thus, with the Sept. (δεκάχορδον), and the number of strings may anciently have been fewer, or even varying. From another meaning of *nebel*, leather bottle or sack, some understand the instrument pictured by Niebuhr (*Taf.* 26; see Pfeiffer, p. 23), but this is more probably the *kinnôr*, רַבִּיבָה. Augustine was right (on Psalm 31 and 26), *cithari*’a and *psalterium* (*nablium*) differed in this: that the latter had the sounding-box, to which the strings were fastened, on the upper side; and accordingly Cassiodorus and Isidorus (*Orig.* 3, 75) compared it to an inverted Δ, so that the instrument resembled a vessel enlarging upwards. Such instruments are seen sometimes on Egyptian monuments (Wilkinson, 2, 280, 282, 287). On the other hand, the form of the most ancient cithara compared by Thenius (*Sachs. exeget. Stud.* 1, 100 sq.) has but a remote resemblance. Cases for the *nebelare* mentioned in the Mishna (*Chelim*, 16:7). **SEE PSALTERY.**

The old English viol, like the Spanish *viguella*, was a six-stringed guitar. Mr. Chappell (*Pop. Mus.* 1246) says “the position of the fingers was marked on the finger-board by frets, as in guitars of the present day. The ‘chest of viols’ consisted of three, four, five, or six of different sizes; one for the treble, others for the mean, the counter-tenor, the tenor, and perhaps two for the bass.” Etymologically, *viol* is connected with the Dan. *Fiol* and the A.-S. *fioele*, through the Fr. *viole*, Old Fr. *vielle*, Med. Lat. *vitella*. In the *Promptorium Parvulorum* we find “Fyvele, viella, fidicina, vitella.” Again, in North’s Plutarch (*Antonius*, p. 980, ed. 1595), there is a

description of Cleopatra's barge, "the pope whereof was of gold, the sailes of purple, and the owers of silver, which kept stroke in rowing after the sound of the musicke of flutes, howboyes, cytherns, *volls*, and such other instruments as they played upon in the barge." *SEE MUSICAL INSTRUMENTS*.

Viola, Domenico

a Neapolitan painter of the 17th century, was a disciple and imitator of the cavalier Mattia Preti. He executed some works of a mediocre grade for the churches and collections. He is said to have died about 1696. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Viole, Daniel Georges

a learned French priest, was born at Soulaire (diocese of Chartres), in 1598, of an old noble family. In 1623 he entered the Order of Benedictines at St. Maur, and then studied theology at Corbie. He spent his days in quiet study and historical research, dying at Auxerre, April 21, 1669, and leaving several works, for which see Hoefler, *Nouv. Biog. Généralé*, s.v.

Violent Hands

is a phrase in the rubric of the English service for the burial of the dead, which declares that those who have committed suicide are not to be admitted to Christian burial.

Viper

Picture for Viper 1

Picture for Viper 2

is the uniform rendering, in the A.V., of **h[p]**, *eph' êh* (from **h[P]**; prob. *to hiss*), which occurs only in ^{<1806>}Job 20:16; ^{<2306>}Isaiah 30:6; 59:5; and of **ἔχιδνα** (^{<4007>}Matthew 3:7; 12:34; 23:33; ^{<4007>}Luke 3:7; ^{<4008>}Acts 28:3). In all instances a venomous serpent is evidently denoted, but the particular kind, if anything more than a generic term, is indeterminable. The English name is derived from the Latin *vivipara*, which signifies "bringing forth its young alive;" but, though the young are thus produced, they are previously formed in an egg within the parent's ovary, and hence Isaiah's allusion to the hatching of vipers (^{<2306>}Isaiah 59:5) is perfectly justified by

physiology and natural history. Hence it is used tropically for deceitful and wicked men (~~418B~~ Matthew 3:7; 12:34; 23:33; ~~418B~~ Luke 3:7). From the earliest ages the “viper” has been dreaded for its venomous bite, and made the emblem of everything that is hurtful and destructive; indeed, its poison is one of the most active and dangerous in the animal kingdom. The true viper is the *adder* (*Pelias berus* or *Vipera berus*), which retains its eggs until hatched. Its bite, however, is not necessarily fatal. So terrible was the nature of these creatures that they were very commonly thought to be sent as executioners of divine vengeance upon mankind for enormous crimes which had escaped the course of justice. The people of Melita showed that they were thoroughly imbued with this superstition when Paul was shipwrecked on the island (~~418B~~ Acts 28:3). Such a dangerous serpent is known in the East by the name of *leffah* (i.e. *el-effah*, equivalent to the Heb. word); it is thus described by Shaw and Jackson as the most venomous of the serpent tribe in Northern Africa and South-western-Asia. It is remarkable for its quick and penetrating poison; it is about two feet long, and as thick as a man’s arm, beautifully spotted with yellow and brown, and sprinkled over with blackish specks similar to the horn-nosed snake. These serpents have a wide mouth with which they inhale a great quantity of air, and when inflated therewith they eject it with such force as to be heard a considerable distance. The modern Oriental name is derived from an Arabic word which signifies “to burn,” whence some have inferred that the fiery serpents sent to chastise the Israelites in the desert were *leffahs*, or vipers. **SEE SERPENT.**

Vipond, David

an English Wesleyan minister, was born at Hardwick, Norfolk, in 1778. He was saved from infidelity by reading the biographies in the *Wesleyan Methodist Magazine*. His appointments were Canterbury, Newbury, Rochester; 1808, and Sevenoaks, 1811. He died at Newbury, of consumption, July 12, 1812. See *Wesl. Meth. Mag.* 1813, p. 881; *Minutes of Wesl. Conf.* 1812.

Vipond, John

a Methodist preacher, was converted young, and in 1797 was admitted on trial by the English Wesleyan Conference. In 1799 he was appointed to Whitehaven Circuit where he only preached a few times. He was seized

with a fever and died. His character was unblemished and his talents promising. See Atmore, *Meth. Memorial*, s.v.

Vipond, William

an English Wesleyan minister, labored successfully on the following circuits: Diss, Yarmouth, Norwich, Brackley, 1800; Newbury, Canterbury, and London West, 1807. He died at Newbury April 26, 1809, in the thirty-third year of his age and the eleventh of his itinerancy. "His ministerial abilities were great, his manner devout, his language pure and impressive, his piety deep, his information extensive, and his usefulness considerable." See *Wesl. Meth Mag.* 1810, p. 10, 49; *Minutes of Wesl. Conf.* 1809.

Virbius

in Roman mythology, is the name under which *Hippolytus* lived after Diana had raised him from the dead. She married him to the nymph Egerian in the sacred forest at Aficia, and he had a son, whom in he also called Virbius; this son fought in the army of Turnus against Aeneas.

Viret, Peter

a Swiss reformer, was born at Orbe, in the canton of Vaud, in 1511, and was educated and converted from Romanism at Paris. In 1531 Farel visited Orbe and ordained Viret, despite his unwillingness, to the ministry. In 1534 he became Farel's assistant at Geneva. Thence he went to Neufchatel and Lausanne, In October, 1536, he defended certain theses promulgated by Farel in a public disputation, and thereby contributed to the improvement of the Church of Lausanne. In the following May he responded with a definitive confession of faith to his colleague Dr. Caroli's, charge of Arianism, and with such success that Caroli was dismissed from the pastorate and returned to Romanism. The activity of Viret was now applied in many different directions. He labored in Geneva after the overthrow of the Anti-Reform party until Calvin returned, improved the discipline of the Church at Lausanne, wrote a number of theological and catechetical works, and journeyed to distant points in the interests of the Reformation. In 1549 Beza was appointed professor at Lausanne, and became the friend of Viret. Differences began to make themselves felt, however. Viret was accused, in 1546, of holding to Bucer's view of the sacrament of the Lord's supper, and was not confirmed in his office until 1549. The Bernese government was dissatisfied with the predominance of

Calvin's influence at Lausanne, and raised difficulties about the question of excommunication and then about predestination. In the end Viret was dismissed. He went to Geneva and became pastor. In 1561 he was called to Memes. In the following year he counseled the preachers assembled at Montpellier to submit when the Protestants were obliged to restore their churches to the Romanists, and subsequently visited that town for his health. He next accepted a call to Lyons, and lived there when, the Huguenots seized the city after the massacre of Vassy. After the peace of Amboise the mass was again established, but the Huguenots were allowed to continue their worship for a time. On Aug. 10, 1563, he presided over the fourth French National Synod. He developed an extraordinary degree of literary fertility. He was drawn into a dispute with Italian antitrinitarians and monks. In the period between 1563 and 1565 he published nine works, among them his chief production, *Instruction Chrestienne en la Doctrine de la Lay et de l'Evangile*, etc. (Geneva, 1564, 3 vols. fol.). The book is a noteworthy specimen of the literature of the Reformation, containing a complete system of morals and politics, and suggestive apologetics aimed against atheists and deists. It was written in dialogue form, like most of the works of Viret, and shows great classical and theological learning, a rich imagination, earnest piety, and keen wit; but it suffers from diffuseness and incorrectness, the results of the rapidity with which the author worked. In 1565 he was obliged to leave Lyons. He went to Orange, and thence to Jeanne d'Albret's newly erected Academy of Orthez. In 1569 he was made prisoner by the Catholics, but was soon liberated. He died at Orthez in 1571. He was brave and true in his adhesion to the evangelical Church, but nevertheless of a mild and peaceful temper. He did not develop the prevalent theology, but merely made it accessible to laymen and defended it against opponents. His works rank among the greatest rarities in literature. Viret's life is contained in. *Leben d. Vites u. Begünder d. ref Kirche* (Elberfeld, 1860), vol. 9. See Herzog, *Real-Encyclop.* s. V.

Virgilius, St.

was an Irish priest of the 8th century. He went to France in the reign of Pepin, and found his way to Bavaria, where he had trouble with Boniface (q.v.) on several accounts. He seems to have been of good education and talents, but made a blunder in repeating the Latin formula in administering baptism in one instance which caused Boniface to declare it null and void, and to insist upon rebaptism. Virgilius resisted the claim, and upon an

appeal to the pope was sustained. He also held that the earth was globular, for which he was accused by Boniface of heresy, and the pope at first excommunicated Virgilius, but upon a more careful hearing restored him. In the year 766, through the influence of Pepin, and by the favor of the duke Odilio of Bavaria, he was appointed bishop of Salzburg, which office he held until his death, in 780. While at Salzburg he did much to extend Christianity to the eastward of him, among the Slavonians and Huns. See Mosheim, *Hist. of the Church*, bk. 3, cent. 8 pt. 1, ch. 1; Neander, *Hist. of the Church*, 3, 63.

Virgin

is the rendering, in the A. V., of two Heb. terms, concerning the distinctive use of which some exegetical and theological controversy has arisen. The word **h1 WtBj** *bethulah* (from **l tB**; *to separate*), occurs forty-nine times in the Old Test., and is translated by **παρθένος** in the Sept., except in two instances. It is rendered once by **νεάνις** (^{<1002>}1 Kings 1:2), and once by **νόμφη** (^{<2003>}Joel 1:8). See ^{<0225>}Exodus 22:15, 16, 17; ^{<0215>}Leviticus 21; ^{<0246>}Deuteronomy 22, 23; ^{<0213>}Judges 21, etc. It properly denotes *a virgin, maiden* (^{<0246>}Genesis 24:16; ^{<0213>}Leviticus 21:13; ^{<0224>}Deuteronomy 22:14, 23, 28; ^{<0135>}Judges 11:37; ^{<1002>}1 Kings 1:2); the passage in ^{<2003>}Joel 1:8 is not an exception, as it refers to the loss of one betrothed, not married **hml i** *almah* (from **ml i**; *to conceal*), also properly signifies *a virgin, a maiden*, a young woman unmarried, but of marriageable age. It occurs seven times, in four of which it is rendered **νεάνις**, *puella* (^{<0118>}Exodus 2:8; ^{<0625>}Psalms 68:25; ^{<2103>}Song of Solomon 1:3; 6:8), in one (^{<3109>}Proverbs 30:19) **νεότης** and in two (^{<0246>}Genesis 24:43; ^{<2374>}Isaiah 7:14) **παρθενος**. The same word *mi* also rendered *virgo* in the Vulg. in these two passages in ^{<0118>}Exodus 2:8, *puella*; in ^{<0625>}Psalms 68:26, *juvencula*; in ^{<2103>}Song of Solomon 1:3 and 6:8, *adolescentula*; and in ^{<3109>}Proverbs 30:19 *adolescentia*, after the Sept. The Syriac follows the Sept. in ^{<2374>}Isaiah 7:14, but in all the other passages agrees with Aquila, Symmachus, and Theodotion, who translate **hml i** by **νεάνις**, not only in ^{<0625>}Psalms 68:25 ^{<0346>}Genesis 34:43; ^{<0118>}Exodus 2:8; ^{<3109>}Proverbs 30:19 (in which, they agree with the Sept.), but also in ^{<2374>}Isaiah 7:14. Justin Martyr (*Dial. c. Tryph.*) complains of the partiality of the Greek translators in rendering **hml i** here by **νεάνις** (a term which does not necessarily include the idea of virginity), accusing these Jewish writers of wishing to neutralize the application to the Messiah of this passage, which the Jews of his time referred to Hezekiah. Jerome says that

the Punic for virgo is *alma*, although the word **hml** [is but twice so rendered in the Vulg. Gesenius (*Com. in Isaiah*) maintains, notwithstanding, that **νεᾶνις**, not **παρθένος**, is the correct rendering. in ^{<2374>}Isaiah 7:14, while he at the same time agrees with Justin that the prediction cannot possibly refer to Hezekiah, who was born nine years before its. delivery. Fürst (*Concordance*) explains **hml** [by “puella, virgo, nubilis illa vel nupta, tenera et florens setate, valens ac vegeta; ” but Hengstenberg (*Christology*), although admitting that **hml** [does not necessarily mean: a virgin (which he conceives is plain from ^{<3109>}Proverbs 30:19), maintains that it is always applied in Scripture to *an unmarried* woman. Matthew (^{<4023>}Matthew 1:23), who cites from the Sept., applies the passage ^{<2374>}Isaiah 7:14 to the miraculous birth of Jesus from the Blessed Virgin. Prof. Robinson (*Gr. and Eng. Lexicon*) considers **παρθένος** here to signify a bride, or newly married woman, as in Homer (11. 2, 514):

Ο ς τέκεν Ἀστυόχη...παρθένος αἰδοίη
 (“*Them-bore Astyoche, a virgin pure*” Cowper);

and considering it to refer apparently to the youthful spouse of the prophet (see ^{<2183>}Isaiah 8:3, 4; 7:3, 10, 21), holds that the sense in ^{<4023>}Matthew 1:23 would then be: Thus was fulfilled in a strict and literal sense that which the prophet spoke in a wider sense and on a different occasion. Though the prophet already had a son, it is by no means improbable that his former wife was dead, and that he was about to be united in marriage to another who was a virgin. The prophet predicted the birth of a male child which should occur within the appointed period from one who *was then* a virgin, an; event which could be, known only to God; and this event should constitute a sign, a proof or demonstration, to Ahaz of the truth of his prediction concerning Syria and Israel. In this remarkable event the prophet directed the minds of the king and people onward to the birth of the Messiah from a virgin, and to him the name “Immanuel” should be more appropriately given. Hence the evangelist Matthew, considering the former event as the predicted type of the latter event, applies the passage to the miraculous birth of Jesus from the Virgin. **SEE IMMANUEL; SEE ISAIAH.**

The early Christians contended also for the *perpetual* virginity of Mary against the Jews, who objected to the use of the term **ἕως** (*until*, ^{<4025>}Matthew 1:25) as implying, the contrary; but the fathers triumphantly appealed” against the Jewish interpretation to Scripture usage, according to which this term frequently included the notion of perpetuity (comp.

^{<0107>}Genesis 8:7; ^{<0507>}Psalms 61:7; 110:1; ^{<2401>}Isaiah 46:4; ^{<0830>}Matthew 28:20; and see Suicer, *Thesaur.*, and Pearson, *On the Creed*, art. 3). Although, there is no proof from Scripture that Marry had other children, *SEE JAMES; SEE JUDE*, the Christian fathers did not consider that there was any impiety in the supposition that she had (Suicer, *ut sup.*). But, although not an article of faith, the perpetual virginity of Mary was a constant tradition of both the Eastern and the Western Church. The most distinguished Protestant theologians have also adopted this belief, and Dr. Lardner (*Credibility*) considered the evidence in its favor so strong as to deserve that assent which he himself yielded to it. *SEE PERPETUAL VIRGINITY OF MARY.*

The word *παρθένος*, *virgin*, occurs in ^{<0025>}Matthew 1:25; Luke 1; Acts 21; ^{<0107>}1 Corinthians 7:2; ^{<0510>}1 Corinthians 11:2; and Apoc. 14:14. In 1 Corinthians and Apoc. it is applied to both sexes, as it frequently is by the fathers, who use it in the sense of *coelebs*. It is sometimes metaphorically used in the New Test. to denote a high state of moral purity. Kitto. So also, among the Hebrews, the *population* of a place or city was sometimes personified as a female and called *virgin*; thus the inhabitants of Tyre (^{<2322>}Isaiah 23:12), of Babylon (^{<2500>}Isaiah 47:1), of Egypt (^{<2461>}Jeremiah 46:11), and of Judah and Israel, i.e. the Hebrews (^{<2015>}Lamentations 1:15; ^{<2447>}Jeremiah 14:17; 18:13; 31:4, 21; ^{<3082>}Amos 5:2). *SEE DAUGHTER.*

Virgin, Charles

a Methodist Episcopal minister, was born at Hopkinton, N.H., May 8, 1787. He was converted at the age of twelve; joined the New England Conference in 1807; served the Church in several circuits; was presiding elder on two districts Boston and Kennebec; and after his superannuation he resided at Wilbraham, Mass., where he died, April 1, 1853. Mr. Virgin's character was marked by uprightness and decision; he was a great friend to the slave; a man of much prayer and emotion. See *Minutes of Annual Conferences*, 1853, p. 184.

Virgin Chimes

are the first chimes rung after twelve o'clock on Christmas-eve; also the first chimes rung on a peal of bells newly consecrated.

Virgin Mary

SEE MARY.

Virgnes Dei or Christi

is a common name for *nuns* (q.v.). As early as the 2nd century bodily mortification and a contemplative life were regarded by many persons as indications and means of extraordinary piety. In the age of Cyprian and Tertullian the *Sacred Virgins of the Church*, or *Canonical Virgins*, were recognised as a distinct class, and celibacy was extolled as a piece of super eminent piety. Such superstition made rapid progress, and continues to hold its place in the minds of many to the present time. *SEE VIRGINITY.*

Virginiensis Dea

in Roman mythology, seems to be identical with the Grecian *Lisozona* (girdle-looser). The loosed the girdle of the bride on entering the marriage chamber.

Virginity

in an ecclesiastical sense, is the unmarried or celibate state, voluntarily accepted as a means of holiness. The pre-eminence of the virgin state is very generally taught by the Christian fathers from the apostolic age. Virginity was from the first a lifelong profession; but virgins did not, at first, live in community, but with parents or relatives. In some cases they adopted a peculiar dress; but such was not the general usage. The vow was in many instances secretly made, and did not require ecclesiastical sanction. Early in the 3rd century, however, the Church gave direct sanction to the vow of virginity, and made regulations for the conduct of those who took the vow. It was during the same century that community life among celibates originated, by the association of those under the vow in one home for prayer and works of charity. Since that time, in the churches which encourage the monastic life, numerous orders of celibates have sprung up, and are today exercising a considerable influence in the world. *SEE MONASTICISM; SEE NUN; SEE SISTERHOODS.*

Virginity, Penetrative

such an extraordinary or perfect gift of chastity, to which some have pretended, that it overpowered those by whom they have been surrounded,

and created in them an insensibility to the pleasures of the flesh. The Virgin Mary (q.v.), according to some Romanists, was possessed of this gift, which was those who beheld her, notwithstanding her beauty, to have no sentiments but such as were consistent with chastity.

Virginity, Perpetual,

is ascribed to the mother of our Lord by the Eastern or Greek Church, which calls her **ἀειπάρθενος**, and by the Roman, which calls her *Semper Virgo*. In every age of the Church, however, there have been those who have maintained that she only continued a virgin till the nativity of Christ. Epiphanius, and after him Augustine, give such the name of *Antidicomarianitce*. Bishop Pearson maintains the affirmative on the following very unsatisfactory grounds: Her peculiar eminency and unparalleled privilege; the special honor and reverence due to her son and ever paid by her; the regard of the Holy Ghost that came upon her, and the power of the Highest which overshadowed her; and the singular goodness and piety of Joseph, her husband. By an accommodation of ^{<340>}Ezekiel 44:2, he and many others are inclined to support the same side of the question. With respect to ^{<4025>}Matthew 1:25, where it is said—“Joseph knew her not until she had brought forth her first-born son,” it has generally been considered equivocal; but Campbell, Whitby, Bloomfield, and other critics regard the phrase as favoring the contrary opinion, that she did not continue a virgin. See, especially, Whitby’s Note, and we may well acquiesce in the sentiment of Basil there quoted: “What she was afterwards (after the birth of our Savior) let us leave undiscussed, as being of small concern to the mystery.” See the monographs cited by Volbeding, *Index Programmatum*, p. 118. **SEE PERPETUAL VIRGINITY OF MARY.**

Virginity, Tokens Of

(**μῦλ** ~~WtB~~ **B** *bethulim*, masc. plur. of **hl** **WtB**) *a virgin*; Sept. **τὰ παρθένεια**; Vulg. *signa virginitatis*; ^{<6214>}Deuteronomy 22:14, 15, 17, 20; elsewhere “virginity” simply). The Mosaic laws concerning “virginity” are recorded in ^{<6213>}Deuteronomy 22:13-29; comp. ^{<4018>}Matthew 1:18-20. The proofs of maidenhood there referred to are thought to have been the bed clothing stained with blood on the wedding-night. **SEE MARRIAGE.**

Virginus, Andreas

a Lutheran theologian of Germany, was born Nov. 9, 1596, in Pomerania. He studied at Rostock and Greifswalde, and died as bishop of Esthonia and president of the Reval Consistory, Dec. 20, 1664. He wrote, *Disput. Johanniticae de Praecipuis Religionis Christ. Capitib.* —*De Deo in Essentia Uno et in Personis Trino*, ex ~~<1818>~~Deuteronomy 6:4; ~~<1816>~~Psalms 33:6; ~~<1819>~~Matthew 28:19; et ~~<1713>~~2 Corinthians 13:13, etc. See Witte, *Memoriae Theologorum*; Rollii *Bibliotheca Nobilium Theologorum*; Jocher, *Allgem. Gelehrten-Lexikon*, s.v. (B. P.)

Virgins, Giant, the

in Norse mythology, was a name given to the daughters of each Jot, but specifically applied to the nine daughters of the giant Geirrod, named respectively Gialp, Greip, Elgia, Angeia, Auergiafa, Ulfrun, Sindur, Atla, and Jarnaxa. Once, while sleeping beside the sea, they were visited by Odin; and, in consequence, the entire nine became mothers of the single son Heimdal.

Virgins of Love

is a benevolent society of the Roman Catholic Church, founded by a noble French lady, Louise de Marillac le Gras, and approved by Clement IX in 1660. They are under the counsel and patronage of the Priests of the Missions, and it is their duty to minister to the indigent in sickness. They are also called *Daughters of Charity*. See Gobillon, *Vie de Madame le Gras* (Paris, 1676); Mosheim, *Hist. of the Church*, bk. 4, cent. 17 § 2, pt. 1, ch. 1.

Virgo Virginum

(*Virgin of virgins*) is a devotional title in the Latin Church for the *Virgin Mary*.

Virilis

in Roman mythology, was a surname of *Fortuna*, a goddess of luck for men, just as *Fortuna Muliebris* was a goddess of luck for women. As early as the time of Ancus Marcius or of Servius Tullius, a temple was erected to her memory. To her the women prayed for the preservation of their charms.

Viriplaca

in Roman mythology, the medium of reconciliation between men, was a goddess in whose temple, erected upon the Platinum, dissatisfied married people complained of their differences. She was famous because she generally sent the dissatisfied home reconciled.

Virtue

a term used in various significations. Some define it to be “living according to attire” others, “universal benevolence to being.” Some, again, place it “in regard to truth;” others, in the “moral sense.” Some place it in “the imitation of God;” others, “in the love of God and our fellow-creatures.” Some, again, think it consists “in mediocrity,” supposing vice to consist in extremes; others have placed it in “a wise regard to our own interest.” Dr. Smith refers it to the principle of sympathy; and Paley defines it to be the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness. Some of these definitions are certainly objectionable. Perhaps those who place it in the love of God and our fellow creatures may come as near to the truth as any. See Edwards and Jameson, *On Virtue*; Grove and Paley, *Moral Phil.*; Cumberland, *Law of Nature*, 1, 4; Beattie, *Elements of Moral Science*, 2, 8, 77; Watts, *Self love and Virtue Reconciled*, 2nd vol. of his: *Works*, last ed.

The *standard* of virtue is the will of God as expressed in nature (including the human constitution) and his written word. See Fleming and Krauth, *Vocab. of Philos.* p. 487, 548, 907.

Virtues, Cardinal

are the four virtues Prudence (q.v.), Justice (q.v.), Fortitude, and Temperance (q.v.).

Virtues, Theological,

are the three virtues Faith (q.v.), Hope (q.v.), and Charity (q.v.).

Virtues And Vices

is a favorite impersonation under human forms, in the Middle Ages, as in the Chapter house of Salisbury, England. In this manner we have allusions to figures of Love and Hope, Despair and Hate, etc., in the churches.

Virtus

in Roman mythology, was the deified *manliness*. To her and Honor two temples were erected by M. Marcellus.

Visacci, Antonio

(called also *Il Visacci*), an Italian painter, flourished at Urbino about 1600. He studied under Federigo Baroccio, and, in conjunction with other artists, was employed to paint the arches, pictures, and other decorations in honor of Giulia de Medici, married to the duke of Urbino. He possessed a special talent for pen-drawing and chiaro-oscuro. His pictures of the *Prophets* were designed in grand style, and have been transferred from the cathedral to the apostolic palace. Among his other works left at his native place is a fine picture of *St. Ionica*, in the Church of Sant Agostino. He left some copies from Baroccio at various places, particularly at the Cathedral of Cagli. He resided and practiced a long time at Pesaro, where he instructed several pupils. See Lanzi, *Storiia Pittorica*; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Viscata, or Viscosa

(*the cleaving*), in Roman mythology, was a surname of *Fortune*, under which name she had a temple.

Visch, Karl de

a Cistercian of Flanders, who died in the second half of the 17th century as professor of moral philosophy at Ebersbach, in Germany, is the author of *Bibliotheca Scriptorum Ordinis Cisterciensis... acced. Chronologia Antiquissima Monasteriorum hujus Ordinis a 400 et quod excurrit Annis Concinnata* (Cologne, 1656). He also edited *Alani de Insulis Opp. A Moral. Parcanet. et Polem. Correctiora et Illustr.* (Antwerp, 1654). See Winer, *Handbuch der theolog. Literatur*, 1, 715, 914; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Visch, Matthias de

a Flemish painter, was born at Reningen in 1702. He studied at Bruges, under Joseph Van der Kerkhove, and in the academy, where he obtained the first prize in 1721. He went to Paris in 1723, and from thence to Italy, where he resided nine years, diligently studying the antique and the works

of the great masters. He then returned to Bruges and opened a school of design, and, executed several works for the churches. He was subsequently appointed director of the academy at Bruges, and was noted more for his efforts to advance the art and the instruction of pupils than for great skill in execution. He collected materials for a history of painting in Belgium, which were afterwards used by Descamps in his *Lives of the Flemish Painters*. He died in 1765. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vischer, Peter

a celebrated German sculptor, was born about 1460. He pursued his studies in Italy, where he resided several years. His first great work was his monument to the archduke Ernest of Magdeburg, erected in the cathedral of that place in 1497. Vischer ultimately settled in Nuremberg, where he lived with his five sons. His masterpiece is the *Tomb of St. Sebald*, in the church of that saint at Nuremberg. Among other figures in this work are twelve small statues, eighteen inches high, of the apostles, which are conspicuous for their fine expression. In one part of it the artist introduced his own portrait in his working dress. He was occupied in this work thirteen years, and received for his own labor and that of his sons only 2402 florins. He executed sore other works of great excellence at Nuremberg, and died in 1530. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Visconti

was the name of an illustrious family of Lombardy, which separated itself from the sovereignty of Milan at the close of the 13th century. The following members are of ecclesiastical importance:

1. GIOVANNI DE, fourth son of Matteo the Great, was born in 1290, and, having entered the monastic life, was made cardinal by the antipope Nicholas V (1329), and became bishop of Novara (1330). In 1317 he had been nominated to the see of Milan, and in 1333 he secured authority from John XXII to take charge of that diocese, and finally (July 17, 1342) from Clement VI the title of archbishop. In 1350 he ransomed the city of Bologna from the papal troops, and in 1353 he for a while successfully resisted the political combination against him, but in the midst of these events he died, at Milan, Oct. 5, 1354.

2. GIUSEPPE, born about 1570, entered the ecclesiastic ranks, and was one of the four doctors chosen by cardinal F. Borromeo to arrange the books and manuscripts of his new Ambrosian library. He fulfilled all his duties with zeal and intelligence. He died at Milan in 1633, leaving a few works, for which see Hoefler, *Nouv. Biog. Généralé*, s.v.

3. OTTONE DE, real founder of the political power of the family, was born in 1208 at Ucogne, a village between the Great Lake and the Simplon. He early attached himself to cardinal Ottaviano Ubaldini, who presented him to pope Urban IV, and he was accordingly appointed archbishop of Milan, July 12, 1262. His administration was a stormy one during the contest against the Guelphs, and he finally resigned his political affairs to his grand-nephew Matteo (surnamed the Great). He died at the Convent Chiaravalla, Aug. 8, 1295. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Visdelou, Claude de

a French missionary, was born in August, 1656, at the Castle of Bienassis in Poneuf (Cotes-du-Nord). At the age of fifteen he entered the Order of the Jesuits at Paris, and vigorously applied himself to the study not only of theology, but also of mathematics and languages. In 1685 he accompanied Tachard and his band of missionaries, sent out by Louis XIV, to China, and soon surprised the natives by his rapid acquisition of their language and his other acquirements. He engaged in stupendous studies and literary labors, the most important results of which were embodied in supplementary corrections to D'Herbelot's *Bibliothèque Orientale*. The arrival, however, of Tournon, whom Clement XI appointed vicar-apostolic to China, in which capacity he visited Peking, but retired (Aug. 3, 1706) to Nankin, put an end to these missionary successes on account of an order (issued by Tournon, Jan. 28, 1707) against the old ceremonies being practiced by the Christian converts, which so exasperated the Chinese emperor that Visdelou was eventually compelled to quit Macao (June 24, 1709), and he retired to Pondicherry, where he died, Nov. 11, 1737. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Vise

(old form *vys*=a screw), a spiral staircase, the steps of which wind round a perpendicular shaft or pillar called the newel. The majority of ancient church towers are provided with staircases of this kind, and they are to be

fluid in various situations in most Middle-age buildings. During the prevalence of the Norman style, the steps were formed of small stones supported on a continuous spiral vault reaching the whole height of the stairs, one side of which rested on the newel, and the other on the main wall; subsequently to this period the steps were each made of a single stone, one end of which was inserted into the main wall, and the other rested upon and formed part of the newel.

Vishnu

Picture for Vishnu

(Sanskrit, *vish*, “encompass,” or *vis*, “to penetrate”), the second god of the Hindu Trimfirti, and considered, by his worshippers the supreme god of the pantheon. In the Rig-Veda Vishnu is a representation of the sun, who “strides through the seven regions of the earth,” and “in three ways plants his step.” According to one authority, these three steps mean the manifestation of the sun at its place of rising, on the meridian, and at its place of setting; or, according to another, its manifestation on earth, in the intermediate space, and in heaven; and a later commentator remarks that Vishnu in the first of these manifestations represents fire, in the second lightning, and in the third solar light. From this position which Vishnu holds in the Rig-Veda, it appears that he was not regarded as supreme, or even as equal, to the other deities who occupied the foremost rank in the Vedic period. But when we come to the epic times of Sanskrit, to the *Mahabhda-rata* and *Ramaydna*, then we find the sun-god of the Vedas rise into sudden prominence, and become identified with the eternal prime essence itself. In the *Mahabhda-rata*, however, although treated as one of the triad, he is now and then spoken of as if he were not of equal honor with Siva. But the *Ramscriyna* is wholly devoted to his praise. In that epic he is the chief of the gods, and his supremacy is in every way conspicuous and complete.

If we are to believe the votaries of Vishnu and those who have written in praise of him, we must believe that he stands alone as the incomparable chief of the Hindu pantheon. He is presented to us under almost innumerable aspects. As the supreme deity he formed heaven and earth. He is the indefinable omnipotent, and the comrade of the gods of fire and the spacious firmament. He reclines on the lotus; is as fierce as the long-tusked boar; is shaded and guarded by the serpent, of many heads; is the lord of

innumerable hosts of the monkey-warriors of Hammian; the primal fish of the ocean of births; the eternal tortoise who can bear on his back the weight of the universe; the man-lion; the fulfiller of all space, who can take upon him the form of a dwarf. Brahma, with his four heads, springs from his navel. He is the husband of the peerless Sita, who is so pure that even the flames of a furnace cannot take effect on her person; and is the loved of the Gopis, the thousand shepherdesses whom he divinely seduced; while the lovely Lakshmi, goddess of prosperity, sits at his feet and fondles her lord. He rides on Garuda, a creature partially man, partially bird. He wields the axe, drives the plough, or sits on the throne. He is the hero of the *Ramayana*, and is lauded in the *Mahabharata* under a thousand names.

But the most remarkable thing about Vishnu as a god is his *Avatars* (q.v.), or incarnations, in which he is presented to us as the champion of gods and men. The myths concerning these arose from the idea that whenever a great physical or moral disorder disturbed the world, Vishnu descended in a small portion of his essence to set it right, and thus preserve creation. Such descents of the god are called *Avataras* (Sanskrit, *ava*, from, and *tri*, to descend), and consist in Vishnu's being supposed to have either assumed the form of some wonderful animal or superhuman being, or to have been born of, human parents in a human form, but possessed of miraculous powers. Some of the avatars are of an entirely cosmical character, while others are probably based on historical events, the leading personage of which was gradually endowed with divine attributes, until he was regarded as the incarnation of the deity itself. They are ten in number, and, with the exception of the last, belong to the past; the tenth is yet to come. The usual enumeration is as follows:

1. Matsya (q.v.), or fish;
2. Kirma (q.v.), or tortoise;
3. Varaha (q.v.), or boar;
4. Narasingha (q.v.), or man-lion;
5. Vamana (q.v.), or dwarf;
6. Parasurtma (q.v.);
7. Rfma (q.v.), or Ramachmadra;
8. Krishna (q.v.) and Balarama;
9. Buddha (q.v.); and,
10. Kalki.

This number and enumeration, however, were not at all times the same. The *Mahrabhdrata* mentions ten, but with names differing somewhat from those given. The *Bhogavata-Purdna* mentions twenty-two, while other works speak of twenty-four, or even call them numberless. It is because of the peculiar attractiveness to the Hindu mind of many of the avatars that Vishnu sprang up to such sudden popularity, and has maintained his position so long. The sensuality connected with many of the legends is the greatest attraction to his votaries. It will be admitted by all who have read the Puranas that Brahma is represented as a liar who lusts after his own daughter; that Siva is an adulterer, and abominably vicious and ferocious; and that Vishnu is a fornicator as well as a thief from his cradle. It is difficult to choose the object of worship from such a triad. But the Brahman feels that he has no authority to judge the gods by any mortal standard. All terrestrial matters, good or evil, are only regarded as affording sport to the idle gods, who are, by virtue of their divinity, above all responsibility. Vishnu's wife is *Sri* or *Lakshmi* (q.v.), and his paradise Vaikuntha. When represented he is of a dark hue, with four hands, in which he holds (1) a conch-shell blown in battle, the *Panchajanya*; (2) a disk, the *Sudarsoya*, an emblem of sovereign power; (3) a mace, the *Kamodaki*, as a symbol of punishment; and (4) either a lotus, as a type of creative power, or a sword, the *Nandaka*. Various other representations are mentioned under the different avatars.

See Wilson, *Translation of the Vishnu Purana* (Lon. 1864); Burnouf, *La Bhagavata-Purana* (Paris, 1840-47); Langlois, *Marivansa* (ibid. 1834-35); Lassell, *Indische Alterthumskunde* (Bonn and Leipsic, 1852-66); Muir, *Original Sanskrit Texts* (Lond. 1858-63); Moor, *Jindui Pantheon*; Muller, *Chips from a German's Workshop* (N.Y. 1872); Williams; *Hinduism* (Lond. 1877).

Visible Church

designates the whole body of the professed believers in divine truth united in one body, as distinguished from those who are *true believers*, united with the former, yet not to be distinguished from them, and hence called the *invisible Church*. **SEE CHURCH.**

Vision

(some derivative of *hazj*; *to behold*, ὁράω; or of *har*; *to see*, ὄπτομαι), a supernatural presentation of certain scenery or circumstances to the mind

of a person while awake. **SEE DREAM.** When Aaron and Miriam murmured against Moses (^{<04126>}Numbers 12:6-8), the Lord said, “Hear now my words if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold.” The false prophet Balaam, whose heart was perverted by covetousness; says of himself, that he hath seen the visions of the Almighty (^{<0201>}Numbers 24:1, 16). In the time of the high priest Eli, it is said (^{<0001>}1 Samuel 3:1), “The wonder of the Lord was precious in those days; there was no open vision;” literally, “the *vision* did not *break forth*;” that is, there was no public and recognized revelation of the divine will. With this we may compare the passage in ^{<01918>}Proverbs 29:18, “There is no vision, the people perish.” **SEE URIM.** Vision is also sometimes used to signify the ecstatic state of the prophets when they were favored with communications, from Jehovah. **SEE PROPHET.**

Visit

(**δοϕ;** ἐπισκέπτομαι). Little mention is made in the Bible of ceremonies or complimentary visits of a social character. **SEE COURTESY.** Guests were welcomed with water to wash their feet (^{<01804>}Genesis 18:4; 24:32; ^{<07921>}Judges 19:21; ^{<02541>}1 Samuel 25:41; ^{<07744>}Luke 7:44, etc.; comp.; Shaw, *Travels*, p. 208); just as in modern times coffee, tobacco, and frequently other refreshments are offered, and the beard is sometimes sprinkled with perfumed water (Arvielux, 3, 186; Harmer, 2; 77, 83 ; 3, 179). A repast was speedily prepared (^{<00084>}Genesis 8:4; ^{<07921>}Judges 19:21; compo Niebluhr, *Bed.* p. 58; Arvielux, 4, 342), and the guest’s animals were provided for (^{<02132>}Genesis 21:32; ^{<07921>}Judges 19:21). **SEE HOSPITALITY.** — Presents are common today in visits (Harmer, 2, 13). **SEE GIFT.** It was regarded as a sacred duty to visit the sick Siracch; 7:39; ^{<01236>}Matthew 25:36, 3), and the Talmudists had the proverb “To neglect to visit the sick is the same as to shed blood” (see Schöttgen, *Hor. Heb.* 1, 230 sq.); a principle of humanity that was recognised even among the ‘heathen (see *Kupe, Observ.* 1, 129 sq.).

Visitants

nuns of the visitation of Elisabeth, the mother of John the Baptist, by Mary: the mother of Jesus, constitute an order founded by St. Francis de Sales

whence they are sometimes called *Salesians* in conjunction with Madame de Chantal, The first house was founded at Annecy in the spring of 1610 and in June Sales gave the order an exceedingly simple rule. There: was to be no seclusion, no peculiarity of dress, except that its color should be black, and a black veil should cover the head, and no mortifications. They were to recite only the lesser *Officium Marie*. Their houses were all to be, subject to the diocesan bishop, and were to be open for the temporary accommodation of pious females, with a view to their spiritual advancement. A special peculiarity was enforced from the beginning, however, in the requirement that the sisters should change their rosaries, breviaries, crucifixes, etc., each year. Their duty consisted in visiting the sick and poor in imitation of Mary, who visited Elisabeth. The original form of the society was changed in 1618, under Paul V, from a congregation to a religion, and it received the name of *Order of the Visitation* (q.v.), with a separate rule named after Augustine. The constitutions were framed by Francis and confirmed by Urban VIII in 1626. The diocesan bishop continued to exercise, authority over the order within his see. A special garb was prescribed, of black, with white veil and black forehead-piece, and seclusion was introduced, which did away with the visitation of the sick and poor. Ascetical practices were not made more severe. The order is now extended over Italy, France, Switzerland, Poland, Austria, Syria, and America. It has rendered meritorious service in the instruction of the young. See Herzog, *Real-Encyklop*, s.v. and *Jean Calas et sa Famille* (Paris, 1858).

Visitatio Liminum

SS. Apostolorum. A visitation of the Church of the Apostles (Peter and Paul) at Rome may be imposed by a vow or by legal requirement. The former cause was very fruitful of such visits during the Middle Ages, and special protection was accorded to "Peregrini qui propiter Deum Romam vadunt, Romipetse Apostolorum limina visitantes," etc. It was the special privilege of the bishops to grant dispensation from such vows; but the popes introduced a papal reservation after a time, to protect themselves against abuses on the part of bishops, though the application of such reservation was connected with; conditions which led to the practical transfer of the whole business to the bishops.

The *Visitatio ex lege* is regulated by the pope, in whom centers the authority by which the Church is governed, and is ordered for the better

government of the Church. Each prelate is obliged, to this end, to visit Rome at stated times, and to submit written reports of his charge during the intervals. The earliest decree bearing on the subject was issued by a Roman synod in 743 which obliged bishops subject to the Roman see to frequently visit their superior (c. 4, dist. 93; see also *Liber Diurnus*, op. et stud. Garnerii [Paris, 1680, 4to], p. 66). Since the time of Gregory VII a similar obligation was imposed on all metropolitans (c. 4, 10 *De Jurejurando*, 2, 24, Greg. VII, an. 1079), and afterwards on all prelates, particularly bishops, the intervals between their visits being regulated by the distance of the particular diocese from Rome. Certain bishops having secured an exemption from this duty, their privilege was revoked by Alexander IV in 1257. The bull *Rominus Pontifex* (*Bullar. Magn.* [ed. Luxemb.], 50, 551), issued by Sixtus V on Dec. 20, 1584, commanded the bishops resident in Mediterranean lands to visit Rome once in three years; those in Europe, outside of Russia and Turkey, once in four; all others, living in Europe and eastward of the American continent, once in five; and those in the remaining sections of the world once in ten years. Benedict XIV extended the obligation so as to make it cover all prelates of every class who should have territorial jurisdiction, in the constitution *Quod Sanda* of Nov. 23, 1740 (*Bullar.* eit. 11, d. 11). It is generally conceded that even titular bishops are held to this duty.

The *Visitatio liminum* should be made by the prelate or a proper person, but, in case of need, a substitute special, authorized may be employed by him. The increased facilities of travel in modern times have made such visitations a matter of regular recurrence, and the substitution for them of a written report is now infrequent. The report *De Statu Ecclesiae* is, however, part oral and partly written. A special instruction respecting it was elaborated by Prosper Lambertini, the subsequent pope Benedict XIV, and is given after vol. 2 of his *Bullarium*, and also in the appendix to his work. *De Synodo Diocesana*, and in Richter and Schulte's edition of the *Conc. Trident.* (Lips. 1853).

See Ferraris, *Biblioth. Canonica*; Benedict XIV as above; Bangen, *Die rom Curie*, in *Zeitschr., Recht u. Politik d. Kirche*, by Jacobson and Richter, No. 2; Gieseler, *Kirchengesch.* 2, 2; Philipp, *Kirchenrecht*, 2, 81, 82; Herzog, *Real-Encyclop.* s.v.

Visitation

(ἡ ἐπίσκεψις, ἐπίσκοπή), in Scripture language, is sometimes taken for a visit of mercy from God (^{<00124>}Genesis 1:24; ^{<02319>}Exodus 13:19; ^{<00166>}Luke 1:66, etc.), but oftener for a visit of rigor and vengeance. Day of visitation, year of visitation, or time of visitation, generally signifies the time of affliction and vengeance; or of close *inspection* (^{<02214>}Exodus 22:14; ^{<02317>}Isaiah 23:17; ^{<0012>}1 Peter 2:12, etc.).

Visitation,

in ecclesiastical phrase, is the inspection of a province, diocese archdeaconry, or parish church. Formerly these visits were performed by the officer with a large retinue, greatly to the inconvenience of curates and vicars. As early as 1179 action was taken by the pope restricting the retinue of the visiting prelate) and such restrictive measures have been passed frequently since. In the Church of England, the bishop visits once in three years, in order to give his charge and to make inquiry as to the state of the churches. The archdeacon visits in his place in the interim. The term is also applied to the work of the pastor, in Protestant churches, of calling upon the members of the Church to inquire as to the prosperity of their souls. In a divine or spiritual sense, the term is applied to either a communication of divine love, or to any calamity, individual or national.

Visitation Or (The Blessed Virgin) Mary

is the journey made by the mother of our Lord to the hill country of Judea, to visit the mother of John the Baptist. This has been a favorite subject for the artist in all ages. See Jameson, *Legends of the Madonna*, p. 186 sq.

Visitation (Of St. Mary), Festival Of The,

a festival of the Church of Rome, instituted about 1338 by pope Urban VI, in memory of the visitation of Mary (q.v.) to Elisabeth the mother of John the Baptist. It is fixed for July 2. See Jameson, *Legends of the Madonna*, p. 193.

Visitation (Of St. Mary), Order Of The,

Picture for Visitation

is a congregation of nuns, instituted in 1610, by St. Francis de Sales and a St. Jeanne Françoise de Chantal. The design of the order was to receive those women who, by reason of their infirmities of body or mind, their extreme poverty, previous errors of life, or state of widowhood, were excluded from the other regular communities. See Migne, Helyot, *Ordres Religieux*, 3, 922 sq.; Jameson, *Legends of the Monastic Orders*, p. 447 sq. *SEE VISITANTS*.

Visitation, The Saxon,

is the inspection of the Saxon churches by visitors, appointed at the request of the theologians in. 1527. The system of supervision was the outgrowth of the Lutheran Reformation, and one feature of the Lutheran polity. Superintendents were appointed to take the place of bishops, and exercise an oversight upon the doctrine and worship of the churches, and upon the pastors. See Fisher, *Hist. of the Reformation*, p. 491.

Visitation Of The Sick

is the duty of visiting the sick and ministering to their temporal and spiritual wants. The appropriate forms used in the Episcopal Church in this work are found in the *Book of Common Prayers*.

Visatatorial Power

is the authority possessed by the visitor of a corporate body or ecclesiastical society. "Every corporation, whether lay or ecclesiastical, is visitable by some superior; and every spiritual person, being a corporation sole, is visitable by the ordinary. There is, however, in our ecclesiastical polity, an exception to this rule, for, by composition, the archbishop of Canterbury never visits the bishop of London. During a visitation all inferior jurisdictions are inhibited from exercising jurisdiction but this right, from the inconvenience attending the exercise of it, is usually conceded; so that the exercise of jurisdiction in the inferior court is continued notwithstanding."

Visitor

in official language, is an inspector of bodies politic, ecclesiastical, or civil. With respect to ordinary ecclesiastical corporations, the bishop is their visitor, so constituted by canon law. The archbishop is the supreme ecclesiastical visitor in his province, and has no superior. The bishops are visitors in their several' dioceses of all deans and chapters, parsons, vicars, and all spiritual corporations. Visitors of colleges and other eleemosynary corporations are generally independent of the diocesan, being extra diocesan. Sometimes a visitor or visitor-general is appointed with extraordinary powers. See Hill, *English Monasticism*, p. 494 sq.

Viso, Fray Cristobal dei

a Spanish painter of the 17th century, resided at Madrid, and at one time held the office of commissary-general of the Indies. He painted all the saints of the Order of San Francisco for the chapter-house of the convent of that order at Cordova. He was a monk of the same order, and died at Madrid about 1700. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vispered

in the Parsee philosophy, is a book of the Zendavesta (q.v.).

Visscher, Cornelius

a celebrated Dutch designer and engraver, was born at Haarlem about 1610. He studied under Peter Soutman, but adopted a style of his own, formed by a combination of the point with the graver, in which he has hardly been equaled. His works are very numerous, and those from his own designs are the most esteemed. He died in 1670. Among his prints of sacred subjects may be named, *The Angel Directing the Departure of Abraham*, after Bassano *Abraham's Arrival at Sichem*, id.: —*Susannta and the Elders*, after Guido: — *Magdalen Penitent*, design doubtful: — *The Entombment of Christ*, after Paul Veronese: *The Last Judgment*, after Rubens: —and *The Holy Family*. See Spooner, *Biog. Hist. of the Fine Arts* s.v.

Visucius and Visucia

were Galico Germanic gods, of which the first, identical with Mercury, appears non a strange tablet recently found on the Neckar.

Viswamitra

(Sanskrit *viswa*, “all,” and *mitra*, “friend,” i.e. friend of all the gods), an interesting character in the mythological history of India, was the author of many hymns of the Rigveda, *SEE VEDA*; but his fame, which pervades all the periods of Sanskrit literature, is chiefly founded on the remarkable fact that, though by birth a Kshatriya, or man of military caste, he succeeded in having himself admitted into the Brahmanic caste, after a long contest which he had to wage against the Rishi Vasishtha (q.v.). From the epic poems and the Persians, it would seem that the result of this contest was the elevation of Viswamitra to the rank of a Brahmana, but the later traditions relating to this contest are otherwise accounted for. It is thought that, since the rivalry between Viswamitra and Vasishtha is alluded to in several of the Rigveda hymns, and since the caste distinction of later periods of Hinduism was not yet established, these traditions resulted from the circumstance that Sudas, a king named in the Rigveda, who employed Vasishtha for his house-priest, allowed, for some *unknown* reason, Viswamitra also to officiate for him at sacrifices and that the latter, incurring on this ground the jealousy of Vasishtha, had to maintain by force the prerogative conferred on him by his royal master. Many legends are related concerning him. See Muir, *Original Sanscrit Texts* (Lond. 1858).

Vital, St.

an early French monk, was born about 1050 at Tierceville, near Mortain, Normandy.. He left his native land to gain instruction from the most learned men of his time, was ordained, and became (about 1080) chaplain of Robert, count of Mortain, who furnished him a prebendship in the collegial church of St. Evroul, founded by him in 1082. Vital, nevertheless, renounced his honors and emoluments (about 1091), and retired among the rocks of Mortain. The number of his followers increasing, he went (in 1093) to the forest of Craon, and afterwards to that of Fougres. He finally (about 1105) founded an abbey in the forest of Savigny, near Mortain, dedicated to the Trinity, which was confirmed in 1112. Hence Vital made extended preaching tours, the fame of which reached even the papal ears. In 1120 he passed over to England, where he made many conversions. About the same time he transferred, to Neluf-Bourg a nunnery which he had founded near Savigny, in honor of his sister St. Adeline. He died while performing matins at the priory of Dampierre, Sept. 16, 1122. The

monastery established by him gave rise to many others, both in France and England, the most remarkable of which were those of La Trappe, Fournmont, and Aulnoy. It finally (in 1148) passed over to the Order of Citeaux. One of the last successors of abbé Vital was Massillon. See Hoefler, *Nouv. Biog. Générale*, s.v.

Vital Chajim

a famous Cabalist and pupil of Isaac Loria (q.v.), was a descendant of a Calabrian family. He was born in 1543, and died in 1620. After the death of his teacher, Vital diligently collected all the manuscript notes of the lectures which Loria's disciples had written down, from which, together with his own jottings, he produced the gigantic and famous system of the Cabala; entitled the *Tree of Life*, מַדְבַּר חַיִּים [. This work, upon which Vital labored over thirty ears, was at first circulated in manuscript copies, and every one of the Cabalistic disciples had to pledge himself, under pain of excommunication, not to allow a copy to be made for a foreign land, so that for a time all the codices remained in Palestine. "Chajim's example," says Steinschneider, "gave a great impulse to his fertile followers, and not long afterwards, Aaron Berechja of Modena declared (in a manuscript work, 1629) that he had somewhere read that it is the duty of every student to write down the principles of the Cabala. With respect to the authenticity and arrangement of these writings, nearly all of which bear the name of Chajim, and are extant in hundreds of manuscripts (the very few that are printed having appeared together with other older Cabalistic works at Korez, 1784-85), we find an *apparatus criticus* of no less than four recensions; and Chajim himself began his comprehensive work with such care that he distinguished what he found taught in Loria's name from what he considered as authentic tradition. But his own account of the different ways in which he arranged and rearranged his materials, and the accounts of those who again prepared his writings for the press (viz. his son, Samuel Vital of Damascus; the polygrapher Jacob Zemnach, a Portuguese physician in Palestine, 1619-52; and his German pupil Meir Poppers at Jerusalem, ob. 1622), and, lastly, a comparison of the different forms in which the same formulae and plays upon letters appear and to appear, must make every honest student despair of ever producing light and order out of this vast mass of confusion; and we might sum up our judgment, like an ingenious bibliographer, in the words "The dream of Pharaoh is one." The work of Chajim consists of six parts; a portion of that part which treats of

the doctrine of metempsychosis (μῦθ ὡς ἴσθ) has been translated into Latin by Knorr von Rosenroth. See *Fürst, Bibl. Jud.* 3, 479 sq.; Ginsburg, *Kabbalah*, p. 135; De' Rossi, *Dizionario Historico* (Germ. transl.), p. 328 sq.; Grätz, *Gesc. d. Juden.* 9:445 sq.; and note, 8, p. 75; 10:125 sq.; Steinschneider, *Jewish Literature*; p. 227 sq. (B. P.)

Vitali, Alessandro

an Italian painter, was born at Urbino in 1580. He was instructed by Federigo Baroccio, who assisted him in some of his best Works. He copied the *Annunciation of Loreto*, by Baroccio, with such success that it might easily be mistaken for the original. His *St. Agnes*, in the cathedral, and *St. Augustine*, in the Church of the Eremitani, at Urbino, are among his best works. He died in 1630. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vitali, Giuseppe

a painter of Bologna, flourished about 1700. He studied under Giangioseffo del Sole, and painted history. He executed some works for the churches of Bologna, then most important of which are the *Annunciation*, in San Antonino; *St. Petronio*, in SS. Sebastiani e Rocco and the *Martyrdom of St. Cecilia*, in the church of that saint. He died some time after 1720. See Spooner, *Biog. Hist. of the Fine Arts*. s.v.

Vitalian

pope from 657 until 672. In that age the pope was subject to the emperor, and Vitalian was obliged to write to Constans II to request the imperial confirmation of his elevation to the papal chair. In the Monothelite controversy he was obliged to bend before the imperial party, which favored the Monothelite error. He was also unsuccessful in maintaining the superiority over bishop Maurus of Ravenna to which he laid claim, Vitalian's influence seems to have been more powerful in England than elsewhere, through the labors of Theodore, archbishop of Canterbury, who endeavored to establish uniformity with the Church of Rome. Vitalian left certain letters which are yet extant; and died, it is stated, on Jan. 27, 672. See Herzog, *Real-Encyklop.* s.v.

Vitalis A. Furno

a French prelate, was appointed cardinal in 1312. He opposed the Spirituals, and wrote mystical expositions of the Proverbs, the Gospels, the

Apocalypse, and various other portions of the Bible. The exegesis of the French writers of this period is well illustrated by his *Moral A Mirror* of the whole Bible. See Mosheim, *Hist. of the Church*, bk. 3, cent. 14 pt. 2 ch. 2.

Vite, Timoteo

(also called *della Vite di Urbino*), an Italian painter, was born at Urbino in 1470. He studied under Francesco Francia at Bologna, and returned to Urbino in 1496. From thence he repaired to the academy which his, relative Raphael had opened in the Vatican at Rome. He assisted Raphael for some time, and again returned to Urbino, where he passed the remainder of his days. He died in 1524, Among his principal works are the *Discovery of the Cross*, in the Church of the Conventuali at Pesaro; the *Conception*, in the Osservanti at Urbino, and the *Noli Me Tammere* in the Church of Saint Angelo at Cagli. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vitek

in Chinese mythology, was an idol worshipped because of his having delivered the earth and the kingdom of heaven from the power of the daemons, who devastated them. He is usually represented as of gigantic size, very fat, and sitting upon a throne, with two demons at his side listening to his commands. Numerous daily spice-offerings were made to him. At the time of these offerings his priests related upon their knees the great deeds of the god.

Vitellius

Picture for Vitellius

an African Donatist, flourished about A.D. 344. He wrote on the world's hatred to the servants of God, against the pagans, against the Catholics as traitors, and some other tracts. None of his works remain, See Gennadius, *De Viris Illustribus*, s.v.

Vitellius, Aulus

a Roman emperor, son of Lucius Vitellius, the censor, was born A.D. 15. Like his father, he was a master of the arts of servile cringing and flattery. Through the favor of Tiberius, Caius Caligula, Claudius, and Nero, he was advanced to high-station, and on the death of Otho was proclaimed

emperor in Germany at the time Vespasian was engaged in war with the Jews early in 69. He was a glutton and voluptuary, and without either civil or military talent. About the time he arrived in Rome, Vespasian was proclaimed at Alexandria, and, on the latter arriving in Italy at the head of his hostile army, Vitellius was put to death, Dec. 22, 69 (Joseph's, *War*, 4:10; Tacit. *Hist.* 2, 3; *Sueton, Vitellius*). See Tillemont, *Histoire des Empereurs*, vol. 1; Smith, *Dict. of Class. Biog.* s.v.

Vitellius, Erasmus

a Polish bishop, was born about 1470, at Cracow, of obscure parentage. He studied in the university of that place at the expense of the family of Ciolek de Vitellio, whose name he assumed. In 1491 he became doctor at the university, and in 1504 was nominated by prince Alexander as bishop of Plock. He visited Rome twice to present the salutations of his sovereign to the pope. In 1518 he was sent by Sigismund to the Diet of Augsburg to solicit aid against the Turks, as well as on other diplomatic services. He died in 1522. See *Biographie Universelle* s.v.

Vitellius, Lucitus

the censor, father of the emperor, was made governor of Syria, at the expiration of his consulate, A.D. 35; and the same year, or the year following, he came to Jerusalem at the feast of the Passover, and was very magnificently entertained. He released the city from a tax on fruits and committed to the care of the Jews the high-priest's habit, with the pontifical ornaments, which Herod and the Romans had kept till then in the Tower of Antonia. He deposed Joseph Caiaphas from the high-priesthood, and put in his place Jonathan, son of Ananus, but deprived him of his dignity two years afterwards, and conferred it on Theophilus, his brother (Josephus, *Ant.* 8:6). He was noted for his sycophancy and public intrigues (Dio Cass. 59, 27; Tacit. *Annal.* 6:32; 11:1-3; 12:5). See Smith, *Dict. of Class. Biog.* s.v.

Vitisator

in Roman mythology, was a surname of *Bacchus*, Who first taught the planting of vines.

Vitoduranus, Johannes

SEE WINTERTIUR.

Vitringa, Campegius

the elder, the most famous of the older expositors of the prophet Isaiah, was born May 16, 1669, at Leeuwarden, in Friesland. His father was a jurist of high rank in the superior court of the land. He early, began the study of the classical and Hebrew languages, and in his sixteenth year entered the University of Franeker, subsequently graduating at Levdén. In 1681 he was made professor of Oriental languages at Franeker, two years later professor of theology, and after ten years more, professor of Church history. In 1698 he refused a call to Utrecht. He was married, and became the father of four sons and one daughter. His last years were filled with physical suffering, from which he was released by an apoplectic stroke, March 31, 1722. Albert Schultens delivered his funeral oration.

Vitringa was engaged in but two literary controversies; one of which, with Cocceius, his former tutor, had, respect to 'the form of Ezekiel's temple, and the other, with Rhenford, was concerned about the idlers (μυνηι fb) of, the synagogue (comp. Carpzov, *Apparat.* p. 311). His *Commentary on Isaiah* (Leovardime, 171420: Basle, 1732, 2 vols. fol.; Herborn, 1715; Tübingen, 1732; in German, abridged, by Büching, and with preface by Mosheim [Halle, 1749-51]) is still worthy of note. Gesenius asserts that it weighs down all previous expositions of that prophet, and many of more modern times. He finds its author given to Cocceian methods of interpretation, and prone to apply the prophecy to some particular historical event whenever possible; but also careful to expound the meaning of every difficult passage, aid thoroughly learned in the languages of the Bible and in the antiquities of the nations. Collocations of passages directed against alien peoples are made by him which constitute an important feature of his work. Next in value may be considered his work on the synagogue, entitled *Archisynagogus Observatt. Novis Ill.* etc. (1st ed. Franeker, 1685, 4to; 2d ed. 1696, entitled *De Synagog Vetere Libri Tres*). Other and less important works are, *Sacrarum Observit. Lib. VI* (ibid. 1683-1708 and often), which exposed Vitringa to the charge of heterodoxy from some critics: *Anacrisis Apocalyps. Joannis Apost.* (ibid. 1705, etc.), directed against the Church of Rome: —*Hypotyposis Hist. et Chronol Sacr. a Mundo Condito, etc.* (1708 sq.):—*Typus Theologicæ Practicæ* (1716 sq.). A posthumous work, *Comment. in Libr. Prophet. Zacharice, etc.*, was published by Venema (Leovardiae, 1734, 4to).

Three of Vitringa's sons died in early life, the last of whom, Horace, had acquired the reputation of a scholia before his decease at the early age of sixteen years. His observations on Vorst, *De Hebraïsnis*, were published by Lambert Bos in *Observatt. Miscell.* (Franeker, 1717, 8vo). A fourth son, Campegius, became professor of theology at Franeker (see the following article). See Herzog, *Real-Encyclop.* s.v.

Vitringa, Campegius

the younger, was born at Franeker, March 24, 1693, and matriculated as a student in 17.08. His education was directed chiefly by his father, and his kinsman Lambert Bos. He became doctor of theology May, 23, 1714, and in the following year ordinary professor of theology at Franeker. He died of inflammation of the lungs, Jan. 11, 1723. His funeral oration was delivered by Hemsterhuis. He left an *Epitome Theologic Naturalis* (Franeker, 1731, 4to), and a number of dissertations which were collected and published by Venema under the title *Dissertat Sacrae*, together with the oration of Hemsterhuis (1731. 4to), See Herzog, *Real-Encyclop.*

Vitruvian Scroll

Picture for Vitruvian

a peculiar pattern of scrollwork, consisting of convoked undulations, used in classical architecture. The name is given after the great architectural writer Vitruvius.

Vitry, Edouard de

a learned French philologist and numismatist, was born about 1670. He entered the order of St. Ignatius, studied at Paris, and was engaged all his life in antiquarian pursuits. He died about 1730. For his productions, see *Biographie Universelle*.

Vitry, Machor of

(*yr fyw rwzj m*), is the title of a ritual of the Synagogue of Vitry, in France, compiled about 1100 by R. Simcha of Vitry, a disciple of Rashi, and obtained its name from the place in which the compiler lived. It not only comprises the whole cycle of the daily and festival services, but various legal and' ritual laws from ancient documents. This Machsor, which is of the greatest rarity, has been described by Luzzatto in the Hebrew essays

and reviews entitled *Kerem Chemed* (Prague, 1838), 3, 200. An account of a MS. of this Machsor (British Museum Add. 27,200, 27,201) has also been given by Dr. W. Wright, in the *Journ. of Sac. Lit.* July, 1866, p. 356 sq. See Fürst, *Bibl. Jud.* 3, 483; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 330 sq. (B. P.)

Vittoria, Alessandro

a distinguished Italian sculptor and architect, was born at Trento in 1525. He studied at Venice under Sansovino, and afterwards worked for several years in the Venetian states. In statuary and modeling he is said to have been second only to Michael Angelo. In Venice, among other works, he executed the statutes and ornaments on the staircase of the Library of St. Mark, in the Ducal Palace, the Council Hall, and various churches. As an architect, he completed the Church of San Giuliano at Venice the Chapel of San Fantino and other works of Sansovino; also the chapel and altar of the Rosario in SS. Giovanni e Paolo; the monument of Priuli, in the Church of San Salvatore; the Oratory of San Girolamo; and the Palazzo Balbi, near the Grand Canal. He died in 1608. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vitula

in Roman mythology, was the goddess of joy and merriment generally at the celebration of victories.

Vitumnus

(*the dispenser of life*), in Roman mythology, was said to give life to the newly born.

Vituriarii

is a name applied to certain idolatrous officers among the ancient Romans who were votaries of Apollo Didumaeus; hence often called *Didumarii*. See Bingham, *Christ. Antiq.* bk. 16 ch. 5.

Vitus, St.

one of the fourteen so-called *helpers in need* of the Romish Church, is stated to have been a native of Sicily, and of heathen parentage. He lived under Diocletian, and fled from persecution to Lower Italy and to Rome,

where he wrought marvelous cures, but was condemned to die because of his unbending fidelity to Christianity. As fire would not burn him and lions would not tear him, it became necessary to torture him to death. His body was taken to France, first to Saint Denis and afterwards to Corvey. Portions of his relics are preserved at Prague, Salzbulrg, and elsewhere. A second martyr of this name is mentioned, whose body was brought from Pavia to Prague. See Herzog, *Real Encyklop.* s.v.

Vitus, Domenico

an Italian engraver, is said to have been born about 1536, and to have become an inmate of the Monastery of Vallombrosa, in the Apennines. His prints possess considerable merit, among which may be named *St. Bartholomew* (1576): —*St. Joachim Holding a Censer*, after A. del Sart: —and a set of small plates representing the *Passion of our Saviour*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vitus, Stephanus

a Reformed theologian of Germany, was born at Schaffhausen, Feb. 3, 1687. As for his knowledge, he was a self-made man, and, before he left his country for attending the lectures at foreign academies, he passed, in 1710, an examination *pro minisierio* with such an excellency that the city awarded to him a present of two hundred thalers. In the same year he went to Heidelberg: was appointed in 1711 co-rector at the Reformed gymnasium in Halle; in 1713, rector at Cassel; in 1719, professor of theology and ethics in the *Collegium Carolinum* there; and died May 2, 1736. He was a fierce opponent of the Lutherans, and wrote, *Apologica, in quana Synodus Dordrascena et Reformata lides Vindicatur*: —*Vindiciae quibus ea quae il Apologiat Synodi Dordracence dicta sunt Vinzdicantur Schedicasma quo Augustini, Lutheri Supralapsarsiorumque Sententia a Malnichceismi-Calumnia Vindicatur*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Vivaldus

a Dominican and prelate, was born in Piedmont in the latter part of the 15th century. He was chosen bishop of Dalmatia in 1519. He wrote several tracts on experimental religion, which were published at Lyons in 1558. See Mosheim, *Hist. of the Church*, bk. 3, cent. 15. pt. 2, ch. 2.

Vives, Juan Ludovico

a learned and liberal minded humanist of the 16th century, was born in March, 1492, at Valencia, in Spain, and educated at Paris and Louvain. He made himself acquainted with the ancient classics, and thereby came to understand the barrenness and tastelessness of the scholastic studies of his time so thoroughly that he became their open adversary, and assailed them in public lectures and in repeated publications, chief among the latter being his *Liber in Pseudo Dialecticos*. His zeal in this work gained for him the friendship of Thomas Miore, Buddeus, Erasmus, and other scholars of similar tendency. The publication of an edition of Augustine's *De Cicifate Dei*, dedicated to Henry VIII of England, led cardinal Wolsey to invite Vives to England; and as his independent notes appended to the work had involved him in disputes with the doctors of Louvain, he was glad to accept. His reception was magnificent. Oxford gave him a theological doctorate, and the king discussed scientific matters with him and appointed him the tutor in Latin and Greek of the princess Mary (the Catholic). The royal favor was, however, forfeited by Vives when he refused to sanction Henry's separation from his queen, Catharine of Aragon. He was thrown into prison and kept there more than six months. On his release, he fled to Bruges, in Flanders, and from thence addressed a letter to the king, in which he admonished him against the intended divorce, and pointed out the hurtful consequences to State and Church to which such a measure would lead (comp. *Epist. ad Ien. VIIT, Angl. Regem, in Opp. Omnia*, vol. 7).

The following years were spent by Vives at Bruges in undisturbed quietness engaged in literary occupations. The ripest fruit of his mind is the work *De Disciplinis Lib. XX* (Antwerp, 1551), a cyclopedic presentation of the sciences, which is characterized by a wide reading, frequent exercise of penetrating and sound judgment, and a wealth of thought, though the narrowness of his times is apparent and the language is often dry and hard. Of equal value is the last work upon which he was engaged, the *De Veritate Fidei Christiana*, in five books. His wife published this book, which contains many things not to be freely spoken in the Romish Church of later times; and which have occasioned the suppression of various paragraphs by later editors (comp. Henke, *Allgem. Gesch. d. christl. Kirche*. 4th ed. 1806, 3, 256). His independent spirit exposed him in life as well to the suspicion of being favorably disposed towards the Protestant doctrines. He died suddenly, May 6, 1540. His complete works were published in two folio volumes at Basle in 1555. The best and most

complete edition is that of archbishop Francis Fabian and Fuero, under the title, *Jo. Ludov. Vices Palentini Opera Omnia a Gregorio Majansio* (Valencia, 1782 sq. 8 vols. 4to). His published letters furnish important contributions to his biography. See, in addition, Antonius, *Biblioth. Hisp.* (Rome, 1672), 1, 553 sq.; Dupin, *Biblioth. 14*:99; Teissier, *Eloges*, 51, 266; Nicéron, 23:12 sq.; Morhof, *Polyhistor.* passim.; Jocher. *Allgem. Gelehrten-Lexikobn*, 4:1661 sq.; Tenuemann, *Gesch. d. Philosophie*, 9:42 sq.; Ritter, *Gesch. de christl. Philosophie*, 5, 438 sq.; Wachler, *Gesch. d. Literatur*, 4:3; Schröckh, *Christl. Kirchengesch seit d. Reformation*, 1, 47 sq.; Herzog, *Real-Encyklop.* s.v.

Vivian, H.

an English Congregational missionary, was born at Penryn, Cornwall, in 1832. He was educated for the missionary work, and accepted by the London Missionary Society; and embarked for the South Seas, March, 1862. Much of his time was employed in preparing native students for the ministry, in which work he was eminently successful. His early death (April 11, 1874) was much lamented by the society of which he was an able representative, and by the natives, among whom he did a noble work. See (Lond.) *Cong. Year-book*, 1875, p. 371.

Vivian, James C.

a Church of England divine. No record remains of his birth, education, conversion, or entrance into the ministry. In 1862 he sailed to the Sandwich Islands, and there labored for twelve years. He died April 11, 1874. Mr. Vivian was a faithful, earnest, loving preacher and pastor. See *Evangelical Magazine*, August, 1874, p. 499.

Vivian, Thomas

a clergyman of the Church of England, was born near Truro, and educated there at the Grammar-school, and at Exeter College, Oxford, where he graduated June 19, 1742. He was ordained in 1744 to the curacy of St. Michael's, Penkevil, in Cornwall; and in 1747 was collated vicar of Cornwood, near Plymouth, and also licensed as public preacher throughout the diocese. He died in April, 1793. Mr. Vivian published a sermon of great note on the text "I have set watchmen;" also *Three Dialogues between a Minister and One of his own, Parishioners: —Exposition of the Catechism of the Church of England by Question and Answer: The Book of*

Revelation, expounded in a historical view: and *Cosmology*, an inquiry into the cause of gravitation. See *Christian Observer*, March, 1877, p. 235; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Vivier, G. du

a Dutch engraver, flourished about 1666. Little is known of him except by his prints, among which are the following: *Christ in the Sepulcher: —The Four Evangelists*, in one piece: —*The Temptation of St. Anthony: —and Thetis and Chiron*. See Dumesnil, *Le Peintre-Graveur*, vol. 3; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Viweg, Christian

a German professor of Oriental languages of the 17th century, is the author of *Hodogeta Didacticus Hebr.*; *Nova Methodo Universa hujus Linguae Fundamenta una cum Praxi decem lorarwun Spatio felicissime Absolvens* (Jena, 1685): *Iodogeta Didacticus Linguae Hebraicae Major* (Zeit, 1688): —*Iodogeta Didacticus Ling. Hebr., Ostendens modum hanc Ling. Sanctam Discendi Methodo Facili intra duas Septismanas* (Erfurt, 1706):. —*Phosphorus Veteris Testamenti sire Syntaxis Hebraica* (Zeit, 1690). See Fürst, *Bibl. Hebr.* 3, 484; Steinschneider, *Bibliogr. Handbuch*, s. av.; Wolf, *Bibl. Hebr.* 2, 619; 4:305. (B. P.)

Vlerick, Peter

a Flemish painter, was born at Courtray in 1539. He was first instructed by William Snellaert, and afterwards by Charles d'Ypres. But the capricious disposition of the latter caused him to quit his studio in two years. He then traveled through France, supporting himself with his pencil, and, after a short residence in Paris, he proceeded to Italy. He remained at Venice four years, during which he secured the friendship and instruction of Tintoretto, and then went to Rome to study the antique and the works of the great masters. He also visited Naples and Puteoli. In 1568 he returned to Flanders, where he spent the remainder of his life. Among his many excellent works are the *Brazen Serpent: —Judith with the Head of Holofernes: — the Four Evangelists: —and the Crucifixion*. He was skilled in perspective and architecture, with which he enriched his backgrounds. He died in 1581. See Spooner *Biog. Hist. of the Fine Arts*, s.v.

Vliet, John George Van

a Dutch painter and engraver, was born at Delft in 1610. He was a disciple of Rembrandt, but little is known of his work as a painter. He left about ninety prints, from his own designs, after Rembrandt and after J. Lievens, which are executed in all excellent manner and with good effect. Among his best prints are, after Rembrandt, *Lot and his Daughters*; the *Baptism of the Eunuch*; and *St. Jerome Praying in a Cavern*: —after J. Lievens, *Jacob Obtaining his Father's Blessing*; *Susanna and the Elders*; and the *Resurrection of Lazarus*. See Spooner, *Biog. Hist. of the Fine Arts*. s.v.

Vocation

or CALLING, in theology, is a gracious act of God in Christ by which, through his word and Spirit, he calls forth sinful men, who are liable to condemnation and placed under the dominion of sin, from the condition of the animal life, and from the pollutions and corruptions of this world (^{<0013>}Genesis 6:3; ^{<0128>}Matthew 11:28; ^{<5013>}Romans 10:13-15; ^{<8004>}Galatians 1:4; ^{<5002>}2 Timothy 1:9; ^{<0119>}1 Peter 2:9,10; 3:19; ^{<6021>}2 Peter 2:20), unto the fellowship of Jesus Christ, and of his kingdom and its benefits; that, being united unto him as their head, they may derive from him life, sensation, motion, and a plenitude of every spiritual blessing, to the glory of God and their own salvation (^{<4001>}1 Corinthians 1:9; ^{<8021>}Galatians 2:20; ^{<4003>}Ephesians 1:3, 6; ^{<5013>}2 Thessalonians 2:13,14). **SEE CALL.**

Voel, Jean

a French ecclesiastic, was born in 1541 at Vaux-le-Monclot and entered the Order of St. Ignatius at the age of eighteen. He taught, the humanities in various colleges, especially at Lyons and Dole, where he filled the office of rector. In 1591 he was sent to occupy the chair of rhetoric and Greek at Tournon, and he died there March 10, 1610, leaving a number of educational works, for which see the *Biographie Universelle*, s.v.

Voet, Alexander

a Flemish engraver, was born at Antwerp in 1613. He executed a number of plates after the Flemish masters, in imitation of the style of Paul Pontius. He handled the graver well, but his drawing was incorrect, leaving the effect of his prints unsatisfactory. Some of his best prints are the following: after Rubens, *Judith with the Head of Holofernes*; *The Holy Family*

Returning from Egypt; The Virgin and Infant; and the Martyrdom of St. Andrew: —after Vandyke, the Entombing of Christ. See Spooner, Biog. Hist. of the Fine Arts, s.v.

Voetius (Voet), Gysbertus, D.D.

theological professor at Utrecht, and one of the most noted men in the Dutch Reformed Church of the 17th century. He was born March 3, 1588, at Heusden, in Holland. He early distinguished himself, while a student at Leyden, by his industry and extraordinary memory, and profited greatly by the teachings of Gomarus, Arminius, and Trelcatius, Jr. —the first-named having the greatest influence over his mind. Assuming the station of a tutor in the *Logica*, he became noted for his keen and bold defense of the strictest form of Calvinism. In 1611 he became pastor at Blymen, and labored among the Roman Catholic population of that village for the extension of Protestantism with great success. In 1617 he accepted a call to his native town of Heusden, his leading motive being a desire to antagonize Remonstrantism, which was there flourishing. He preached eight times in each week, and often acted as reader and precentor to his congregations. In 1618 he was delegated to the Synod of Dort, and was influential in shaping the actions and results of that body. He afterwards remained at Heusden, but extended the area of his labors so as to make his influence felt against Arminianism and for the support of the Reformed theology in other cities also. In 1634 he was called to the post of professor of theology and Oriental science at Utrecht; and to this he added, three years afterwards, the office of pastor to the Utrecht congregation. When the Utrecht school was elevated into a university in 1636, he inaugurated its new career with a sermon on ~~1~~ Luke 2:46. In the same year he issued a work entitled *Proof of the Power of Godliness*, which is important as a characterization of his tendency to insist upon a consecrated life as the attestation of an orthodox faith. This tendency he illustrated in his own person by the fidelity with which he performed every pastoral duty. The street in Utrecht on which he lived bears his name to this day, and his portrait is honorably placed in the senate chamber, in recognition of his services to the community.

Voetius was especially noteworthy as a scholar. His industry was such that he rose at four o'clock in the morning to begin the studies whose results he imparted to his academical hearers, or to the public in his numerous books. He gave instruction, public and private, in Hebrew, Arabic, and Syriac, as

well as theology, and in the forty-two years of his professorship gathered about him a circle of cultured friends which included many of the foremost personages of the time. His great ambition was the achievement of the overthrow of Arminianism, and this influenced his scholarly character as well as his general conduct. His exegesis lacked independence, and aimed less at the discovery of what constitutes religious truth than at the invention of philological and other arguments to defend the theological system he preferred. His dogmatics were pervaded with the spirit of scholasticism, and were expressed in a "barbarous artificial terminology" (Tholuck, *Akad. Leben des 17ten Jahrh.* 2, 216) and an insufferably dry and diffuse style. He was predominantly polemical, the Aristotelian philosophy, as modified and improved by Christian thought, being one of his chief supports. He had no sympathy with Zwinglianism or Melancthonianism, and no admiration for Grotius. Erasmus was to his mind an Arian, Pelagian, Socinian, and skeptic. He hated with a perfect hatred, every person who could be even suspected of scattering the seed of doubt. He was a Calvinist, also, in his conception of the relation sustained to each other by the Church and the State, and steadily claimed for the former the right to govern her own spiritual possessions and appoint her ministers. His views upon this question were violently assailed by L. Molinieu, of London, in 1668.

As a controversialist, Voetius was vehement, and not careful as respects the choice of his weapons. His works afford abundant evidence that he believed, in a practical way, that the end hallows the means. His most violent campaign was that directed against the Cartesian philosophy in the persons, at first, of the Utrecht professors Renerins and Rhegius (1639-42), but eventually of Des Cartes himself; and in this he was defeated in consequence of the exposure of his duplicity in persuading his friend Schoock, professor at Groningen, to write a polemic against Cartesianism, many of whose statements he shaped in person; and then denied that he was in any way connected with the publication of that work. Another important incident in the career of Voetius was his contest with Cocceius (q.v.), which lost its theological and ecclesiastical character in a brief time, and became bitterly political and personal, and was not even terminated by the decease of the two belligerents. The partisans of the Cocceian Federal theology were republicans in their general tendency, while the Voetians were, as a rule, Orangeists. The last decades of the life of Voetius were agitated by a controversy with the celebrated Jean de Labadie, begun on

account of the separatist tendency of the latter. Several works of attack and defense were issued on either side; but peace had not been restored when Voetius died. Nov. 1, 1676. He left three sons: Paul, professor of jurisprudence at Utrecht; Dani-2, professor of philosophy; Nicholas, preacher at Heusden and Utrecht; and a grandson, John, professor of jurisprudence at Herborn and then at Utrecht.

With all the faults of his character, Voetius was an earnest and sincere Christian, and a most devoted servant of the Church. Few men have in any age exercised greater influence over the Church of their time and country. No satisfactory life of Voetius has yet been written; but comp. Gobel, *Gesch. d. christl. Lebens in d. rhein. —westph. evang. Kirche*, 2, 1; Bulrman, *Traj. E'ud.* p. 396 sq.; Yprey, *Gesch. d. chr. Ke7r in de 18. Eeuw*, 8:122 sq. The most notable works of Voetius are, *kExercit. Pietatis* (Gorinch. 1644): —*Selectae Disputatt. Theol.* (Traj. 1648, 5 vols.): —*Politic. Eccles.* (Amsterd. 1663, 4 vols.): —*Diatribes de Theologia* (1668): *Erpenii Biblioth. Arabica cum Augmento* (1667): —*Exercitia et Biblioth., Studiosi Theologia* (Lips. 1668 sq.). See, in addition, *Disquis. Hist. — theol. de Puugnc inter Voet. et Cartes.* (Ludg. Bat. 1861); and Herzog, *Real-Encyklop.* s.v.

Vogel, David

a Lutheran theologian of Germany, was born Sept. 12, 1674, at Kinigsberg, in Prussia. He studied at Leipsic; was appointed, in 1713, second court preacher at his native place, and in 1714 professor of theology besides; and died May 14, 1736. He wrote, *Disputatio de Festo Naticitatis Christi: De Stabulo Bethlehemitico: —De Quaestione: an Creatio Mundi ex Lumine Naturae Demonstrari Queat?* etc. See Arnold, *Historie der konigsbergischen Universitft*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Vogel, Georg Johann Ludwig

a German scholar, well known by his contributions to the text of the Old Test., was born March 12, 1742, at Feuchtwangen, and died Feb. 12, 1776, at Altdorf. Besides editing Reland's *Comp. Antiquitatum Hebraceorum* (Halle, 1769), and L. Capelli *Critica Sacra, sive de Variis que it Sacris V. T. Libris Occurrunt*, etc. (ibid. 1775-78), he wrote *De Codice Bibliorum f ebraicorum Helmstadiensi* (Helmstadt, 1766): —*De Locis Quibusdam Pentateinchi* (ibid. 1766): *Vum Lingua Hebraea Dives an Paulper Dici*

Mereatur (ibid. 1766): —Fr. *Vatabli Annotationes in Psalmos, subejunctis Hug. Grotii Notis*, etc. (ibid. 1767); *Observationes Critic in Vaurias quasdam Lectiones Codicis Hebraei. Scripti Bibliothecae Academiciae Helnst.* (Halle, 1766): —Diss. *de Matribus Lectionis Librariorum olim Arbitrio Relictis* (ibid. 1767): —Diss. *Inscriptiones Psalmorum Serius Additas Videri* (ibid. 1767), etc. See Fiirst. *Bibl. Jud.* 3, 484 sq. Winer-, *Handbuch der theol. Lit.* 1, 93, 94, 96,137,187,205,207, 211,215; 2, 818; Steinschneider, *Bibl. Handbuch*, p. 144. (B. P.)

Vogel, Johann Jakob

a Protestant theologian and historian of Germany was born May 4, 1660, at Leipsic, where he also studied and was promoted as magister artilm. In 1686 he was called as deacon to Taucha, and in 1697 as pastor to Panitsch, near Leipsic, where he died, July 16, 1729. He wrote, *Lebenc des pipstlichen Gnaden-Predigers oder Ablass-Cramers Joh. Tetzels* (Leips. 1717). See Winer, *Handbuch der theol. Lit.* 1, 750. Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Vogel, Matthuens

a Lutheran theologian of Germany, was born Sept. 7, 1519, at Nuremberg. He studied at Tübingen and Wittenberg, and was called in 1544 as pastor to Lauffen, not far from Nuremberg. In 1548 he was appointed deacon at St. James's in his native place, but had to leave it in 1549 on account of his opposition to the *Formulae interimistic*. He went to Wehlau, where he labored for four years, and in 1554 he was called as cathedral preacher to Konigsberg, occupying also from 1557 the theological chair. The Osiandrian controversy made it necessary for him in 1566 to leave the realm of Prussia, and he went into Suabia, was pastor at Hornberg in 1568, in 1569 pastor and superintendent at Geppingen, and in 1580 counselor and abbot at Alpirspach. He died Dec. 3 1591. He is known as the author of *Thesaurus Theologicus ex Sola Sacra Scriptura Deprompsus*. See Fischlin, *Afemtoria Theologorum Wirtenbeigensium*; id. *Vita Pracipuorum Cancellariorum et Procancellariorum Ducatus Wirtebergici*; Salig, *Historie der augspurgischen Confession*; Hartknoch, *Preussische Kirchen-Historie*; Arnold, *Historie der konigsbergischen Universitft*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Vogel, Paul Joachim Siegmund

a Protestant theologian of Germany, was born Jan. 13, 1753, at Nuremberg. For a number of years he acted as teacher in his native place; was called to Altdorf in 1793 as deacon and professor of theology; and in 1808 he was called to Erlangen as doctor and professor of theology, where he died, April 18, 1834. He published, *Avfatze theol. Inhalts* (Nuremb. and Altdorf, 1796-99, 2 vols.): *Commentatio de Canone Eusebitino* (Erlang. 1809-11, 3 pts.): — *Commentatio de Apocal. Joannis* (ibid. 1811-16): *De Cojecturns Usu in Crisi N.T; cui Adjecta est Brevzis Commentatio de IV Libro Esdrae* (Altdorf, 1795): *Ueber die letzten Gruinde des menschl. und christlichen Glaubens* (Sulzbach, 1806): — *Comment. de Christologia N.T.* (Erlang. 1822, 2 pts.): — *Diatribes de Resurrectione Carnis* (ibid. 1819, 2 pts.): — *Ueber die Hoffnung des Wiedersehens* (Nuremb. 1806: — *Ueber das Philosophische u. das Christliche in der christl. Moral* (Erlang. 1823, 2 pts.): — *Synodal Vortrage* (Bayreuth, 1837). See Winer, *Handb. der theol. Lit.* 1, 30, 77, 92, 103. 362, 435, 475, 477; Zutschold, *Bibl. Theol.* 2, 1395. (B. P.)

Vogelsang, Heinrich Joseph

a Roman Catholic theologian of Germany, was born in 1803. From 1829 he was connected with the University of Bonn, where he died April 15, 1863. He is the author of, *Lehrbuch der christlichen Sittenlehre* (Bonn, 1834-39, 3 vols.): — *Fides Niccen de Filio Dei Sainctor. Patrum atque Doctorum, qui Primis Sceculis Continua Success. in Eccles. Floruerunt, Tradit. (Conformata. Dissertat. Histor. —theol.* (Cologne, 1829). In connection with Achterfeld, Braun, Droste, and Scholz, he edited the *Zeitschrift für Philosophie u. kathol. Theologie* (ibid. 1832-35). See Winer, *Handb. der theol. Lit.* 1, 14, 318, 597; *Literarischer Janlweiser für das kathol. Deutschland*, 1863, p. 236. (B. P.)

Vogler, Valentin Heinrich

a German doctor and professor of medicine, who was born at Helmstadt, Sept. 17, 1622, and died March 13, 1677, is the author of *Commentarius de Rebus Naturalibus et Medicis quarum in S. S. Fit Mentio* (Helmst. 1682): — *De Religione Judaica et Judaeorum Conversione* (ibid. 1680): — *Physiologia Historiae Passionis Jesu Christi*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. Winer, *Handb. de theol. Lit.* 1, 146; Fürst, *Bibl. Jud.* 3, 485. (B. P.)

Vogt, Carl August Traugott

a Protestant theologian of Germany, was born at Wittenberg, May 15, 1808. For a number of years he occupied the pulpit of Trinity Church at Berlin, and afterwards went to Greifswalde, where he died, Jan. 22, 1869, as superintendent, member of consistory, and doctor and professor of theology. In connection with Pelt and Rheinwald, he edited *Homiliarium Patrist. Collectum, Adnot. Crit., Exeg., Historicisque Instructum* (Berlin, 1829-32 [Germ. title, *Homilet. Bibliothek*, *ibid.*]). He published *Neoplatonismus u. Christenthum, Untersuchungen fiber die Schriften des Pseudo-Dionysius Areopagita* (*ibid.* 1835). See Winer, *Handb. der theol. Lit.* 1, 878, 890; Zuchold, *Bibl. Theol.* 2, 1396. (B. P.)

Voice

SEE *BATH-KOL*; SEE *VOTE*.

Voice-tube

is a tunnel or tube placed in the walls of the choir, by which means the faithful kneeling in the nave could communicate with the clergy seated in the church stalls.

Void Benefice

is a benefice which has become void by the death, resignation, or deprivation of its legal incumbent; also a benefice which is vacant.

Voight, Gottfried

a learned German, was born in April, 1644, at Delitsch, in Misnia, and was the son of a rich merchant. He studied at Altenberg and Wittenberg, and was for twenty-three years rector of the School of Gustrow, and afterwards of that of St. John at Hamburg, where he died, July 7, 1682. He wrote numerous works, chiefly on sacred science and antiquities, for which see Hofer, *Nouv. Biog. Généralé*, s.v.

Voight, John, Lewis

a Lutheran, minister, was born at Mansfield, in Prussian Saxony, Nov. 9, 1731. He completed his academical and theological studies, and for several years taught in the Orphan House at Halle, in which he subsequently became inspector. He was ordained at Wernigerode, and shortly after went

to London and embarked for Philadelphia, where he arrived April 1, 1764. After preaching in various places for a few weeks, he was appointed by the president of the synod to take charge of the congregation at Germantown. In the course of the year, however, he was regularly chosen pastor of Germantown and Barren Hill. About the close of the year 1765 he became pastor of the churches at Trappe and New Hanover. He continued to reside at Trappe for many years, and to minister to the above-named and other congregations, but finally settled at Vincent, where he spent the remainder of his life. He died Dec. 28, 1800, and was buried in front of the church door, where a marble slab marks his last resting-place. See Sprague, *Annals of the Amen; Pulpit*, 9:41 sq.

Voigt, Johannes

a German professor of history, was born Aug. 27, 1786, at Bettenhausen, near Meiningen. In 1812 he commenced his academical career at Königsberg, where he (died, Sept. 23, 1864. He wrote, *Hildebrand als Papst Gregorius Ver undsein Zeitalter* (2nd ed. Weimar. 1846): — *Geschichte Preussens bis zum Untergange der Herrrschnft des deutschen Ordens* (Königsberg, 1827-39, 9 vols.): — *Handb. der Gesch. Preussens des zur Reformation* (ibid. 1842 sq. 3 vols.): *Gesch. des deutschen Ritterordens* (1857-59, 2 vols.). See *Liferarischer Handweiser fli das kathol. Deutschland*, 1864, p. 118 Zuchold, *Bibl. Theol.* 2, 1397. (B. P.)

Vois, René de

a French ecclesiastic, was born in Poitiers in 1665, and entered the Order of the Carmelites under the name of *Theodore of St. Rene*, by which he is chiefly known. After fulfilling the charge of commissary apostolic in England, and that of commissary general of the Carmelites in France, he resigned his dignities to give himself to study and devotion, until his death, which occurred at Paris in 1748. He left some religious pieces of a historical and practical character, for which see the *Biographie Universelle*, s.v.

Voisenon, Claude Henri Fusée de

a French abbé, was born at the Castle of Voisenon, near Melun, July 8, 1708. He was early destined for the Church and, although of a worldly temperament, he received orders in consequence of feeble health and some private misfortunes. In 1740 he became grand vicar of Boulogne, and on

the death of his relative the bishop he declined the offer of the see, but accepted the abbacy of Jard. He gave himself to secular literature, especially the drama, and, died at his native place, Nov. 22, 1755, leaving nothing of religious importance. See Hoefler, *Nouv. Biog. Générale*, s.v.

Voisin, Joseph de

a learned French Hebraist, was born at Bordeaux, about 1610, of an ancient and honorable family. At the age of twenty he was placed in public position in his native city, but he was led by his taste for study to embrace the ecclesiastic life and was made almoner of the prince of Conti. In 1640 he produced a French translation of the *Roman Missal*, which, although issued under authority of the vicars general of the diocese of Paris, was finally condemned and placed in the *Index*. Voisin continued, nevertheless, to defend himself; but on the death of his protector he retired into privacy, and died in 1685. Of his writings, we notice *Theologia Judaorum* (Paris, 1647, 4to): — *De Lege Divina* (ibid. 1650, 8vo): — *De Jubilaeo* (ibid. 1655, 8vo): — *Commentarius in New. Test.* (ibid. 1659, 2 vols. 8vo), from St. Augustine, and extending only over Matthew 1. For others, see the *Biographie Universelle*, s.v.

Volanns, Andreas

a Polish Protestant author and controversialist, was born in the province of Posen in 1530. He lived chiefly at Wilua, where he was pastor of the Reformed Church. He acquired great celebrity by his controversy with the Jesuits, by whom he was attacked with the most bitter violence. He also wrote against the Socinians, and had theological disputations with the Lutherans, in which he displayed great talent and learning. His object was to unite the Augustinian and Helvetian confessions in Poland; but in this he failed. He published numerous controversial works, which were popular in their day, and he is also favorably known as a political writer by his work *De Libertate Politica seu Cirili* (Cracow, 1581). He died at Wilna in 1610.

Volition

(Lat. *volo*, “to will”) is that act of the mind by which it knowingly exerts that dominion which it possesses over any part of the man, by employing it in, or withholding it from, any particular action. *SEE WILL*.

Volk

(*quiet*), in Irish mythology. The elves are named the quiet people by the Irish,' and are supposed to be fallen angels banished to the earth for their sins; others having committed greater sins were condemned as devils.

Völkel Johann

a Socinian theologian of Germany, was born at Grimma, studied at Wittenberg, and in 1585 joined the Socinians. He became rector at Wengrow, and died as preacher at Smigla, in Poland, in 1618. Socinus, whose amanuensis he had been for some time, was his special friend. He took part in the composition of the *Catechismus Racoviensis*; his own work, *De Vera Religione*, was supplemented by John Crell and published at Rakov, 1630 (reprinted in Maresii *Hydra Sociallaisnii Expugnat*, Gron. 165152). See Fock, *Der Soeinianismus*. (Kiel, 1847); *Theolog. Universall Lexikon*, s.v. Winer, *Handbuch der theoloq. Literatur*, 1, 308; *Biographie Universelle*, s.v. (B. P.)

Volkmar, Gustav

a German doctor and professor of theology, was born in 1810 at Hersford, in Kurhesse, and died in 1872 at Zurich, as professor of Old-Test. exegesis. He published, *Das Evangelium Marcitins, Text und Kritik, mit Ruicksicht arf die Evangelien des Martyrers Justin, der Clementilen u. der apostolischen Valter* (Leips. 1852): —*Die Quellen der Ketzergeschichte bis zum Nicainum* (Zurich, 1855): —*Die Religion Jesu* (Leips. 1857): —*Ueber die romische Kirche, ihren Ursprung und ersten Coflict*, etc. (Zurich, 1857): —*Das vierte Buch Esra und die apokaulqptischen Geheinnisse überhaupt* (ibid. 1858): — *Handbuch der Einleitung in die Apokryphen* (Tüb. 1860-63): — *Commmntar zur Offenbtarung Johannis* (Zurich, 1862). See Zuchold, *Bibl. Theol.* 2, 1400; Fürst, *Bibl. Jud.* 3, 485. (B. P.)

Vollborth, Johann Karl

a Protestant theologian of Germany, was born at Nordhausen, Nov. 24, 1748, and died Aug. 29, 1796, as doctor of theology and superintendent at Gifhorn. He published, *Commentatio in lat.* 2, 16, *Veram esse Infanticidii: Bethlehemi Historiam non Obstante Josephi Silentio* (Gött. 1788): —*Ezechiel auf's Neue aus dem Hebrdischen ubersetz und mit*

kurzen Amerkungeni (ibid. 1787): — *Commentiatio Theologico-exegetica de Sacrificio Farreo Hebraeorum*, etc. (ibid. 1780): — *Die 12 kleinen Propheten auf's Neue aus dem Hebraischen übersetz*, etc. (ibid. 1783): — *Erklärung des Propheten Hosea* (ibid. 1787): — *Daniel auf's Neue uibersetzt unidmit Amerkungen*, etc. (Hanover, 1788): *Primae Lineae Grammaticae Hebraeae*, etc. (Lips. 1788): *Jeremias avf's Neue übersetzt*, etc. (Zelle, 1795). See Winer, *Handbuch der theol. Literaitur*. 1, 293, 655, 599, 607; Fürst, *Bibl. Jud.* 3, 486; Steinschneider, *Bibliog. Handbuch*, p. 144. (B. P.)

Volney Constantin François Chasseboeuf

a French author and atheist, was born at Craon, in Anjou, Feb. 3, 1757. He was educated at the colleges of Ancenis and Angers, and studied medicine for a time, but gave up the idea of professional life. After spending several years in Egypt and Syria, he was appointed director-general of agriculture and commerce in Corsica. In 1789 he was elected to the States General, and in 1793 was imprisoned by Robespierre as a royalist, gaining his liberty only on the overthrow of that officer, July 27, 1794. Soon after this he was appointed professor of history in the newly established Normal School. Upon the suppression of the Normal School in 1795, he proceeded to the United States, where he remained until 1798. On his return to France, he was elected to a seat in the Senate, and subsequently received the titles of count and commandant of the Legion of Honor. He was one of the senators who voted in favor of the decree for the deposition of Napoleon Bonaparte, passed April 2, 1814; and on June 4 following was raised to the peerage by Louis XVIII. He died April 25, 1820. His principal works are, *Voyage en Egypte et en Syrie* (1787, 2 vols.): — *Les Ruines, ou Meditations sur les Revolutions des Empires* (1791), a work which has often been reprinted and translated, and contains his first avowal of those infidel views for which lie afterwards became so noted: — *La Loi Naturelle, ou Catichisme du Citoyen Francais* (1793): — *Histoire de Samuel, Inventeur idu Sacre des Rois* (1819): and *Recherches Nouvelles sur l'Histoire Ancienne* (1814). In 1826 his complete works appeared in eight volumes.

Volo

the Latin term for *I will*, an ancient response in the services for Christian baptism and marriage.

Voloer

(or Volower), a term sometimes applied to the priest who administered baptism.

Volowing

a term applied to the ordinance of baptism, derived from the response “volo,” *will*, used in’ that ceremony.

Volpato, Giovanni

a distinguished Italian designer and engraver, was born at Bassano in 1738. He first practiced tapestry embroidery having learned it from his mother; at the same time, however, he occasionally practiced engraving without any regular instruction, and the success of his efforts in this line induced him to adopt engraving as a profession he settled at Venice—and entered the school of Bartolozzi, afterwards went to Rome, and was employed by a society of dilettanti, who undertook to re-engage all the works of Raphael in the Vatican. Volpato engraved on a large scale seven of the great works of Raphael in the stanze of the Vatican. They were published both in colors and plain, and form a splendid and valuable set of engravings. He was employed by Gavin Hamilton upon his *Schola Italica Picture*, and published many prints after the celebrated Italian masters, among which are the *Farnese Gallery*, after Annlibale Caracci; two *Prophets* and two *Sibyls*, after Michael Angelo. He died at Rome in 1803. Among the very many works of his hand we mention only the following: *Christ Praying on the Mount*, after Correggio: —*Mary Magdalene at the Feet of Christ*, after Paul Veronese: the *Marriage of Cana*, after Tintoretto: —and *St. Peter Delivered from Prison*, after Raphael. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Volpi, Stefano

an Italian painter, flourished at Sienna in the first part of the 17th century. He is supposed to have been a disciple of Cristofano Casolani as he executed some frescos from the designs of Casolani for the churches of Sienna. See Spooner, *Biog. Hist. of the Fine Arts*, s v.

Volscens

(in ancient Italian mythology, was a commander in the army of Turnus. He fought against Aeneas and killed Euryalus, and was slain by Nisus.

Voltaire, François Marie Arouet

a noted French author and infidel, was born at Chatenay, near, Sceaux, Feb. 20, 1694. He was educated at the Jesuit college of Louis-le-Grand. In 1712 he accompanied the marquis de Chateauneuf to Holland, but the exposure of his scandalous relations with a woman there occasioned his recall to Paris. Soon after this he was imprisoned as the alleged author of lampoons on Louis XIV, which appeared after the king's death. In the Bastille he wrote part of his epic the *Itenriade*, and completed his tragedy *AEdipe*; on reading which the regent released him. On account of an altercation with a chevalier Rohn Chabot, he was banished, and resided in England from 1726 to 1729, where he became acquainted with lord Bolingbroke and the-freethinkers. On returning to France in 1729, he found himself idolized by the French, and entered at once upon a brilliant career. He wrote his *Lettres sur les Anglais*, in praise of English institutions. In this and other works which appeared about this time his leistical views began to crop out; so flagrant were some parts of *the Lettres* that the work was publicly burned. He only escaped arrest by retiring to Cirey, where he made his home with the marchioness Chatelet until her death, in 1749. In 1736 he had to escape for a time to Brussels, on account of the scandal occasioned by his *Mondain*. He visited Frederick the Great in 1740, and again in 1744 on a political mission. In 1750 he again went to Berlin, where Frederick granted him a pension of twenty thousand francs, and studied with him two hours a day. A violent rupture at length occurring between him and Frederick, Voltaire resolved to escape. He carried some of the king's literary work with him, and was arrested at Frankfort under circumstances of great annoyance and disgrace; but he afterwards renewed his correspondence with Frederick. In 1755 he purchased an estate near Geneva, but would not live agreeably with his Swiss neighbors. In 1762 he removed to an estate at Ferney, in France, near the Swiss border, for the purpose of easy escape from one country to the other. By this time he had become enormously rich through his stock operations and his books. He lived in excellent style, and was very liberal with his wealth. He had become, in a certain degree, the founder of a new sect of thinkers and writers of a decidedly atheistical tendency, although

Voltaire himself was a theist, and rebuked the philosophy which tried to banish God from the universe. In his eighty-fourth year he visited Paris, where he was received with all the honor of a hero, and brought out the tragedy of *Irenle* with great enthusiasm. He was, during this visit, taken with a violent hemorrhage which threatened his life, and sought a reconciliation with the Church, that he might not be denied Christian burial. He signed a statement that he would die in the Roman Catholic faith, and that he asked pardon of God and the Church for his sins. He recovered from this attack, but died soon after, before leaving Paris, May 30, 1778.

Voltaire was the foremost literary man of his age, the secret of his success lay in the remarkable spirit, vivacity, and grace with which he portrayed the spirit of his age, in his satires, tales, and other short articles. "English writers very rarely understand Voltaire. Those who dislike him almost invariably denounce him as a wild and reckless scoffer, or insist upon, trying him by a lofty standard of political philosophy, and passing heavy sentence on him accordingly. The truth is that Voltaire was no philosopher at all, and was naturally as little qualified for such a part as any man of his day. He was not a thinker. He was a man of certain quick, impatient instincts, which sometimes led him right and often sent him wrong; and endowed with the most wonderful and unrivalled weapon of wit wherewith to fight for any cause which, on the spur of a sudden feeling, he might happen to embrace." "Voltaire was the most formidable enemy the Roman priesthood has ever had since the Reformation. No man, since Luther, has shaken more profoundly the ecclesiasticism of Europe. In this respect, rather than by liberal political dogmas, he helped effectively to bring on the great Revolution of the last century. Rousseau was the real author of its dogmas, but Voltaire is the arch-anticlericalist of history. In the literary celebration at the *Gaiete*, Voltaire's undeniable services to the cause of toleration were the emphatic theme. Victor Hugo showed his good taste as well as good sense in this respect. All Christian men may well acknowledge this, almost the only good work of the great writer. The Protestants of France universally acknowledge it. Victor Hugo gave eloquently the memorable examples of the Calas family, and of Labarre. He might have added that of the Servien family. Voltaire made Europe ring with reports of these cases, till the courts of France had to rehabilitate the victims, as far as possible; and popery reeled under his persistent blows. Toleration in France, by which Protestantism has become a part of the national religion, dates really from his labors. The Jesuits were subsequently expelled, and

Napoleon gave the Huguenots a legal status. Aside from this good work, Voltaire was almost totally a bad man. He was a libertine; he could lie without scruple, as Carlyle shows in the life of the great Frederick; and nothing was too sacred for his jest and sarcasm.”

Among Voltaire’s numerous writings are several tragedies and comedies: *Siecle de Louis XIV*: —*Siecle de Louis XV*: *Histoire de Charles XII*: *Histoire de Russie*: —*Annales de l’Empire*: —*Histoire du Parliament*: *Philosophie*: —*La Bible Explique* in which his attacks upon Christianity are expressed without decency; and in his references to the philosophy of others he is unjust in a high degree: —*Dictionnaire Philosophique*: *Les Questiones sur les Miracles* an objection to miracles founded upon the constancy of natural law. His works have been published in seventy volumes by Lequien (Paris, 1820); also by Louis Barre in twenty volumes (ibid. 1856-59). See *Vie de Voltaire*, by the marquis of Condorcet; Strauss, *Voltaire* (1872); Morley, *Voltaire* (1871); and Desnoiresterres, *Voltaire et lu Societe du XVIIIieme Siecle* (1855-76, 8 vols.).

Volterra, Francesco di

an Italian architect of the 16th century, was originally a carver in wood, but devoted himself to architecture, and, among other edifices, erected the Church of San Giacomo degli Incurabili at Rome, the Lancillotti Palace, and the nave of tile Church della Scala. This last is stately in appearance, but has many defects in the details, which detracts greatly from the beauty of the edifice and the fame of the architect. He died in 1588. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Volumna

in ancient Italian mythology, was a goddess of the Etrurians, whose temple, situated between Ameria, Volsinii, and Falerii, near the Tiber, was the principal gathering-place for that people.

Volume

(¹⁹⁴⁰⁷hLgape) Psalm 40:7, a *roll*, as elsewhere rendered; κεφαλῖς, ⁸⁸⁰⁷Hebrews 10:7, a *chapter*). See Book.

Volumunus and Volunmna

in Roman mythology, were male or female deities who caused good desires.

Voluntary

in Church music, is an instrumental piece such as is usually performed. on the organ at the beginning or ending of divine service. The name probably arose from the fact that these effusions were generally extemporaneous or *voluntary*, especially with accomplished organists, or were their own selections. The term is applied to written compositions in any style having the same general design.

Voluntary Associations

are those associations which are formed among religious persons in connection with, or independent of, the Church for religious and benevolent purposes. They are not *required* by the Scriptures, but are sanctioned by the general tenor of the Word, and have been abundantly blessed in the spread of the Gospel and the promotion of happiness and holiness. Such are missionary societies, young men's Christian associations, and similar organizations. *SEE SOCIETY.*

Voluntary Controversy

is the name applied to an animated controversy which commenced in Scotland in 1829, and was carried on for several years between the supporters and the opponents of civil establishments of religion. The discussion originated from the publication of a sermon by Mr. Andrew Marshall, minister of the United Secession Church in Kirkintilloch, in which he attempted to prove that religious establishments are unscriptural, unjust, impolitic, secularizing in their tendency, inefficient, and unnecessary. This production awakened an unusual excitement in the public mind. It rapidly passed through several editions, and, more especially in the Church to which the author belonged, it was regarded as a most vigorous and effective assault upon civil establishments of religion. A review of this sermon, however, appeared in the *Edinburgh Christian Instructor*, which maintained with great ability the cause of national as against voluntary churches. The contest was carried on for some time with great energy between Dr. Marshall and his reviewer, until at length various

men of ability on both sides entered the field, and the point in dispute underwent a most searching examination in all its bearings. The controversy finally took an organized form, and a society was formed, on the part of the dissenters, under the name of the Voluntary Church Association, whose committee issued a periodical bearing the title of the *Voluntary Church Magazine*. Another association was formed, on the part of the national Church, under the name of the Association for Promoting the Interests of the Church of Scotland, and a periodical was begun under the title of *the Church of Scotland Magazine*. A treatise was published in 1833 by Dr. John Inglis, one of the ministers of Edinburgh, entitled *A Vindication of Ecclesiastical Establishments*. After a short interval, a volume in reply to the *Vindication* appeared from the pen of Dr. Marshall. See Gardner, *Faiths of the World*, 2, 921. **SEE CHURCH AND STATE**; **SEE ESTABLISHMENT**; see **VOLUNTARYISM**.

Voluntary Offering

(**hbdn**) ^{<1259>}Exodus 35:29; ^{<1504>}Ezra 1:4; 5:7), a free gift (^{<1485>}Ezra 3:5; 8:28; ^{<15412>}Ezekiel 44:12); chiefly a voluntary sacrifice opposed to one in consequence of a vow (^{<10223>}Leviticus 22:23), metaphorically (^{<13908>}Psalms 119:108). **SEE THANK-OFFERING**.

Voluntaryism

is a name for the principles or system of polity distinctive of those who advocate the separation of Church and State, the cessation of State endowments and State grants for religious purposes, and, in general, of all interference, patronage, or exercise of authority on the part of the civil power in the religious and ecclesiastical affairs of the citizen. The terms *Voluntaryism* and *Voluntary* have been in use since the date of the exciting discussions known as the Voluntary Controversy (q.v.); and they serve to suggest the fundamental conception which underlies the creed of religious dissent that all true worship, or acceptable service in religion, must be the free expression of individual minds; and that religion ought to be left by civil society to mould itself spontaneously, without violence to individual freedom from any interposition of secular authority or compulsory influence. Voluntaryism seeks to define more accurately the limits of civil power by defining more adequately than preceding theories have done the latitude due to the movements of religion. Assigning the magistrate his proper sphere, it is equally careful to assign the Church and the individual

their appropriate spheres of responsibility and duty in reference to religion, within which they may work unchecked, in full harmony with all the claims of civil order. Voluntaryism may be regarded as the formula of advanced Protestantism, the corrected doctrine of Church and State, which the failure of the experiment of national churches has forced on public thought. It is a protest in modern language against the encroachment of the temporal power, whether under the name of magistrate, nation, or political majority, on the rights of individual conscience. *SEE CHURCH AND STATE; SEE ESTABLISHMENT.*

Volupia

In Roman mythology, was the goddess of prosperity and lust. She had a sanctuary at Rome.

Volusian

was the son of the Roman emperor Gallus, upon whose elevation in A.D. 251 he was styled *Caesar* and *Princeps Juventutis*. In 252 he held the office of consul, and was invested with the title of *Augustus*, reigning in conjunction with his father. They renewed the persecutions against the Christians, which seemed to be subsiding under their predecessor, Decius. Volusian perished with his father at Interamna, in 253 (or 254). See Mosheim, *Hist. of the Church*, bk. 1, cent. 3, pt. 1, ch. 2; Eusebius, *Eccles. Hist.* lib. 7; ch. 1; Cyrian, *Epistles* 57, 58; Smith, *Dict. of Class. Biog.* s.v.

Voluspa

is the oldest and most interesting of the *Eddas*, It contains the whole system of Scandinavian mythology the Creation, the origin of man, how evil and death were brought into the world; and concludes by a prediction of the destruction and renovation of the universe, and a description of the future abodes of bliss and misery. *SEE NORSE MYTHOLOGY.*

Volute

Picture for Volute

(Lat. *volutus*=turned), a spiral scroll forming the principal characteristic of the Ionic capital. Volutes are also used on the capitals of the Corinthian and Composite orders. Several examples will be found in the 'illustrations accompanying the article *SEE ORDER.*

Volutina

in Roman mythology, was a rustic goddess who effected in grain the shooting-out in ears.

Volvino

was a Milanese artist of the 10th century, who produced the celebrated *palliotto d'oro*, or gold pallium, for the Church of San Ambrogio at Milan, which Lanzi says "may be pronounced, in point of style, equal to the finest specimens of the *dittici*, or small ivory altarpieces; tha: the museums of sacred art can afford." See *Lanzi, Storia: Pittonrica dell Itaia* (Milan, 1824-25).

Voorst, Conrad

SEE VORSTIUS, CONRAD.

Voorst, Johann van

a Protestant theologian of Germany, was born at Wesselburg in 1623. He studied, at Wittenberg, and was appointed in 1653 rector at Flensburg. In 1655 the Rostock University made him a licentiate of theology, and shortly afterwards he was called to Berlin as rector of the Joachimsthal Gymnasium. In 1660 he resigned his position, and became librarian to, the elector of Brandenburg. He died Aug. 4, 1676. He wrote, *Dissertatio de Lingua Omnium Prima* (Flensburg, 1675): — *Syntagma Miscellaneorum Acadeicorium* (Rostock, 1652): — *De Hebraisis Novi Testantenti Comment.* (Leyden, 1665): — *De Notabili Correctionum Masor eticarum: Genere* (ibid. 1678): — *Diatrib te de Adagis X, T.* (Berlin, 1669), etc. — See Möller, *Cimbriat Litteorata*; Winer, *Handb. der theol. Lit.* 1, 30, 125, 129, 912; Jocher, *Allgemeines Gelehrten-Lex.* s.v.; Furst, *Bibl. Jud.* 3, 487; Steinschneider, *Bibl. Handb.* s.v. (B. P.)

Voorst, Wilhelm Heinrich van dem

a Dutch scholar, son of Conrad, was born at Steinfurt, and accompanied his father to Holland, where he shared his fortune's. After the subsidence of the disputes between the Gomrarists and the Arminians, he returned to Holland, and became pastor of the Remonstrants at Leyden where he occupied himself in quiet studies until his death, about 1660. He translated several Rabbinical treatises into Latin, especially Maimonides' work on the

Laws of Moses (Amst. 1638; Franek. 1684, 4to). See the *Biographie Universelle*, s.v.

Voph'si

(Heb. *Vophsi'*, ysp̄i; perh. *additional* [Gesén.] or *rich* [Furst]; Sept. Σαβί v.r. Ιαβί; Vulg. *Vopsi*), the father of Nahbi, which latter was the spy appointed by Moses from the tribe of Naphtali to explore Canaan (^{HEB}Numbers 13:14). B.C. ante 1657.

Voragine

SEE VARAGGIO.

Vorilongus, Gulielmus

a French Dominican of the 15th century, was called to Rome by pope Pius II to defend his order against the Franciscans relative to the blood of Christ. He wrote a *Commentary on the Four Books of Sentences* (Lyons, 1484), and a collection of passages from the *Sentences*, which are against Scotus. He died at Rome in 1464. See Mosheim, *Hist. of the Church*, bk. 3, cent. 15, pt. 2, ch. 2.

Voris, Cornelius P.

a Presbyterian minister, was born in Switzerland County, Ind., March 14; 1827. After a good academical course of study, he entered Hanover College, where he graduated in 1858. He studied theology at Princeton, N.J. He was licensed by the Madison Presbytery in April. 1860, but was never ordained. He preached as stated supply in Lexington, Ind., for more than a year. He died Aug. 4, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 215.

Voronikhin, Andrei Nikophorovitch

a Russian architect, was born among the peasantry of count Alexander Stroganov in 1760. He was sent by that nobleman, on account of his artistic talents, to Moscow, where he received instruction from the eminent architects Bazhenov and Kasakov. He was then sent to travel with count Paul Stroganov, son off Alexander, with whom he visited — Southern Russia, Germany, and Switzerland, and resided some time in Paris, where he continued his architectural studies with diligence. In 1790 he returned

to St. Petersburg, where the assistance of his patron soon brought him into notice and employment. He became professor in the Academy of Arts and was employed in 1800 by the emperor Paul as architect of the magnificent cathedral to be built in the Nevskii Prospect, and dedicated to Our Lady of Kazan. The edifice was completed in 1815, and forms one of the finest architectural works in St. Petersburg. Voronikhin also erected many other edifices, public and private. He died in 1814. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vorse, D. W.

a Methodist Episcopal minister, was born in Smyrna, N.Y.; July 16, 1812. He experienced religion in 1830, was licensed to preach in 1837, and in 1839 was received into the Erie Conference and appointed to Hendersonville Circuit. In 1840 he was sent to New Castle; in 1842, to Cambridge; in 1843, to M'Kean; in 1844, to Napoli; in 1845-46, to Gerry; in 1847-48, to Youngsville; in 1849-50, was superannuated; in 1851, went to Girard; and at the close of that year took the superannuated relation, which he sustained till the time of his death in 1869. Zeal and fidelity characterized the ministry of Mr. Vorse. See *Minutes of Annual Conferences*, 1869, p. 251.

Vorstermans, Lucas, The Elder

an eminent Flemish engraver, was born at Antwerp about 1580. He first studied painting in the school of Ruben but afterwards devoted himself entirely to engraving. He made a specialty of engraving plates after Rubens, under the immediate advice of that master, besides the works of other masters. His plates are executed entirely with the graver, and express with great fidelity the life and spirit of the original painting. He visited England in the reign of Charles I, where he resided from 1623 to 1631, and was employed by the king and the earl of Arundel. The time of His death is not known. A few of his subjects are subjoined: *The Fall of the Evil Angels*: —*Lot and his Daughters Leaving Sodom*: —*Job Tempted by his Wife and Tormented by Daemons*: *Susnum and the Elders*: —*The Nativity*: *The Adoration of the MaIngi* (regarded as one of the finest productions of the art): —*The Return from Egypt*, and several others, all after Rubens: — *The Holy Family*, after Raphael: — *The Entombing of Christ*, after the same: — *Christ Praying in the Garden*, after Caracci: *Christ Bound to the*

Pillar, after G. Seghers, and various others. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vorstermans, Lucas, The Younger

a Flemish engraver, son of the preceding, was born at Antwerp about 1606. Although he had the advantage of his father's instruction, he was not equal to him in skill. Some of his best prints are, *The Trinity*, after Rubens: *The Virgin in the Clouds, surrounded by Angels*, after, Vandyke: — and *The Triumph of Riches*, after Holbein. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vorstius (Voorst), Conrad

an Arminian theologian, was born July 19, 1569, at Cologne, of parents who became converted from the Roman Catholic to the Protestant faith. He was educated at Düsseldorf and Cologne, but could not obtain the academical degrees at the latter place because he would not subscribe the Confession of Trent. He now resolved to adopt a mercantile career, but, after two years (in 1589), went to Herborn and resumed his learned studies. He was made doctor of theology at Heidelberg in 1594, and in 1596 accepted a theological professorship at Steinfurt, after having declined a position offered him at Geneva through Beza's intervention in his favor. At Steinfurt he so distinguished himself as a teacher that calls to other schools were repeatedly addressed to him; but he also began to earn the name of a Socinian through the books which he gave to the world, and even found it necessary to prove his orthodoxy at Heidelberg (1599). The Socinians endeavored to win him to their side by offering him the presidency of the Lublin gymnasium, and subsequently a theological professorship, but without success. In 1605 Torstius became preacher and consistorial assessor at Steinfurt, and in 1610, after the death of Arminius, he accepted a call to Leyden. He was preceded thither by his *Disputationes X de Natura et Attributis Dei* (1st ed. Steinfurt, 1602; and again 1610), and was at once violently assailed by the Contra-Remonstrants, or Gomarists, as a Socinian and archeretic, because of the views he had set forth in that work respecting God, his attributes, and respecting Christ and predestination. He was charged with denying the pure spirituality of the divine nature, and its simplicity, eternity, immutability, and omnipresence; and also the Trinity, the personal union of two natures in Christ, his deity, and perfect satisfaction made for our sins. The Heidelberg theologians also

decided against his book, and the Leyden zealots managed to involve even king James I of England in the dispute. Vorstius's book was publicly burned at London, Oxford, and Cambridge, and the king wrote out a list of errors which he had found it to contain. Vorstius replied to the Heidelbergers in *Protestatio Epistolica contra Theologorum Heideib.*, etc. (Hag. 1610); and to the king in *Christianar ac Modesta Responsio ad Articulos quosdam nuper ex Anglia Transmissos* (Lond., 1611). The Estates were, however, obliged to dismiss him from his post, and to oblige him to retire to privacy at Tergowy; but even then the assaults upon him were not interrupted. His principal adversaries were J. Bogermann, S. Lubbert of Franeker, M. Sladus at Amsterdam, etc. Vorstius defended himself vigorously in a series of tractates until the Synod of Dort (1619) banished him from the country as a heretic, after which he lived in concealment until 1622, when the duke of Holstein afforded a refuge to Arminians. He arrived at Tonningen July, 1622, but died on the following Sept. 29. He was buried at Friedrichstadt. It is said that he wrote out a confession of faith a short time before his death, in which he avowed his adoption; of the Socinian views. See Walch, *Hist. u. theol. Einl. in d. Religionsstreitigkeiten* (Jena, 1734), 3, 565 sq.; (1736), in, 281; Schröckh, *Chr. Kirchengesch. seit d. Reformation* (Leips. 1806), p. 240 sq.; and the literature there cited. —Herzog, *Real-Encyklop.* s.v.

Vortumnus

SEE VERTUMNUS.

Vos, Aric

an English Congregational missionary, was born Nov. 29, 1770. In 1805 he became the agent of the London Missionary Society. His first stations were Zak River and Graaf Reinet. In 1811, he removed to Tulbagh, and became pastor of a church over which he labored for twenty-five years. He died June 14, 1867. Mr. Vos showed to the community in which he lived the power of a pure and godly life. See (Lond.) *Cong. Year-book*, 1868, p. 300.

Vos, Martin de

a Flemish painter, was born at Antwerp about 1520. He first received instruction from his father, and then in the school of Francis Floris until he was twenty-three years old, when he went to Italy and spent seven years at

Rome studying the works of the masters, especially of Raphael. He next went to Venice, where he received instruction in coloring from Tintoretto, who is said to have disclosed to him all the secrets relative to coloring which he had either derived from Titian or acquired by his own experience, and to have explained to him the rules and principles on which he founded his own practice. While at Venice he acquired the art of coloring so thoroughly that he was employed by the Medici to paint several portraits, and also executed several historical works of great merit. After an absence of about eight years, he returned to Antwerp, and was received into the Academy in 1559. He executed several works for the churches, which established his reputation as one of the ablest artists of his time.: He also received commissions for pictures to adorn the churches of other cities in the Netherlands, besides numerous portraits, in which branch he excelled. His principal works at Antwerp are, *the Marriage of Cana, the Incredulity of St. Thomas, the Miracle of the Loaves and Fishes, the Temptation of St. Anthony*, in the cathedral and *the Last Supper*, in the Church of St. James. He died at Antwerp in 1604. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vos, Simon de

a Flemish painter, was born at Antwerp in 1603. He studied under Rubens, and became an eminent painter of history and portraits. He painted so much in the style of his instructor that some of his works in the churches of Antwerp have frequently been mistaken for the works of Rubens. Among these are *the Resurrection*, in the cathedral: —the *Descent from the Cross*, in the Church of St. Andrew and *St. Norbert Receiving the Sacrament*, in the Abbey of St. Michael. He was very diligent, and occupied himself continually in studying everything that might promote his knowledge, and he was one of the few who took pains to make the deepest researches into the true principles of his art. The time of his death is not known, although it must have occurred some time after 1662. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vos, Willem van

a Dutch Anabaptist pastor at Amsterdam, who died there Jan. 8, 1823, at the age of eighty-four years, was noted for his skill in moral philosophy. He wrote several prize essays on kindred subjects, for which see the *Biog. Universelle*, s.v.

Vosen, Christian Hermann

a Roman Catholic theologian of Germany, was born in 1815 at Cologne. He received holy orders in 1839, and from 1844 acted as religious instructor of the Catholic College at Cologne, where he died May 12, 1871. He is the author of *of, Rudimenta Linguae Hebr.* (Freiberg, 1860, and often since): — *Kurze Anleitung zum Erlernen der hebr. Sprache* (ibid. 1853, and often): — *Das Christenthum u. die Einsprüche seiner Gegner* (3d ed. ibid. 1870): — *Der Katholicismus und die Einsprüche seiner Gegner* (2d ed. 1869). See Fürst, *Bibl. Jud.* 3, 486 sq.; *Literarischer Handweiser für das kathol. Deutschland*, 1870, p. 353 sq.; 1871, p. 299. (B. P.)

Vossius, Gerard

theologian, papal prothonotary and provost of Tongern, a comprehensively learned man in the Greek and Latin languages, and a patristical scholar, was born about the middle of the 16th century, the place of his birth being wholly unknown. He published a Latin edition of Chrysostom's *Orations*; an oration by Theodoret on benevolence, in Greek and Latin, accompanied with various readings and notes; the works and life of Gregory Thaumaturgus; the writings of Ephraem (1589); and the *De Consideratione* of St. Bernard, with commentary (1594). He also edited *Gesta et Monum. Gregorii IX*, with scholia (1586); and other less important works, as *Rhetoricae Artis Methodus*, and *Comment. in Sonium Scipionis*. Just before his death he undertook an edition of the works of St. Leo, which was not completed. He died March 25, 1609.

Vossius, Gerard Jan

a theologian who acquired reputation as a laborer in the fields of Church history, philosophy, philology, general history, and chronology, and also as a controversialist opposed to the Remonstrants, was the son of a Dutch preacher living near Heidelberg, and was born in 1577. His education was obtained at Dort and Leyden, under Gomarus, Trelcatius, etc. He graduated in philosophy, and in 1598 became professor at Leyden, and subsequently rector of the theological college at Dort, where he remained until 1614. He then went to Leyden in a similar capacity. In the Arminian dispute Vossius took sides with the Gomarists, without being a rigid adherent of their views, however. The action of the Synod of Dort had greatly intensified the bitter feeling existing between the parties, and this

fact became so unpleasant to him that he resigned his position in the university. To retain his services, the chair of rhetoric and chronology was assigned to him, but on the condition that he should not write against the transactions of Dort. Soon afterwards he published his principal work, entitled *Historia de Controversiis, quas Pelagius ejusque Reliquae overunet. Lib. VII* (Ludg. Bat. 1618), in which he brought together and compared with each other the tenets held by Pelagians and Semi-Pelagians, and at the same time showed that Arminianism differed from Semi-Pelagianism, and that the strict theory of predestination was not known in the early Church. The Contra-Remonstrants thereupon assailed him with great violence. In the Synod of Tergon (1620) they even excluded him from participation in the sacrament, though they revoked that decision in the following year. In 1624 the offer of the chair of profane history in the University of Cambridge was extended to Vossius, but declined, as was a second call to England in 1626. Charles I made him a canon of Canterbury, with privilege to live away from England. The desire to make terms with his opponents led Vossius in 1627 to publish his work *De Historicis Latinis*, in which he stated that he accepted Augustine's theory of predestination, and that this theory was known to the ancient Church; and in which he distinctly renounced Semi-Pelagianism. He had ceased, however, to enjoy his stay at Leyden, and in 1633 he accepted a call to the gymnasium of Amsterdam as professor of history. He died March 19, 1649. His works include a lengthy list of dissertations on chronological, historical, philosophical, and theological subjects. His complete works were published in 1701 at Amsterdam. See Jocher, *Allgemeines Gelehrten Lexikon*, s.v., where a detailed list of the writings of Vossius is given. — Herzog, *Real-Encyklop.* s.v.

Voswius, Isaac

a Dutch scholar and theologian, the only son of Gerard Jan Vossius, who survived him, was born at Leyden in 1618. He was educated entirely by his fatherland at the age of twenty-one he published an edition of the *Periplus* of Scylax, the Greek geographer, with a Latin translation and notes. He then traveled through Italy, France, and England for three years, during which he collected many valuable manuscripts of ancient writers. In 1648 he took up his abode at the court of queen Christina of Sweden; but in 1658, in consequence of a quarrel with Salmasius, he returned to Holland. In 1670 he went to England, where he was made a doctor of laws by the University of Oxford, and in 1673 appointed canon of Windsor by Charles

11, and assigned apartments in the Castle. He died there in 1688. It is recorded that on his death-bed he refused to take the sacrament until one of his colleagues argued that he ought to do so for the honor of the chapter. He was skeptical in religion, and it is related that king Charles said of him on one occasion, "This learned divine is a strange man; he will believe anything except the Bible." His literary merits are great, though his works are not so valuable as those of his father. Among his most important works are, *Dissertations on the Seventy Interpreters, and their Translation and Chronology* (1663): — *On the Chanting of Poems and the Power of Rhythm* (1673): — *A Book of Various Observations* besides numerous editions of the classics. His large and valuable library was purchased by the University of Leyden. See Foppens, *Bibliotheca Belgica*; Niceroan, *Memores*.

Vota

(or *Bota*), a festival of the ancient Church, which fell on Jan. 4, so called because it was the day of sacrificing for the emperor's safety. See Bingham, *Christ. Antig. bk. 20:ch. 1, § 3*.

Vote

The Orientals are not accustomed to formal ballots on any occasion, and the Hebrews do not appear to have resorted to it in any form unless the lot (q.v.) may be so regarded. In Roman times the Greek custom of hand-showing (*χειροτονέω*, "ordain") gradually came into vogue, and hence has usually prevailed in the Christian Church. In ^{<4630>}Acts 26:10 (A. V. "voice") the Attic method of public decision by means of a *tessara* (*ψῆφος*, ^{<4127>}Revelation 2:17) is thought to be alluded to; but if so, the use of the term is there merely metaphorical in the sense of *judgment*. **SEE PAUL; SEE STEPHEN.**

Voting

SEE ELECTION OF CLERGY.

Votive Tablets

were memorial or commemorative tablets dedicated to meritorious personages or to the Deity, in commemoration of events of an unusually favorable nature. Their use passed over into the Christian Church, under the alleged sanction of ^{<1274>}Exodus 17:14; ^{<3104>}Psalms 111:4, etc. These

tablets were designed to be memorials of thanksgiving, and they were placed in churches, chapels, and other sacred localities. They are mentioned by Theodoret of Cyrus in Ἑλληνικῶν θερά πεντικὴ παθημάτων *Disputat. XII* (ad Cod. MSS. Rec. Th. Gaisford, Oxon. 1839), 1, 8. The growing worship of saints and relics extended the use of such tablets, and the chapels and churches to which pilgrimages were made were specially chosen to receive them. The use of them still exists in the Church of Rome. They bear the words *ex voto*, and usually represent a picture in which one or more persons appear in the posture of prayer, and sometimes the occasion is shown when help was obtained or prayer was answered. In the Protestant churches of Europe memorial tablets, usually in honor of deceased ministers who served the particular congregation which thus seeks to perpetuate their memory, are sometimes found. They are of stone or metal, and bear upon their surface a description of the life and services, usually in Latin, of him to whom the tablet is dedicated. Sometimes, too, they are in the form of a statue of the person so commemorated. See Herzog, *Real-Encyklop. s.v.*

Votum

SEE VOTIVE TABLETS.

Von'et, Simon

an eminent French painter, was born at Paris in 1582. He received instruction from his father, and made such rapid advances in the art that at the age of fourteen he was commissioned to visit England for the purpose of painting the portrait of a French nobleman then residing in London. Several years after, baron de Saucy, French ambassador to the Porte, took him to Constantinople, where he painted an excellent portrait of the sultan from memory, after seeing him at the ambassador's audience. This performance gained him the patronage of the Turkish nobles. From Constantinople he went to Venice, to study the works of Paul Veronese, and thence to Rome in 1613, where he adopted the style of Caravaggio. He was employed by pope Urban VIII and his nephew, the cardinal, to paint several pictures for St. Peter's and the Palazzo Barberini, which are said to be among his best works. He was also employed by Louis XIII of France and prince Doria of Genoa, and on returning to Rome in 1624 was chosen president of the Academy of St. Luke. In 1627 he returned to Paris by invitation of the king, and was appointed his principal painter, with

apartments in the Louvre. He was employed in numerous commissions—so numerous, indeed, that he was obliged to entrust the execution of the greater part to his scholars. He painted ceilings, galleries, altar-pieces, small religious subjects, and other easel pictures, and portraits in oil and in crayon. The multiplicity of his engagements induced Vouet to abandon the careful and vigorous style which he followed in Italy and during the first part of his residence in France; but he nevertheless greatly improved the French school, and he is said by French historians to have done as much for painting in France as Cornelle did for the drama. Among his principal works in Paris are *the Assumption of the Virgin*, in the Church of St. Nicolas' des Champs; and *the Martyrdom of St. Agnes*, in the Church of St. Eustache. An etching by Vouet of the *Holy Family*, dated 1633, is also mentioned. He was followed by a number of disciples, who exerted a further influence upon the taste of the French school. He died at Paris in 1641. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Vouillemont, Sebastien

a French engraver, was born at Bar-sur-Aube about 1620. He studied at Paris under Daniel Rabel, and then went to Rome, where he resided several years. He engraved several plates from the Italian and French masters, as well as from his own designs. Among the best of these are the following: *The Murder of the Innocents*: — *Christ with his Disciples at Emmaus*: — *Mount Parnassus*, all after Raphael: — *The Holy Family*, after Poussin: *The Virgin and infant Christ*, after Parmigiano: — and *The Marriage of St. Catherine*, after Albano. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Voussoir

Picture for Voussoir

a name adopted from the French for the wedge-shaped stones (or other material) with which an arch is constructed, as marked in the engraving *a*, *a*; the upper one, namely, *b*, at the crown of the arch, is termed the *key-stone*. The lowest voussoir, or that which is placed immediately above the impost, is termed the spring stone, or *springer*. —Parker, *Gloss. of Architect.* s.v.

Voussure

a French term, sometimes found in English manuscripts, signifying a *vault*.

Vow

(*ῥῶν*, *neder*, a technical word for the idea; *εὐχή*, a *prayer*, as sometimes rendered) defined as a religious undertaking, either,

1. Positive, to do or perform; or,

2. Negative, to abstain from doing or performing a certain thing. Vows rest on a human view of religious obligations, assuming, as they do, that a kind of recompense is to be made to God for good enjoyed, or consideration offered for good desiderated, or a gratuity presented to buy off an impending or threatened ill. They were quite in place in a system of religion which so largely consisted of doing or not doing certain outward acts, with a view of pleasing Jehovah and gaining his favor. The Israelite, who had been taught by performances of daily recurrence to consider particular ceremonies as essential to his possessing the divine favor, may easily have been led to the conviction which existed probably in the primitive ages of the world, that voluntary oblations and self-imposed sacrifices had a special value in the sight of God. When once this conviction had led to corresponding practice, it could not be otherwise than of the highest consequence that these sacred promises, which in sanctity differed little from oaths, should be religiously and scrupulously observed. Before a vow is taken there may be strong reasons why it should not be made; but when it is once, assumed, a new obligation is contracted, which has the greater force because of its voluntary nature, a new element is introduced, which strongly requires the observance of the vow, if the bonds of morality are not to be seriously relaxed. For example, a person may be of opinion that total abstinence is in itself not a virtue nor of general obligation, but he cannot doubt that “breaking the pledge,” when once taken, is an act of immorality that cannot be repeated without undermining the very foundations of character; whence it obviously appears that caution should be observed, not only in keeping, but also in leading men to make, pledges, vows, and promises.

The practice of making vows, i.e. incurring voluntary obligations to the Deity, on fulfillment of certain conditions, such as deliverance from death or danger, success in enterprises, and the like, is of extremely ancient date, and common in all systems of religion. The earliest mention of a vow is that of Jacob, who, after his vision at Beth-el, promised that in case of his safe return he would dedicate to Jehovah the tenth of his goods, and make

the place in which he had set up the memorial stone a place of-worship (^{<0238>}Genesis 28:18-22; 31:13). Vows in general are also mentioned in the Book of Job (^{<0277>}Job 22:27). With great propriety the performance of these voluntary undertakings was accounted by the Hebrews a highly religious duty (^{<0715>}Judges 11:35; ^{<2104>}Ecclesiastes 5:4, 5). The Words of the last text are too emphatic, and in the present day too important, not to be cited: "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (comp. ^{<0663>}Psalm 66:13 sq.; 76:11; 116:18).

Among instances of heathen usage in this respect the following passages may be cited: ^{<2445>}Jeremiah 44:25.; and ^{<3016>}Jonah 1:16; Homer, *II.* 1, 64, 93; 6:93, 308; *Odyss.* 3, 382; Xenoph., *Anab.* 3, 2, 12; Virgil, *Georg.* 1,436; *Aen.*, 5, 234; Horace, *Carm.* 1. 5,13; 3, 29, 59; Livy, 22:9, 10; Cicero, *Att.* 8:16; Justin, 21:3—a passage which speaks of immoral vows; Veil. Pat. 2, 48.

I. Jewish Vows. — The law, therefore, did not introduce, but regulated the practice of vows. The views which guided the Mosaic legislation were not dissimilar to those just expounded. Like a wise lawgiver, Moses, in this and other particulars, did not attempt to sunder the line of continuity between the past and the present. He found vows in practice; he aimed to regulate what it would have, been folly to try to root out (^{<0521>}Deuteronomy 23:21 sq.). The words in ver. 22 are clearly in agreement with our remarks: "If thou shalt forbear to vow, it shall be no sin in thee" (see *Am. Presb. Rev. Jul'*, 1867). The Bible speaks of three kinds of vows, for each of which the Heb. has a distinctive term: namely, vows of *devotion* in general (רדף, *neder*, properly so called); vows of *abstinence* (רסא, *esdr*, or רסאס, *assar*, ^{<0815>}Numbers 30:3 sq.); and those of *destruction* (מרץ, *cherem*, ἀνάθεμα).

In the present article we confine our attention to vows of the first class only, referring the other two classes to CORBAN and ANATHEMA. (In the treatment of this part of the topic we chiefly follow the abstract of the Levitical statutes found in Smith, s.v.)

(I.) As to vows of the first class (*neder*), the following rules are laid down in the Jewish law: A man might devote to sacred uses possessions of persons, but not the first-born either of man or beast, which was devoted already (^{<0275>}Leviticus 27:26). **SEE FIRST-BORN.**

1. If he vowed *land*, he might either redeem it or not. If he intended to redeem, two points were to be considered (1) the rate of redemption; (2)

the distance, prospectively and retrospectively, from the year of jubilee. The price of redemption was fixed at fifty shekels of silver for the quantity of land which a homer of barley (eight bushels) would suffice to sow (^{<R236>}Leviticus 26:16; see Knobel *ad loc.*). This payment might be abated under the direction of the priest according to the distance of time from the jubilee year. But at whatever time it was redeemed, he was required to add to the redemption-price one fifth (twenty per cent.) of the estimated value. If he sold the land in the meantime, it might not then be redeemed at all, but was to go to the priests in the jubilee year (ver. 20). *SEE LAND.*

The purchaser of land, in case he devoted and also wished to redeem it, was required to pay a redemption price according to the priestly valuation first mentioned, but without the additional fifth. In this case, however, the land was to revert in the jubilee to its original owner (^{<R276>}Leviticus 27:16, 24; 25:27; Keil, *Uebr. Arch.* § 66, 80).

The valuation here laid down is evidently based on the notion of annual value. Supposing land to require for seed about three bushels of barley per acre, the homer, at the rate of thirty-two pecks, or eight bushels, would be sufficient for about two and a half or three acres. Fifty shekels, twenty-five ounces of silver, at five shillings the ounce, would give £6 vs.; and the yearly valuation would thus amount to about £2 per acre.

The owner who wished to redeem would thus be required to pay either an annual rent or a redemption price answering to the number of years short of the jubilee, but deducting sabbatical years (^{<R218>}Leviticus 25:3, 15, 16), and adding, a fifth, or twenty per cent in either case. Thus, if a man devoted an acre of land in the jubilee year, and redeemed it in the same year, he would pay a redemption price of 496 =43 years value; +20 percent = £103 4s., or an annual rent, of £2 8s.; a rate by no means excessive when we consider (1) the prospect of restoration in the jubilee; (2) the undoubted fertility of the soil, which even now, under all disadvantages, sometimes yields a hundred fold (Burckhardt, *Syria*, p. 297).

If he refused or was unable to redeem, either the next of kin (Goel) came forward, as he had liberty to do, or, if no, redemption was effected, the land became the property of the priests (^{<R225>}Leviticus 25:25; 27:21, ^{<R212>}Ruth 3:12; 4:1, etc.).

In the case of a *house* devoted, irrespective of the land it occupied, its value was to be assessed by the priest, and a fifth added to the redemption-

price in case it was redeemed (^{<48715>}Leviticus 27:15). Whether the rule held good regarding houses in walled cities, viz. that the liberty of redemption lasted only for one year, is not certain; but as it does not appear that houses devoted but not redeemed became the property of the priests, and as the Levites and priests had special towns assigned to them, it seems likely that the price only of the house, and not the house itself, was made over to sacred uses, and thus that the act of consecration of a house means, in fact, the consecration of its value. The Mishna, however, says that if a devoted house fell down, the owner was not liable to payment, but that he was liable if he had devoted the value of the house (*Esrakin*, 5, 5).

2. *Animals* fit for sacrifice, if devoted, were not to be redeemed or changed, and if a man attempted to do so, he was required to bring both the devotee and the changeling (^{<48709>}Leviticus 27:9, 10, 33). They were to be free from blemish (^{<30114>}Malachi 1:14). An animal unfit for sacrifice might be redeemed, with the addition to the priest's valuation of a fifth, or it became the property of the priests (^{<48712>}Leviticus 27:12, 13). **SEE OFFERING.**

3. The case of *persons* devoted stood thus: A man might devote either himself, his child (not the firstborn), or his slave. If no redemption took place, the devoted person became a slave of the sanctuary (see the case of Absalom, ^{<10318>}2 Samuel 15:8; Michaeis, § 124, 1, 166. ed. Smith). **SEE NAZARITE.** Otherwise he might be redeemed at a valuation according to age and sex, on the following scale (^{<48708>}Leviticus 27:1-7)

A.	\$	cts.
1. A male from 1 month to 5 years old, 5 shekels	3	10
2. From 5 years to 20 years, 20 shekels	12	40
3. From 20 years to 60 years, 50 shekels	31	00
4. Above 60 years, 15 shekels	9	30
B.		
1. Females from one month to 5 years, 3 shekels	1	86
2. From 5 years to 20 years, 10 shekels	6	20
3. From 20 years to 60 years, 30 shekels	18	60
4. Above 60 years, 10 shekels	6	20

If the person were too poor to pay the redemption-price, his value was to be estimated by the priest, not, as Michaelis says, the civil magistrate (^{<0278>}Leviticus 27:8; ^{<0205>}Deuteronomy 21:5; Michaelis, § 145, 2, 283).

(II.) Among general regulations affecting vows of this class, the following may be mentioned:

1. Vows were entirely voluntary, but once made were regarded as compulsory, and evasion of performance of them was held to be contrary to true religion (^{<0402>}Numbers 30:2; ^{<0221>}Deuteronomy 23:21; ^{<2004>}Ecclesiastes 5:4). 2. If persons in a dependent condition made vows as an unmarried daughter living in her father's house, or a wife, even if she afterwards became a widow, the vow, if in the first case her father, or in the second her husband, heard and disallowed it, was void; but if they heard without disallowance, it was to remain good (^{<0408>}Numbers 30:83-16). Whether this principle extended to all children and to slaves is wholly uncertain, as no mention is made of them in Scripture, nor by Philo when he discusses the question (*De Spec. Leg.* § 6, 2, 274, ed. Mangey). Michaelis thinks the omission of sons implies absence of power to control them (§ 83, 1, 447).

3. Votive offerings arising from the produce of any impure traffic were wholly forbidden (^{<0238>}Deuteronomy 23:18). A question has risen on this part of the subject as to the meaning of the word **bl K**, *kileb*, "dog," which is understood to refer either to immoral intercourse of the grossest kind, or literally and simply to the usual meaning of the word. The prohibition against dedication to sacred uses of gain obtained by female prostitution was doubtless directed against the practice which prevailed in Phoenicia, Babylonia, and Syria, of which mention is made in ^{<0492>}Leviticus 19:29; Baruch, 6:43; Herod. 1, 199; Strabo, p. 561; August. *De Civ. Dei*, 4:10, and other authorities quoted by Spencer (*De Leg. Hebr.* 2, 35, 566). Following out this view, and bearing in mind the mention made in ^{<1230>}2 Kings 23:7, of a practice evidently connected with idolatrous worship, the word *keleb* has been sometimes rendered *cincedus*; some have understood it to refer to the first-born, but Spencer himself, 2, 35, 572; Josephus, *Ant.* 4:8, 9; Gesen. *Thesaur.* 2, 685, and the Mishna, *Temurah*, 6:3, all understand dog in the literal sense. **SEE DOG.**

Vows in general and their binding force as a test of religion are mentioned, ^{<0227>}Job 22:27; ^{<1074>}Proverbs 7:14; ^{<0225>}Psalms 22:25; 50:14; 56:12; 66:13; 126:14; ^{<2921>}Isaiah 19:21; ^{<0115>}Habakkuk 1:15.

(III.) Certain refinements on votive consecrations are noticed in the Mishna, e.g.:

1. No evasion of a vow was to be allowed which substituted a part for the whole, as, "I vowed a sheep, but not the bones" (*Nedar.* 2, 5).
2. A man devoting an ox or a house was not liable *if* the ox was lost or the house fell down; but otherwise, if he had devoted the value of the one or the other of these.
3. No devotions might be made within two years before the jubilee, nor redemptions within the year following it. If a son redeemed his father's land, he was to restore it to him in the jubilee (*Erakin*, 7:3).
4. A man might devote some of his flock, herd, and heathen slaves, but not all these (*Erakin* 8:4).
5. Devotions by priests were not redeemable, but were transferred to other priests (*Erakin*, 8:6).
6. A man who vowed not to sleep on a bed, might sleep on a skin if he pleased (*Otho, Lex. Rabb.* p. 673).
7. The sums of money arising from votive consecrations were divided into two parts, sacred (1) to the altar; (2) to the repairs of the Temple (*Reland, Ant.* 10:4).

It seems that the practice of shaving the head at the expiration of a votive period was not limited to the Nazarite vow (Acts 18:18; 21:24).

II. Christian Vows. The practice of vows, though evidently not forbidden, as the above case of Paul (Acts 18:18) serves to show, does not seem to have been at all common in the apostolical Church. With the civil establishment under Constantine, however, and especially under the growing influence of monasticism, it early gained extensive and powerful prevalence. Bingham cites the ecclesiastical instances and regulations chiefly affecting church property and religious orders (*Christ. Aniq.* bk. 16: 150, 7:§ 9), but they apply mostly to medieval times.

"There is some difference of opinion respecting the origin and extent of monastic vows. Some authors affirm that they were made legally binding and indissoluble as early as the Council of Chalcedon; but the more general opinion is that, though considered obligatory *in foro conscientie*,

according to their nature, no civil disability or irreversible obligation was incurred by them till the time of Boniface VIII, late in the 13th century. The three solemn vows, as they are termed, of the monastic orders are poverty, chastity, and obedience, to which others are occasionally annexed by certain religious orders. For example, the fourth vow of the Jesuits places every member at the absolute disposal of the Roman pontiff, to be employed by him in whatever service may be thought most to the advantage of the Holy See. The earliest lawful age for embracing the monastic profession has varied at different periods and in different countries; it was fixed by the Council of Trent at sixteen years, before which period no religious vow is of any legal validity. Within the first five years the vow may be protested against on the ground of want of consent, insufficient age, or irregularity of novitiate; but after the expiration of that period it is held to be indissoluble. Certain extraordinary vows for instance, that of pilgrimage to Rome — can only be dispensed with by the pope; others may be relaxed by the intervention of the ordinary of the diocese.”

SEE MONASTICISM.

In the Church of Rome the subject of vows assumes extraordinary proportions. “The objects of these engagements among Catholics are very various; but they are drawn, for the most part, from what are called the evangelical ‘counsels,’ in contradistinction to ‘precepts’ or ‘commands’ — the most ordinary subject of vows being the so-called ‘evangelical’ virtues of poverty, chastity, and obedience. Pilgrimages, however, acts of abstinence, or other self-mortifications, whether of the body or of the will, special prayers or religious exercises, are frequently made the object of vows; and there is another large class of more material objects, as the building of churches, monasteries, hospitals, and other works of public interest or utility, to which mediaeval Europe was indebted for many of its most magnificent memorials of piety and of art. Vows, in the Roman Church law, are either ‘simple’ or ‘solemn.’ The principal difference between them consists in the legal effects of the ‘solemn’ vow, which, where the subject of such vow is chastity, renders not merely unlawful, but null and void, a marriage subsequently contracted. A ‘simple’ vow of chastity makes it unlawful to marry, but, except in the Jesuit Society, does not invalidate a marriage, if subsequently contracted. Catholics acknowledge in the Church a power of dispensing in vows; but this is held to be rather declaratory than remissory, and it is not acknowledged in the case of vows which involve any right of a third party. Bishops are held to

possess the power of dispensing in simple vows generally; but the power of dispensing in solemn vows and in certain simple vows as, for example, that of absolute and perpetual chastity, and of the greater pilgrimages is reserved to the pope. The practical operation of the canon law regarding vows has evidently been much modified, even in Catholic countries, since the French Revolution, and the subsequent political changes; but this must be understood to regard chiefly their external aid purely juridical effects. So far as concerns their spiritual obligation, the modern Roman theology recognizes little, if any, change.” See Wetter und. Velte, *Kircleni-Lex.* s.v.

Vowel-points

At no time was the Hebrew system of writing merely a writing of the consonants, but from the beginning it had three vowel-signs for the vowels *a*, *i*, and *u*. Of these, however, the first (**a**) was used only with a commencing sound, and in a concluding sound it was not written, but every consonant was sounded with the *a*. Moreover, in the beginning the *a* sound was very greatly predominant, and only as the language became developed the other vowels became more frequent, *i* and *u*, also *e*, *o*, *ai*, and *an*. Yet the writing was developed less rapidly than the pronunciation, and thus the vowel-marks **y** and **w** were not applied everywhere, but only in ambiguous forms. As long as Hebrew continued to be spoken, men were content with this simple vocalization, and the precision and certain knowledge of the living language compensated for the defectiveness of the written symbols. This can best be seen from the *scriptio deffectiva* which so generally appears in, the earlier books of the Old Test. But when, after the Exile, literary activity was awakened, and the Jews turned their attention to reading and writing, the inconvenience of the old vowel designation was felt in proportion as knowledge of the living tongue decreased. In these circumstances, they endeavored to retain their knowledge of the current pronunciation by a more frequent use of the vowel letters; and the so-called *scriptio plena*, as it appears in the later books of the Old Test., was used more and more. Thus we read **dywd** **çdwq** **μ ymwgl a** [**yr** for **dwd** **çdq** **μ ymgl a** [**r**, respectively. This orthography is also seen in a greater degree in the Samaritan Pentateuch, and in the Talmudical and later Rabbinical language. But so late as the time of the Alexandrian version the vocalization had not attained to its later perfection, and therefore in many cases it deviates from that which is now adopted.

I. *The Origin of the Vowel System.*

1. In the Talmud, also, we have no trace of written vowel-signs or accents, as some have supposed, nor does it contain even the incipient features of a written vowel system. The formulas, so frequently occurring in the Talmud, *arqt l a `k al a `k* and *trsm l μ a cy arqm l μ a cy*, have often been quoted as a proof that in the time of the Talmud the text of the Scripture had been firmly settled in respect of the vowels no-less than of the consonants, But this is a mistake. The first formula, "Read not so but so," relates solely to fanciful and playful changes of words in the text, so that witty applications may be made of them. It furnishes no proof that the Talmud recognizes written vowel-marks. The other formula, "A reason for decision according to the Mikra and the Masorah," is used when two Talmudic doctors, disputing, base their different opinions on the same word in the text, but according to a different reading of it the one reading being called *arqm*, the other *trsm*, The former is the ecclesiastical or canonical reading; the latter the apocryphal or assumed one. The opposition between the two recorded in the Talmud shows that written vowel-signs were then unknown. Both refer to the vocalization, but in such a way as proves an unvoeled text, affording scope for interpretations deviating from the established pronunciation. Another class of passages has been quoted in which certain vowel-signs appear to be mentioned. These are —

a. The Talmudic explanations of the Biblical passage ^{<108>}Nehemiah 8:8, where, as a means of understanding the sense of the law read in public, *μ ym[f* and *yqwsyp μ ym[f* are adduced, besides the verse division *μ yqwsp*.

b. *μ ym[f yqwsp* and *hrwt ym[f* are also mentioned. Such expressions have been thought to allude not merely to divisions of the sense and accents, but also to vowel-signs. But *μ ym[f* does not mean *accents*, such as we now have in the text. It denotes *sententia*, a logical sentence, and *8f yqwsyp incisa sententiarum*, divisions of the sense, or short passages.

The Talmud, therefore, does not contain even the incipient features of a written vowel system. All the expressions which have been referred to such need only to be rightly explained, and they will be found to involve the absence of vowel-points and accents.

2. From the writings of Jerome, we also see that he, was unacquainted with the present vowel-signs, the accents, and the diacritic points of the letters, He never mentions them; and wherever he has occasion to describe words, his descriptions refer to the consonants alone. His usual expressions, accordingly, are *scribitur*, and *scriptum*, *legitur* and *lectum* — the former two referring, to the letters, the later two to their pronunciation — and the contrast implied indicating that while the consonants were written, the vowels were supplied by traditional usage. This is confirmed by the fact of his remarking in various places that the same word or the same letters (*idem verbum*, or *sermo iisdem litteris scriptus*) might be read (*legi*) that is, pronounced, and consequently understood (*intelligi*) in various ways, according to the connection (*pro qualitate loci or locorlin, pro consequentia, prout locus et ordo flagitatverint*), or according to the judgment of the reader (*pro ulbitrio iegentis, voluntate lectorumi*) or the vernacular of the country (*pro varietate regionum*); and, on the contrary, two words (*utrumque verbum*) as to signification were written with the same letters. Words of this sort he calls *anbiua*. To such ambiguity (*ambiguitas sermonis*) he ascribes the numerous deviations and mistakes of the ancient translators, particularly the Sept., whom he blames only where their version does violence to the letters, or interchanges words whose letters have no similarity to one another. In giving his own version from the Hebrew, he appears sometimes undecided which is the right reading, and gives the deviations of former translators without making known his own judgment (comp. *Epist.* 126, *ad Evagr.*). Occasionally he indicates his opinion by *melius* or *magis*, as if one reading were more probable than another because better suited to the connection (see ^{<311B>}Micah 5:3; ^{<311B>}Zephaniah 3:8, ^{<311B>}Habakkuk 3:4; ^{<123D>}Genesis 26:12). Such cases, however, are the exceptions, for he is usually decided; and where he does give the grounds of his decision, he rests on these sources:

a. He is often guided by the connection alone.

b. The authority of his predecessors, particularly Symmachuis and Theodotion, perhaps the majority of them in opposition to the Sept., determines him (see ^{<311B>}Amos 3:11; 4:12, 13; ^{<311B>}Micah 5:3, 7, 12).

c. Above all, the authority of the Jewish rabbins by whom he was instructed guided his translations. By this he was chiefly influenced, seldom departing from its voice. “Hebraetus qui me docuit asserebart,” and like expressions, we meet with in his expositions, which is but natural,

considering the circumstances in which he was placed. Stress has been laid upon the fact that Jerome sometimes employs *accentus*, which erroneously has been taken in the sense of a sign for regulating the reading. But the *accentus* of the Latins, like the *προσωδία* of the Greeks, refers to the vocalization and the valuing shades of ambiguous consonant sounds, but not to Written signs. Jerome speaks of *diversis sonis et accentibus proferuntur* (comp. *Ad Evagr.* 125), while the expression *pro varietate accentum* is used in the same way, and of the same words, as the phrase *juxta ambiguitatem sermonis sa legatar*, etc.

d. There is another class of passages in which he speaks with express reference to the original text (*in Hebraeo scriptum est or habetur, in Hebraeo multo aliter legituri meta Hebraicumle veitinmuts, juxta Hebr. veritatem*, etc.), and rejects a reading adopted by former translators. Here he merely expresses his conviction that his own reading and interpretation are right. And there are places where he thus refers to the original and, with all his knowledge, makes mistakes which could only have occurred in the absence of all written vowel-marks. Thus, *μ v* and *μ c*; [*biv*] and [*bc*; *μ yr ēv*] and [*μ yr ēo*] convey to him one and the same meaning (comp. Hupfeld, *Kritische Beleuchtung einiger dunklen und missverstandesnen Stellen*, etc., in the *Stud. u. Krit.* 1S30, p. 573, etc.).

From what has been said, it is evident that Jerome knew no vowel-points, any more than the Talmud, and that the Sept. translators did not use a vocalized text.

3. First Traces. — The Hebrew vocalization was, no doubt, suggested by the example of the Arabian, or more probably the Syrian, writing; but though it is analogous to that of the kindred languages, it is considerably richer and more elaborate. When the Hebrew vocalization was introduced has long been a matter of uncertainty and dispute. According to a statement on a scroll of the law, which may have been in Susa from the 8th century, Moses the Punctuator was the first who, in order to facilitate the reading of the Scriptures for his pupils, added vowels to the consonants, a practice in which he was followed by his son Judah the Corrector, or Reviser. These were the beginnings of a full system of Hebrew points, the completion of which has by tradition been associated with the name of the Karaite Acha, or Achai of Irak, living about 550, and which comprised the vowels and accents, *dagesh* and *rapheh*, *Keri* and *Kethib*. It was, from its local origin, called the Babylonian or Assyrian system (*d̄wqn yl bbh*

yryça dwqn), or the Eastern system. The peculiarity of this system consists in having signs of a different shape to represent the vowels, thus, *kamets* is פּאיחאח , Ösegol , ך *chirek* or, and if a *y* follows, merely a dot above it; *cholem*, ׃ ; *kibbutz*, ׃ ; *sheva* is ְ , and is employed at the end of words also, even above *h quiescens*; only *tsere*, *shurek*, and *dagesh* are like those in use at present in our Hebrew texts. Another peculiarity of this system is that the vowels are almost uniformly placed *above* the letters. It is therefore designated the *sperlineary system* (חל [מל דקנמ]). Thus, e.g., ^{צדקס} Isaiah 49:18 is, according to the old Babylonian vocalization, represented: $\text{μ LK yarW jny[bybs yac I Wab WxBqno}$ This system is best exhibited in the *Prophetarum Posteriorum Codex Babylonicus Petropolitanus* (ed. Strack, Petropoli, 1876), p. 450 sq.

Almost simultaneously with these endeavors, the scholars of Palestine, especially of Tiberias, worked in the same direction; and here rabbi Mocha, a disciple of Anan the Karaite, and his son Moses fixed another system of vocalization (about 570) distinguished as that of Tiberias (ynrbf dwqn) and the Palestinian or Western system (I arçy [ra dwqn). It is far more complete and extensive and exhibits more sharply the niceties of the traditional pronunciation and intonation, of the text than the Babylonian system, with which it competed, and was ultimately adopted by all the Jews. Even the Karaites, who with their characteristic tenacity and their antagonism to the Rabbanites, clung for some time to the older signs, because they had used them before their secession from the Talmudical sects, were at last, in 957, induced to abandon them in favor of those adopted in Palestine.

II. Controversies on the Subject. — Thus much for the origin of the vowel-points, which during the 16th and 17th centuries were the cause of the fiercest controversy that agitated the republic of learning. Some centuries before, the dispute about the antiquity and origin of the Hebrew vowels commenced, and their authority was questioned. As early as the 9th century, Natronai II ben-Hilai (q.v.), in reply to the question whether it is lawful to put the points to the synagogal scrolls of the Pentateuch, distinctly declared that since the law, as given to Moses on Sinai, had no points, and the points are not Sinaitic (i.e. sacred), having been invented by the sages, and put down as signs for the reader; and, moreover, since it is prohibited to us to make any additions, on our own cogitations, lest we

transgress the command ‘Ye shall not add,’ etc. (^{<R10D>}Deuteronomy 4:2); hence we must not put the points to the scrolls of the law.” The passage in the original, as found in the *Vitry Machso* (q.v.), and quoted by Luzzatto in *Kerem Chemed*, 3, 200, runs thus: *rwsa μ a μ tl aççw ynysb hçml*
ˆtnç hrwt rps, hrwt rps dwqnl yk ynysb dwqn ˆtn al w dwqn wb
wn[mç al äyswhl wnl rwsaw ˆmysl whwnyyx μ ymkj h μ ydqwn
ˆya kypl äyswt l bb rwb[n ˆp wnt[dm hrwt rps

1. Down to and through the Middle Ages. — Among the Jews, it was generally maintained that the vowel points were either given to Adam in Paradise, or communicated to Moses on Sinai, or were fixed by Ezra and the Great Synagogue. This view was deemed all the more orthodox since the famous *Zohzar* (q.v.), the sacred code of the Cabalists, which was believed to be a revelation from God, communicated through R. Simon ben-Jochai (q.v.), declared that “the letters are the body, and the vowel-points the soul: they move with the motion and stand still with the resting of the vowel-points, just as an army moves after its sovereign (*ydwqnrw*
ˆwwta whyyrtba ˆyl za ˆwhl yd anwgnbw ˆwhykl m rtb ˆyl yyj k
whyyrtba ˆ[n[ntmw, Zohar, 1, 15 b); that “the vowel-points proceeded from the same Holy Spirit which indited the Sacred Scriptures, and that far be the thought to say that the scribes made the points, since even if all the prophets had been as great as Moses, who received the law direct from Sinai, they could not have had the authority to alter the smallest point in a single letter, though it be the most insignificant in the whole Bible” (ibid. on the Song of Solomon [ed. Amst. 17011, 1, 57 b). R. Levi ben-Joseph, author of the book *Semadanr*, quotes, in favor of the antiquity of the vowel-points, the passage in ^{<R10B>}Deuteronomy 27:8, “And thou shalt write upon the stones all the words of this law *very plainly*.” Similar is the view expressed in the book *Horcyothla-kore* (*tyyrwh arwqh*), said to belong to the 11th century. R. Moses the Punctuator speaks of a period of forgetting, which closes with Ezra, who revealed the vowel-points again. Different entirely is the view of Aben-Ezra, Judah ha-Levi, and D. Kimchi. With the appearance of Elias Levita’s (q.v.) *Miasoreth ha-lasoreth*, the controversy took a new phase. He denied the divine origin and antiquity of the vowel-points. According to Levita, the vowel points and accents did not exist either before Ezra or in the time of Ezra, or after Ezra until the close of the Talmud. . They originated with the sages at Tiberias. To make good his assertion, he examines the Rabbinical evidences in favor of the

antiquity of the points, and comes to the conclusion that they belong to a later period, and are consequently of no avail. If he could be convinced by the testimony of earlier rabbins, he would succumb. In favor of his opinion, he quotes Abef-Ezra, Kimchi, and Judah ha-Levi's *Kusari*. He especially lays great stress upon the fact that the law which Moses put before the children of Israel was a plain codex, without points and without accents, a and event without the division of verses, as is to be seen to the present day. He reminds us that almost all the names both of the vowel-points and the accents are not Hebrew, but Aramaean and Babylonian — as, e.g., *fere*, *segol*, *cholem*, *meluphum*, *mappik*, *dagesh*, etc. — and finds it very strange that the points and accents, if they were actually given by Moses, could have been forgotten. Levita's book excited a great stir among his co-religionists; and to meet it with arguments, Azariah de' Rossi (q.v.), in 1574-75, nearly forty years after the appearance of Levita's work, undertook a refutation of the same. In his work *Meor Enaim*, he quotes the Talmud, *Nedarim*, 37 b; the books *Bahir* and *Zohar*; Jerome, *Epist.* 126, *ad Evagr.* etc.

Without entering too minutely upon the question, we may wind it up by saying that the synagogue of the Middle Ages, up to the 16th century, was almost unanimously' in favor of the high antiquity of the vowel points. The more important, however, was the voice of Levita, proving the very reverse. Among Christians, even some centuries before Levita, the vowel points were regarded as later inventions. Prominent among them was the Dominican Raymond Martini (q.v.), who, in *his Pugio Fidei* (2d ed. Leips. 1687), on ^{<3012>}Hosea 9:12, remarks, "Caeterum sciendum, quod nec Moyses punctavit legem, unde Judaei non habent eam cum punctis, i.e. cum vocalibus scriptam in rotulis suis; nec aliquis ex prophetis punctavit librum suum; sed duo Judaei, quorum unus dictus est. *Nephtali*, alter vero Ben-Acher, totum Vetus Testamentum punctasse leguntur; quae quidam puncta cum quibusdam virgulis sunt loco vocalium apud eos cum qua venissent ad locum istum, et secundum orthographiam debuissent punctare **yrwçb** *incarnatione mea*, punctaverunt **yrwsb** *in recessu meo*, ut opus incarnationis removerent a Deo." Martini's opinion was confirmed by Nicholas de Lyra (q.v.), who, after quoting with approval Raymond Martini on ^{<3012>}Hosea 9:12, remarks, "Puncta non sunt de substantia littere, nec a principio scripturere fuerunt, unde et rotuli qui in synagogis eorum legentur sunt sine punctis, sed permagnum tempus postea inventa sunt

hujus modi puncta ad facilius legendum.” Lyra’s opinion was regarded as paramount by all succeeding Catholic writers.

To invest it with an air of originality, Jacob Perez de Valencia (died 1491) gives the following account of the origin of the vowel-points, which we quote, not for its intrinsic value, but on account of its amusing nature: “After the conversion of Constantine the Great, the rabbins perceived that great multitudes of Gentiles embraced Christianity with the greatest devotion all over the globe; that the Church prospered very favorably; and that also of the Jews an immense number became convinced of the truth by experience and miracles, whereby their gains and revenues were lessened. Roused by this wickedness, they assembled in great multitudes at the Babylon of Egypt which is called Cairo, where they, with as much secrecy as possible, falsified and corrupted the Scriptures, and concocted about five or seven points to: serve as vowels, these points having been invented by Ravina and Ravashe, two of their doctors. The same rabbins also concocted the Talmud (*Prolog. in Psalmos*, tract 6). Hence he maintains “that no faith is to be placed in the Holy Scriptures as the Jews now interpret and punctuate *them*” (*ibid.* tract. 2, fol. 23, “Ideo nulla fides adhibenda est Scripturæ Sacre sicut hodie habent [Judsei] sic interpretatam et punctuatam”).

2. During and Since the Reformation. — Passing over the names of other Catholic divines who also assumed a late origin of the vowel-points, we find that almost the entire period of the Reformation sided with Levita. Luther (who called the vowels a modern invention *neues Menschenftindlein*), Calvin, Zwingli, Mercier, Pellican, Leo Judah, Piscator. John Scaliger, Drusius, etc., boldly declaimed against the antiquity, divine origin, and authority of the points. The conviction of the Protestant leaders “undoubtedly was that by liberating themselves from the traditional vowel-points of the synagogue, after having discarded the traditions of the Church of Rome, they could more easily and independently prosecute their Biblical studies, without any trammels whatsoever” — thus making the Bible, and the Bible alone, without gloss and without tradition, the rule of faith and practice. Embittered at the cry of the newly, risen Protestant leaders that the Bible, and nothing but the Bible, is the *norma normans*, Rome soon changed her tactics, and Levita’s argument as to the late origin of the vowel-points was perused by her in order to confute the claims of her opponents. From Levita’s argument she deduced the following:

1. That the Bible could only be read in ancient days by the few authorized spiritual teachers; and,
2. That the Scriptures, without these points, cannot possibly be understood apart from the traditional interpretation transmitted by the Church of Rome. This opinion soon found its way into England, and was advocated by Dr. Thomas Harding (q.v.), the celebrated antagonist of bishop Jewel. His argument was as follows: "Among the people of Israel, the seventy elders only could read and understand the mysteries of the holy books that we call the Bible; for, whereas the letters of the Hebrew tongue have no vocals, they only had the skill to read the Scripture by the consonants, and thereby the vulgar people were kept from reading of it by special providence of God, as it is thought that precious stones should not be cast before swine; that is to say, such as be not called thereto as being, for their unreverend curiosity and impure life, unworthy" (comp. the *Works of John Jewel*, bishop of Salisbury. [ed. Parker Society], 2, 678).

Similar was the language used on the Continent by the Romanists against the Protestants, who appealed to the Scriptures in matters affecting their faith and practice. Jean Horinus (q.v.) solemnly declares, in his learned *Exercitationes Biblicae e hebraei Graecique Textus Sinceritate*, that "the reason why God ordained the Scriptures to be written in this ambiguous manner (i.e. without points) is because it was his will that every man should be subject to the judgment of the Church, and not interpret the Bible in his own way. For, seeing that the reading of the Bible is so difficult, and so liable to Various ambiguities, from the very nature of the thing, it is plain that it is not the will of God that every one should rashly and irreverently take upon himself to explain it, nor to suffer the common people to expound it at their pleasure; but that in those things, as in other matters respecting religion, it is his will that the people should depend upon the priests" (*Exercitat.* [Paris, 1633], IV, 2, 8, 198, etc.). To this argument R. Simon, in his *Histoire Critique* (Rotterdam, 1685), p. 468, replied in the following manner: "On pourra dire aussi, par la mdme raison que Dieu a voulu soamettre les Mahometans a leurs docteurs pour l'interpretation de l'Alcoran, parce qu'il est crit, aussi-bien que le texte Hebreu de la Bible, dans une langue qui n'est pas moins inconstante d'elle me que la langue Hebraique. Mais sans qu'il soit besoin d'avoir recours au conseil secret de Dieu, il est certain que la langue Hebraique a cela de commun avec les langues Arabe, Chaldaique et Syriaque, qu'elles sont de leur nature fort

imparfaites, nayant pas assez de voyelles, pour rendre la lecture des mots qui les composeit constante et tout-h-fait arretee.”

The *modus operandi* of the Catholic controversialists caused great alarm. among the defenders of Protestantism, who now commenced beating a retreat. They declared that the points were put to the text by the prophets themselves, and that to say otherwise was heathenish and popish. Thus the charge of Gregory Martin (q.v.), in his work entitled *A Discovery of the Manifold Corruption of the Holy Scriptures by the Heretics of our Days*, that Protestants, in their versions, follow the Hebrew vowels, which were of recent origin, was rebutted by Fulke, in his *Defence of the Sincere and True Translations of the Holy Scriptures into the English Tongue, against the Manifold Cavils, Frivolous Quarrels, and Impudent Slanders of Gregory Martin, one of the Readers of Popish Divinity in the Traitorous Seminary of Rheims* (Lond. 1583; Parker Society ed. Cambridge, 1843), p. 578, with the declaration that “seeing our Savior hath promised that never a particle of the law shall perish, we may understand the same also of the prophets, who have not received the vowels of the later Jews, but even of the prophets themselves, howsoever that heathenish opinion pleaseth you and other papists.” Hitherto, both Catholics and Protestants chiefly relied upon abusing each other. None of them thought of examining Levita’s arguments, or of corroborating or refuting his statements. To be or not to be, that was the question on both sides, and, besides, neither of the two parties had sufficient Talmudical learning and critical tact. The first attempt to meet Levita’s book was made, as has already been stated above, by the learned Azariah de’ Rossi, in 1574-75, in ch. 59, pt. 3, of his work *The Light of the Eyes (Meor Enaim* [Mantua, 1574-75; Vienna, 1, 829]), wherein he tried to prove the antiquity of the vowel-points from the *Zochar* and the Talmud.

With weapons like these, the Protestants now opened a new campaign, under the leadership of Buxtorf, the father (died 1629), with a display of Rabbinical bayonets. The antiquity and divinity of the vowel-points. which were formerly abandoned, were now defended; and in his *Tiberias sive Comentarivus Masorethicus* (Basle, 1620) Buxtorf made use of De’ Rossi’s arguments. Feeble as these arguments were, they nevertheless found many supporters who ranged themselves under the leadership of Buxtorf who, however, was not destined to carry everything before him in his first battle against Levita. The Buxtorf-de’-Rossi alliance produced a counter-alliance, headed by Louis Cappel (q.v.), Before Cappel published his treatise, he

sent it in manuscript to Buxtorf for examination, who returned it with the request that it might not be printed. "He then sent it to Erpenius who was so convinced by his arguments and learning that, without the sanction of the author, he printed it at Leyden, under the title. *The Mystery of the Points Unveiled (Arcanum Punctationum Revelatum* [Leyd. 1624; afterwards reprinted by his son Amsterd. 1689, fol.]).

A time of anxious suspense followed the publication of this anonymous work, during which time father Morinus published his *Biblical Exercitations*, as already indicated above. Morinus, as well as Cappel, denied the antiquity of the vowel-points, but each had a different aim in view; for while Cappel contended against the authority of Rabbinical tradition, Morinus contended in behalf of Romish tradition, placing the same above the Scriptures, which he compared "to a mere nose of wax, to be turned any way," to prove thereby the necessity of one infallible interpretation. Albert Pighius, a mathematician and controversialist (born in 1490, and died in 1542), in his *Hierarch. Eccles. Assertio* (ed. 1538), 3, 3, 80, makes a similar statement: "Suntenim illae (Scriptur), ut non minus vere quam festive dixit quidam, velint nasus cereus, qui se horsum, illorsum, et in quam volueris parten, trahi, retrahi, fingique facile permittit." When Morinus's work was published, Cappel felt rather uncomfortable at this association, and, having been made known to the public as the author of the *Arcanum* by Cocceius (in his *De duobus Talmnu dis Titulis Sanhedrim et Maccoth*), Cappel now openly declared himself as the author in the preface to the *Animadversio ad Novam a Davidis Lyranam* (ed. Gomarus). The success which had followed the publication of the *Arcanum* was indeed, very great. Its immense erudition, conclusive reasoning, and overpowering arguments soon convinced the most skeptical scholars of the late origin of the vowel-points. The followers of Buxtorf were for a considerable time doomed to almost fatal inaction, till at last, after a silence of four-and-twenty years, Buxtorf, the son, who succeeded his father, published, in 1648, a reply to Cappel, entitled *Tractatus de Punctorum Vocalium et Accentuum in Libris Veteris Testamenti Hebraicis Origine, Antiquitate et Auctoritate, Oppositus Arcano Punctationis Revelato Judovici Capelli*. Cappel answered in a rejoinder entitled *Vindicice Arcani Punctationis* (published by his son in 1689).

The consequence of this controversy was, that Protestant Christendom everywhere was divided into two hostile camps, vowelists and anti-vowelists. Soon the controversy was transplanted to England, where

Levita and Cappel were represented by Walton, while De' Rossi and Buxtorf were represented by Lightfoot and Owen. Walton, in his prolegomena to the London Polyglot (*Prolegom.* 3, 38-56), speaks at great length concerning the controversy, and concludes that the controversy "is only about the present points, in regard to their forms, not of their force and signification." Different entirely was the position of Lightfoot. This learned Hebraist thought that his dicta would be quite sufficient to silence his opponents, and in his *Centuriac Chorographica*, 100, 81, he comes to the conclusion: "Opus Spiritus Sancti sapit punctatio Bibliorum, non opus hominum perditorum, excecatorum, amentium." This dogmatic and abusive assertion of Lightfoot stimulated Dr. Owen to issue his attack on Walton's Polyglot and the anti-vowel lists and his defense of the vowel points, with the exception of the endorsement and elaboration of Lightfoot's diatribe, is simply made up of De-Rossi-Buxtorf arguments greatly diluted (comp. his *Integrity and Purity of the Hebrew and Greek Text of the Scriptures*, etc. [Lond. 1659]; 4:447 sq. of his collected works [Lond. 1823]). Within twelve months Walton published a reply, the *Considerator Considered* (Lond. 1659: reprinted in the second volume of Todd's *Memoirs of the Life and Writings of Bishop Walton* [Lond. 1821]), which contains additional and valuable contributions to the literature of this controversy.

Although the antiquity of the vowel-points still found advocates in Joseph Cooper (*Dormus Mosaicae Claris, sive Legis Septimentum*, etc. [Lond. 1673], Samuel Clarke (*An Exercitation concerning the Original of the Chapters and Verses in the Bible*, etc. [ibid. 1698]), Whitefield (*A Dissertation on the Hebrew Vowel-points* [Liverpool, 1748]), and Dr. Gill (*A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel points, and Accents* [Lond. 1767]), who published learned dissertations in defense of Dr. Owen and against Walton, yet it must be admitted that Walton's works decided the battle in England in favor of the anti-vowellists.

On the Continent, Wasmuth, with his *Vindicie Hebr. Script.* (Rostock, 1664), and others entered the lists in support of Buxtorf, whose adherents in Switzerland exalted his views to a confessional article of belief in the *Formula Consensus*, art. 4 can. 2, so that a law was enacted in 1678 that no person should be licensed to preach the Gospel in their churches unless he publicly declared that he believed in the integrity of the Hebrew text and in the divinity of the vowel-points and accents ("codicem Hebr. Vet. Test.

turn quoad consonas turn quoad vocalia sive puncta ipsa sive punctorum saltem potestatem θεόπνευστον esse”).

An intermediate course, proceeding on the assumption that there had been a simpler system of vowel marks, either by three original vowels or by diacritic points, was opened up by Rivetus (*Isagoge seu Introductio Generalis, Yet. et Noel Test.* [Leyd. 1627], 8:15, 104), Hottinger, and others, and was pursued especially by J. D. Michaelis (*Van Clem Alter der hebr. Vocale*, in *Orient. Bibl.*, 9:82 sq., 88 sq.), Trendelenburg (in Eichhorn's *Repertor.* 18:78 sq.), Eichhorn, Jahn, Berthold, and others (comp. Diestel, *Gesch. des alten Test. in der christl. Kirche* [Jena, 1869], p. 253, 334 sq., 401, 451, 566, 570, 595 sq.).

The controversy, which so vehemently raged for more than three centuries, may now be regarded as ended. Modern research and criticism have confirmed the arguments urged by Levita against the antiquity of the present vowel-signs. It is now established beyond question, from the discovery of ancient MSS., that there were two systems of vocalization contrived almost simultaneously, the earlier or first-system developed by Acha, or Achai, of Irak (Babylon), cir. A.D. 550; the later or second system by Mocha of Tiberias, about 57.

See Ginsburg, *Levita's Massoreth ha-Massoreth* (Lond. 1867), p. 44 sq.; Pick, *The Vowel-points Controversy*, in the *Presbyterian Quarterly* and *Princeton Review*, Jan. 1877; Schnedermann, *Die Controverse des Ludovicus Cappellus mit den Buxtonfen fiber das Alter der hebr. Punctuation* (Leips. 1879); Kautzsch, *Johannes Buxtorf der Aeltere* (Basle, 1879). (B. P.)

Vowler, James

a clergyman of the Church of England, studied at Exeter College, Oxford, where he took his degree in 1750. In 1754 he became curate of St. Agnes, and died, in the mist of his usefulness, in July, 1758. See *Christian Observer*, March, 1877, p. 232.

Vowles, James

an English Wesleyan missionary, Was a native of Bath. He was piously trained, converted in his fifteenth year, was received into the ministry and sent to Jamaica, West Indies, in 1829; was stationed at Port Antonio, attacked by fever on Aug. 10, 1830, and died on the 16th, in the twenty-

fourth year of his age. His talents were respectable, and his amiable disposition endeared him to all. See *English Wesleyan Minutes*, 1831.

Vredenbergh, John Schureman

a clergyman of the Reformed (Dutch) Church, was born in New Brunswick, N. J., March 20, 1776, the son of a respectable merchant. He graduated at Queen's College in 1794, studied theology with Dr. John H. Livingston, was licensed to preach in 1798 or 1800 (?), and became pastor of his only charge, the Reformed (Dutch) Church of Raritan or Somerville, N.J., June, 1800. Here he ministered until Oct. 4, 1821, when he was suddenly called to his reward in heaven. The Church had been divided before his settlement, but under his ministry it was united, and grew with steady increase in strength and numbers until his death. Then came the great harvest. He had been engaged for three successive days in pastoral visitation with an elder, and was so cheered by its results that, despite fatigue, he insisted on finishing his round on the third day. He bade farewell to a lady of his congregation and her husband who were just about going on a mission to the heathen. They sang together the hymn "Blest be the tie that binds," and then he offered a prayer so sweet and melting that it seemed to carry them up to the gate of heaven. That midnight the bridegroom's cry was heard, and he went out to meet him. He died of epilepsy, leaving his widow with her eleven children, Her greatest anxiety was "How shall I train them for heaven?" Mrs. Vredenbergh was a daughter of the celebrated Rev. James Caldwell, D.D., of Elizabeth, N.J., the heroic martyr of the Revolution, "and was a babe in her mother's arms when Tory hands took that mother's life." Nobly did this rare woman fulfill her trust as a minister's wife, and as the mother of her fatherless children. Her husband's funeral drew crowds of weeping friends to the impressive scene. Immediately a wonderful revival of religion began, which lasted two years, and added to the Church fellowship three hundred and sixty-eight souls. It reached all classes of the community, and its subjects, as a body, with very few exceptions, led consistent Christian lives.

Mr. Vredenbergh was an impressive, earnest, instructive preacher, a faithful, skilful, successful, and beloved pastor. His amiable qualities endeared him to all that knew him. His attainments were respectable. He was a great friend of the young people, a judicious counselor, and attracted a confidence, which he always justified. He knew men and he knew God and the Bible as few men do. His spirituality was his crowning excellence

and the secret of his success. See Sprague, *Annals of the Amer. Pulpit*, vol. 9; Corwin, *Manual of the Ref. Church*, s.v.; Walsh, *The Martyred Missionaries*, 9, 167, 201. (W. J. R. T.)

Vredenburg, Heckaliah

a Methodist Episcopal minister, was born in Westchester County, N.Y., May 10, 1790, He united with the Missouri Conference in 1820, and served appointments in this conference at Okaw, Wabash; Honey Creek, and Vermilion; In 1824 the Illinois Conference was formed, and Mr. Vredenburg, being within its limits, became a member, and served it at Vermilion, Crawfordsville, and Logansport Mission. In 1832 the Indiana Conference was formed, and Mr. Vredenburg, being located within its limits, became one of its members, and served it until his death, Jan. 23, 1869. See *Minutes of Annual Conferences*, 1869, p. 183.

Vrihaspati

(or BRIHASPATI, from *brih*, “hymn” or “prayer,” and *pati*, “protector” or “lord”), in Vedic mythology, is the guardian of the hymns or prayers of the pious addressed to the gods. He is “the first-born in highest heaven of supreme light,” because the prayers reach him first; he is “seven-faced,” because his faces are the seven Vedic meters; and “represents all gods,” when the sacrifice is performed. He is therefore sometimes identified with Agni. He is represented as a priest of the gods, who himself celebrates worship and imparts instruction. In the epic and Puranic mythology he is represented as preceptor of the gods and Risllis. He also appears as regent of the planet Jupiter; and in the ceremonies performed in honor of the planets described in the Puranas, a special worship is paid him in this capacity. See *Chambers’s Encyclopedia*, s.v.

Vrimoet, Emo Lucius

a Dutch philologist, was born in 1699 at Emden. In 1722: he was admitted to the ministry, and served successively in Loeneli and Harlingen. In 1730 he was called to Franeker as professor of Oriental languages, to which he joined, in 1731, the chair of Hebrew antiquities. He was also rector of that school, and died there June 15, 1760. He published, *Dissertatio de Terrae Filiis* (*rah ym*[] *apud Hebraeos* (Utrecht, 1719): — *Diss. de Schiloh* (ibid. 1722): — *Oratio Inauguralis de Variis Gentilium Ipsorumque Christianorum Quorundam Erioribus*, etc. (Franeker, 1731): —

Antiquitatum Israeliticarum Theses Controversee (ibid. 1732-39, 2 vols.): — *Diss. de Sitibus in Junejurando a Veteribus Hebraeis Maxime et Graecis Observatis* (Utrecht, 1735): — *Diss. de Aulmeo Adyti Tabecnaacui Levitici, ejusque Rutione Littturali ac Mysterio* (Fraieker, 1745): — *Diss. Selecta Veteris Testamenti preecipue ex Decalogo* (ibid. 1753): — *Ad Dicta Classica Theologica Dogmaticae V.T. Selecta*, etc. (ibid. 1743-57, 3 vols.). See *Bibl. Jud.* 3, 487 sq.; Winer, *Handbuch der theol. Literatur*, 1, 30; Hofer, *Nouv. Biog. Généralé*, s.v. (B, P.)

Vrooman, Barent

a minister of the Reformed (Dutch) Church, was born at Schenectady, N. Y., Dec. 24, 1725. He studied with Cornelius Van Santvoord and Theodorus J. Frelinghuysen, and afterwards at the University of Utrecht from 1750 to 1752; was licensed by the Classis of Utrecht, June 7, 1752, and ordained by the Classis of Amsterdam, July 3 of the same year; and became pastor at New Paltz, Shawangunk, and Montgomery, N.Y. from 1753 to 1754; and at Schenectady from 1754 to 1784. He died Nov. 15, 1784. During his long and laborious pastorate at Schenectady he received more than 400 members into the Church, married 358 couples, and performed 3451 baptisms. He was eloquent as a preacher and beloved as a pastor. See Corwin, *Manual of the Ref. Church in America*, s.v.

Vuez, Arnold

a French painter, was born at Oppenois, near Saint-Omer, in 1642. He first received instruction from a Jewish painter of Saint-Omer, who recommended him to visit Paris, whither he went, and entered the school of Frere Luc, remaining three years, and then went to Italy. At Rome he studied the grand works of art, and carried off the first prize at the academy. The prince Pamilfi took him under his protection, and secured for him many commissions; but his success awakened envy among his rivals, and various plots: were formed against his life. At length, in a personal encounter, he killed the intending assassin in self-defense. Shortly after this he received an invitation from Le Brun to visit Paris, which he accepted, and was kindly received by that artist. The king gave him a pension, and he executed many good works. He removed to Lille for the purpose of painting a picture of the *Presentation in the Temple* for the Church of the Hospital, and while there he received so many commissions that he decided to remain there permanently. He was chosen alderman of the city, and died

in 1724. Vuez executed many pictures for the churches of Lille, Cambrai, and Douay, among the best of which are *The Resurrection: The Martyrdom of St. Andrew: — The Judgment of Solomon: — Daniel in the Den of Lions: The Discovery of the Promised Land: — and The Descent from the Cross*. See Spooner, *Biog. Hist. of the Fine Arts*, s, v.

Vuitasse, Charles

a French divine, was born Nov. 1, 1660, at Chauny, near Noyon. After studying at Paris, and entering the religious ranks, he cultivated theology, Church history, and the Greek and Hebrew languages. In 1688 he was admitted to the Sorbonne, was made doctor in 1690, and soon after professor of theology. His refusal to submit to the bull *Unigenitus* led to his removal in 1714, and he died April 10, 1716. His theological compilations are enumerated in the *Biog. Universelle*, s.v.

Vulcan

Picture for Vulcan

(Gr. Ἡφαίστος), in Greek and Roman mythology, was the son of Jupiter and Juno, and consequently the brother of Mars, to whom, therefore, he bears a close relation, because he prepares for him the weapons of warfare. A later story says Juno gave birth to Vulcan, being jealous because of the birth of Minerva, without the assistance of man, having been made fruitful in eating a certain plant. Vulcan is the god of fire, and especially in two ways—first as a subterraneous power of nature, showing himself in fire-ejecting volcanoes, and second as an indispensable aid for the trades and arts of man. The god was born as a weakling, and was therefore so hated by his mother that she planned to dispense with him, whereupon he fell down from Olympus. Thetis and Eurynome, goddesses of the sea, caught him in their laps. With them he then remained nine years, and made for them all kinds of costly apparel. He also made at this time an enchanted chair, from which no one who had seated himself in it could rise again without his consent, and sent it to his mother as a present, to punish her for her dislike of him. When she was accordingly held fast by the chair, no god could persuade him to withdraw the enchantment save Bacchus, who intoxicated him. Vulcan then returned from his hiding-place and was obedient to his mother, although she had wished to kill him in his childhood. When Jupiter at the time quarreled with her, he actually took her part, for which his father took him by the foot and hurled him from

heaven. According to some, in consequence of this fall, according to others, from birth, he was lame and limped. By Homer he has a place of work upon Olympus, built by himself, where he also built dwellings for the other gods. Later his working-places are in the fire-ejecting volcanoes as, for instance, in AETna or upon Lemnos and his helpers are the Cyclops (q.v.) Brontes, Steropes, and Pyracmon. His wife, according to the *Iliad*, is Charis (Grace); according to the *Odyssey*, *Venus*, who however, was untrue to him. As an ingenious god, who, similar to Minersa, teaches men the delightful and conducive arts, he was associated with her in religious worship by the Athenians, who dedicated feasts to both, and placed their statues side by side in their temples. According to Homer, Vulcan had no offspring. Others affirm that he had children by different mothers: Cupid, Erichthonius, Peripletes, Palaemon, Rhadamanthus, Olenus, Cacus, Caeculus, Servius Tullius, the nymph Thalia, Casmilus, and the three Cabiri. The Romans called Vulcan also *Mulciber*, that is, “the melter.” In Rome he had a number of temples, among them one by the Comitium, the mass meeting place, whose erection was sometimes accredited to Romulus, at other times again to Titus Tatius. His festival, the Vulcanalia, was celebrated Aug. 23, with plays, in the Flaminian Circus, where also a temple of the god was erected, and at this feast the Romans began to work by light, in order to inaugurate the practice of working by light, a gift of Vulcan. See Smith, *Dict. of Class. Biog. and Mythol.* s.v.

Vulgar Tongue

is the ordinary common language of the people or country. The phrase “vulgar tongue” occurs in two or three of the rubrics and exhortations of the English *Book of Common Prayer*; e.g., in the service for baptism, which makes it obligatory “that baptism be ministered in the *vulgar tongue*.” The preface to the *Prayer-book*, however, contains a reservation, that “it is not meant but that when men say morning and evening prayer privately, they may say the same *in any language that t they themselves do understand*.” The expression stood formerly *in the English tongue*, and was changed in compliance with the suggestion that “suppose, as it often falls out, that children of strangers who never intended to stay in England should be brought there for baptism,” it would be objectionable that they should be required to learn the principles of religion in the *English tongue*.
SEE VERNACULAR.

Vulgate

is the popular and convenient designation of the common Latin version of the Bible, usually attributed to Jerome. Its great importance in the history of the Christian Church justifies an unusual degree of fullness in its treatment. *SEE VERNONS.*

I. Origin and History of the Name. — 1. The name “Vulgate,” which is equivalent to *Vulgata editio* (the *current* text of Holy Scripture), has necessarily been used differently in various ages of the Church. There can be no doubt that the phrase originally answered to the **κοινή ἔκδοσις** of the Greek Scriptures. In this sense it is used constantly by Jerome in his commentaries, and his language explains sufficiently the origin of the term: “Hoc juxta LXX interpretes diximus, quorum *editio tofo orbe vulcgta est*” (Hieron. *Comm. in* ²³⁵¹ *Isaiah* 65:20). “Multum in hoc loco LXX editio Hebraicumque discordant. Primum ergo *de Yulgata editione* tractabimus et postea sequemur ordinem veritatis” (*ibid.* 30:22). In some places Jerome distinctly quotes the Greek text: “Porro in editione *Vulgata dupliciter legimus; quidam enim codices habent δῆλοί εἰσιν, hoc est manifesti sunt; alii δειλαῖοί εἰσιν, hoc est meticulosi sive miseri sunt*” (*Comm. in Osee*, 7:13; comp. 8-11j etc.). But generally he regards the Old Latin, which was rendered from the Sept., as substantially identical with it, and thus introduces Latin quotations under the name of the Sept. or *Vulgata, editio*: “Miror quomodo *vulgata editio . . . testimonium alia interpretatione subverterit: Congregabor et glorificabor coram Domino. . . Illud autem quod in LXX legitur: Congregabor et glorificabor coram Domino . . .*” (*Comm. in* ²³⁴⁵ *Isaiah* 49:5). So again: “Philistheos . . . *alienigenas* *Vulgata scribit editio*” (*ibid.* 14:29). “Palestinis quos indifferenter LXX *alienigenas vocant*” (*Comm. in* ²³⁶⁷ *Ezekiel* 16:27). In this way the transference of the name from the current Greek text to the current Latin text became easy and natural; but there does not appear to be any instance in the age of Jerome of the application of the term to the, Latin version of the Old Test. without regard to its derivation from the Sept., or to that of the New Test.

2. Yet more, as the, phrase **κοινή ἔκδοσις**, came to signify an uncorrected (and so corrupt) text, the same secondary meaning was attached to *vulgata editio*. Thus in some places the *vulgata editio* stands in contrast with the true Hexaplaric text of the Sept. One passage will place this in the clearest light: “Breviter admoneo aliam esse editionem quam

Origenes et Caesariensis Eusebius, omnesque Greise translatōres κοινὴν, id est, *communem*, appellant, atque *vulgatam*, et a plerisque nunc Λουκιανός dicitur; aliam LXX interpretum que, in ἑξαπλοῖς codicibus reperitur, et a nobis ip Latinum sermonem fideliter versa est Κοινή autem ista, hoc est, *Communis editio*, ipsa est quæ et LXX, sed hoc interest inter utramque; quod κοινή pro locis et temporibus et pro voluntate scriptorum vetus corrupta editio est; ea autem quæ habetur in ἑξαπλοῖς et quam nos vertimus, ipsa est quæ in eruditorum libris incorrupta et immaculata LXX interpretum translatio reservatur” (*Ep.* 106, *ad Sun. et Feret.* § 2).

3. This use of the phrase *Vulgata editio* to describe the Sept. (and the Latin version of the latter) was continued to later times. It is supported by the authority of Augustine, Ado of Vienne. (A.D. 860), R. Bacon, etc.; and Bellarmino distinctly recognizes the application of the term, so that Van Ess is justified in saying that the Council of Trent erred in a point of history when they described Jerome’s version as “vetus et vulgata editio, quæ longo tot seculorum usu in ipsa ecclesia probata est” (*Gesch.* p. 34). As a general rule, the Latin fathers speak of Jerome’s version as “our” version. (*nostra editio, nostri codices*); but it was not unnatural that the Tridentine fathers (as many later scholars) should be misled by the associations of their own time, and adapt to new circumstances terms which had grown obsolete in their original sense. When the difference of the (Greek) Vulgate of the early Church and the (Latin) Vulgate of the modern Roman Church has once been apprehended, no further difficulty need arise from the identity of name (comp. Augustine, ed. Benedict. [Paris, 1836], 5, 33; Sabatier, 1, 792; Van Ess, *Gesch.* p. 24-42, who gives very full and conclusive references, though he fails to perceive that the *Old Latin* was practically identified with the Sept.).

II. *The Old Latin Versions.* —

1. Origin. — The history of the earliest Latin version of the Bible is lost in complete obscurity. All that can be affirmed with certainty is that it was made in Africa. During the first two centuries the Church of Rome, to which we naturally look for the source of, the version now identified with it, was essentially Greek. The Roman bishops bear Greek names; the earliest Roman liturgy was Greek; the few remains of the Christian literature of Rome are Greek. The same remark holds true of Gaul (comp. Westcott, *Hist. of Canon of N.T.* p. 269, 270, and ref.); but the Church of

North Africa seems to have been Latin speaking from the first. At what date this Church was founded is uncertain. A passage of Augustine (*Cont. Donat. Ep. 27*) seems to imply that Africa was converted late; but if so the Gospel spread there with remarkable rapidity. At the end of the 2nd century, Christians were found in every rank and in every place; and the master-spirit of Tertullian, the first of the Latin fathers, was then raised up to give utterance to the passionate thoughts of his native Church. This Church father distinctly recognizes the general currency of a Latin version of the New Test., though not necessarily of every book at present included in the canon, which even in his time had been able to mould the popular language (*Adv. Prax. 5* "In usu est nostrorum per simplicitatem interpretationis." *De Honog. 11* "Sociamus plane non sic esse in Græco authentico quomodo in usum exiit per duarum syllabarum aut callidam aut simplicem eversionem"). This was characterized by a "rudeness" and "simplicity" which seem to point to the nature of its origin. In the words of Augustine (*De Doctr. Christ. 2, 16 [11]*), "any one in the first ages of Christianity who gained possession of a Greek MS., anti fancied that he had a fair knowledge of Greek and Latin, ventured to, translate it" ("Qui scripturas ex Hebraea lingua in Graecam verterunt numerari possunt, Latini autem interpretes nullo, modo, Ut enim cuius primis fidei temporibus in manus venit codex Græcus et aliquantulum facultatis sibi utriusque lingue habere videbatur, ausus est interpretari"). Thus the version of the New Test. appears to have arisen from individual and successive efforts; but it does not follow, by any means, that numerous versions were simultaneously circulated, or that the several parts of the version were made independently. Even if it had been so, the exigencies of the public service must soon have given definiteness and substantial unity to the fragmentary labors of individuals. The work of private hands would necessarily be subject to revision for ecclesiastical use. The separate, books would be united in a volume, and thus a standard text of the whole collection would be established. With regard to the Old Test., the case is less clear. It is probable that the Jews who were settled in North Africa were confined to the Greek towns; otherwise it might be supposed that the Latin version of the Old Test. is in part anterior to the Christian era, and that (as in the case of Greek) a preparation for a Christian Latin dialect was already made when the Gospel was introduced into Africa. However this may have been, the substantial similarity of the different parts of the Old and New Test. establishes a real connection between them, and justifies the belief that there was one popular Latin version of the Bible current in

Africa in the last quarter of the 2nd century. Many words which are either Greek (*machlera*, *sophia*, *perizoma*, *poderis*, *agonizo*, etc.) or literal translations of Greek forms (*vivifico*, *justifico*, etc.) abound in both, and explain what Tertullini meant when he spoke of the “simplicity” of the translation.

2. Character. — The exact literality of the Old version was not confined to the most minute observance of order and the accurate reflection of the words of the original; in many cases the very forms of Greek construction were retained in violation of Latin usage. A few examples of these singular anomalies will convey, a better idea of the absolute certainty with which, the Latin commonly indicates the text that the translator had before him than any general statements:

ⓂⓂⓂ Matthew 4:13, “habitavit in Capharnanm *mdaritimnam*.” 4:15, “terra Neptalim *vianss* maris.” 25, “ab Jerosolymis... et tranns Jordanem.”
 ⓂⓂⓂ Matthew 5:22, “reus erit *in gehennam* iagis.” ⓂⓂⓂ Matthew 6:19, “ubi timnea et *comtestura* exterminat.” ⓂⓂⓂ Mark 12:31, “*majus hortum praeceptorum*, aliud non est.” ⓂⓂⓂ Luke 10:19, “nihil *vos* nocebit.” ⓂⓂⓂ Acts 19:26, “non solnm Ephesi sed pmane *totius Awe*.” ⓂⓂⓂ Romans 2:15, “inter se *cagitatioint accusantium* veletiam defendentim.” ⓂⓂⓂ 1 Corinthians 7:32, “sollhaitus est quae sunt Domini.” It is obvious that there was a constant tendency to alter expressions like these, and in the first age of the version it is not improbable that the continual Grecism which marks the Latin texts of DI (*Cod. Bezae*) and E₂ (*Cod. Laud.*) had a wider currency than it could maintain afterwards.

3. Canon. — With regard to the African canon of the New Test., the Old version offers important evidence, From considerations of style and language, it seems certain that the Epistle to the Hebrews, James, and 2 Peter did not form part of the original African version, a conclusion which falls in with what is derived from historical testimony (comp. *The Hist. of the Canon of the N.T.* p. 282 sq.). In the Old Test., on the other hand, the Old Latin erred by excess, and not by defect; for, as the version was made from the current copies of the Sept., it included the Apocryphal books which are commonly contained in them, and to these 2 Esdras was early added.

4. Revision. — After the translation once received a definite shape in Africa, which could not have been long after the middle of the 2nd century, it was not publicly revised. The old text was jealously guarded by

ecclesiastical use, and was retained there at a time when Jerome's version was elsewhere almost universally received. The well-known story of the disturbance caused by the attempt of an African bishop to introduce Jerome's *cucurbita* for the old *hedera* in the history of Jonah (August E. 104, ap. Hieron. *Epp.* quoted by Tregelles, *Introduction*, p. 242) shows how carefully intentional changes were avoided. But, at the same time, the text suffered by the natural corruptions of copying, especially by interpolations, a form of error to which the gospels were particularly exposed. In the Old Test. the version was made from the unrevised edition of the Sept., and thus from the first included many false readings, of which Jerome often notices instances (e.g. Esp. 104, *ad Sun. et Fret.*).

The Latin translator of Irenaeus was probably contemporary with Tertullian, and his renderings of the quotations from Scripture confirm the conclusions which have been already drawn as to the currency of (substantially) one Latin version. It does not appear that he had a Latin MS. before him during the execution of his work, but he was so familiar with the common translation that he reproduces continually characteristic phrases which he cannot be supposed to have derived from any other source (Lachmann, *N.T.* 1, p. 10:11). Cyprian (died A.D. 257) carries on the chain of testimony far through the next century; and he is followed by Lactantius, Juvencus, J. Firmicus Maternus, Hilary the Deacon (Ambrosiaster), Hilary of Poitiers (died A.D. 449), and Lucifer of Cagliari (died A.D. 370). Ambrose and Augustine exhibit a peculiar recension of the same text, and Jerome offers some traces of it. From this date MSS. of parts of the African text have been preserved and it is unnecessary to trace the history of its transmission to a later time.

But while the earliest Latin version was preserved generally unchanged in North Africa, it fared differently in Italy. There the provincial rudeness of the version was necessarily more offensive, and the comparative familiarity of the leading bishops with the Greek texts made a revision at once more feasible and less, startling to their congregations. Thus, in the 4th century, a definite ecclesiastical recension (of the gospels, at least) appears to have been made in North Italy by reference to the Greek, which was distinguished by the name of *Itala*. This Augustine recommends on the ground of its close accuracy and its perspicuity (*De Doctrinae Christ.* 15, "In ipsis interpretationibus Itala ceteris preferatur, nam est verborum tenacior cum perspicuitate sententiae"), and the text of the gospels which he follows is marked by the latter characteristic when compared with the African. In

the other books the difference cannot be traced with accuracy; and it has not yet been accurately determined whether other nation — all recensions may not have existed (as seems certain from the evidence which scholars have recently collected) in Ireland (Britain), Gaul, and Spain.

The *Itala* appears to have been made in some degree with authority; other revisions were made for private use, in which such changes were introduced as suited the taste of scribe or critic. The next, stage in the deterioration of the text was the intermixture of these various revisions; so that at the close of the 4th century the gospels were in such a state as to call for that final recension which was made by Jerome.

5. Remains. — It will be seen that, for the chief part of the Old Test. and for considerable parts of the New Test. (e.g. Apoc. Acts), the old text rests upon early quotations (principally Tertullian, Cyprian, Lucifer of Cagliari for the African text, Ambrose and Augustine for the Italic). These were collected by Sabatier with great diligence up to the date of his work; but more recent discoveries (e.g. of the Roman *Speculum*) have furnished a large store of new materials which have not yet been fully employed. (The great work of Sabatier, already often referred to, is still the standard work on the Latin versions. His great fault is his neglect to distinguish the different types of text — African, Italic, British, Gallic a task which yet remains to be done. The earliest work on the subject was by Flaminius Nobilius. *Vetus Test. Sec. LXX Latine Redditum*, etc. [Rom., 1588]. The new collations made by Tischendorf, Maii Miinter, Ceriani, have been noticed separately.) **SEE ITALIC VERSION.**

III. Labors of Jerome. —

1. Occasion. — It has been seen that at the close of the 4th century the Latin texts of the Bible current in the Western Church had fallen into the greatest corruption. The evil was yet greater in prospect than at the time; for the separation of the East and West, politically and ecclesiastically, was growing imminent, and the fear of the perpetuation of false and conflicting Latin copies proportionately greater. But in the crisis of danger the great scholar was raised up who, probably alone for fifteen hundred years, possessed the qualifications necessary for producing an original version of the Scriptures for the use of the Latin churches. Jerome-Eusebius Hieronymus was born in A.D. 329 at Stridon, in Dalmatia, and died at Bethlehem in A.D. 420. From his early youth he was a vigorous student,

and age removed nothing from his zeal. He has been well called the Western Origen (Hody, p. 350); and if he wanted the largeness of heart and generous sympathies of the great Alexandrian, he had more chastened critical skill and closer concentration of power. After long and self-denying studies in the East and West, Jerome went to Rome (A.D. 382), probably at the request of Damasus the pope, to assist in an important synod (*Ep.* 108, 6), where he seems to have been at once attached to the service of the pope (*ibid.* 123; 10). His active Biblical labors date from this epoch, and in examining them it will be convenient to follow the order of time.

2. Revision of the Old Latin Version of the N.T. Jerome had not been long at Rome (A.D. 383) when Damasus consulted him on points of scriptural criticism (*Ep.* 19 “Dilectionis tuse est ut ardenti illo strenuitatis ingenio... vivo sensu scribas”). The answers which he received (*Ep.* 20:21) may well have encouraged him to seek for greater services; and, apparently in the same year he applied to Jerome for a revision of the current Latin version of the New Test. by the help of the Greek original. Jerome was fully sensible of the prejudices which such a work would excite among those “who thought that ignorance was holiness” (*Ep. ad Marc.* 27); but the need of it was urgent. “There were,” he says, “almost as many forms of text as copies” (“tot sunt exemplaria paene quot codices” [*Pre; in Ev.*]). Mistakes had been introduced “by false transcription, by clumsy corrections, and by careless interpolations” (*ibid.*); and in the confusion which had ensued the one remedy was to go back to the original sourced (“Graeca veritas, Graeca origo”). The gospels had naturally suffered most. Thoughtless scribes inserted additional details in the narrative from the parallels, and changed the forms of expression to those with which they had originally been familiarized (*ibid.*). Jerome therefore applied himself to these first (“hec praesens praefatiuncula pollicetur quatuor tantum Evangelia”). But his aim was to revise the Old Latin, and not to make a new version. When Augustine expressed to him his gratitude for “his translation of the Gospel” (*Ep.* 104, 6, “Non parvas Deo gratias agimus de opere tuo quo Evangelitum ex Greco interpretatus es”), he tacitly corrected him by substituting for this phrase “the correction of the New Test.” (*ibid.* 112, 20, “Si me, ut dicis, in N.T. emendationaze suscipis.... For this purpose he collated early Greek MSS., and preserved the current rendering wherever the sense was not injured by it (“Evangelia... codicum Grsecorum emendata collatione sed veterum. Qum ne nmultum a lectionis. — Latina, consuetudille discrepant, ita calamo temperavimus [*all.*”).

imperavimus] ut his tantum quae sensum videbantur mutare, correctis, reliqua manere pateremur ut fuerant” [*Praef. ad Dan.*]). Yet although he proposed to himself this limited object, the various forms of corruption which had been introduced were, as he describes, so numerous that the difference of the Old and Revised (Hieronymian) text is throughout clear and striking. Thus, in Matthew 5 we have the following variations:

OLD LATIN	VULGATE
7 ipsis <i>miserebitur Deus.</i>	7 ipsi <i>miscricordiam consequentur.</i>
11 dixerint...	11 dixerint... <i>mentientes.</i>
--- propter <i>justitiam.</i>	--- propter <i>me.</i>
12 ante vos <i>patres eorum</i> (4185 Luke 6:26).	12 ante vos.
17 non veni solvere <i>legem aut prophetas.</i>	17 non veni solvere
18 fiant: <i>coelum et terra transibunt, verba autem mea non proeteribunt.</i>	18 fiant.
22 fratri <i>sno sine causa.</i>	22 fratri <i>sno.</i>
25 es cum <i>illo</i> in ira.	25 es in via cum <i>eo</i> (and often).
29 <i>eat</i> in gehenuam.	29 <i>mittatur</i> in gehenuam.
37 quod autem <i>amplius.</i>	37 quod autem <i>his abundantius.</i>
41 <i>adhuc</i> alia duo.	41 <i>et</i> alia duo.
43 <i>odies.</i>	43 <i>odio habebis.</i>
44 vestros, <i>et benedicite qui maledicent vobis et</i> benefacite.	44 vestros benefacite.

Of these variations, those in ver. 17, 44 are only partially supported by the old copies, but they illustrate the character of the interpolations from which the text suffered. In John, as might be expected, the variations are less frequent. The 6th chapter contains only the following:

OLD LATIN	VULGATE
2 sequebatur <i>autem.</i>	2 <i>et</i> sequebatur.
21 (volebant).	21 (voluerunt).
23 quem benedixerat Dominns[alii aliter]).	23 (gratias agente Domino)

39 haec est <i>enim</i> .	39 haec est <i>autem</i> .
--- (patris mei).	--- (Patris mei <i>qui misit me</i>).
53 (manducare).	53 (ad manducandum).
66 (a patre).	66 (a patre <i>meo</i>).
67 ex hoc <i>ergo</i> .	67 ex hoc.

Some of the changes which Jerome introduced were, as will be seen, made purely on linguistic grounds, but it is impossible to ascertain on what principle he proceeded in this respect. Others involved questions of interpretation (^{<A161>}Matthew 6:11, *supersubstantials* for ἐπιούσιος). But the greater number consisted in the removal of the interpolations by which the synoptic gospels especially were disfigured. These interpolations, unless his description is very much exaggerated, must have been far more numerous than are found in existing copies; but examples still occur which show the important service which he rendered to the Church by checking the perpetuation of apocryphal glosses: ^{<A188>}Matthew 3:3, 15 (5:12); (9:21); 20:28; (24:36).; ^{<A100B>}Mark 1:3, 7, 8; 4:19; 16:4; Luke (^{<A150>}Luke 5:10); 8:48; 9:43, 50; 11:36; 12:38; 23:48; ^{<A166>}John 6:56. As a check upon further interpolation, he inserted in his text the notation of the Eusebian Canons *SEE NEW TESTAMENT*; but it is worthy of notice that he included in his revision the famous pericope, ^{<A103>}John 7:53; 8:11, which is not included in that analysis.

The preface to Damasus speaks only of a revision of the gospels, and a question has been raised whether Jerome really revised the remaining books of the New Test. Augustine (A.D. 403) speaks only of “the Gospel” (*Ep.* 104, 6, quoted above), and there is no preface to any other books, such as is elsewhere found before all Jerome’s versions or editions. But the omission is probably due to the comparatively pure state in which the text of the rest of the New Test. was preserved. Damasus had requested (*Pref. ad Dam.*) a revision of the whole; and when Jerome had faced the more invidious and difficult part of his work, there is no reason to think that he would shrink from the completion of it. In accordance with this view he enumerates. (A.D. 398) among his works “the restoration of the (Latin version of the) New Test. to harmony with the original Greek.” (*Ep. ad Lucin.* 71, 5: “N.T. Grecae reddidi auctoritati, ut enim Veterum Librorum fides de Hebreis voluminibus examinanda est, ita novorum Graecae [?] sermonis normam desiderat.” *De Vir.* 111. 135. “N.T. Graecae fidei reddidi.

Vetus juxta Hebraicam traistuli.”) It is yet more directly conclusive as to the fact of this revision that in writing to Marcella (cir. A.D. 385) on the charges which had been brought against him for “introducing changes in the gospels,” he quotes three passages from the epistles in which he asserts the superiority of the present Vulgate reading to that of the Old Latin (⁴⁵¹²¹Romans 12:11, “*Domino servientes*,” for “*tempori servientes*;” 1 Tim. 5, 19, add. “*nisi sub duobus aut tribus testibus*;” 1, 15, “*fidelis sermo*,” for “*humanus sermo*”). An examination of the Vulgate text, with the quotations of ante-Hieronymian fathers and the imperfect evidence of MSS., is itself sufficient to establish the reality and character of the revision. This will be apparent from a collation of a few chapters taken from several of the later books of the New Test.; but it will also be obvious that the revision was hasty and imperfect; and in later times the line between the Old Latin and the Hieronymian texts became very indistinct. Old readings appear in MSS. of the Vulgate, and, on the other hand, no MS. represents a pure African text of the Acts and epistles. —

ACTS 1:4-25

OLD LATIN	VULGATE
4 <i>cum conversaretur cum illis... quod audistis a me.</i>	4 <i>convalescens... quam audistis per os meum.</i>
5 <i>tingemini.</i>	5 <i>baptizabimini.</i>
6 <i>at illi convenientes.</i>	6 <i>Igitur qui convenerant.</i>
7 <i>at ille respondens dixit.</i>	7 <i>Dixit autem.</i>
8 <i>superveniente S. S.</i>	8 <i>supervenientis S. S.</i>
10 <i>intenderent. Comp. 3(4):12; 6:15; 10:4; (13:9).</i>	10 <i>intuerentur.</i>
13 <i>ascenderunt in superiora.</i>	13 <i>in coenaculum ascenderunt.</i>
--- <i>erant habitantes.</i>	--- <i>manebant.</i>
14 <i>perseverantes unanimes orationi.</i>	14 <i>persev. Unanimiter in oratione.</i>
18 <i>Hic-igitur adquisivit.</i>	18 <i>Et hic quidem possedit.</i>
21 <i>qui convenerunt nobiscum viris.</i>	21 <i>viris qui nobiscum sunt congregati.</i>
25 <i>ire. Comp. 17:30.</i>	25 <i>ut abiret.</i>

ACTS 17:16-34

16 <i>circa simulacrum.</i>	16 <i>idololatrice deditam.</i>
17 <i>Judaeis.</i>	17 <i>cum Judaeis.</i>
18 <i>seminator.</i>	18 <i>seminiverbius.</i>
22 <i>superstitiosos.</i>	22 <i>superstitiosiores.</i>
23 <i>perambulans.</i>	23 <i>proeterienns.</i>
--- <i>culturas vestras.</i>	--- <i>simulacra vestra.</i>
26 <i>ex uno sanguine.</i>	26 <i>ex uno.</i>

ROMANS 1:13-15

13 <i>Non autem arbitror.</i>	13 <i>nolo autem.</i>
15 <i>quod in me est promptus sum.</i>	15 <i>quod in me promptum est.</i>

1 CORINTHIANS 10:4-29

4 <i>sequenti se (sequenti, q) (Cod. Aur. f).</i>	4 <i>consequente eos.</i>
6 <i>in figuram.</i>	6 <i>in figura (f) (g).</i>
7 <i>idolorum cultores (g corr.) efficiamur.</i>	7 <i>idololatrae (idolatres, f) efficiamini (f).</i>
12 <i>putat (g. corr.).</i>	12 <i>existimat (f).</i>
15 <i>sicut prudentes, vobis dico.</i>	15 <i>ut 9sicut, f, g) prudentibus loquor (dico, f, g).</i>
16 <i>quem (f, g).</i>	16 <i>cui.</i>
--- <i>communicatio (alt.) (f,g).</i>	--- <i>participatio.</i>
21 <i>participare (f, g).</i>	21 <i>participes esse.</i>
29 <i>infideli (g).</i>	29 <i>(aliena); alia (f).</i>

2 CORINTHIANS 3:11-18

14 <i>dum (quod g corr.) non revelatur (g corr.).</i>	14 <i>non revelatum (f).</i>
18 <i>de (a g) gloria in gloriam (g).</i>	18 <i>a claritate in claritatem.</i>

GALATIANS 3:14-25

14 <i>benedictionem (g).</i>	14 <i>pollicitationem (f).</i>
15 <i>irritum facit (irritat, g).</i>	15 <i>spernit (f).</i>
25 <i>veniente autem fide (g).</i>	25 <i>At ubi venit fides (f).</i>

PHILIPPIANS 2:2-30

2 <i>unum</i> (g).	2 <i>idipsum</i> (f).
6 <i>cum...constitutus</i> (g).	6 <i>cum...esset</i> (f).
12 <i>dilectissimi</i> (g).	12 <i>carissimi</i> (f).
26 <i>sollicitus (taedebatur, g)</i> .	26 <i>maestus</i> (f).
28 <i>sollicitus itaque</i> .	28 <i>festinantius ergo (fest. ego, f: fest. autem, g)</i> .
30 <i>parabolatus de anima sua</i> (g).	30 <i>tradens animam suam</i> (f).

1 TIMOTHY 3:1-12

1 <i>Humanus</i> (g corr.).	1 <i>fidelis</i> (f).
2 <i>doeibilem</i> (g).	2 <i>doctorem</i> (f).
4 <i>habentem in obsequio</i> .	4 <i>habentem subbditos</i> (f,g).
8 <i>turpilucros</i> .	8 <i>turpe lucrum sectantes</i> (f) (<i>turpil, s.g</i>).
12 <i>filius bene vegentes</i> (g corr.).	12 <i>qui filiis suis bene proesint</i> (f).

3. Revision of the Old Test. from the Sept. — About the same time (cir. A.D. 383) at which he was engaged on the revision of the New Test., Jerome undertook also a first revision of the Psalter. ‘This he made by the help of the Greek, but the work was not very complete or careful, and the words in which he describes it may, perhaps, be extended without injustice to the revision of the later books of the New Test.: “Psalterium Romae emendaram et julxta LXX interpretes, *licet cursin magna illad ex parte correxeram*” (*Praf in Lib. Psalm*). This revision obtained the name of the *Roman Psalter*, probably because it was made fir the use of the Roman Church at the request of Damasus, where it was retained till the pontificate of Pius V (A.D. 1566), who introduced the Galician Psalter generally, though the Roman Psalter was still retained in three Italian churches (Hody, p. 383, “nin una Rome *Vaticana ecclesia, et extraurbem in Mediolanensi et in ecclesia S. Marci, Venetils*”). In a short time “the old error prevailed over the new correction,” and, at the urgent request of Paula and Eustochius, Jerome commenced a new and more thorough revision (*Gallican Psalter*). The exact date at which this was made is not known, but it may be fixed with great probability very shortly after A.D. 387, when he retired to Bethlehem, and certainly before 391, when he had begun his new translations from the Hebrew. In the new revision Jerome

attempted to represent, as far as possible, by the help of the Greek versions, the real reading of the Hebrew. With this view he adopted the notation of Origen *SEE SEPTUAGINT*; comp. *Pref. in Genesis, etc.*], and thus indicated all the additions and omissions of the Sept. text reproduced in the Latin. The additions were marked by an *obelis* (†); the omissions, which he supplied, by an asterisk (*). The omitted passages he supplied by a version of the Greek of Theodotion, and not directly from the Hebrew (“unusquisque . . . ubicunque viderit irgulam praecedentem [†] ab ea usque ad duo puncta [“] quae impressimus, sciat in LXX interpretibus plus haberi. Ubi autem stellae [*] similitudinem perspexerit, de Hebraeis voluminibus additum noverit, meque usque ad duo *pulicta, juxta Theodotionis dumtaxat editionem, qui simplicitate sermonis a LXX interpretibus non disr cordat*” [*Praef. ad Psalm; comp. Praef. in Job, Paralip., Libr. Solomu., juxta LXX Int., Ep. 106, ad Sun. et Fret.*]). This new edition soon obtained a wide popularity. Gregory of Tours is said to have introduced it from Rome into the public services in France, and from this it obtained the name of the Gallican Psalter. The comparison of one or two passages will show the extent all nature of the corrections which Jerome introduced into this second work, as compared with the Roman Psalter:

PSALM 8:4-6

OLD LATIN	ROMAN PSALTER	GALLICAN PSALTER
	Quoniam videbo coelos, opera digitorum tuorum:	Quoniam videbo coeles * tuos” opera digitorum tuorum;
	lunam et stellas quas tu fundasti.	lunam et stellas quae + tu” fundasti.
(<i>Nisi quod.</i>)	Quid est homo, <i>quod</i> memor es ejus?	Quid est homo, <i>quod</i> memor es ejus?
<i>Nisi quia</i> (<i>quod.</i>)	Ant filius hominis, <i>quoniam</i> visitaas eum?	Ant filius hominis, <i>quoniam</i> visitas eum?
<i>Minorasti.</i>	<i>Minuisti</i> eum paulo minus ab angelis;	<i>Minuisti</i> eum paula minus ab angelis;
	gloria et honore coronasi eum:	<i>gloria et honore coronasti</i> <i>eum,</i>
	et constituisti eum super opera manuum tuarum.	+ <i>et “ constituisti eum</i> <i>super opera manuum</i> <i>tuarum</i>

PSALM 39:1-4

	Exspectans exspectavi Domium:	Exspectans exspectavi Domium:
<i>respexit me.</i>	Et <i>respexit me</i> ;	et <i>intendit mihi</i> ;
<i>depredationem.</i>	et exaudivit <i>deprecato</i> mem meam;	et +ex” audivit <i>predes</i> meas;
	et eduxit me de lacu miseriae,	et eduxit me de lacu miseriae,
	et de luto faecis.	+ et” de lutofaecis.
	Et statnit super petram pedes meos;	Et statuit super petram pedes meos;
	et direxit gressus meos.	+et “ direxit gressus meos.
	Et immisit in os meum canticum movum:	Et immisit in os meum cauticum novum:
<i>hymnum.</i>	<i>Hymnum</i> Deo nostro.	<i>Carmen</i> Deo nostro.

PSALM 16 (15):8-11 (ACTS 2:25-28)

<i>(Domino.)</i>	Providebam <i>Dominum</i> in consoectu meo semper,	Providebam <i>Dominum</i> in conspectu meo semper,
	quoniam a dextris est mihi, ne commovear.	Quoniam a dextris est mihi, ne commovear.
<i>Jocundatum.</i>	Propter hoc <i>delectatum</i> est cor meum,	Propter hoc <i>loetatum</i> est cor meum,
	et exsultavit lingua mea:	et exsultavit lingua mes:
	insuper et caro mea requiescet in spe.	+ insuper” er caro mea requiescet in spe.
	Quoniam non derelinques animam meam in	Quoniam non derelinnques animam meam in
<i>apud inferos.</i>	<i>inferno</i> (-um);	<i>inferno</i> ;
	nec dabis Sanctum tuum videre corruptionem.	Nec dabis Sanctum tuum videre corruptionem.
	Notas mihi fecisti vias	Notas mihi fecisti vias

	vitae:	vitae:
	adimplebis me laetitia cum vultu tuo:	adimplebis me laetitia cum vultu tuo:
	delectationes in dextera tua, usque in finem.	Delectationes in dextera tua + usque “ in finem.

How far he thought change really necessary will appear from a comparison of a few verses of his translation from the Hebrew with the earlier revised Septuagintal translations.

PSALM 33(34):12-16 (1 PETER 3:10-12)

OLD LATIN	VULGATE	JEROME'S TRANSL
<p>Quis est homo qui vult vitam, <i>et cupit</i> videre dies bonos? <i>Cohibe</i> linguam tuam a malo: et aures ejus <i>ad</i> preces eorum. Vultus Domini super facientes mala.</p>	<p>Quis est homo qui vult vitam, <i>diligit</i> dies videre bonos? <i>Ptohibe</i> linguam tuam a malo: et labia tua ne loquantur dolum. <i>Diverte</i> a malo et fac bonum: inquire pacem, et aures ejus <i>in</i> preces eorum. Vultus <i>autem</i> Domini super facientes mala.</p>	<p>Quis est <i>vir</i> qui velit vitam <i>diligens</i> dies videre vonos? <i>Custodi</i> linguam tuam a malo, et labia tua ne loquantur dolum. <i>Recede</i> a malo et fac bonum: <i>quoere</i> pacem et persequere eam. Oculi Dominni <i>ad</i> justos et aures ejus <i>ad clamores</i> eorum. Vultus Domini super facientes <i>malum</i>.</p>

PSALM 39 (40):6-8 (HEBREWS 10:5-10)

Sacrificium et oblationem noluisti: aures autem perfecisti mihi.	Sacrificium et oblationem noluisti: aures autem perfecisti mihi.	<i>Victima et oblatione non indiges: aures fodisti mihi</i>
Holocausta etiam pro <i>delicto</i> non postulasti.	Holocaustum et pro <i>peccato</i> non postulasti.	Holocaustum et pro <i>peccato</i> non <i>petisti</i> .
Tunc dixi: Ecce venio.	Tunc dixi: Ecce venio.	Tunc dixi: Ecce venio.
In capite libri scriptum est de me, ut <i>faciam</i> voluntatem tuam.	In capite libri scriptum est de me, ut <i>facerem</i> voluntatem tuam.	In <i>volumine</i> libri scriptum est de me, ut <i>facerem placitum tibi</i> .

PSALM 18(19):5 (ROMANS 10:18)

In omnem terram exiit sonus eorum: et in <i>finibus</i> orbis terrae verba eorum.	In omuen terram exivit sonus eorum: et in <i>fines</i> orbis terrae verba eorum.	In <i>universam</i> terram exivit sonus eorum: et in <i>finem</i> orbis verba eorum.
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Numerous manuscripts remain which contain the Latin Psalter in two or more forms. Thus *Bibl. Bodl.* Laud. 35 (10th century?) contains a triple Psalter — Gallican, Roman, and Hebrew; *Coll. C. C. Oxon.* 12 (15th century), Gallican, Roman, Hebrew; *ibid.*; 10 (14th century), Gallican, Hebrew, Hebrew text with interlinear Latin; *Brit. Mus.* Harl. 643, a double Psalter, Gallican and Hebrew; *ibid.* Arund. 155 (11th century), a Roman Psalter with Gallican corrections; *Coll. SS. Trin, Cambr.* R. 17, 1, a triple Psalter, Hebrew, Gallican, Roman (12th century); *ibid.* R. 8, 6, a triple Psalter, the Hebrew text with a peculiar interlinear Latin version, Jerome's Hebrew, Gallican. An example of the unrevised Latin, which, indeed, is not very satisfactorily distinguished from the Roman, is found with an Anglo-Saxon interlinear version, *Univ. Libr. Cambr.* Fr. 1, 23 (11th century). H. Stephens published a *Quincuplex Psalterium, Gallicum, Romaicum, Hebraicum, Vteus, Conciliatum* (Paris, 1513), but he does not mention the manuscripts from which he derived his texts.

From the second (Gallican) revision of the Psalms Jerome appears to have proceeded to a revision of the other books of the Old Test., restoring all, by the help of the Greek, to a general conformity with the Hebrew. In the preface to the revision of Job, he notices the opposition which he had met with, and contrasts indignantly his own labors with the more mechanical occupations of monks which excited no reproaches (“Si aut fiscellam junco texeremr aut palmarumi folia complicarem ... nullus morderet, nemo reprehenderet. Nunc autem ... corrector vitiorum falsarius vocor”). Similar complaints, but less strongly expressed, occur in the preface to the books of Chronicles, in which he had recourse to the Hebrew as well as to the Greek, in order, to correct the innumerable errors in the names by which both texts were deformed. In the preface to the three books of Solomon (Proverbs, Ecclesiastes, Song of Solomon) he notices no attacks, but excuses himself for neglecting to revise Ecclesiasticus and Wisdom on the ground that “he wished only to amend the canonical Scriptures” (“tantummodo canonicas Scripturas vobis emendare desiderans”). No other prefaces remain, and the revised texts of the Psalter and Job have alone been preserved; but there is no reason to doubt that Jerome carried, out his design of revising all the “canonical Scriptures” (comp. *Ep.* 112, *ad August.*, [cir. A.D. 404], “Quod autem in allis quiseris.epistolis cur prior mea *in libris canonicis* interpretatio asteriscos habeat et virgulas prsenotatas”). He speaks of this work as a whole in several plaes (e.g. *Adv. Ruf.* 2, 24, Egone contra LXX interpretes aliquid sum locutus, quos ante; annos: plurimos diligentissime emendatos mese linguae studiosis dedi?” comp. *ibid.* 3, 25; *p.* 71, *ad Lucin.*, “Septuaginta interprettim editionem et te habere non dnbito, et ante annos plurimos [he is writing A.D. 398] diligentissime emendatam studiosis tradidi”), and distinctly represents it as a Latin version of Origen’s Hexaplar text (*Ep.* 106, *ad Sun. et Fret.*, *Ea autem quae habetur in* Εξαπλοῖς *et quam non vertimus*), if, indeed, the reference is not to be confined to the Psalter, which was the immediate subject of discussion. But though it seems certain that the revision was made, there is very great difficulty in-tracing its history, and it is remarkable that no allusion to the revision occurs in the preface to the new translation of the Pentateuch, 7 Joshua (Judges, Ruth), Kings the Prophets, in which, Jerome touches more or less plainly on the difficulties, of his task, while he does refer to his former labors on Job, the Psalter, and the books of Solomon in the parallel prefaces to those books, and also in his *Apology against Runfinus* (2:27, 29-31). It has, indeed, been supposed (Vallarsi, *Praef. in lier.* 10) that these six books only were published by

Jerome himself. The remainder may have been put into circulation surreptitiously. But this supposition is not without difficulties. Augustine, writing to Jerome (cir. A.D. 405), earnestly begs for a copy of the revision from the Sept., of the publication of which he was then only lately aware (*Ep.* 106, 34, "Deinde nobis mittas, obsecro, interpretationem tuam de Septuaginta, *quam te edidisse nesciebam*;" comp. § 34). It does not appear whether the request was granted or not, but at a much later period (cir. A.D. 416) Jerome says that he cannot furnish him with "a copy of the Sept. [i.e. the Latin version of it] furnished with asterisks and obeli, as he had lost the chief part of his former labor by some person's treachery" (*ibid.* 134, "Pleraque prioris laboris franle cujusdam amisimus"). However this may have been, Jerome could not have spent more than four (or five) years on the work, and that too in the midst of other labors, for in 491 he was already engaged on the versions from the Hebrew which constitute his great claim on the lasting gratitude of the Church.

4. Translation of the Old Test. from the Hebrew. Jerome commenced the study of Hebrew when he was already advanced in middle life (cir. A.D. 374), thinking that the difficulties of the language, as he quaintly paints them, would serve to subdue the temptations of passion to which he was exposed (*Ep.* 125, 12; comp. *Praef. in Daniel*). From this time he continued the study with unabated zeal, and availed himself of every help to-perfect his knowledge of the language. His first teacher had been a Jewish convert but afterwards he did not scruple to seek the instruction of Jews, whose services he secured with great difficulty and expense. This excessive zeal (as it seemed) exposed him to the misrepresentations of his enemies, and Rufinus indulges in a silly pun on the name of one of his teachers, with the intention of showing that his work was not "supported by the authority of the Church, but only of a second Barabbas" (*Ruf. Apol.* 2, 12 *Hieron. Apol.* 1, 13; comp. *Ep.* 84, 3; *Praef. in Paral.*). Jerome, however, was not deterred by opposition from pursuing his object, and it were only to be wished that he had surpassed his critics as much in generous courtesy as he did in honest labor. He soon turned his knowledge of Hebrew to use. In some of his earliest critical letters he examines the force of Hebrew words (*Epp.* 18 20:A.D. 381, 383); and in 384 he had been engaged for some time in comparing the version of Aquila with Hebrew MSS. (*ibid.* 32:1), which a Jew had succeeded in obtaining for him from the synagogue (*ibid.* 36:1). After retiring to Bethlehem, he appears to have devoted himself with renewed ardor to the study of Hebrew, and he

published several works on the subject, cir. A.D. 389 (*Quest. Hebr. in Genesis* etc.). These essays served as a prelude to his New version, which he now commenced. This version was not undertaken with any ecclesiastical sanction, as the revision of the gospels was but at the urgent request of private friends, or from his own sense of the imperious necessity of the work. Its history is told in the main in the prefaces to the several installments, which were successively published. The books of Samuel and Kings were issued first, and to these he prefixed the famous *Prologus Galeatus*, addressed to Paula and Eustochius, in which he gives an account of the Hebrew canon. It is impossible to determine why he selected these books for his experiment, for it does not appear that he was requested by any one to do so. The work itself was executed with the greatest care. Jerome speaks of the translation as the result of constant revision (*Praef. Galatians*, in *Lege ergo primum Samuel et Malachim meum; meum, inquam, meum.; Quidquid enim crebrius vertendo et emnendando sollicitius et didicimus et tenemus nostrum est*). At the time when this was published (cir. A.D. 391, 392) other books seem to have been already translated (*ibid.*, *omnibus libris quos de Hebraeo vertimus*"); and in 393- the sixteen prophets were in circulation, and Job had lately been put into the hands of his most intimate friends (*p. 49, ad Pammach.*). Indeed, it would appear that already in 392 he had in some sense completed a version of the Old Test. (*De Vim. Ill. 135*, "Vetus juxta Hebraicum transtuli;" this treatise was written in that year); but many books were not completed and published till some years afterwards. The next books which he put into circulation, yet with the provision that they should be confined to friends (*Praef. in Ezr.*), were Ezra and Nehemiah, which he translated at the request of Dominica and Rogatianus, who had Urged him to the task for three years. This was probably in the year 394 (*Vit. Hieron. 21:4*), for in the preface he alludes to his intention of discussion a question which he treats in *Ep. 57*, written in 395 (*De Optimo Genesis Interpret.*). In the preface to the Chronicles (addressed to Chromatius), he alludes to the same epistle as "lately written," and these books may therefore be set down to that year. The three books of Solomon followed in 398, : having been "the work of three days" when he had just recovered from a severe illness, which he suffered in that year (*Pref.*, "Itaque longa segrotatione fractus tridui opus nomini vestro [Chromatio et Heliodoro] consecravi;" comp. *Ep. 73, 10*). The *Octateuch* now alone remained (*ibid. 71, 5*), i.e. Pentateuch, Joshua, Judges, Ruth, and Esther (*Praef. in Jos.*). Of this the Pentateuch (inscribed to Desiderius) was published first, but it is uncertain

in what year. The preface, however, is not quoted in the *Apology against Rufinus* (A.D. 400), as those of all the other books which were then published, and it may therefore be set down to a later date (Hody, p. 357). The remaining books were completed at the request of Eustochius, shortly after the death of Paula, in 404 (*Praef. in Jos.*). Thus the whole translation was spread over a period of about fourteen years, from the sixtieth to the seventy-sixth year of Jerome's life. But still parts of it were finished in great haste (e.g. the books of Solomon). A single day was sufficient for the translation of Tobit (*Praef. in Tob.*), and "one short effort" (una lucubrationcula) for the translation of Judith. Thus there are errors in the work which more careful revision might have removed; and Jerome himself in many places gives renderings which he prefers to those which he had adopted, and admits from time to time that he had fallen into error (Hody, p. 362). Yet such defects are trifling when compared with what he accomplished' successfully. The work remained for eight centuries the bulwark of Western Christianity, and, as a monument of ancient linguistic power, the translation of the Old Test. stands unrivalled and unique.' It was at least a direct rendering of the original, and not the version of a version.

IV. *History of Jerome's Translation to the Invention of Printing.* —

1. Early Acceptance. — The critical labors of Jerome were received, as such labors always are received by the multitude, with a loud outcry of reproach. He was accused of disturbing the repose of the Church and shaking the foundations of faith. Acknowledged errors, as he complains, were looked upon as hallowed by ancient usage (*Praef. in Job.* 2), and few had the wisdom or candor to acknowledge the importance of seeking for the purest possible text of Holy Scripture. Even Augustine was carried away by the popular prejudice, and endeavored to discourage Jerome from the task of a new translation (*Ep.* 104), which seemed to him to be dangerous and almost profane. Jerome, indeed, did little to smooth the way for the reception of his work. The violence and bitterness of his language is more like that of the rival scholars of the 16th century than of a Christian father, and there are few more touching instances of humility than that of the young Augustine bending himself in entire submission before; the contemptuous and impatient reproof of the veteran scholar (*Ep.* 112, s.f.). But even Augustine could not overcome the force of early habit. To the last he remained faithful to the Italic text, which he had first used; and while he notices in his *Ratiactato* in several faulty readings which he had

formerly embraced, he shows no tendency to substitute generally the New version for the Old. In such cases Time is the great reformer. Clamor based upon ignorance soon dies away, and the New translation gradually came into use equally with the Old, and at length supplanted it. In the 5th century, it was adopted in Gaul by Eucherius of Lyons; Vincent of Lerins, Sedulius, and Claudianus Mamertus (Hody, p. 398), but the Old Latin was still retained in Africa and Britain (*ibid.*). In the 6th century, the use of Jerome's version was universal among scholars except in Africa, where the other still lingered (Junilius); and at the close of it, Gregory the Great, while commenting on Jerome's version, acknowledged that it was admitted equally with the Old by the apostolic see (*Praef. in Job, ad Leandrum* *Novam translationem dissero, sed ut comprobatiōnis causa exigit, nunc No-vam, nunc Veterem, per testimonia assumo; ut quia sedes apostolica [cui auctore Deo presideo] utraque utitur mei quoque labor studii ex utraque fulciatur*"). But the Old version was not authoritatively displaced, though the custom of the Roman Church prevailed also in the other churches of the West. Thus. Isidore of Seville (*De Ofic. Eccles.* 1, 12), after affirming the inspiration of the Sept., goes on to recommend the version of Jerome, "which," he says, "is used universally as being more truthful in substance and more perspicuous in language" (Hody, p. 402). In the 7th century the traces of the Old version grow rare. Julian of Toledo (A.D. 676) affirms with a special polemical purpose the authority of the Sept., and so of the Old Latin; but still he himself follows Jerome when not influenced by the requirements of controversy (*ibid.* p. 405, 406). In the 8th century, Bede speaks of Jerome's version as in our edition (*ibid.* p. 408); and from this time it is needless to trace its history, though the Old Latin was not wholly forgotten. Yet, throughout, the New version made its way without any direct ecclesiastical authority. It was adopted in the different churches gradually, or at least without any formal command (see *ibid.* p. 411 sq. for detailed quotations).

But the Latin Bible which thus passed gradually into use under the name of Jerome was a strangely composite work. The books of the Old Test., with one exception, were certainly taken from his version from the Hebrew; but this had not only been variously corrupted, but was itself in many particulars (especially in the Pentateuch) at variances with his later judgment. Long use, however, made it impossible to substitute his Psalter from the Hebrew for the (Gallican Psalter; and thus this book was retained from the Old version, as Jerome had corrected it from the Sept. Of the

Apocryphal books, Jerome hastily revised or translated two only, Judith and Tobit. The remainder were retained from the Old version against his judgment; and the Apocryphal additions to Daniel and Esther, which he had carefully marked as apocryphal in his own version, were treated as integral parts of the books. A few MSS. of the Bible faithfully preserved the "Hebrew canon," but the great mass, according to the general custom of copyists to omit nothing, included everything which had held a place in the Old Latin, In the New Test. the only important addition which was frequently interpolated was the Apocryphal epistle to the; Laodiceans. The text of the gospels was in the main Jerome's revised edition; that of the remaining books his very incomplete revision of the Old Latin; Thus the present Vulgate contains elements which belong to every period and form of the Latin version —

- (1.) *Unrevised Old Latin*: Wisdom, Eccclus., 1 and 2 Macc., Baruch,
- (2.) *Old Latin revised from the Sept.* Psalter.
- (3.) *Jerome's free translation from the original text*: Judith, Tobit.
- (4.) *Jerome's translation from the original*: Old Test. except Psalter.
- (5.) *Old Latin revised from Greek MSS.* Gospels.
- (6.) *Old Latin cursorily revised*: the remainder of the New Test.

2. Revision of Alcuin. — Meanwhile the text of the different parts of the Latin Bible was rapidly deteriorating. The simultaneous use of the Old and New versions necessarily led to great corruptions of both texts. Mixed texts were formed according to the taste or judgment of scribes, and the confusion was further increased by the changes, which were sometimes introduced by those who had some knowledge of Greek. From this cause scarcely any Anglo-Saxon Vulgate MS. of the 8th or 9th century, in all probability, is wholly free from an admixture of old readings. Several remarkable examples are noticed below; and in rare instances it is difficult to decide whether the text is not rather a revised *Vetoms* than a corrupted *Vulgata nova* (e.g. Brit. Mus. *Reg.* 1, E, 6; *Adlit.* 5463). As early as the 6th century, Cassiodorus attempted a partial revision of the text (Psalter, Prophets, Epistles) by a collation of old MSS. But private labor was unable to check the growing corruption, and in the 8th century this had arrived at such a height that it attracted the attention of Charlemagne. Charlemagne at once sought a remedy, and intrusted to Alcuin (cir. A.D. 802) the task of

revising the Latin text for public use. This Alcuin appears to have done simply by the use of MSS. of the Vulgate, and not by reference to the original texts (Porson, *Letter 6 to Travis*, p. 145). The passages which are adduced by Hody to prove his familiarity with Hebrew are, in fact, only quotations from Jerome, and he certainly left the text unaltered—at least in one place where Jerome points out its inaccuracy (¹⁰²⁸Genesis 25:8). The patronage of Charlemagne gave a wide currency to the revision of Alcuin, and several MSS. remain which claim to date immediately from his time. According to a very remarkable statement, Charlemagne was more than a patron of sacred criticism, and himself devoted the last year of his life to the correction of the gospels “with the help of Greeks and Syrians” (Van Ess, p. 159, quoting Theganus, *Script. Hist. Franc.* 2, 277).

However this may be, it is probable that Alcuin’s revision contributed much towards preserving a good Vulgate text. The best MSS. of his recension do not differ widely from the pure Hieronymian text, and his authority must have done much to check the spread of the interpolations which reappear afterwards, and which were derived from the intermixture of the Old and New versions. Examples of readings which seem to be due to him occur: Deuteronomy 1, 9, add. *solitudinem; venissemus*, for *etis*; ver. 4, *ascendimus*, for *acemdemus*; 2, 24, *innatua*, for *in mantus tuas*; 4:33, *vidisti*, for *vixisti*; 6, 13, *ipsi*, add. *solii*; 15:9, *oculos*, om. *tuos*; 17:20, *filius*, for *flii*; 21:6, add. *venient*; 26:16, *at*, for *et*. But the new revision was gradually deformed, though later attempts at correction were made by Lanfranc of Canterbury (A.D. 1089, Hody, p. 416), Card. Nicolaus (A.D. 1150), and the Cistercian abbot Stephanus (cir.A.D. 1150). In the 13th century *Correctoria* were drawn up, especially in France, in which varieties of reading were discussed; and Roger Bacon complains loudly of the confusion which was introduced into the “common, that is, the Parisian, copy;” and quotes a false reading from ¹⁰³⁸Mark 8:38, where the correctors had substituted *confessus* for *confusus* (Hody, p. 419 sq.). Little more was done for the text of the Vulgate till the invention of printing; and the name of Laurentius Valla (cir. 1450) alone deserves mention, as of one who devoted the highest powers to the criticism of Holy Scripture, at a time when such studies were little esteemed.

V. History of the Printed Text. —

1. Early Editions. It was a noble omen for the future progress of printing that the first book which issued from the press was the Bible; and the

splendid: pages of the Mazarin Vulgate (Mainz-Gutenberg and Fust) stand yet unsurpassed by the latest efforts of typography. This work is referred to about the year 1455, and presents the common text of the 15th century. Other editions followed in rapid succession (the first with a date, Mainz, 1462, Fust and Schaeffer), but they offer nothing of critical interest. The first-collection of various readings appears in a Paris edition of 1504, and others followed at Venice and Lyons in 1511, 1513; but cardinal Ximenes (1502-1517) was the first who seriously revised the Latin text (“contuli mus cum quamplurimis exemplaribus venerandne vetustatis; sed his maxime, que in publica Complutensis nostrse universitatis bibliotheca reconduuntur, quae supra octingentesimum abhinc annum litteris Gothicis con, scripta, ea sunt sinceritate ut nec apicis lapsus possit ini eis deprehendi” [Praef]), to which he assigned the middle place of honor in his Polyglot between the Hebrew and Greek texts. The Complutensian text is said to be more correct than those which preceded it, but still it is very far from being pure. This was followed 1 1528 (2d ed. 1532) by an edition of R. Stephens, who had bestowed great pains upon the work, consulting three MSS. of high character and the earlier editions; but as yet the best materials were not open for use. About the same time various attempts were made to correct the Latin from the original texts (Erasmus, 1516; Pagminus, 1518-28; Card. Cajetan; Stenchius, 1529; Clarius, 1542), or even to make a new Latin version (Jo. Campensis, 1533). A more important edition of 1. Stephens followed in 1540, in which he made use of twenty MSS. and introduced considerable alterations into his former text. In 1541 another edition was published by Jo Benedictus at Paris, which was based on the collation of MSS. and editions, and was often reprinted afterwards. Vercellone speaks much more highly of the *Biblia Ordinaria*, with glosses, etc., published at Lyons, 1545, as giving readings in accordance with the oldest MSS., though the sources from which they are derived are not given (*Vlarice Lect.* 99). The course of controversy in the 16th century exaggerated the importance of the differences in the text and interpretation of the Vulgate, and the confusion called for some remedy. An authorized edition became a necessity for the Romish Church, and, however gravely later theologians may have, erred in explaining the policy or intentions of the Tridentine fathers on this point, there can be no doubt that (setting aside all reference to the *original* texts) the principle of their decision — the preference, that is, of the oldest Latin text to any later Latin version — was substantially right.

2. *The Sixtine and Clementine Vulgates.* — The first session of the Council of Trent was held on Dec. 13, 1545. After some preliminary arrangements, the Nicene Creed was formally promulgated as the foundation of the Christian faith on Feb. 4, 1546, and then the council proceeded to the question of the authority, text, and interpretation of Holy Scripture. A committee was appointed to report upon the subject, which held private meetings from Feb. 20 to March 17. Considerable varieties of opinion existed as to the relative value of the original and Latin texts, and the final decree was intended to serve as a compromise. This was made on April 8, 1546, and consisted of two parts — the first of which contains the list of the canonical books, with the usual anathema on those who refuse to receive it; while the second, “On the Edition and Use of the Sacred Books,” contains no anathema, so that its contents are not articles of faith. The Wording of the decree itself contains several marks of the controversy from which it arose and admits of a far more liberal construction than later glosses have affixed to it. In affirming the authority of the “Old Vulgate,” it contains no estimate of the value of the original texts. The question decided is simply the relative merits of the current Latin versions (“si ex omnibus Latinis versionibus quæ circumferuntur”), and this only in reference to *public* exercises. The object contemplated is the advantage (*utilitas*) of the Church, and not anything essential to its constitution. It was further enacted, as a check to the license of printers, that “Holy Scripture, but *especially* the old and common [Vulgate] edition [evidently without excluding the original texts], should be printed as correctly as possible.” In spite, however, of the comparative caution of the decree, and the interpretation which was affixed to it by the highest authorities, it was received with little favor, and the want of a standard text of the Vulgate practically left the question as unsettled as before. The decree itself was made by men little fitted to anticipate the difficulties of textual criticism, but afterwards these were found to be so great that for some time it seemed that no authorized edition would appear. The theologian of Belgium did something to meet the want. In 1547 the first edition of Hentenius appeared at Louvain, which had very considerable influence upon later copies. It was based upon the collation of Latin MSS. and the Stephanic edition of 1540. In the Antwerp Polyglot of 1568-72 the A Vulgate was borrowed from the Complutensian (Vercellone, *Var. Lect.* 101); but in the Antwerp edition of the Vulgate of 1573-74 the text of Hentenius was adopted, with copious additions of readings by Lucas Brugensis. This last was designed as the preparation and temporary

substitute for the papal edition; indeed, it may be questioned whether it was not put forth as the “correct edition required by the Tridentine decree” (comp. Lucas Brug. ap. Vercellone, 102), But a papal board was already engaged, however desultorily, upon the work of revision. The earliest trace of an attempt to realize the recommendations of the council is found fifteen years after it was made. In 1561 Paulus Manuttius (son of Aldus Manutius) was invited to Rome to superintend the printing of Latin and Greek Bibles (Vercellone, *Var. Lect.* etc., 1, prol. 19, note). During that year and the next several scholars (with Sirletus at their head) were engaged; in the revision of the text. In the pontificate of Pius V the work was continued, and Sirletus still took a chief part in it (1569-70) (*ibid. loc. cit.* prol. 20, note), but it was currently reported that the difficulties of publishing an authoritative edition were insuperable. Nothing further was done towards the revision of the Vulgate under Gregory XIII, but preparations were made for an edition of the Sept. This appeared in 1587, in the second year of the pontificate of Sixtus V, who had been one of the chief promoters of the work. After the publication of the Sept., Sixtus immediately devoted himself to the production of an edition of the Vulgate. He was himself a scholar, and his imperious genius led him to face a task from which others had shrunk. ““He had felt,” he says, “from his first accession to the papal throne (1585), great grief, or even indignation (*indigne ferentes*), that the Tridentine decree was still unsatisfied;” and a board was appointed, under the presidency of cardinal Carafa, to arrange the materials and offer suggestions for an edition. Sixtus himself revised the text, rejecting or confirming the suggestions of the board by his absolute judgment; and when the work was printed, he examined the sheets with the utmost care, and corrected the errors with his own hand. The edition appeared in 1590, with the famous constitution *E'ternus ille* (dated March 1, .1589) prefixed, in which ‘Sixtus affirmed with characteristic decision the plenary authority of the edition for all future time. “By the fullness of apostolical power” (such are his words), “we decree and declare that this edition.... approved by the authority delivered to us by the Lord, is to be received and held as true, lawful, authentic, and unquestionable, in all public” *and private* discussion, reading, preaching, and explanation.” He further forbade expressly the publication of various readings in copies of the Vulgate, and pronounced that all readings in other editions and MSS. which vary from those of the revised text “are to have no credit or authority for the future?” (“*ea in iis quae huic nostree editioni non consenserint, nullam in posterum fidem, nullamque auctoritatem habitura esse decernimus*”). It was also

enacted that the new revision should be introduced into all missals and service-books, and the greater excommunication was threatened against all who in any way contravened the constitution. Had the life of Sixtus been prolonged, there is no doubt that his iron will would have enforced the changes which he thus peremptorily proclaimed; but he died in August, 1590, and those whom he had alarmed or offended took immediate measures to hinder the execution of his designs. Nor was this without good reason. He had changed the readings of those whom he had employed to report upon the text with the most arbitrary and unskillful hand; and it was scarcely an exaggeration to say that his precipitate "self-reliance had brought the Church into the most serious peril." During the brief pontificate of Urban VII nothing could be done, but the reaction was not long delayed. On the accession of Gregory XIV, some went so far as to propose that the edition of Sixtus should be absolutely prohibited, but Bellarmine suggested a middle course. He proposed that the erroneous alterations of the text which had been made in it ("quie mmale mutata erant") "should be corrected with all possible speed, and the Bible reprinted under the name of Sixtus, with a prefatory note to the effect that errors (*aliqua errata*) had crept into the former edition by the carelessness of the printers." This pious fraud, or rather daring falsehood for it can be called by no other name-found favor with those in power. A commission was appointed to revise the Sixtine text, under the presidency of the cardinal Colonna (Columna), At first the commissioners made but slow progress, and it seemed likely that a year would elapse before the revision was completed (Ungarelli, in Vercellone, *Proleg.* 58). The mode of proceedings was therefore changed, and the commission moved to Zagarolo, the country-seat of Colonna; and, if we may believe the inscription which still commemorates the event, and the current report of the time, the work was completed in *nineteen* days. But even if it can be shown that the work extended over six months, it is obvious that there was no time for the examination of new authorities, but only for making a rapid revision with the help of the materials already collected. The task was hardly finished when Gregory died (October, 1591), and the publication of the revised text was again delayed. His successor, Innocent IX, died within the same year, and at the beginning of 1592 Clement VIII was raised to the papedom. Clement entrusted the final revision of the text to Cletus, and the whole was printed by Aldus Malnutius (the grandson) before the end of 1592. The preface, which is molded upon that of Sixtus, was written by Bellarmine, and is favorably distinguished from that of Sixtus by its

temperance and even modesty. The text, it is said, had been prepared with the greatest care, and, though not absolutely perfect, was at least (what is no idle boast), more correct than that of any former edition. Some readings, indeed, it is allowed, had, though wrong, been left unchanged to avoid popular offence; but yet even here Bellarmine did not scruple to repeat the fiction of the intention of Sixtus to recall his: edition which still disgraces the front of the Roman Vulgate by an apology no less needless than untrue. Another edition followed in 1593, and a third in 1598, with a triple list of errata, one for each of the three editions. Other editions were afterwards published at Rome (comp. Vercellone, 104), but with these corrections the history of the authorized text properly concludes.

The respective merits of the Sixtine and Clementine editions have often been debated. In point of mechanical accuracy, the Sixtine seems to be clearly superior (Van Ess, *Gesch.* 365 sq.); but Van Ess has allowed himself to be misled in the estimate which he gives of the critical value of the Sixtine readings. The collections lately published by Vercellone place in the clearest light the strange and uncritical mode in which Sixtus dealt with the evidence and results submitted to him. The recommendations of the Sixtine correctors are marked by singular wisdom and critical tact; and in almost every case where Sixtus departs from them he is in error. This will be evident from a collation of the readings, in a few chapters, as given by Vercellone. Thus in the first four chapters of Genesis the Sixtine correctors are right against Sixtus: 1:2, 27, 31; 2:18, 20; 3:1, 11, 12, 17, 21, 22; 4:1, 5, 7, 8, 9, 15, 16, 19; and, on the other hand, Sixtus is right against the correctors in 1:15. The Gregorian correctors, therefore (whose results are given in the Clementine edition), in the main simply restored readings adopted by the Sixtine board and rejected by Sixtus. In the book of Deuteronomy the Clementine edition follows the Sixtine correctors where it differs from the Sixtine edition: 1:4, 19, 31; 2:21; 4:6, 22, 28, 30, 33, 39; 5:24; 6:4; 8:1; 9:9; 10:3; 11:3; 12:11, 12, 15, etc.; and every change (except, probably, 6:4; 12:11, 12) is right; while, on the other hand, in the same chapters there are apparently only two instances of variation without the authority of the Sixtine correctors (11:10, 32). But in point of fact the Clementine edition errs by excess of caution. Within the same limits it follows Sixtus against the correctors wrongly in 2:33; 3:10, 12, 13, 16, 19, 20; 4:10, 11:28, 42; 6:3; 11:28; and in the whole book admits in the following passages arbitrary changes of Sixtus: 4:10; 5:24; 6:13; 12:15, 32; 18:10, 11; 29:23. In the New Test., as the report of the Sixtine correctors

has not yet been published, it is impossible to say how far the same law holds good; but the following comparison of the variations of the two editions, in continuous passages of the gospels and epistles will show that the Clementine, though not a pure text, is yet very far purer than the Sixtine, which often gives Old Latin readings, and sometimes appears to depend simply on patristic authority (i.e. pp. 11.):

	SIXTINE	CLEMENTINE
Matt. 1:23	vocabitur (pp. 11.).	vocabunt.
2:5	Juda (gat. mm. etc.).	Judae.
13	surge, accipe (?).	surge et accipe.
Matt. 3:2	appropinquabit (4:17), (MSS. gallic. pp. 11.).	appropinquavit.
3	dequo dictum est (tol. it.).	qui dictus est.
10	arboris (Tert.).	arborum.
4:6	ut...toliant (it.).	et...tollent.
7	Jesus rursem.	Jesus: Rursum.
15	Galilaeae (it. am. ect.).	Galilaea.
16	ambulabat (?).	sedebat.
5:11	vobis homines (gat. mm. ect.).	vobis.
30	abscinde (?).	abscide.
40	in judicio (it.).	judicio.
6:7	eth. faciunt (it.).	ethnici.
30	enim (it.).	autem.
7:1	et non judicabbimini, nolite condemnare et non condemnabimini (?).	ut non judicemini.
4	sine, frater (it. pp. 11.).	sine.
23	a me onues (it. pp. 11.).	a me.
25	supra (pp. 11. tol. ect.).	super.
29	scribae (it.).	scribae eorum.
8:9	alio (it. am. etc.).	alii.
12	nbi (pp. 11.).	ibi.
18	jussit discipulos (it.).	jussit.
20	caput suum (it. tol.).	caput.
28	venisset Jesus (it.).	venisset.
Matt. 8:32	magno impetu (it.).	impetu.

33	haec omnia (?).	omnia.
34	rogabant eum ut Jesus (?).	rogabant ut.
Eph. 1:15	in Christo J. (pp. 11. Bodl.).	in Domino J.
21	dominationem (?).	et dominationem.
2:1	vos convivificavit (pp. 11.).	vos.
11	vos eratis (pp. 11. Bodl. ect.).	quod.
---	dicebamini (pp. 11.).	dicimini.
12	qui (pp. 11. Bodl. ect.).	quod.
22	Spiritu Sancto (pp. 11. Sang. etc.).	Spiritu.
3:8	mihi enim (pp. 11.).	mihi.
16	virtutem (it.).	virtute.
---	in interiore homine (pp. 11. Bodl.).	in interiorem hominem.
4:22	deponite (it.).	deponere.
30	in die (pp.11. Bodl. etc.).	in diem.
5:26	mundans eam (pp.11.).	mundans.
27	in gloriosam (?).	gloriosam.
6:15	in praeparationem (it.).	in praeparatione.
20	in catena ista (it. ?).	in catena ita.

3. Later Editions. — While the Clementine edition was still recent, some thoughts seem to have been entertained of revising it. Lucas Brugensis made important collections for this purpose; but the practical difficulties were found to be too great, and the study of various readings was reserved for scholars (Bellarmin. *ad Lucam Brug.* 1606). In the next generation use and controversy gave a sanctity to the authorized text. Many especially in Spain, pronounced it to have a value superior to the originals, and to be inspired in every detail (comp. Van Ess. *Gesch.* p. 401, 402; Hody, III, 2, 15); but it is useless to dwell on the history of such extravagancies, from which the Jesuits, at least, following their great champion Bellarmine, wisely kept aloof. It was a more serious matter that the universal acceptance of the papal text checked the critical study of the materials on which it was professedly based. At length, however, in 1706, Martianay published a new, and, in the main, better, text, chiefly from original MSS., in his edition of Jerome. Vallarsi added fresh collations in his revised issue

of Martianay's work; but in both cases the collations are imperfect, and it is impossible to determine with accuracy on what MS. authority the text which is given depends. Sabatier, though professing only to deal with the Old Latin, published important materials for the criticism of Jerome's version, and gave at length the readings of Lucas Brugensis (1743). More than a century elapsed before anything more of importance was done for the text of the Latin version of the Old Test., when at length the fortunate discovery of the original revision of the Sixtine correctors again directed the attention of Roman scholars to their authorized text. The first-fruits of their labors are given in the volume of Vercellone, already often quoted, which has thrown more light upon the history and criticism of the Vulg. than any previous work. There are some defects in the arrangement of the materials, and it is unfortunate that the editor has not added either the authorized or corrected text; but still the work is such that every student of the Latin text must be deeply interested in it.

The neglect of the Latin text of the Old Test. is but a consequence of the general neglect of the criticism of the Hebrew text. In the New Test. far more has been done for the correction of the Vulg., though even here no critical edition has yet been published. Numerous collations of MSS., more or less perfect, have been made. In this, as in many other points, Bentley pointed out the true path which others have followed. His own collation of Latin MSS. was extensive and important (comp. Ellis, *Bentleii Critica Sacra*, 35 sq.). Griesbach added new collations, and arranged those which others had made. Lachmann printed the Latin text in his larger edition, having collated the *Codex Fuldensis* for the purpose. Tischendorf has labored among Latin MSS., only with less zeal than among Greek. Tregelles has given in his edition of the New Test. the text of *Cod. Amiatinus* from his own collation with the variations of the Clementine edition. But in all these cases the study of the Latin was merely ancillary to that of the Greek text. Probably, from the great antiquity and purity of the *Codd. Amiatinus and Fuldensis*, there is comparatively little scope for criticism in the revision of Jerome's version; but it could not be an unprofitable work to examine more in detail than has yet been done the several phases through which it has passed, and the causes which led to its gradual corruption.

A full account of the editions of the Vulg. is given by Masch (De Long), *Bibliotheca Sacra* (1778-90). The variations between the Sixtine and Clementine editions were collated by T. James, *Bellum Papales*.

Concordia Discors (Lond. 1600), and more completely, with a collation of the Clementine editions, by H. de Bukentop, *Lux de Luce*, 3, 315 sq. Yercellone, correcting earlier critics, reckons that the whole number of variations between the two revisions is about three thousand (*Proleg.* 48, *nota*).

Picture for Vulgate

VI. *Principal MSS. of the Vulgate.* — These may briefly be enumerated as follows:

- 1.** *Cod. Amiatinus*, of the middle of the 6th century, the oldest and best extant; in the Laurentian Library at Florence; it contains the Old Test., except Baruch, and the New Test.; the latter has been edited from it by Tischendorf (Leips. 1850, 4to). *SEE AMATINE MANUSCRIPT.*
- 2.** *Biblia Gothica Toletance Ecclesice*, of the 8th century, containing all the books except Baruch (Vercellone, *Var. Lect.* 1, 84).
- 3.** *Cod. Cavensis*, of the 8th century, if not earlier; contains the Old and New Test.; belongs to the monastery of La Cava, near Salerno; examined by Tischendorf.
- 4.** *Cod. Paullinus*, of the 9th century, wants Baruch; at Rome (Vercellone, *loc. cit.*).
- 5.** *Cod. Statianus* hod. *Vallicellanus*, of the 9th century; at Rome (Vercellone, *l. c.*).
- 6.** *Cod. Ottobonianus*, of the 8th century, contains the Octateuch; in the Vatican (Vercellone, *l. c.*).
- 7.** *Biblia Carolina*, of the 9th century; wants Baruch, and the two last leaves are by a later hand; in the cantonal library at Zurich.
- 8.** *Biblia Bamburgensia*, of the 9th century, wants the Apocalypse; it has Jerome's Epistle to Paulinus prefixed in large uncials, the rest of the MS. is minuscular; in this MS. 1 John 5, 7 appears (Kopp, *Bilder u. Schriften der Vorzeit*, 1, 184).
- 9.** *Cod. Alcuini*, of the 9th century, containing the Old and New Test. (except Baruch); supposed to be that offered to Charlemagne at his

coronation; formerly in the possession of the recluses at Moutier de Grandval, now in the British Museum (Addit., 10, 546).

10. A MS. on very clean parchment, probably of the 13th century; formerly at Altdorf, now at Erlangen (Niederer, *Nachrichten zur Kitchen- Gelehrten und Bucher-Geschichte*, 10:125).

11. A MS. of the 13th century, described in Eichhorn's *Repertorium*, 17:183 sq.

12. *Cod. Fuldensis*, of the 6th century, contains the New Test., with the gospels in the form of a harmony; used by Lachmann in his edition of the Latin subjoined to his Greek New Test.; a specimen was published by Ranke (Marb. 1860, 4to).

13. *Cod. Forojuliensis*; contains the four gospels; edited along with fragments of Mark's gospel from the Prague MS. (previously edited by Dobrowski, *Fragmentum Pragense Ev. S. Marci*, etc. [Prag. 1778, 4to]), and other remains of the same gospel from MSS. preserved at Venice, by Bianchini, *Append. ad Evangel. Quadrupl.*

14. *Cod. Sangallensis*; a Graeco-Latin MS. of the 9th century; contains the four gospels in Greek, with an interlineary translation; edited in facsimile by Rettig (Turin, 1836, 4to). There is another *Cod. Sangallensis* containing fragments of the gospels, of the 6th century, described by Tischendorf in the *Deutsche Zeitschrift für christl. Wissenschaft*, 1857, No. 7, and esteemed by him of great value for the text of the Vulgate (Tischendorf, *Proleg.* p. 249 sq.). **SEE GALL (ST.) MANUSCRIPT.**

Besides these, many codices exist both in British and Continental libraries. **SEE MANUSCRIPTS, BIBLICAL.**

VII. *Critical Value of the Latin Versions.* —

1. *In the Old Test.* — The Latin Version, in its various forms, contributes, as has already been seen, more or less important materials for the criticism of the original texts of the Old and New Tests., and of the Common and Hexaplaric texts of the Sept. The bearing of the Vulg. on the Sept. will not be noticed here, as the points involved in the inquiry more properly belong to the history of the Sept. Little, again, need be said on the value of the translation of Jerome for the textual criticism of the Old Test. As a whole, his work is a remarkable monument of the substantial identity of the

Hebrew text of the 4th century with the present Masoretic text; and the want of trustworthy materials for the exact determination of the Latin text itself has made all detailed investigation of his readings impossible or unsatisfactory. The passages which were quoted in the premature controversies of the 16th and 17th centuries, to prove the corruption of the Hebrew or Latin text, are commonly of little importance so far as the text is concerned. It will be enough to notice those only which are quoted by Whitaker, the worthy antagonist of Bellarmine (*Disputation of Scripture* [ed. Park. Soc.], p. 163 sq.).

^{ⲓⲟⲟⲃ}Genesis 1:30, *om.* all green herbs (in Vet. L.): 3:15, *ipsa* coneret caput tnuhn. There seems good reason to believe that the original reading was *ipse*. Comp. Vercellone, *ad loc.* See also (^{ⲓⲟⲓⲏⲒⲒⲒ}Genesis 4:16; 3:17, in opere no. **dlwb** [b for **rw** [b. 4:16, *om.* Nod, which is specially noticed in Jerome's *Quaest. Hebr.* 6:6, *add.* et praecavens in futurum. The words are a gloss, and not a part of the Vulgare text. 8:4, *vicesimo* septimo for septimo *decimo*. So Sept. 8:7, egrediebatur et *non* revertebatt. The *non* is wanting in the best manuscripts of the Vulgate, and has been introduced from the Sept. 11:13, *trecentis* tribus for *quadringentis* tribus. So Sept. 9:1, fundetur sanguis illius. *Om.* "by man" 37:2, *sedecim* for *septemdecim*. Probably a transcriptural error. . 39:6, *om.* "Wherefore he left-Joseph." 40, 5, *om.* "the butler-prison." 49:10. Comp. Vercellone, *ad loc.* 49, 33, *om.* In 24:6; 27:5; 34:29, the variation is probably in the rendering only. The remaining passages, 2:8; 3:6; 4:6, 13, 26; 6:3; 14, 3; 17:16; 19:18; 21:9. 24:22; 25:34; 27:33; 31:32; 38:5, 23; 49:22, contain differences of interpretation; and in 36:24, 41, 45, the Vulgate appears to have preserved important traditional renderings.

2. *In the New Test.* — The examples which have been given show the comparatively narrow limits within which the Vulgate can be used for the criticism of the Hebrew text. The version was made at a time when the present revision was already established; and the freedom which Jerome allowed himself in rendering the sense of the original often leaves it doubtful whether in reality a various reading is represented by the peculiar form which he gives to a particular passage. In the New Test. the case is far different. In this the critical evidence of the Latin is separable into two distinct elements, the evidence of the Old Latin and that of the Hieronymian revision. The latter, where it differs from the former, represents the received Greek text of the 4th century, and so far claims a respect (speaking roughly) equal to that due to a first-class Greek MS.; and

it may be fairly concluded that any reading opposed to the combined testimony of the oldest Greek MSS. and the true Vulgate text either arose later than the 4th century, or was previously confined within a very narrow range. The *corrections* of Jerome do not carry us back beyond the age of existing Greek MSS., but, at the same time, they supplement the original testimony of MSS. by an independent witness. The *substance* of the Vulgate, and the copies of the Old Latin, have a more venerable authority. The origin of the Latin version dates, as has been seen, from the earliest age of the Christian Church. The translation, as a whole, was practically fixed and current more than a century before the transcription of the oldest Greek MS. Thus it is a witness to a text more ancient, and, therefore, *caeteris paribus*, more valuable, than is represented by any other authority, unless the Peshito in its present form be excepted. This primitive text was not, as far as can be ascertained, free from serious corruptions (at least in the synoptic gospels) from the first, and was variously corrupted afterwards. But the corruptions proceeded in a different direction and by a different law from those of Greek MSS., and, consequently, the two authorities mutually correct each other. What is the nature of these corruptions, and what the character and value of Jerome's revision and of the Old Latin, will be seen from some examples to be given in detail.

Before giving these, however, one preliminary remark must be made. In estimating the critical value of Jerome's labors, it is necessary to draw a distinction between his different works. His mode of proceeding was by no means uniform; and the importance of his judgment varies with the object at which he aimed. The three versions of the Psalter represent completely the three different methods which he followed. At first he was contented with a popular revision of the current text (the *Roman Psalter*); then he instituted an accurate comparison between the current text and the original (the *Gallican Psalter*); and in the next place he translated independently, giving a direct version of the original (the *Hebrew Psalter*). These three methods follow one another in chronological order, and answer to the wider views which Jerome gradually gained of the functions of a Biblical scholar. The revision of the New Test. belongs, unfortunately, to the first period. When it was made, Jerome was as yet unused to the task, and he was anxious not to arouse popular prejudice. His aim was little more than to remove obvious interpolations and blunders; and in doing this he likewise introduced some changes of expression which softened the roughness of the old version, and some which, seemed to be required for

the true expression of the sense (e.g. ^{<061>}Matthew 6:11, *supersubstantialem* for *quotidianum*). But while he accomplished much, he failed to carry out even this limited purpose with thorough completeness. A rendering which he commonly altered was still suffered to remain in some places without any obvious reason (e.g. *μυστήριον, δοξάζω, ἀφανίζω*); and the textual emendations which he introduced (apart from the removal of glosses) seem to have been made after only a partial examination of Greek copies, and those probably few in number. The result was such as might have been expected. The greater corruptions of the Old Latin, whether by addition or omission, are generally corrected in the Vulgate. Sometimes, also, Jerome gives the true reading in details which had been lost in the Old Latin: ^{<025>}Matthew 1:25, *cognoscebat*; 2:23, *prophetas*; 5:22, *om. εἰκῆ* 9:15, *lugere*; ^{<008>}John 3:8; ^{<023>}Luke 2:33, *ὁ πατήρ* 4:12. But not rarely he leaves a false reading uncorrected (^{<003>}Matthew 9:28, *vobis*; 10:42), or adopts a false reading where the true one was also current: 16:6; 18:29; 19:4; ^{<008>}John 1:3, 16; 6:64. Even in graver variations he is not exempt from error. The famous, pericope, ^{<003>}John 7:53; 8:11, which had gained only a partial entrance into the Old Latin, is certainly established in the Vulgate. The additions in ^{<075>}Matthew 27:35; ^{<049>}Luke 4:19; ^{<000>}John 5:4; ^{<002>}1 Peter 3:22, were already generally or widely received in the Latin copies, and Jerome left them undisturbed. The same may be said of ^{<000>}Mark 16:9-20; but the “heavenly testimony” (^{<007>}1 John 5:7), which is found in the editions of the Vulgate, is, beyond all doubt, a later interpolation, due to an African gloss; and there is reason to believe that the interpolations in ^{<007>}Acts 8:37; 9:5, were really erased by Jerome, though they maintained their place in the mass of Latin copies.

Jerome’s revision of the gospels was far more complete than that of the remaining parts of the New Test. It is, indeed, impossible, except in the gospels, to determine any substantial difference in the Greek texts which are represented by the Old and Hieronymian versions. Elsewhere the differences, as far as they can be satisfactorily established, are differences of expression, and not of text; and there is no sufficient reason to believe that the readings which exist in the best Vulgate MSS., when they are at variance with other Latin authorities, rest upon the deliberate judgment of Jerome. On the contrary, his commentaries show that he used copies differing widely from the recension which passes under his name, and even expressly condemned as faulty in text or rendering many passages which are undoubtedly part of the Vulgate. Thus in his commentary on the

Galatians he condemns the additions, 3:1, *veritati non obedire*; 5:21, *homicidia*; and the translations, 1:16, *non acquievi cani et sanguini* (for *non contuli cum carne et sanguine*); 5:9, *modicum fermentum totam massam corrumpit* (for *modicumfermentum totam conspersionem fermentat*); 5:11, *evacuatum est* (for *cessavit*); 6:3, *seipsum* (seipse) *seducit* (for *mentem suam decipit*). In the text of the epistle which he gives there are upwards of fifty readings that differ from the best Vulgate text, of which about ten are improvements (4:21; 5:13, 23; 6:13, 15, 16, etc.), as many more inferior readings (4:17, 26, 30, etc.), and the remainder differences of expression: *malo* for *nequam*, *recto pede incedunt* for *recte ambulant rursum* for *iterum*. The same differences are found in his commentaries on the other epistles: *ad Ephes.* 1:6; 3:14; 4:19; 5:22, 31; *ad* ^{<41815>}*Titus* 3:15. From this it will be evident that the Vulgate text of the Acts and the epistles does not represent the critical opinion of Jerome, even in the restricted sense in which this is true of the text of the gospels. But still there are some readings which may with probability be referred to his revision: ^{<41813>}Acts 13:18, *moies eorum sustinuit* for *nutriit (aluit) eos*; Rom. 12:11, *Domino* for *tempori*; ^{<41819>}Ephesians 4:19, *illuminabit te Christus for continges Christus*; ^{<41815>}Galatians 2:5, *neque. ad horame cessimnus* for *ad horam cessimus*; ^{<41819>}1 Timothy 5:19, add. *nisi sub duobus aut tribus testibus*.

3. The Vetus Latina. — The chief corruptions of the Old Latin consist in the introduction of glosses. These, like the corresponding additions in the *Codex Bezae* (D), are sometimes indications of the venerable antiquity of the source from which it was derived, and seem to carry us back to the time when the evangelic tradition had not yet been wholly superseded by the written gospels. Such are the interpolations at ^{<41815>}Matthew 3:15; 20:28; ^{<41812>}Luke 3:22 (comp. also 1, 46; 12:38); but more frequently they are derived from parallel passages, either by direct transference of the words of another evangelist or by the reproduction of the substance of them. These interpolations are frequent in the synoptic gospels: ^{<41813>}Matthew 3:3; ^{<41814>}Mark 16:4; ^{<41812>}Luke 1:29; 6:10 9:43, 50, 54; 11:2; and occur also in ^{<41815>}John 6:56, etc. But in John the Old Latin more commonly errs by defect than by excess. Thus it omits clauses certainly or probably genuine: 3:31; 4:9; 5:36; 6:23; 8:58, etc. Sometimes, again, the renderings of the Greek text are free: ^{<41812>}Luke 1:29; 2:15; 6:21. Such variations, however, are rarely likely to mislead. Otherwise the Old Latin text of the gospels is of the highest value. There are cases where some Latin MSS. combine with

one or two other of the most ancient witnesses to support a reading which has been obliterated in the mass of authorities: <401> Luke 6:1; <408> Mark 5:3; 16:9 sq.; and not infrequently it preserves the true text which is lost in the Vulgate: <439> Luke 13:19; 14:5; 15:28. But the places where the Old Latin and the Vulgate have separately preserved the true reading are rare, when compared with those in which they combine with other ancient witnesses against the great mass of authorities. Every chapter of the gospels will furnish instances of this agreement, which is often the more striking because it exists only in the original text of the Vulgate, while the later copies have been corrupted in the same way as the later Greek MSS. <406> Mark 2:16; 3:25 (?); 8:13, etc.; <408> Romans 6:8; 16:24, etc. In the first few chapters of Matthew, the following may be noticed: 1:18 (*bis*); 2:18; 3:10; 5:4, 5, 11, 30, 44, 47; 6:5, 13; 7:10, 14, 29; 8:32 (10:8), etc. It is useless to multiply examples which occur equally in every part of the New Test.; <404> Luke 2:14, 40; 4:2, etc.; <406> John 1:52; 4:42, 51; 5:16; 8:59; 14:17, etc.; <423> Acts 2:30, 31, 37, etc.; <400> 1 Corinthians 1:1, 15, 22, 27, etc. On the other hand, there are passages in which the Latin authorities combine in giving a false reading: <405> Matthew 6:15; 7:10; 8:28 (?), etc.; <407> Luke 4:17; 13:23, 27, 31, etc.; <422> Acts 2:20, etc.; <5486> 1 Timothy 3:16, etc. But these are comparatively few, and commonly marked by the absence of all Eastern corroborative evidence. It may be impossible to lay down definite laws for the separation of readings which are due to free rendering, or carelessness, or glosses; but in practice there is little difficulty in distinguishing the variations which are due to the idiosyncrasy (so to speak) of the version from those which contain real traces of the original text. When every allowance has been made for the rudeness of the original Latin and the haste of Jerome's revision, it can scarcely be denied that the Vulgate is not only the most venerable, but also the most precious, monument of Latin Christianity. For ten centuries it preserved in Western Europe a text of Holy Scripture far purer than that which was current in the Byzantine Church, and at the revival of Greek learning guided the way towards a revision of the late Greek text, in which the best Biblical critics have followed the steps of Bentley with ever-deepening conviction of the supreme importance of the coincidence of the earliest Greek and Latin authorities.

4. Of the *interpretative* value of the Vulgate little need be said. There can be no doubt that in dealing with the New Test., at least, we are now in possession of means infinitely more varied and better suited to the right

elucidation of the text than could have been enjoyed by the original African translators. It is a false humility to rate as nothing the inheritance of ages. If the investigation of the laws of language, the clear perception of principles of grammar, the accurate investigation of words, the minute comparison of ancient texts, the wide study of antiquity, the long lessons of experience, have contributed nothing towards a fuller understanding of Holy Scripture, all trust in Divine Providence is gone. If we are not in this respect far in advance of the simple peasant or half-trained scholar of North Africa, or even of the laborious student of Bethlehem, we have proved false to their example, and dishonor them by our indolence. It would be a thankless task to quote instances where the Latin version renders the Greek incorrectly. Such faults arise most commonly from a servile adherence to the exact words of the original, and thus that which is an error in rendering proves a fresh evidence of the scrupulous care with which the translator generally followed the text before him. But while the interpreter of the New Test. will be fully justified in setting aside without scruple the authority of early versions, there are sometimes ambiguous passages in which a version may preserve the traditional sense (~~ROM~~ John 1:3, 9; 8:25, etc.) or indicate an early difference of translation, and then its evidence may be of the highest value. But even here the judgment must be free. Versions supply authority for the text and opinion only for the rendering.

VIII. *Linguistic Character and Influence of the Latin Versions.* —

1. The characteristics of Christian Latinity have been most unaccountably neglected by lexicographers and grammarians. It is, indeed, only lately that the full importance of provincial dialects in the history of languages has been fully recognised, and it may be hoped that the writings of Tertullian, Arnobius, and the African fathers generally will now at length receive the attention which they justly claim. But it is necessary to go back one step further, and to seek in the remains of the Old Latin Bible the earliest and the purest traces of the popular idioms of African Latin. It is easy to trace in the patristic writings the powerful influence of this venerable version; and, on the other hand, the version itself exhibits numerous peculiarities which were evidently borrowed from the current dialect. Generally it is necessary to distinguish two distinct elements both in the Latin version and in subsequent writings (1) provincialisms and (2) Graecisms. The former are chiefly of interest as illustrating the history of the Latin language; the latter as marking, in some degree, its power of expansion. Only a few remarks on each of these heads, which may help to guide inquiry, can be

offered here; but the careful reading of some chapters of the Old version (e.g. Psalm, Eccles., Wisd., in the modern Vulgate) will supply numerous illustrations.

(1.) Provincialisms. One of the most interesting facts in regard to the language of the Latin version is the reappearance in it of early forms which are found in Plautus or noted as archaisms by grammarians. These establish in a signal manner the vitality of the popular as distinguished from the literary idiom, and, from the great scarcity of memorials of the Italian dialects, possess a peculiar value. Examples of words, forms, and constructions will show the extent to which this phenomenon prevails.

(a.) Words. *Stultiloquiim, multiloquinum, vaniloquus* (Plautus); *stabilimentum* (id.); *datus* (sulbst. id.); *condignus* (id.); *aratiuncula* (id.); *versipellis* (id.); *satutritas* (id.); *stacte* (id.); *cordatus* (Ennius); *custoditio* (Festus); *decipula, dejero* (Plautus); *exentero* (id.); *sciis* (Pac.); *mino* (*to drive*, Festus).

(b.) Forms. Deponents as passive: *consolor, hortor, promereor* (^{<38136>}Hebrews 13:16); *ministror*. Irregular inflections: *partibor absconsus*; conversely: *exies*, etc.; *tapetia* (Plantus), *haec* (fem. plur.). Unusual forms: *pascua* (fem.); *murmur* (masc.); *sal* (neut.); *retia* (sing.); *certor, odio, cornum, placer* (subst.), *dulcor*.

(c.) Constructions. — *Emitigro* with *ace*. (^{<3607>}Psalm 61:7, *emigrabit te de tabernaculo*); *dominor* with *gennoceo* with *adc.*; *sui, suus* for *ejus*, etc.; *non* for *ne* prohibitive; *capit imperis*.

In addition to these, there are many other peculiarities which evidently belong to the African (or common) dialect, and not merely to the Christian form of it.

Such are the words *minorare, ninoratio, improprium, framea* (a sword), *ablactatio, annualis, alleviar e, pectusculutem, antemurale, panifica, pwratura, tortura, tribulare*, (met.), *tributlatio, valefacere, veredariu-, viare, victualia, virectum* (viretum), *vitulamen, volatilia* (subst.), *quaternio, reelinatoriunr, scrutiniunr, sponsare, stratoria* (subst.), *sufferentia, si.fficientia, superabundantia, sustinentia, cartalleus, cassidile, collactatnents, condulcare, gernirmen, grossitudo, refectio* (**κατάλυμα**), *extermintumac, defunctio* (decease), *substanltia* (abs.), *incolatus*.

New verbs are formed from adjectives: *pessimare, proxianre, approximare, assiduare, pigritari, salvare (salvator, salvatio), obviare, jucundare*, and especially a larire class in *fico*: *mortifico, vivifico, sanctifico, glorifico, clarifico, beatifico, castifico, gratifico, fructifio*.

Other verbs worthy of notice are: *appropriate, appretiare, tenebrescere, indulcare, implanare (pliuusn), manicare*.

In this class may be reckoned also many —

(1.) New substantives derived from adjectives: *possibilitas, praeclaritas, paternitas, praescientia, religiositas, nativitas, supervacuitas, mam nalia*.

New verbs formed in like manner: *requietio, respectio, creatura, subitatio, extollentia*.

(2.) New verbals: *accensibilis, acceptabilis, docibilis, productilis, passibilis, receptibilis, reprehensibilis, suadibilis subjectibilis, arreptitius*; and participial forms: *Judoratus, angustiats, timoratus, sensatus, disciplinatus, magnatem, linguatuns*,

(3.) New adjectives: *animaequumu, temporaneun, unigenitus, querulosus*; and adverbs: *terribiliter, unanimiiter, spiritualiter, cognoscibiliter, fiducialiter*.

The series of *negative* compounds is peculiarly worthy of notice: *immemoratio, increditio, inconsummatio inhonorare; inauxiliatus, indeficiens, inconfusibilis, importabills*.

Among the characteristics of the late stage of language must he reckoned the excessive frequency of compounds, especially those formed with the prepositions. These are *peculiarly* abundant in the Latin version; but in many cases it is difficult to determine whether they are not direct translations of the late Sept. forms, and not independent forms: e.g. *addecimare, adinvenire ntio, adincrescere, pereffluere, permundare, propurgare, superexaltare, superinvalescere, supererogare, reinvifare, rmetLoratio, repropitiari, subinferre*. Of these many are the direct representatives of Greek words: *superadulta* (⁴⁰⁷⁶1 Corinthians 7:36), *superseminare* (⁴¹³⁵Matthew 13:25), *compartiipes, concaptivus, complantatus*, etc. (supersubstantialis, 6:11); and others are formed to express distinct ideas; *subcinericius, subnervare*, etc.

(2.) *Graecisms*. — The “simplicity” of the Old version necessarily led to the introduction of very numerous Septuaginta or New Test. forms many of which have now passed into common use. In this respect it would be easy to point out the difference which exists between Jerome’s own work and the original translation, or his revision of it.

Examples of Greek words are: *zelare, perizoma, pytho, pythonissa, proselytmus, prophetes tisa tizare tare, poderis, pompatice, thesaurizare, anathematizare, agonizare, agonia, aromatizare, angelus iccs, peribolus, pisticus, probatica, papyrio, pastophoria, telonizun, eucharis, acharis, romphcea, braviurn, dithalassus, doma (thronus), thymiatorium, tristega, scandalunm, sitarcia, basphemnare, etc.*, besides the purely technical terms *patriarcha, Parasceve, Pascha, Paracletus*. Other words based on the Greek are: *aporior, angario, apostata, a apostolatus, acedior* (ἀκηδία). Some close renderings are interesting: *amodo* (ἀπὸ τοῦ του), *propitiatorium* (ἱλαστήριον), *inidipsum* (ἐπὶ τὸ αὐτό), *rationaie* (λογεῖον, ^{<12815>}Exodus 28:15, etc.), *scenofactorius* (^{<4183>}Acts 18:3), *seminiverbius* (17, 18), *subintroductus* (^{<8104>}Galatians 2:4), *supercertari* (^{<6103>}Jude 1:3), *civilitas* (^{<4228>}Acts 22:28), *intentator malorum* (^{<5013>}James 1:13). To this head must also be referred such constructions as *zelare with accus.* (ζηλοῦν τινα); *facere with inf.* (ποιεῖν... γενέσθαι); *potestas with inf.* (ἐξουσία ἀφιέναι); the use of the *inf.* to express an end (^{<4173>}Acts 7:43, ἐποιήσατε προσκυνεῖν) or a result (^{<1025>}Luke 1:25, ἐπείδεν ἀφελειν, *respecit aniferre*) the introduction of *qui* for ὅτι in the sense of *that* (ver. 58; *audierunt . . . quia*) or for ὅτι *recitativm*, in (^{<4173>}Matthew 7:23, *Confitebor illis quia*); the dat. with *assequi* (^{<1003>}Luke 1:3, παρακολουθεῖν Vet. L.); the use of the *gen.* with the comparative (^{<1015>}John 1:50, *majora horumn*); and such Hebraisms as *vir mortis* (^{<1026>}1 Kings 2:26).

Generally it may be observed that the Vulg. Latin bears traces of a threefold influence derived from the original text; and the modifications of form which are capable of being carried back to this source occur yet more largely in modern languages, whether in this case they are to be referred to the plastic power of the Vulg. on the popular dialect, or, as is more likely, we must suppose that the Vulg. has preserved a distinct record of powers which were widely working in the times of the Empire on the common Latin. These are

- (1) an extension of the use of prepositions for simple cases; e.g. in the renderings of **ἐν** (^{<3087>}Colossians 3:17), *facere in verbo*, etc.;
- (2) an assimilation of pronouns to the meaning of the Greek article; e.g. ^{<600>}1 John 1:2, *ipsa vita*; ^{<249>}Luke 24:9, *illis* undecim, etc.; and
- (3) a constant employment of the definitive and epithetic genitive, where classical usage would have required an adjective; e.g. ^{<3013>}Colossians 1:13, *filius caritatis suce*; 3:12, *viscera misericordiae*.

The peculiarities which have been enumerated are found in greater or less frequency *throughout* the Vulg. It is natural that they should be most abundant and striking in the parts which have been preserved least changed from the Old Latin—the Apocrypha, the Acts, Epistles, and Apocalypse. Jerome, who, as he often says, had spent many years in the schools of grammarians and rhetoricians, could not fail to soften down many of the asperities of the earlier version, either by adopting variations already in partial use, or by correcting faulty expressions himself as he revised the text. An examination of a few chapters in the Old and New versions of the gospels will show the character and extent of the changes which he ventured to introduce:

^{<406>}Luke 1:60, **οὐχί**, *non*, Vet. L., *nequaguam*, Vulg. ver. 65, **ἐν ὅλη τῇ ὀρεινῃ**, *in omni montana*, Vet. L., *super omnia montna*, Vulg.; 2, 1, *profiteretur, professio*, Vet. L., *describeretur, descriptio*, Vulg.; ver. 13, *eoercitus emlestis*, Vet. L., *militia celestis*, Vulg.; ver. 34, *quod contradicetur*, Vet. L *ei contr.* Vulg.; ver. 49, *in propria Patris ree*, Vet. L., *in his quae patric mei sunt*, Vulg. Some words he seems to have changed constantly, though not universally: e.g. *obauditio, obaudio* (obedientia, obedio); *mertsurare* (metiri); *dilectio* (caritas); *sacramenlitim* (mysteliulli), etc. Many of the most remarkable forms are confined to books which he did not revise: *elucidare, inaltare* (jucundari); *fumigabundtus, illawnentatuts, indisciplinatus, insuaspicaobilis; exaeramwentum* (*exterrimum*), *gaudimotniumnu; extollenti, honorificentia; horripilatio, inhonoratio*.

2. Generally it may be said that the scriptural idioms of our common language have come to us mainly through the Latin; and in a wider view the Vulg. is the connecting-link between classical and modern languages. It contains elements which belong to the earliest stage of Latin, and exhibits (if often in a rude form) the flexibility of the popular dialect. On

the other hand, it has furnished the source and the model for a large portion of current Latin derivatives. Even a cursory examination of the characteristic words which have been given will show how many of them, and how many corresponding forms, have passed into living languages. To follow out this question in detail would be out of place here; but it would furnish a chapter in the history of language, fruitful in results and hitherto unwritten. Within a more limited range the authority of the Latin versions is undeniable, though its extent is rarely realized. The vast power which they have had in determining the theological terms of Western Christendom can hardly be overrated. By far the greater part of the current doctrinal terminology is based on the Vulg., and, as far as can be ascertained, was originated in the Latin version. *Predestination, justification, supererogation (supererogo), sanctification, salvation, netdiaton, regeneration, revelation, visitation (met.), propitiation*, first appear in the Old Vulg. *Grace, redemption, election, reconciliation, satisfaction, inspiration, scripture*, were devoted there to a new and holy use. *Sacrament (μυστήριον)* and *communion* are from the same source; and though *baptism* is Greek, it comes to us from the Latin. It would be easy to extend the list by the addition of *orders, penance, congregation, priest*. But it can be seen from the forms already brought forward that the Latin versions have left their mark both upon our language and upon our thoughts; and if the right method of controversy is based upon a clear historical perception of the force of words, it is evident that the study of the Vulg., however much neglected, can never be neglected with impunity. 'It was the version which alone they knew who handed down to the Reformers the rich stores of medieval wisdom; the version with which the greatest of the Reformers were most familiar, and from which they had drawn their earliest knowledge of divine truth.

In more important respects, likewise, the influence which the Latin versions of the Bible have exercised upon Western Christianity is scarcely less than that of the Sept. upon the Greek churches. But both the Greek and the Latin Vulgates have long been neglected. The revival of letters, bringing with it the study of the original texts of Holy Scripture, checked for a time the study of these two great bulwarks of the Greek and Latin churches—for the Sept., in fact, belongs rather to the history of Christianity than to the history of Judaism—and, in spite of recent labors, their importance is even now hardly recognized. In the case of the Vulgate, ecclesiastical controversies have still further impeded all efforts of liberal criticism. The

Romanist (till lately) regarded the Clementine text as fixed beyond appeal; the Protestant shrank from examining a subject which seemed to belong peculiarly to the Romanist. Yet, apart from all polemical questions, the Vulgate should have a very deep interest for all the Western churches. For many centuries it was the only Bible generally used; and, directly or indirectly, it is the real parent of all the vernacular versions of Western Europe. The Gothic version of Ulphilas alone is independent of it, for the Slavonic and modern Russian versions are necessarily not taken into account. With England it has a peculiarly close connection. The earliest translations made from it were the (lost) books of Bede, and the glosses on the Psalms and gospels of the 8th and 9th centuries (ed. Thorpe, Lond. 1835, 1842). In the 10th century Elfric translated considerable portions of the Old Test. (*Ileptateuchus*, etc., ed. Thwaites, Oxford, 1698). But the most important monument of its influence is the great English version of Wycliffe (1324-84, ed. Forshall and Madden, Oxford, 1850), which is a literal rendering of the current Vulgate text. In the age of the Reformation the Vulgate was rather the guide than the source of the popular versions. The Romanist translations into German (Michaelis, ed. Marsh, 2, 107), French, Italian, and Spanish were naturally derived from the Vulgate (Simon, *Hist. Crit.* 100, 28, 29, 40, 41). Of others, that of Luther (New Test. in 1523) was the most important, and in this the Vulgate had great weight, though it was made with such use of the originals as was possible. From Luther the influence of the Latin passed to our own A.V. Tyndale had spent some time abroad, and was acquainted with Luther before he published his version of the New Test. in 1526. Tyndale's version of the Old Test., which was unfinished at the time of his martyrdom (1536), was completed by Coverdale, and in this the influence of the Latin and German translations was predominant. A proof of this remains in the Psalter of the Prayer-book, which was taken from the "Great English Bible" (1539, 1540), and this was merely a new edition of that called Matthew's, which was itself taken from Tyndale and Coverdale. This version of the Psalms follows the Gallican Psalter, a revision of the Old Latin made by Jerome and afterwards introduced into his new translation, and differs in many respects from the Hebrew text (e.g. Psalm 14). It would be out of place to follow this question into detail here. It is enough to remember that the first translators of our Bible had been familiarized with the Vulgate from their youth, and could not have cast off the influence of early association. But the claims of the Vulgate to the attention of scholars rest on wider grounds. It is not only the source of our current theological terminology,

but it is, in one shape or other, the most important early witness to the text and interpretation of the whole Bible. The materials available for the accurate study of it are unfortunately at present as scanty as those yet unexamined are rich and varied.

IX. Modern Versions of the Vulgate. — The versions used in the Church of Rome have all been made from the Vulgate, of which the first German translation was printed in 1466, the Spanish in 1478, and the Italian in 1471. Our limits will allow us only to refer to that in use in English, of which the Old Test. was printed at Douai in 1609, and the New at Rheims in 1582. This is greatly inferior in strength and elegance of expression to the A.V. of 1611, but is highly commendable for its scrupulous accuracy and fidelity, which cannot be predicated of all translations from the Vulgate into other languages. It was altered and modernized by bishop Challoner in 1749, when the text was conformed to that of the Clementine edition. It has since undergone various alterations under the care of the Irish Roman Catholic hierarchy, and has been in some respects conformed to the A. V., even in passages which controversialists of a bygone age had stigmatized as heretical. But this has been done without any departure from the text. The original translators, however, adhered so servilely to this as to employ such barbarous words and phrases as *sindom* (^{<4156>}Mark 15:46), *zealators* (^{<4400>}Acts 20:20), *praefinition* (^{<4001>}Ephesians 3:11), *contristate* (4:30), *agnition* (^{<5016>}Philemon 1:16), *repropitiate* (^{<3027>}Hebrews 2:17), with such hosts God is promerited (13, 16), etc. “Yet, in justice, it must be observed that no case of willful perversion of Scripture has ever been brought home to the Rhemish translators” (Scrivener, *Supplement to the Authorized Version*). Mr. Scrivener adds that “the Rhemish divines [who were evidently men of learning and ability] may occasionally do us good service by furnishing some happy phrase or form of expression which had eluded the diligence of their more reputable predecessors” (*ibid.*).

The translators observe in their preface that they religiously keep the phrases word for word, “for fear of missing or restraining the sense of the Holy Ghost to the fantasie;” in proof of which they refer to such phrases as *τί ἐμοὶ καὶ σοί, γύναι*, (^{<4004>}John 2:4) which they render “What to me and thee, woman?” explaining it in the note by the phrase “What hast thou to do with me?” .But in some of the modern editions of the Rhernish version this rule has been departed from and the text altered into “What is *that* to me or thee?” (Dublin ed. 1791, 1824), or “What is it to me and thee?” (*ibid.* 1820); a reading inconsistent with the translation of the same

words in ^{<1838>}Luke 8:28. The interpolation has been removed in Dr. Murray's edition of 1825. In the *New Version of the Four Gospels*, by a Catholic (Dr. Lingard), the words are rendered, "What hast thou to do with me?" The whole passage is thus rendered and commented on by Tittmalnn (*Meletemata Sacra*): "Missum me fac, o mea, Leave that to my care, good mother." It is not the language of reproof or refusal, but rather of consolation and promise. This appears from the words which follow, mine hour is not yet come.' For in these words he promises his mother that at the proper time he will gratify her wish... But our Lord purposely delayed his assistance, that the greatness of the miracle might be the better known to all. The appellation **γύναι**, which was employed by our Lord on other occasions also (^{<1826>}John 19:26; 20:15), was very honorable among the Greeks, who were accustomed to call their queens by this title, and may be rendered 'my beloved.'

Prof. Moses Stuart (*Commentary on the Apocalypse*, 1, 119) conceives that "in the translation of **μετανο εἶτε** by *agite panitentiam* (^{<1812>}Matthew 3:2), the same spirit was operating which led one part of the Church in modern times to translate **μετανοεῖτε** by *do penance*." But the Latin phrase *Li agere poenitentiam*," which is also found in the old Italic, is evidently synonymous with **μετανοεῖν**, "to repent." "Agite poenitentiam," says Campbell, "was .not originally a mistranslation of the Greek **μετανοεῖτε**." Dr. Lingard (*ut sup*,) renders it "repent."

We refer to one passage more, often objected to as proving that the Vulgate was altered to serve a purpose. In ^{<8121>}Hebrews 11:21, the Vulgate reads, as the translation of **προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ἄβδου αὐτοῦ**: *adoravit fastigium virgse ejus*, "worshipped the top of his [Joseph's] rod." If the present pointing of the Hebrew **hFMæ** (^{<14731>}Genesis 47:31) be correct, the Seventy, who read it **hFMi**, "a staff" or "sceptre," must have been in error, wherein they were followed by the Syriac. Tholuck (*Commentary on Heb.*) is of opinion that the Latin translators did not (as some suppose) overlook **ἐπί**, "upon," and he considers that this preposition with the accusative might easily lead to the acceptance in which it is taken by the Vulgate, which is also that adopted by Chrysostom and Theodoret, who explain the passage as if Jacob had foreseen Joseph's sovereignty, and gave a proof of his belief in it by the act of adoration in the direction of his scepter. This is, in Tholuck's opinion, further confirmed by the generally spread reading **αὐτοῦ** (his), not **αὐτοῦ** (his own); and he

doubts if the inspired writer of the epistle did not himself so understand the passage in the Sept. as being the more significant. But should it be admitted, with Tholuck, that “the Protestant controversialists have very unjustly designated this passage of the Vulgate as one of the most palpable of its errors,” it must be borne in mind that Onkelos, Jonathan, Symmachus, and Aquila follow the present reading; to which Jerome also gives a decided preference, observing (on ^{<0473>}Genesis 47:31), “In this passage some vainly assert that Jacob adored the top of Joseph’s scepter; . . . for in the Hebrew the reading is quite different. Israel adored at the head of the bed (adoravit Israel ad caput lectuli).” *SEE ENGLISH VERSIONS.*

X. Literature. — The chief original works bearing on the Vulgate generally are, Simon, *Histoire Critique du . T.* 1678-85; id. *T.* 1689-93; Hody, *De Bibliorum Textibus Originalibus* (Oxon. 1705); Martianay, *fieron. Opp.* (Paris, 1693), with the prefaces and additions of Vallarsi (Verona, 1734) and Maffei (Venice, 1767); Bianchini (*Blanchinus*, not *Blanchini*), *Vindicie Canon. SS. Vuly. Lat. Edit.* (Rome, 1740); Bukentop, *Lux de Luce* (Bruxellis, 1710); Sabatier, *Bibl. SS. Lat. Vers. Ant.* (Remis, 1743); Van Ess, *Pragmatisch-kritische Gesch. d. Vulg.* (Tib. 1824); Vercellone, *Varice Lectiones Vulg. Lat. Bibliorum* (tom. 1, Romae, 1860; tom. 2, pars prior, 1862). In addition to these, there are the controversial works of Mariana, Bellarmine, Whitaker-Fulke, etc., and numerous essays by Calmet, D. Schulz, Fleck, Riegler, etc.; and in the New Test. the labors of Bentley, Sanft, Griesbach, Schulz, Lachmann, Tregelles, and Tischendorf have collected a great amount of critical materials. But it is not too much to say that the noble work of Vercellone has made an epoch in the study of the Vulgate, and the chief results which follow from the first instalment of his collations are here for the first time incorporated in its history. See also Riegler, *Gesch. der Vulgata* (Sulzb. 1820); Brunati, *De Vulgnat.* (Vien. 1825); Kaulen, *Gesch. der ulgata* (Mentz, 1869); Ronsch, *Itala und Vulgata* (Marb. 1869); W. A. Cassinger, *Der Latein. Bibel* (Leipz. 1892). *SEE LATIN VERSIONS.*

Vulgivaga

in Roman mythology, is a surname of *Venus*, as the lowly, in contrast with *Urania*, the heavenly. She favored the longings and desires of men which were wrongfully designated by the name of love.

Vulture

is the rendering, in the A. V., of two Heb. words: 1. **haD**; *daóh* (only in ^{<8114>}Leviticus 11:14; Sept. **γύψ**; Vulg. *milvus*; the parallel passage, ^{<6443>}Deuteronomy 14:13, has in the corresponding position **har**; *raah*, which may be an erroneous transcription; Sept. **γύψ**; Vulg. *ixion*; A. V. “glede”), or **hYDi** *dayah* (only ^{<6443>}Deuteronomy 14:13, **ἴκτιν**; *milvus*; ^{<2348>}Isaiah 34:34, **ἔλαφος**; *milvus*); and 2. **hYai** *aycth* (only in ^{<8307>}Job 28:7, **γῦψ**; *vultur*; ^{<8114>}Leviticus 11:14, **ἴκτιν**; *vultur*; A. V. “kite;” ^{<6443>}Deuteronomy 14:13, Sept. omits; Vulg. *milvus*; A. V. “kite”).

I. There seems to be no doubt that the A. V. translation is incorrect, and that the original words refer to some of the smaller species of raptorial birds, as kites or buzzards. **hYDi**(*daydh*) is evidently synonymous with Arab. *h'ayah*, the vernacular for the “kite” in North Africa, and without the epithet “red” for the black kite especially. Bochart (*Hieroz.* 2, 195) explains it *Vut turniger*. The Samaritan and all other Eastern versions agree in rendering it “kite.” **hYai**(*ayah*) is yet more certainly referable to this bird, which, in other passages, it is taken to represent. Bochart (*ibid.* 2, 193) says it is the same bird which the Arabs call *yanya* from its cry; but does not state what species this is, supposing it, apparently, to be the magpie, the Arab name for which, however, is *el-agaag*.

There are two very different species of bird comprised under the English term vulture: the griffon (*Gypsfulvus*, Sav.), Arab. *nesr*; Heb. **רַנְּה**, *nasher*; invariably rendered “eagle” in the A. V.; and the *peranopter*, or Egyptian vulture (*Neophron peranopterus*, Sav.), Arab. *rakhma*; Heb. **מִיִּר**; *racham*; rendered “gier-eagle” in the A. V. The identity of the Hebrew and Arabic terms in these cases can scarcely be questioned. However degrading the substitution of the ignoble vulture for the royal eagle may at first sight appear in many passages, it must be borne in mind that the griffon is in all its movements and characteristics a majestic and royal bird, the largest and most powerful which is seen on the wing in Palestine, and far surpassing the eagle in size and power. Its only rival in these respects is the bearded vulture, or *Lammergeyer*, a more uncommon bird everywhere, and which, since it is not, like the griffon, bald on the head and neck, cannot be referred to as *nasher* (see ^{<3006>}Micah 1:16). Very different is the slovenly and cowardly Egyptian vulture (*Neophron peranopterus*), the familiar

scavenger of all Oriental towns and villages, protected for its useful habits, but loathed and despised, till its name has become a term of reproach, like that of the dog or the swine. The species of vulture, properly so called, have the head naked or downy, the crop external, and very long wings; they all have an offensive smell, and we know of none that even the scavenger-ants will eat. When dead they lie on the ground untouched till the sun has dried them into mummies. Late Western commentators, anxious to distinguish eagles from vultures, have assumed that the first-mentioned never feed on carcasses; and, judging the whole family of vultures by the group of carrion-eaters alone, have insinuated that the latter do not attack a living prey. In both cases they are in error; with some exceptions, eagles follow armies, though not so abundantly as vultures; and vultures attack living prey provided with small means of defense or of little weight; but their talons having no means of grasping with energy, or of seriously wounding with the claws, they devour their prey on the spot, while the eagle carries it aloft, and thence is more liable to be stung by a serpent not entirely disabled than the vulture, who crushes the head of all reptiles it preys upon. *SEE EAGLE.*

Picture for Vulture 1

If we take the Heb. *ayah* to refer to the red kite (*Milvus regalis*, Temm.), and *dayoh* to the black kite (*Milvus ater*, Temm.), we shall find the piercing sight of the former referred to by Job (^{3830E}Job 28:7), and the gregarious habits of the latter by Isaiah (²³⁴⁵Isaiah 34:15). Both species are inhabitants of Palestine, the red kite being found all over the country, as formerly in England, but nowhere in great numbers, generally soaring at a great height over the plains, according to Dr. Roth, and apparently leaving the country in winter. The black kite, which is so numerous everywhere as to be gregarious, may be seen at all times of the year hovering over the villages and the outskirts of towns, on the lookout for offal and garbage, which are its favorite food; Vulture-like, it seldom, unless pressed by hunger, attacks living animals. It is therefore never molested by the natives and builds its nest on trees in their neighborhood, fantastically decorating it with as many rags of colored cloth as it can collect. *SEE GLEDE.*

II. There are three species of so-called vulture known to inhabit Palestine:

1. The Lammergeyer (*Gypaetos barbatus*, Cuv.), which is rare everywhere, and only found in desolate mountain regions, where it, rears its young in

the depth of winter among inaccessible precipices. It is looked upon by the Arabs as an eagle rather than a vulture; for, though properly neither a vulture nor an eagle, it is the largest bird of prey of the old continent, and is armed, like the eagle, with formidable claws. The head is wholly feathered; its courage is equal to its powers; and it has a strength of wing probably superior to all raptorians, excepting the condor. It is consequently found, with little or no difference, from Norway to the Cape of Good Hope, and from the Pyrenees to Japan. This is perhaps the black species, which is often figured on Egyptian monuments as the bird of victory, hovering over the head of a national hero in battle, and sometimes with a banner in each talon. *SEE OSSIFRAGE.*

2. The Griffon (*Gyps fluvus*, Sav.), mentioned above, remarkable for its power of vision and the great height at which it soars. Aristotle (*Anim. Hist.* 6:5) notices the manner in which the griffon scents its prey from afar, and congregates in the wake of an army. The same singular instinct was remarked in the Russian war, when vast numbers of this vulture were collected in the Crimea, and remained till the end of the campaign in the neighborhood of the camp, although previously they had been scarcely known in the country. “Wheresoever the carcass is, there will the eagles be gathered together” (~~(1003)~~ Matthew 24:28); “Where the slain are, there is she” (~~(1330)~~ Job 39:30). Travelers have observed this bird universally distributed in all the mountainous and rocky districts of Palestine, and especially abundant in the south-east. Its favorite breeding places are between Jerusalem and Jericho, and all round the Dead Sea.

Picture for Vulture 2

3. The third species is the above Egyptian vulture (*Neophron percnopterus*, Sav.), often called Pharaoh’s hen, observed in Palestine by Hasselquist and all subsequent travelers, and very numerous everywhere.

Two other species of very large size, the eared and cinereous vultures (*Vultur nubicus*. Smith, and *Vultur. cinereus*, L.) although inhabitants of the neighboring countries, and probably also of the south-east of Palestine, have not yet been noted in collections from that country.

Most of the above named species are occasionally seen in the north of Europe. The voice varies in different species; but those of Egypt, frequenting the Pyramids, are known to bark in the night like dogs. Excepting the *peranoptirine* (or carrion) vultures, all the other species are

of large size; some superior in bulk to the swan, and others a little less. The Nubian species has been figured in Kitto's *Palestine*; the *fulvus* in Harris's *Dict. of the Nat. Hist. of the Bible*. See also Tristram, *Nat. Hist. of the Bible*, p. 173 sq.; Wood, *Bible Animals*, p. 340 sq. **SEE KITE.**

Vulturius

(Gr. **Γυπαῖος**), in Greek mythology, is a surname under which a temple was built *for Apollo*, by a shepherd, because the god had saved him, by vultures, from death in a large deep cave.