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by James Strong & John McClintock

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Aa

(*old*), in ancient Egyptian mythology, was one of the daemons who accuse the soul of the deceased in the Hall of the Two Truths; also a deity worshipped in the town of Aat.

Aa, Christian Charles Henry

(in Dutch, *Christian Karel Hedrik*) VAN DER, a learned Lutheran divine, was born at Zwolle, in Overijssel, Netherlands, Aug. 25, 1718 He studied theology at Leyden and Jena in 1737, and was the first secretary-perpetual of the Society of Sciences in Holland, which he assisted in founding at Haarlem in 1752. For fifty-one years he performed the pastoral functions of the Lutheran Church of that place; and died there in 1793. He published several sermons. His writings on the natural sciences are printed in a collection of Dutch periodicals, entitled *Algemeene Vaderlandsche Litterefeningen* published in 1793. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle* s.v.

Aacs (Or Acs), Mihaly (Michael) (1),

a Hungarian philosopher and theologian, was born at Szent Martolny (or Martonhegy;), in Transylvania, July 9, 1631. He finished his studies in Germany, and filled the office of pastor at Hemegeges Ala, at Raab, and at Rosenau. He died at Rosenau Dec; 23, 1708. He wrote in Latin and Hungarian, *Fontes Calvinismi Obstructi* Tubingen, 1669): — *Bodag Halalak Szekere* (Strasb. 1700). See Hoefer, *Nouv. Biog. Gen.*; s.v.

Aacs, Mihaly (2),

a Hungarian theologian, was born at Raab, Feb. 28, 1672. He studied theology at Wittenberg and Tubingen; and became chaplain of a Hungarian regiment. He died at Bartfeld, Feb. 2, 1711. He wrote in Latin and Hungarian, *Dissertatio Historicotheologica de Catechumenis* (Strasb. 1700): — *Magyar Theologia* (Bartfeld, 1709): — *Currus Mortis ex Pestilentia, in quo Hominibus Salutarem Mortem Cupientibus Gratiam*

ipsemet Dominus Jesus Preparat (Strasb. 1702). See Hoefler, *Nouv. Biog. Generale*, s.v.

Aeade

one of the original three muses of the ancient Egyptians; the other two were Melete and Mneme.

Aagaard, Christian

a Danish poet and theologian, was born at Viborg in. 1616. He was professor of poetry at Siore, and afterwards lecturer in theology at Ripen, Jutland." — He died in February — 1664. Among his poems are, *De Hommagio Frederici III, Dania et Norw. Regis* (Hafniae, 1660, 'fol.): *Threni Hyperborai*, on the death of Christian IV. All his pieces are inserted in Rostgaard's *Delicic quorundam Poetarum Danorum* (Leyden, 1695, 2 vols. 12mo). See, Moreri, *Dict. Hist.* 1810.

Aagaard, Niobolas

(*Niels*), brother of the above, was librarian in the University of Soroe, Denmark, where he died, Jan. 22, 1657, aged forty-five years. He and his brother were both Lutherans. Among other works, he wrote, *A Disputation on the Style of the New Testament* (Soroe, 1655, 4to).

Aah

(the *Moon*), the ancient Egyptian name of the god who was called by the Romans *Lunus*. He was represented as an ibis-headed man, with the lunar horns and disk upon his head; or else as a man kneeling on one knee and supporting a disk above his head with both hands.

Aaheru

(the *Chief of Terrors*), one of the mystical deities of the Egyptian hell.

Aahlu (Aaluna, Aahenru, Or Aahnaru)

the ancient Egyptian name for the plains of *Elysium*, of which the valley of Balot formed a part.

Aare, Diederik (Dirk Or Thierry) Van Der,

was bishop of Utrecht in the 13th century. He seems to have attended more to the temporalities of his see than to his spiritual duties, and was involved in frequent warfare with William, count of Holland. He governed Utrecht for fourteen years, and died at Deventer, Dec. 5, 1212. See Hook, *Eccles. Biog.* s.v.

Aaron

The following description of the ascent to his reputed tomb on Mount Hor is taken from Porter's *Handbook for Syria* (p. 91). See HOR.

"Ascending the ravine from the south-eastern angle of the valley, we reach in about half an hour the plain called Sutuh Harun, which skirts the base of Mount Hor. Crossing this towards the south-east side of the peak, we find a path winding up to the summit. The ascent from the plain must be made on foot, and occupies about an hour. It is neither difficult nor dangerous if the proper track be followed, for in the steeper portions rude steps aid the pilgrim. Not far from the summit is a little platform, from which the central and culminating peak rises in broken masses, giving a peculiar character to the mountain, like —

'Embattled towers raised by Nature's hands.'

A deep cleft in the rock opens a way to the top. A little way up are the openings to subterraneous vaults with rounded arches, nearly similar to those in front of the tomb in the eastern cliff of Petra. From hence a staircase leads to the narrow platform on which the tomb stands.

"The tomb, as it now stands, is comparatively modern; but it is composed of the ruins of a more ancient and imposing structure. Some small columns are built up in the walls, and fragments of marble and granite lie scattered around. The door is in the south-west corner. An ordinary cenotaph, such as met with in every part of the East — a patchwork of stone and marble — is the only thing in the interior. It is covered with a ragged pall, and garnished with the usual accompaniments — old shawls, ostrich-eggs, and a few heads;" Near the north-west angle a staircase leads down to a dark vault, partly hewn in the rock. Visitors desirous of exploring this grotto would do well to have lights in readiness. The real tomb of the high-priest is here shown at the far end of the vault. It was formerly guarded by an iron grating. The date of the building is at least prior to the time of the

Crusades; for the author of the *Gesta Prancorum* mentions that in the time of Baldwin (A.D. 1100) an expedition was made *in vallem Moysi*, to Wady Musa; and that there, on the summit of a mountain, was an oratory. Fulcher of Chartres, who also gives an account of the expedition, says he saw the chapel. It is highly probable that the spot was held sacred by the Christians before the Mohammedan Conquest.

Aaron is commemorated as a Christian saint in the Ethiopic calendar on March 27; and his deposition on Mount Hor is assigned in early Roman martyrologies to July 1.

Aaron St. (1),

was a Briton who suffered martyrdom with St. Julius in Britain, during the persecution under Diocletian, in 303. We are not informed as to the British name of Aaron; but he and Julius had each a church erected to his memory in the city of Caerleon, the ancient metropolis of Wales. Their festival is placed in the Roman martyrology on July 1.

Aaron St. (2),

is said to have been the founder of the first monastery in Brittany. He flourished in the 6th century, and was eminent for his piety. When St. Malo fled from Britain into Gaul, he was received and hospitably entertained by Aaron, then residing on a little island not far from the present town of Saint Malo. Together with St. Malo, he labored for the conversion of the heathen, and was induced to erect a monastery, over which he presided till his death, in 580. See Hook, *Eccles. Biog.* s.v.

Aaron Abiob (Or Aviob),

a rabbi of Thessalonica who lived near the close of the 16th century. He wrote a literal commentary on the book of Esther, in Hebrew, entitled *רמב"א* *ע"מ*,— i.e. *Oleum Myrrhoe, ex Rabbiorum Commentariis*, etc. (Thessalonica, 1601). See Hoefler, *Nouv. Biog. Generale*, s.v.

Aaron A Presbyter Of Alexandria,

was the author of thirty books on physic, in the Syrian tongue, which he called the *Pandects*. They were supposed to have been written before 620, and were translated into Arabic by Maserjawalh, a Syrian Jew, about 683. The original *Pandects* and their translations are now lost, and we have

nothing of them remaining but what Mohammed Rhazis collected from them and has left us in his *Continens*.

Aaron Of Bistritz,

Peter Paul, was a friar of the Order of St. Basil, and bishop of Fogaras, in Transylvania. — He died in 1760. He wrote *Definitio et Exordium Sanctoe — Ecumenicoe Synodi* (Florence, 1762). See Hoefer, *Nouv. Biog. Generale.*, s.v.

Aaron Ben-Elia,

a Karaite of Nicomedia, lived in the 14th century. He wrote a work in imitation of the *Moreh* of Maimonides, entitled *The Tree of Life*, which is a presentation, on a philosophical basis, of the dogmas of Mosaism; and contains, also, detailed accounts respecting the religious and philosophical schools among the Arabs. See Ueberweg, *Hist. of Philos.* 1, 428.

Aaron Ben-Josef Ben Benveniste Ben-Josef Ben-Serachja Ben-Shem-Tob, Ha-Levi,

a Jewish writer of Barcelona, was born about 1235, and died after 1300. He was a great authority and rabbi at Toledo. Being a good Talmudist he wrote some *novellas* on Talmudical treatises. He also wrote **ty**— **h qrb**, *The Fixture of the House*, a criticism on the **ty**— **h trIT** of Ben-Adrat, and the **EWnj** **h8s**, an exposition of the six hundred and thirteen precepts. It has, however, been questioned whether he is the author of the latter work. See Gratz, *Gesch.* 7:161 sq.; Rosin, *Compendium der jud. Gesetzkunde aus dem XI V. Jarhdt.* (Breslau, 1871); Neubauer, in Frankel-Gratz, *Monatsschr.* 1872. p. 179 sq., 184 sq.; Furst, *Bibl. Jud* 1, 24 sq.; Finn, *Sepharadim*, p. 300. (B. P.)

Aaron, Berechja Ben-Mose Ben-Nechemja,

of Modena, who flourished in the 17th century, and died in 1639, is the author of an ascetic work entitled **rb[m qby**, *Maabar Yabbok*, "The Ford Jabbok" (Mantua, 1626), which has also been translated into Judaeo-German. This book, divided into five parts, treats of deeds of charity, the fasting of the Israelites, of their manner of enshrouding the dead, etc. See Furst, *Bibl. Jud.* 1. 22; Jost, *Gesch. d. Judenth. u.s. — Sekten*, 3, 150;

Delitzsch, *Gesch. d. jud. Poesie*, p. 108; Zunz, *Literatur-Gesch. d. jud. Poesie*, p. 424; *id. Zu, Literatur u. Geschichte*, p. 260 (B.P.)

Aaron, Ha Kohen

(i.e. "the priest"), an Italian rabbi (sometimes confounded with Aaron of Pesaro) who lived about the middle of the 14th century. He composed a book entitled *Archoth Rhagin Heruk*, which is a collection of moral sentences. See Hoefler, *Nouv. Biog. Generale*, s.v.

Aaron, Samuel

a Baptist minister, was born in New Britain, Pa., Oct. 19, 1800. His ancestors were Welsh-Irish. His father dying when he was but six years of age, he was placed under the care of an uncle, working upon his farm for several years, and studying a few weeks in the winter. His later studies were pursued at the Doylestown Academy and at Burlington, N. J. Subsequently he became the principal of an academy; at Doylestown. His ordination occurred in 1829, at which time he became pastor of the Baptist Church in his native place. Here he remained not far from four years, and then removed to Burlington, where he became principal of the high-school, and at the same time, pastor of the Baptist Church. In 1841 he accepted a call to the pastorate of the Church in Norristown, Pa. In 1844 he established a literary institution of a high order in the vicinity of Norristown, which met with great success. In 1857, on account of financial troubles caused by his endorsement of the paper of a friend, he was obliged to dispose of his school-buildings and give up the school. He then removed to Mount Holly, N. J., where he became pastor of the Church and was associated with his son in carrying on the Mount Holly Institute, which offices he sustained until his death, April 11, 1865. As an educator, Mr. Aaron acquired a good reputation, and he introduced many improvements into text-books used in schools. See *Annual Cyclop.* 5, 638. (J. C. S.)

Aas (Or Aash)

a mystical deity of the Egyptian *Ritual of the Dead*. Another deity was called *Aam*.

Aau

(*Old One*), an epithet of *Osiris*, in ch. 78 of the Egyptian *Ritual of the Dead*.

Ababil

in Arabian mythology, was a fabulous bird mentioned in the Koran, concerning the nature and qualities of which Mohammedan doctors greatly differ.

Abacuc (Or Abachum)

a martyr commemorated by the Western Church Jan. 19 (or 20), together with Maris (or Mauri), his father; Martha, his mother; and Audifax, his brother. They are said to have come from the confines of Persia, in the time of Claudius II, to Rome, where, after rendering many services to the faithful, they were put to death under Aurelian or Diocletian, about A.D. 270. Their bodies, buried at some distance from Rome, were brought to that city about 820 by pope Pascal I and interred in the Church of St. Adrian, where they were found in 1590 at a place now called Santa Ninfa.

Abacus

(Lat. from ἄβαξ, *a board*). This name is applied in architecture to the uppermost member or division of a capital.

1. In the Grecian and Roman orders it is a very essential feature.

In the Grecian Doric the abacus has simply the form of a square tile without either chamfer or moulding.

Picture for Abacus 1

In the Roman Doric it has the addition of an ogee and fillet round the upper edge.

Picture for Abacus 2

In the Tuscan a plain fillet with a simple cavetto under it is used instead of the ogee and fillet.

Picture for Abacus 3

In all these orders the abacus is of considerable thickness, and the moulding round the upper edge is called the cimatum of the abacus.

Picture for Abacus 4

In the Grecian Ionic it is worked very much thinner, consisting of an ovolo or ogee, generally without any fillet above it, and is sometimes sculptured.

Picture for Abacus 5

In the Roman Ionic it consists of an ogee or ovolo with a fillet above it.

Picture for Abacus 6

In all the preceding orders the abacus is worked square, but in the modern Ionic, the Corinthian, and the Composite, the sides are hollowed, and the angles, with some few exceptions in the Corinthian order, truncated. The mouldings used on the modern Ionic vary, but an ogee and fillet like the Roman are the most common. In the Corinthian and Composite orders the mouldings consist of an ovolo on the upper edge, with a fillet and cavetto beneath.

2. In the architecture of the Middle Ages, the abacus still remains an important feature, although its form and proportions are not regulated by the same arbitrary laws as in the classical orders: in the earlier styles there is almost invariably clear line of separation to mark the abacus as a distinct division of the capital; but as Gothic architecture advanced with its accompanying variety of mouldings, the abacus was subject to the same capricious changes as all the other features of the successive styles, and there is often no really distinguishable line of separation between it and the rest of the capital.

Picture for Abacus 7

It not unfrequently happens that the abacus is nearly or quite the only part of a capital on which mouldings can be found to show its date; it is therefore deserving of close attention.

Picture for Abacus 8

In early buildings of the style spoken of as being, perhaps, Saxon, that is, belonging to the 11th century, the abacus is, in general, merely a long, flat stone without chamfer or moulding; but it sometimes varies, and occasionally bears some resemblance to the Norman form.

Picture for Abacus 9

The Norman abacus is flat on the top and generally square in the earlier part of the style, with a plain chamfer on the lower edge, or a hollow is used instead. As the style advanced, other mouldings were introduced, and in rich buildings occasionally several are found combined; it is very usual to find the hollow on the lower edge of the abacus surmounted by a small channel or a bead. If the top of the abacus is not flat, it is a sign that it is verging to the succeeding style.

Picture for Abacus 10

In the Early English style the abacus is most commonly circular; it is, however, sometimes octagonal, and occasionally square, but not frequently in England, except early in this style. The most characteristic mouldings are deep hollows and overhanging rounds; in general, the mouldings in this style have considerable projections with deep and distinct hollows between them.

Picture for Abacus 11

In the Decorated style, the form of the abacus is either circular or polygonal, very frequently octagonal. The circular abacus is especially an English feature; the octagonal abacus being most common on the Continent, especially in France. Hollows are not so frequently to be found, nor are they in general, when used, so deeply cut; the mouldings and the modes of combining them vary considerably, but rounds are common, particularly a roll or scroll-moulding, the upper half of which projects and overlaps the lower, as in Merton College Chapel; this moulding may be considered as characteristic of the Decorated style; although it is to be met with in late Early English work. The round mouldings often have fillets worked on them, and these again are also found in Early English work.

Picture for Abacus 12

In the Perpendicular style the abacus is sometimes circular, but generally octagonal, even when the shaft and lower part of the capital are circular; when octagonal, particularly in work of late date, the sides are often slightly hollowed in this style the mouldings are not generally much undercut, nor are they so much varied as in the Decorated. A very usual form for the abacus consists of a waved moulding (of rounds and hollows united without forming angles) with a bead under it, as at Croydon, Surrey. The most prominent part of this moulding is sometimes worked flat, as a fillet, which then divides it into two ogees, the upper being reversed the ogee may be considered as characteristic of the Perpendicular capital. The top of the abacus is sometimes splayed and occasionally hollowed out.

Abadir

in Phoenician mythology, was a name given to cone-formed stones, which were the oldest symbols of the deities.

Abailard, Pierre.

SEE ABELARD, PIERRE.

Abaji, Ben-Cajlil,

surnamed *Nachmani*, belonged to that class of Jewish teachers who were styled *Amoraim*, and occupied the presidency at the school of Pumbaditha from 333 to 338. He is said to have been tolerant of the heathen, and defended the book of Ben Sira, i.e. Ecclesiasticus, against his colleague Rab Joseph, who regarded it as heretical. In the exposition of the Scriptures, he adopted the simple against the customary artificial mode. His maxim was, "One and the same verse may be explained in a different sense, but the same sense cannot refer to different verses." See Hamburger, *Real-Enyklopadie fur Bibel und Talmud*, s.v.; Bacher, *Die Agada der babylonischen Amoraim* (Strasburg, 1878), p. 107 sq. (B.P.)

Abamurus

a term used in mediaeval Latin signifying *buttress*.

Aban

in Persian mythology, was a genius of water.

Abarbarea

in Greek-mythology, was a nymph whose affections Bucolion, son of Laomedon, according to Homer (*Iliad*, 6:22), won, and by him became mother of AEsepus and Pedasus. Both were slain before Troy by the hand of Euryalus.

Abarca, Don Joaquin

bishop of Leon, was born in 1780 in Aragon, Spain. He was one of the chief adherents of the faction of Don Carlos in Spain. In 1836 he was arrested near Bordeaux by the French government and banished to Frankfort, whence he went to join the Pretender in the Basque provinces, with a quantity of silver which the Tory party had advanced to him. He, however, fell into disgrace, and died in 1844 in a convent of Carmelite friars at Lanzo, near Turin. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Abarca, Pedro

a Spanish Jesuit, was born at Jaca, in Aragon, in 1619. He entered the Society of Jesuits in 1641, and, after teaching theology at Salamanca for more than twenty-five years, died at Valencia, Oct. 11, 1693. He wrote, *A History of the Kings of Aragon (1682-84)*, in Spanish: — and treatises on *The Knowledge and Will of God, Predestination, The Trinity, and The Incarnation and Perfection of Jesus Christ*, all in Latin. See *Biblioth. Hisp.* 2, 130; *Journal des Savans*, 1774, p. 324.

Abaris

(*Ἀβάρης*), in Greek legend, was

(1) a priest of Apollo, whom the latter presented with a golden arrow, by which he was able to fly around the earth. It is related of him (Herod. 4:36) that he came from the Hyperboreans, about the time of Croesus, to Greece in order to deliver that country from a frightful plague. He built a temple to Proserpina at Sparta (Strabo, 8, 301; Pausan. iii, 13, 2). He is said by Iamblicus, in his *Life of Pythagoras*, to have performed wonders by means of an arrow which he had received from Apollo. Brucker relates that, in the time of a general plague, Abaris was sent by the Scythians on an embassy to the Athenians. This plague happened in the third Olympiad. There seems little reason to doubt that Abaris went from place to place imposing upon the vulgar by false pretensions to supernatural powers. He passed through

Greece, Italy, and many other countries, giving forth oracular predictions, pretending to heal diseases by incantation, and practicing other acts of imposture. Some of the later Platonists, in their zeal against Christianity, collected the many fabulous tales reported of Abaris, and exhibited them in opposition to the miracles of Christ.

(2.) A table companion or a friend of king Turnus.

(3.) An inhabitant of Caucasus who was slain by the hand of Perseus on the occasion of his marriage with Andromeda. See Smith, *Dict. of Class. Biog. and Mythol.* s.v.

Abarus

in Greek mythology was a surname of *Apollo*, after Abas, a city in Phocis, where he had a temple. This temple was prized so highly, because of its ancient statues, that, after being destroyed twice, in the Persian and the Holy War, it was rebuilt.

Abas

in Greek legend, was

(1) a king of Argos, renowned mainly through his great-grandson Perseus. His father was Lynceus, his mother Hypermnestra, and the fierce and cruel Danaus was his grandfather. Abas brought Lynceus the news of Danaus's death, for which he was presented with a costly shield which Danaus had consecrated to Juno.

(2.) A son of Neptune and Arethusa, a river nymph. This nymph had appealed to Diana for protection from the persecution of Alpheus. She was therefore changed into a cloud and then into water.

(3.) A son of Melampus and Iphianassa, a daughter of Protus.

(4.) An associate of Diomedes, who was transformed into a stormy petrel by Venus.

(5.) One of the Centaurs who opposed the Lapithae.

Abaskanton

was an amulet worn by the Greeks as a preventive against becoming bewitched.

Abassines

a sect of the Greek Church, inhabiting an extended and wooded region along the coast of the Black Sea. They are a rough variety of the Circassians, and support themselves chiefly by plunder and piracy. From their isolated position they have fallen away from many of the doctrines and practices of the Eastern Church, to which they nominally belong. They observe several feasts, and believe in the seven sacraments, holding confession to be one of them; but they neither confess the number nor the particular species of their sins, exclaiming only in general, "I have sinned, I have sinned." On the repetition of this declaration, the offenders are absolved in a few words accompanied with some gentle stripes upon the side with an olive twig. But in the case of heinous crimes such as homicide, adultery, and theft they are often severely scourged. Their funeral rites are ushered in by cries, sighs, and groans. The relations of the deceased lash themselves, and the women disfigure their faces while the priest says a requiem over the deceased and perfumes the corpse. They put their dead into coffins constructed out of the hollowed trunks of trees, and bound round with the sprigs on branches of vines. After the performance of the funeral obsequies they bring out provisions and lay them upon the sepulchres of their deceased friends.

Abata

(ἄβατα, *inaccessible*), a name given in early times to the altar, on account of the exclusion of the laity therefrom. The Council of Trullo (q.v.), canon 69, decreed "that no layman whatsoever should come into the altar part, except only the emperor, when he had made his oblation to the Creator, according to ancient custom." It was called *adyta* by the Latins. See Bingham, *Christ. Antiq.* bk. 8 ch. 6, § 7.

Abati, Ercole

grandson of the following, was born at Modena in 1563. He was a talented genius, but disgraced himself by intemperance. He dashed off his work with negligence and haste, but with such ingenuity of composition as to make us lament his idleness and dissipation. In the Gallery of Florence there is a fine picture of his the *Marriage at Cana*. In connection with Schildon, He painted some pictures in the Council Hall at Florence. He died in 1613.

Abati, Niccolo

an eminent historical painter, was born at Modena in 1512. He was a scholar of Antonio Begarelli, an old designer and sculptor, and probably received instruction from Correggio. At the age of thirty-five he painted his celebrated work, the *Martyrdom of St. Peter*, for the Church of the Benedictines, now in the Dresden Gallery, which brought him into immediate notice. He afterwards painted, in the Candiano Palace, twelve pictures illustrating scenes from the twelve books of the *Eneid*, which were highly praised by Lanzi. These pictures are now in the Florentine Gallery. In the prime of life he went to Bologna, where he executed, in the Palazzo Leoni, in fresco, a *Nativity*, and at the Institute four subjects in a frieze representing musical assemblies and conversations; they were composed with such fine taste and elegance that they became the models of the Caraccii, in proof of which Agostino Caracci wrote a sonnet in his praise, in which he attributed to him the symmetry of Raphael, the sublimity of Michael Angelo, the truth of Titian, the greatness of Correggio, and the grace of Parmigiano. His practice was so excellent that it is said he never had occasion to retouch his work when dry. When Primaticcio was invited to the court of France by Francis II to decorate the royal galleries, he selected Abati to assist him in the great work, esteeming him the most efficient. Abati died in Paris in 1571. Of his numerous fresco paintings but four remain, and his oil paintings are very rare. His great works at Modena and Bologna have been engraved by Domenico Cunego.

Abatini, Guido Ubaldo,

a distinguished painter of history in fresco, was born probably in 1600, and was early admitted into the Academy at Rome. He was a disciple of Cavaliere Guiseppe Cesari. One of his principal works is on the ceiling of the Chapel of St. Theresa, in the Church of Santa Maria della Vittoria at Rome. He died in 1656.

Abaur

(*Great Third*) is a mystical spirit mentioned in chapter 42 of the Egyptian *Ritual of the Dead*.

Abbacy

the office of abbot (q.v.). Abbadiōn. (ἄββαδίων), a Greek term for an obscure monk.

Abbadopresbuteros

(ἄββαδοπρεσβύτερος), a Greek term for a monk who is in priest's orders.

Abbahu

a Jewish teacher of the 4th century (279-320), is well known for his proficiency in Greek, and even instructed his daughter in that language. He is also known for his polemics and attacks against the Trinity and the ascension of Christ (Jerus. *Taanith*. ii, 656; *Genesis Rabba*, c. 29; *Exodus Rabba*, c. 29). Of this Abbahu we read (*Abodah Sarah*, fol. 4 a) that he recommended a certain rabbi Saphra to a noble Christian. At this recommendation the Christian exempted rabbi Saphra from taxation for thirteen years. When the Christian asked rabbi Saphra about the meaning of the passage in ^{<3UR>}Amos 3:2, and perceived his ignorance, he asked rabbi Abbahu about its meaning. Having received a satisfactory answer, the Christian asked, "Why is rabbi Saphra, whom you recommended to me as a great man, so ignorant in the Scriptures, which thou didst explain immediately?" To this rabbi Abbahu answered "We who come in contact with you Christians are obliged for our self-preservation to study the Scriptures, because you dispute so often with us from the Scriptures; but the other Jews who live among Gentiles have no use of that, since they do not dispute with them concerning the Scriptures." The Samaritans he regarded as heathen, and forbade the use of their wine (*Cholin*, fol. 6 b). Of his maxims we mention, "Be always of the persecuted, but not of the persecutors" (*Babd Kamma*, fol. 93); "Better to commit a sin secretly than to profane the name of God openly" (*Pesachim*; fol. 56); "In the place where the penitent stands, not even the righteous can stand" (*Sanhedrin*, fol. 99). When he died, it was hyperbolically said that "the columns of Caesarea shed tears" (*Moed Katan*, fol 25 a) See Hamburger, *Real-Encyklopadie*, 2, 4 sq. (B.P.)

Abbandus (Or Abandus)

a priest and theologian of the 12th century, was a contemporary of Berenger and Abelard. We have nothing accurate concerning his life. He

was the author of *Tractatus de Factione Corporis Christi in Eucharistia*, inserted in the third volume of the *Analectia* of Mabillon. This is a treatise against those who claim that the breaking of the body of Jesus Christ in the eucharist is only such in appearance, and not in reality. After the condemnation of Berenger, many questions arose as to the sense of certain articles in the Confession which had been proposed to him for signature in the Synod of Rome. Among other things, it was said by some that the breaking of the body of Christ was only *made in the species of bread*; others maintained that it was the actual body which was broken. The former held that after the change of the bread and wine into the substance of the body and blood of Jesus Christ, the species of bread and wine remained, and that the breaking was made only in them. The second party held a change in the species as well as in the substance. Abbandus supported the latter view. He is said to have died about 1142. See Ceillier, *Hist. des Auteurs Sacer. et Eccl.* 12, 197.

Abbanus

ST., the name of two Irish abbots.

(1.) Of Cill-Abbain, in Ui-Muireadhaigh, County Meath, is probably identical with St. Abban of Cill-Abbain. He was originally named Blaih, and was a son of the sister of St. Ibar, the contemporary of St. Patrick, in the 5th century. Of him nothing certain is known. He is commemorated in the calendars March 16.

(2.) Of Magh-Arnuidhe, in Ui-Ceirseallaigh, County Wexford, the son of the sister of St. Coemgen, in the 6th century, is commemorated Oct. 27. Twenty monasteries are mentioned as having been founded by this saint, almost all in the southern half of Ireland. See O'Clery, *Martyrol. Dungall.*; Colgan, *Acta SS. Hibernie*; *Acta SS. Octobris*, 12, 270.

Abbas

(Ἀββᾶς), a Greek term for (1) father, (2) a monk, and (3) an abbot.

Abbas

(properly *Abd-el-Mottalib*), the paternal uncle of Mohammed and progenitor of the Mohammedan dynasty of the *Abbassides* (q.v.), was born at Mecca about A.D. 566. He was but four years the senior of Mohammed, and was still a pagan when the prophet began his public career, and long

remained his open enemy. He fought against Mohammed in the battle of Bedr, and was taken prisoner; but as soon as the cause of the prophet seemed to succeed he gave in his adhesion to the new faith, and defended it zealously. When Mecca surrendered to Mohammed, the holy well Zemzem was retained, although a monument of paganism, in deference to Abbas, its keeper. He was the chief mourner at Mohammed's funeral, and his presence and memory were treated with great respect by the caliphs.

Abbassides

a name given to the third Mohammedan dynasty, the caliphs of Bagdad, which was founded by Abul Abbas, who claimed the caliphate as lineal descendant of Mohammed's uncle, Abbas (q.v.) from whom the name is derived. The Abbassides were the successors of the Ommiads, the caliphs of Damascus. Early in the 8th century the family of Abbas had acquired great influence; and Ibrahim, the fourth in descent from Abbas, obtained several successes over the Ommiads, but was captured and put to death in 747. Ibrahim's brother, Abul-Abbas, whom he had named his heir, assumed the title of caliph, and, by a decisive victory near the river Zab in 750, effected the overthrow of the Ommiad dynasty. The vanquished family was treated with such severity that Abul Abbas gained the surname of Al-Saffah, the Bloody. On the death of Abul Abbas, Al-Mansur succeeded to the throne, and founded Bagdad as the seat of the empire. The descendants of Abul Abbas to the number of thirty-six, the last of whom was Mostasem, reigned until 1258, when the dynasty was expelled by Hulaku Khan. The line includes the illustrious names of Al-Mansur, Haroun al-Rashid, and Al-Mamun, but from the 10th century they sank to mere spiritual chiefs of Islam. After their deposition at Bagdad, in 1258, a member of the family, named Ahmed, fled to Egypt, where he was recognised as caliph, and his descendants reigned there, under the protection of the Mamelukes, until Egypt was conquered by the Turks, in 1517. Motawakkel III, the last caliph, was taken by Sultan Selim I, the conqueror of Egypt, to Constantinople, and detained there some time as a prisoner. He afterwards returned to Egypt, and died at Cairo, a pensionary of the Ottoman government, in 1538.

Abbat

the same as *abbot* (q.v.).

Abbati

the name of a sect of the Vaudois, which was spread over Italy towards the end of the 14th century, and are charged with having indulged in every kind of brutality. They lasted, however, but a short time.

Abbatia

(ἄββατεία), a Greek term for an abbey or monastery.

Abbatissa

SEE ABBESS.

Abbes, Guillaume

a French theologian and native of Bedarieux, lived in the first half of the 17th century. He was at first canon of St. Sebastian's at Narbonne, then of the Church of St. Paul, and pronounced the funeral oration of Claude of Rebe, archbishop of Narbonne. He wrote *Le Parfait Orateur* (Narbonne, 1648), a rare book. See Hoefler, *Nouv. Biog. Generale*, s.v.

Abbes, James

an English martyr of the 16th century, was a Christian who, because of his devotion to God and his fellow-men, was compelled to travel from place to place to avoid the peril of being apprehended. He was finally caught by some wicked men, and taken before the bishop of Norwich and examined. They threatened him in order to make him desist from his pious labors, until he yielded to their wishes against his conscience. The bishop gave him a piece of money; but poor James had scarcely left the house when his conscience troubled him so, that he went immediately to the bishop again, and threw the money which he had given him into his lap, saying, "I am sorry that I consented to your wicked persuasions." The bishop began anew some scheme by which to win him over, but all was in vain. He was therefore taken to Bury, Aug. 2, 1555, and burned. See Fox, *Acts and Monuments*, 7, 328.

Abbess

the female superior of a body of nuns. The office of abbess was elective and for life (triennial abbesses, however are mentioned belonging to years so late as 1565, 1583). An abbess was restricted to one monastery; was

bound to render obedience to the bishop in all things; and was subject to be deprived for misconduct, but only upon report of the bishop to the king. She was bound, also, to give account of monastic property to both king and bishop was entitled to absolute obedience, possessing ample powers of discipline, even to expulsion, but could not excommunicate; neither could she give the veil or ordain. In France an abbess was not to leave her monastery, save once a year if summoned by the king, with the bishop's consent, to his presence upon monastic business. Neither was she to speak to any man except upon necessary business, and then before witnesses, and between the first hour of the day and evening. Abbesses had no power to choose confessors for themselves or for their nuns without the sanction of the ordinary. There have been instances of abbesses attending provincial synods, when they were distinguished by the pastoral staff and veil of prelacy (conferred at sixty years of age). The dress of an abbess in the 12th century consisted only of a long white tunic with close sleeves, probably of linen, and a black surtout of equal length with sleeves large and loose, and a hood drawn up so as to cover the head completely.

Ab-beth-din

(*ʿyḏ tḇ ba*, i.e. *the father* or head of the house of judgment, or juridical college) is a term used in the Talmud to denote the vice-president of the Sanhedrim, who sat at the right of the *nasi*, or president, while at the left sat the *chacham*, i.e. the wise man. These three persons were called "the ancient," or *ynqz*, also "the judges," or *ynyḏ*. In the absence of the *nasi*, the *ab-beth-din* presided. The other members of the Sanhedrim occupied places according to their rank in the college. At a late period a certain punctilious etiquette prevailed. Thus, when the *nasi* entered, all the members were expected to rise and remain standing till he had invited them to resume their places. When the *ab-beth-din* entered, all were expected to rise, but allowed again to sit down without intimation to that effect; while the *chacham* was only saluted by each individual member rising as he passed, and immediately sitting down again. Only the *ab-beth-din* was initiated into the mysteries of the law (*Chagiga*, fol. 13 b); and when he died, the lectures in the schools of his place were suspended. (B. P.)

Abbey, David A.,

a Presbyterian minister, was born in Ulster County, N. Y., April 6, 1813. He was converted in 1830 and united with the Reformed (Dutch) Church.

In 1838 he graduated at Yale College; in 1839 he entered the Theological Seminary at Auburn, N. Y., finished his course in 1841, and was licensed by the Cayuga Presbytery. He was a man of great accuracy, both in literary composition and in business. He died of typhoid fever at Apalachin, N. Y., Dec. 6, 1865. See Wilson, *Presb. Hist. Almanac*, 1867, p. 271.

Abbo

surnamed CERNUS (the *crooked*), a French monk, who was also called *Abbo Parisiensis* because he was of the monastery of Saint-Germain-des-Pres, is said to have died in 923. He was present at the siege of Paris by the Normans in 887. Of this siege he wrote the history in a poem in three books, which has been admitted into Pithou's and Duchesne's collections. A more correct edition, with notes and a French translation, may be seen in the *Nouvelles Annales de Paris* (1753, 4to). There are also *Five Select Sermons* under his name in D'Achery's *Spicilegium* — (vol. ix); and in *Bibl. PP.* (Colon. 1618), vol. 5, is *Abbonis Epistola ad Desiderium Episc.* The third book of the *Siege*, addressed to the clergy, has been omitted by his editors, as having no connection with the history. See Chalmers, *Biog. Dict.* s.v.; Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Abbo Bishop Of Nevers,

lived contemporaneously with the emperor Charles the Bald. He subscribed the third Council of Soissons in 868, as also those held at Troves in 867 and 878, and the one held at Poictou in 876.

Abbo A Bishop Of Soissons

and a successor of Rhodoini, who subscribed the Council of Trosli in 921, and the one of Rheims in 923. He held the position of chancellor of St. Medard-Rudolph, the successor of Charles the Simple, and died in 937.

Abbot

(sometimes written *abbat*), the head or superior of an abbey or monastery, corresponding to *abbess* for a house of nuns.

1. Different Kinds. — Abbots were distinguished by the epithets *commendatory*, *croziered*, *field*, *lay*, *mitred*, *oecumenical* (i.e. general), according to circumstances. **SEE ABBOT** (in vol. 1).

2. The Election of Abbots. — Thomassin (*Discipline de l'Eglise*) states that after A.D. 500 the bishops were the ordinary and universal collators to all benefices, and that the privilege of electing abbots was granted subsequently to monasteries, and by its general use became at last a common right. But he does not well prove his statement; and, on the other hand, it is certain that bishops in the time of St. Benedict had little to do with the election of abbots. The rule of that saint, A.D. 526, expressly enacts that the abbot shall be chosen by the whole community. Upon the occasion of an election, leave was sought, first of all from the prince, and in certain cases the consent of the bishop of the diocese was required; after this, a day was fixed for the election, and all absent electors notified by letter; the latter, however, having the privilege of voting by proxy if necessarily absent. The three days previous having been passed in fasting, on the day of election, the mass of the Holy Spirit being ended, all the brethren assembled in the chapter-house, and the chapter *De Ordinando Abbate* and, the constitution of the Lateran *De Electione Facienda per Scrutinium*, etc., were read. The election was then made in one of three ways: 1. *Per inspirationem*, i.e. the whole fraternity with one voice required the same man for abbot. 2. *Per scrutinium*, i.e. by electing three members of the fraternity to receive secretly the votes of the others. 3. *Per compromissum*, i.e. when certain members of the fraternity were appointed to elect an abbot. The election having been pronounced, the abbot elect was led into the abbey church, and, receiving from the altar the pastoral staff, was conducted to the abbot's seat in the choir. In the chapter-house he took the oath upon the gospels to preserve the liberties and privileges of the house; after which the members of the fraternity were introduced to him, kissed him, and promised obedience.

3. Confirmation and Benediction. — After election, the assent of the prince having been obtained, the confirmation of the election was required. This originally belonged to the bishop of the diocese, but afterwards passed into the hands of the pope, who appointed a person to see whether the election had been proper, and, if so, to confirm it. Subsequently, the different orders obtained of the pope the privilege of electing one of their number a *local prelate*, i.e. a person who, having received the confirmation of his own election from the pope, had the power to confirm the elections of the abbots of the order to which he belonged. The benediction was received from the bishop three days after the confirmation in the presence of two other abbots. The benediction of an abbot was not absolutely

essential, and yet without it an abbot could not confer orders nor exercise many other privileges.

4. Duties, Power, etc. — The duties of abbots (according to the rule of St. Benedict) were to instruct by their conversation and to edify by their example; to care for the spiritual and temporal affairs of their abbeys; to act as fathers to all, without respect of persons; etc. Novices received the tonsure from the abbot upon entering the monastic state. It was the duty of the abbot to proceed to Rome every three years, unless excused by the pope; to administer the eucharist on Holy Thursday; to feed twelve poor persons during Lent; to clean the sanctum sanctorum on Easter-eve; to perform the office of cook on Christmas-day and at Easter to give the blessing at table; to keep the keys of the abbey at night, etc. (Marthne, *De Ant. Monach. Rit.*). The power of the abbot was almost absolute. In spiritual matters he could excommunicate and grant dispensations to his monks; he could, either in person or by deputy, absolve them; he could reserve certain cases (specified in the bull of Clement VIII, 1593) to himself. He could not, however, without the consent of the community, profess novices, nor nominate to the abbey benefices, nor depose the conventual priors elected canonically by the chapters. He could bless the ornaments of the church and the altar of his monastery, but not the chalices, nor anything that required unction, without the pope's leave. He could give the tonsure and the four lowest orders in cases where he possessed episcopal jurisdiction or had papal authority to do so. In temporal matters the abbot could buy, sell, bargain, exchange, etc., but could not alienate the goods or property of the monastery, nor give up any of its privileges, nor dispose of the savings which he might have made.

5. Rights, Prerogatives, etc. —

(1.) Abbots took rank immediately after the bishop, and with them had the title of *prelate*.

(2.) Many abbots had the privilege granted them by the pope of wearing within their own churches the gloves, mitre, and pastoral staff in common with the bishops.

(3.) Abbots had the right of giving the benediction within their own churches after vespers, mass, and matins, but could not do so without special permission when a bishop was present.

(4.) Certain abbots had the privilege of wearing the episcopal vestments, such as the rochet, but only of the color of their order.

(5.) According to the reply of Gregory XIII to questions put to him by the Council of Rouen in 1581, the following is the order of precedence observed in synods:

[1] Abbots who have received the benediction and who are privileged to use the mitre;

[2] abbots commendatory;

[3] dignitaries of cathedrals;

[4] proctors.

6. *Deposition.* — Abbots immediately subject to the holy see could be deposed by the pope alone; those not exempt, by their bishops, or by their superiors, or the general chapter. The crimes specially punished with deposition were incontinence or extravagance. See Gilbert, *Inst. Eccles.* p. 368; Bingham, *Christ. Antiq.* bk. 7 ch. iii, § 12 sq.

Abbot, Benjamin

LL.D., a Unitarian minister, was a native of Andover, Mass. He graduated at Harvard College in 1788, and immediately afterwards took charge of the academy in Exeter. This position he held, with the highest reputation, until 1838, when he resigned. He spent the remainder of his days in Exeter, and died in 1811, See *Sprague, Annals of the Amer. Pulpit*, 8, 466.

Abbot, George

(known as "The Puritan") son (or grandson). of Sir Thomas Abbot was born at Easington, East Yorkshire, in 1603 or 1604. He was elected probationer fellow of Merton College, Oxford, in 1624 and admitted LL.B. in 1630. He held Caldecote, Warwickshire, against prince Rupert and Maurice during the Civil War. Mr. Abbot was a member of the Long Parliament for Tamworth. He was not a clergyman, as has been said by some, nor yet a nephew of the archbishop of the same name; but he was a theologian and scholar of rare ability. He died Feb. 2 (or 4), 1648. He was the author of, *The Whole Book of Job Paraphrased, or Made Easy for Any to Understand* (1640): *Vindicice Sabbathi* (1641): — *Brief Notes upon the Whole Book of Psalms* (1651). See Wood (Bliss's), *Athenoe Oxonienses*, s.v.; Cox, *Literature of the Sabbath*.

Abbot, Gorham Dummer

LLD., an American minister, teacher, and writer, was born at Brunswick, Me., Sept. 3, 1807. He graduated at Bowdoin College in 1826; and, after taking part of the theological course at Andover, he made the tour of the United States and several visits to Europe, in order to study the various systems of public education. In 1837 he became pastor of the Presbyterian Church at New Rochelle, N. Y.; in 1841 he became travelling agent for the American Society for the Diffusion of Useful Knowledge; in 1843 he organized the Abbot Collegiate Institute for young ladies, in New York, which was afterwards called the Spingler Institute. He retired from public life in 1866, and died July 31, 1874. — He published, *Pleasure and Profit: — Prayer-book for the Young: — The Family at Home: — Nathan Dickerman: — Mexico and the United States: their Mutual Relations and Common Interests* (1869): — and other works.

Abbot-Hull

a Congregational minister, was born in Boston, Mass., June 15, 1702. He graduated at Harvard College in 1720; and died April 9, 1774, after a ministry of more than fifty years, See Sprague, *Annals of the Amer. Pulpit.* 1, 241.

Abbot, Jacob

a Unitarian minister, was born at Wilton, N. H., Jan. 7, 1768. He prosecuted his studies, in preparation for college, under a Mr. Birge, who had opened a school in Wilton. He graduated at Harvard College in 1792, and immediately began teaching school in Billerica, Mass. Whatever of leisure he could command he devoted to the study of theology, under the direction of the Rev. Dr. Cumming, the Congregational minister of that place. He continued teaching but one year, when he returned to Cambridge and continued his theological studies under the direction of Dr. Tappan. He commenced preaching in 1795. After preaching in various places until 1797, he went to Coventry, Conn., and was shortly afterwards engaged to preach in the neighboring parish of Gilead. In 1798 he went to Hampton Falls, and commenced preaching there as a candidate. In due time a call was presented him, which he accepted, and was constituted their pastor in August of the same year. He was for many years a useful member of the Board of Trustees of the Exeter Phillips Academy; and also, for some years; a trustee of the Female Academy at Derry. He resigned his charge at

Hampton Falls in April, 1826, and removed to a farm in Windham, N.H., where he preached occasionally in neighboring parishes. During the winter of 1827-28 he supplied Dr. Abiel Abbot's pulpit in Beverly, Mass. At Windham he preached, after a Unitarian society was formed there, and also superintended the schools of the town. On Nov. 2, 1834, as he was crossing a pond on his return from meeting, the boat was upset and he was drowned. See Sprague, *Annals of the Amer. Pulpit*, 8, 320.

Abbot, John Emery

a Unitarian minister, was born at Exeter, N.H. in 1793. He graduated at Bowdoin College, Me., in 1810. Shortly after leaving college he began his theological studies, and prosecuted them partly at the university in Cambridge, and partly under the direction of the Rev. Dr. Channing in Boston. In 1815 he was employed as a candidate, received and accepted a call, and was ordained and installed pastor of the Ninth Church in Salem. About this time he began to discover symptoms of pulmonary disease, and took a short journey South, from which he received injury rather than relief. Later he sailed for Havana; for some reason he was worse on his arrival than when he started. He grew rapidly worse while there, and soon found it necessary to return to Exeter. He died Oct. 6, 1819. See Sprague, *Annals of the Amer. Pulpit*, 8, 466.

Abbot, John Lovejoy

a Unitarian minister, was born at Andover, Mass., Nov. 29, 1783. He prepared for college at Phillips Academy, Andover; entered Harvard in 1801, and graduated in 1805. He then returned to his father's, and commenced the study of theology under the Rev. Jonathan French, the minister of the congregation in that place. In a short time, however, he went back to Cambridge, and was employed, as a subordinate officer of the college, at the same time pursuing his theological studies under Dr. Ware, professor of theology. In 1811 he was appointed librarian of the college and held the office two years. He was licensed to preach in 1808; and, during his residence at Cambridge, preached at various places: in the neighboring parishes. He was ordained and installed pastor of the First Church in Boston July 14, 1813. His health began to fail him while here, and he was obliged to take a voyage for his recovery. He passed the following summer in Brighton, near Boston, from there he went to Medford; and, finally, in reduced health, returned to his father's in

Andover, where he died, Oct. 17, 1814. See Sprague, *Annals of the Amer. Pulpit* 8, 420.

Abbot, Robert

a noted English Puritan divine, but not a Nonconformist, was born about 1589. He was educated at Cambridge, where he proceeded A.M., and was afterwards incorporated at Oxford. In 1616 he was presented to the vicarage of Cranbrook, Kent, by archbishop George Abbot. His ministry at this place was very effective; "his parishioners were as his own sons and daughters to him; and by day and by night he thought and felt, wept and prayed, for them and with them." In 1643 he was transferred to the living of Southwick, Hants; and subsequently he became pastor of St. Augustine. London, where he continued to a good old age. He disappears from history some time previous to 1662. He wrote several works, which are distinguished for their terseness and variety. The principal of these are, *A Hand of Fellowship to Helpe Keepe Out Sinne and Antichrist* (1623): — *Bee Thankfull London and her Sisters* (1626): — *Triall of our Church-forsakers* (1639). See Brook, *Puritans*, 3, 182, 183; Wood (Bliss's), *Athenoe Oxonienses*.

Abbots, Arch, Commendatory, Crosiered, Field, Lay, Ecumenical, Regular, Secular.

SEE ABBOT.

Abbott, Alfred Freeman

an English Wesleyan minister, was born at Lowestoft, July 8 1816. Piously trained, he early entered upon Christian work, and in 1839 was accepted as a candidate for the ministry. His sympathy for the poor aid afflicted, the simplicity of his trust in Christ, the singleness of his aim, and the cheerfulness of his disposition greatly endeared him to the people. Trials subdued and chastened his spirit. At the Conference of 1879 he was appointed to Watford, Herts, where he died, Dec. 4, 1879. See *Minutes of Wesleyan Conference*, 1880, p. 20.

Abbott, Charles F.

a Congregational minister, was born at Levington, Vt., Nov. 27, 1831. He was converted when nineteen years of age; fitted for college at Chester; graduated at Middlebury College in 1854, and at Andover Theological

Seminary in 1861. He offered himself as a missionary to the American Board of Commissioners for Foreign Missions, and was assigned work in Persia. The war, however, interfered with his going abroad at that time, and he was ordained at Bristol, N. H. in 1862, where he labored until his death, Sept. 20 1866. "Mr. Abbott was universally beloved; frank, generous, and noble; much disciplined in the school of sorrow, but cheerful; and, although anxious to live, cheered by the thought of rest." See *Cong. Quar.* 1867, p. 204.

Abbott, Elisha L.

a Baptist missionary to Burmah and Aracan, was born at Cazenovia, N. Y., Oct. 23, 1809, and received his education at the Hamilton Literary and Theological Institution. He left this country for the field of his labors Sept. 23, 1835. In 1840 he established a mission in Sandoway, one of the districts of Aracan, confining his labors chiefly to the Karens from Burmah. In 1841 he reported 193 baptisms at this station. Mr. Abbott returned to the United States, on account of ill-health, in 1845, and remained here not far from two years. He resumed his work in Sandoway in 1848, and the most marked success followed his labors, hundreds of persons giving evidence of conversion and being baptized by him. In 1852 Mr. Abbott, with Mr. Van Meter, went to Basseni, where the divine blessing still attended his labors. His constant application to his missionary toil at last broke down his health, and he was compelled once more to return to the United States. He died at Fulton, N.Y., Dec. 3, 1843. Few missionaries in any denomination have had the privilege of welcoming a larger number of converts in Christian churches than Mr. Abbott. See Gammell, *Hist. of Amer. Bap. Missions*, p. 155-160, 181, 182. (J. C. S.)

Abbott, George

commenced his ministry among the Bible Christians in 1834. He labored with acceptability on eight different appointments in Somersetshire Dehire hire, and Cornwall, England. At South Netherton he was appointed twice. In his ministerial duties he was diligent and faithful, and his liberality was praiseworthy. After months of sickness, he died rather suddenly at Middle Chinnock, in the South Netherton Circuit, Sept. 25, 1878. — See *Minutes of 61st Annual Conference*, 1879.

Abbott, Jacob

D.D, a Congregational. minister and writer, elder brother of John S. C., Was born at Hallowell, Me., Nov. 14, 1803. He graduated at Bowdoin College in 1820, and at Andover Theological Seminary in 1824. He was (for one year) tutor, and then professor of mathematics in Amherst College (1825-29), and afterwards took charge of Mount Vernon school for girls in Boston. Sept. 18, 1834, he was ordained pastor of a new Congregational Church in Roxbury, Mass., but in 1836 he removed to Farmington, Me., and, devoted himself to literary pursuits. He died at the latter place Oct. 31, 1879. He was the author of a very large number of popular and instructive works, especially for young persons, of which the most decidedly religious was the *Young Christian* series (N. Y. 1832 sq. 5 vols.). See *Cong. Year-book*, 1880, p. 9.

Abbott, Jacob Jackson, D.D.,

a Congregational minister, was born at Groton, Vt., July 17, 1813. He was prepared for college at Peacham Academy, and in 1835 entered Dartmouth College, where he graduated in 1839. In 1841 he returned to Dartmouth College as a tutor, remaining there two years, until 1843, at which time he entered the Union Theological Seminary, and, after spending two years in study, graduated in 1845. His first pastorate was at Bennington, Vt., where he was ordained Aug. 27, 1845, and remained two years, when he was dismissed. (Aug. 17, 1847). He then went South, and became agent for the Tract Society, which position he retained one year. April 3, 1850, he was installed at Uxbridge, Mass., and in 1861 offered his resignation, but continued to supply the pulpit until Oct. 30, 1862, when he was dismissed. He was installed at Yarmouth, Me., Oct. 19, 1865, and was dismissed Oct. 14, 1875. He also served on the Christian Commission during 1864-65. From Yarmouth he went to Danville, N. Y., where he acted as a supply until 1877. From thence he went to New Haven, Con., in September, 1877, where he remained until his death, which occurred Dec. 3, 1878. He published articles in the *Biblioth. Sac.* See *Cong. Year-book*, 1879, p. 36. (W. P. S.)

Abbott, John Stephens Cabot, D.D.,

a Congregational minister and writer, was born in Brunswick, Me. Sept. 18, 1805. He graduated at Bowdoin College in 1825, and at Andover Theological Seminary in 1829. He was ordained in 1830, and settled as

pastor of churches successively at Worcester, Roxbury, and Nantucket, Mass., and New Haven, Conn. In 1844 he relinquished the pastorate and devoted himself exclusively to literature, except as he supplied some pulpit occasionally. He died at Fair Haven, Conn. June 17, 1877. He published numerous interesting works, chiefly on historical subjects, besides several of a directly religious character, especially *Christian Duty: — Practical Christianity*, etc. See *Harper's Weekly* for July 7, 1877.

Abbott, Joseph Dd.D,

a Congregational minister, was born in Philadelphia, Aug. 16, 1808. At the age of sixteen he entered the sophomore class in the University of Pennsylvania, and left that institution at the close of his junior year, completing his course at Union College, N. Y. During the greater part of the two years following he studied medicine, and soon after became a member of the First Presbyterian Church. His attention having been directed to the ministry, he entered the Andover Theological Seminary, where, after graduating, he devoted a year to the exclusive study of the Hebrew language. During the autumn and winter of 1830-31 he supplied the pulpit of the First Presbyterian Church in Newburyport Mass. The next two years were passed in leisurely study; and then he was ordained pastor of the Dane Street Church, Beverly Mass., Oct. 23, 1834, and continued in this pastorate more than thirty years. He resigned in March, 1865, and thereafter, continued to reside in Beverly until his death, which occurred April 9, 1867. He acquired an excellent reputation as a scholar, and was an impressive preacher and an admirable pastor. — See *Cong. Quar.* 1870, p. 333.

Abbott, Pitson Joseph

a Presbyterian minister, was born at Cobleskill, N. Y., Aug. 11, 833. He was licensed to preach by the Presbytery of Albany May 3, 1864. He graduated at Union College, N. Y., in 1861, and afterwards entered Princeton Seminary, N.J., and graduated in 1864. He began his labors at Sydney Plains, Delaware Co., N.Y., in September, 1864; but left this field and accepted a call to the Church at Chazy, Clinton Co., May 1, 1868. In 1871 he went to Jefferson; next to Cannonsville, where he continued until 1875, in which year he died, May 11. Mr. Abbott was an earnest, indefatigable worker in the ministry, and held the respect and esteem of all

his fellow-laborers. In all the relations of life he was faithful and true. See *Necrological Report of Princeton Theolog. Seminary*, April 25, 1876.

Abbott, Samuel

a wealthy philanthropist, who died at Andover, Mass., April 30, 1812, at the age of eighty years, was a merchant of Boston; and on the establishment of the Andover Theological Seminary, in 1807, he gave \$20,000, and in his will bequeathed it \$100,000 more. See Drake, *Dict. of Amer. Biog.* s.v.

Abbott, Thomas J.

a Methodist Episcopal minister, was born at Hartley, Canada, July 5, 1831. He experienced religion early in life; studied for the ministry in the Concord Theological School; received license to preach in 1853; and in 1858 was admitted into the New England Conference. In 1873 he was transferred to the South Carolina Conference, and for three years served the Centenary Church, Charleston. He then returned to the New England Conference, and labored zealously until his death, March 7, 1878. Mr. Abbott was a conscientious, outspoken man, an intense hater of caste, and heroic in all things relating to human freedom. See *Minutes of Annual Conferences*, 1878, p. 47.

Abbott, William Penn

D.D., a Methodist Episcopal minister, was born near Wilkesbarre, Pa., Dec. 31, 1838. His paternal great-grandfather died defending his home against the Indians in the famed Wyoming Valley; his maternal grandfather, the Hon. Charles Miner, was the historian of Wyoming and his cousin Mrs. Anna. Wentworth, was one of our earliest missionaries to China. When but a lad his father died, leaving him to the teachings and influences of his devoted Christian mother. From a child he knew the Scriptures. His education was limited to an academical course at West Chester, Pa., and a short time under the late, Dr. Nelson at Kingston. In 1859 he professed conversion, in 1861 was licensed to preach and labored within the limits of the Wyoming Conference, and in 1863 entered that conference on trial. In 1866 he was transferred to the Troy Conference, and in 1869 to the New York Conference, and he was stationed successively at Trinity Church, Newburgh; Washington Square, St. Lukes, and Thirtieth Street, New York city, where he died Dec. 22, 1878. From the opening of his ministry

Mr. Abbott attracted attention, and received the conversion of souls as God's seals to his ministry. He had no barren year in all the sixteen, and was never more successful than on his last charge. He was a diligent student, gifted with a prodigious memory, a well-balanced mind, quick perception, and boundless tact. His presence was commanding and prepossessing; his sermons short, practical, methodical, climactic, and piercing. He excelled as a pastor, and was best known as a great-hearted Christian friend. See *Minutes of Annual Conferences*, 1879, p. 27

Abbt, Thomas,

A German theological writer, was born at Ulm. Nov. 25, 1738. He received his education in his native place, and in 1756 went to the University of Halle, where he was invited by Prof. Baumgarten to live in his house. In 1760 he was appointed professor extraordinary of philosophy in the University of Frankfort-on-the-Oder. He passed six months of the following year at Berlin, and left that city to fill the mathematical chair in the University of Rinteln, Westphalia. Wearying of academical life, he entered the profession of law, and in 1765, was presented by the reigning prince of Schaumburg-Lippe to the office of councillor of the court, regency, and consistory of Buckeburg. He died Nov. 27, 1766. Besides other publications (in German or Latin), he wrote early paradoxical essays on *The Burial of Moses* (Halle, 1757, 4to): — *Confusion of Tongues Not a Punishment* (ibid. 4to): — *Search of Truth* (ibid. 1759, 4to). See Nicolai. *Ehrengedachtniss d. Abbt* (Berlin, 1767, 4to).

Abbuna

SEE ABUNA.

Abbuto

a Japanese idol, invoked for curing disease. and for procuring favorable winds for sailing.

Abdal

a name given to a peculiar class of Mohammedan devotees. They go bareheaded and with naked legs, half covered with the skin of some wild beast, having a leathern girdle about the waist, from which hangs a bag. Some of them have about the middle of their bodies a copper serpent, bestowed upon them by their doctors as a mark of learning. Their doctrines

are totally subversive of good order in society, since they hold that all actions are indifferent, and that God is served in the haunts of the profligate as much as in the mosques. They carry in their hands a kind of club, which they use as a magic wand. They chiefly employ themselves in wandering about, selling relics, and obtaining charity.' They are also called *Santons* and *Calenders*.

Abdallah ben-Al-Phadeli

a Melchitic deacon in Sycia, who died in 1044, was the author of the following works in Syriac or Arabic: *The Paradise of Christians*: — *A Commentary on the Pentateuch and other Books of the Holy Scripture*: — *A Treatise on Fasting, Almsgiving, and Prayer*: — *Answers to the Questions of the Nestorian Patriarch*. He is chiefly known as the translator of the Psalms from the Sept. into Arabic. They were published at Aleppo in 1706, at the expense of the Greek patriarch Athanasius of Antioch, and in 1735 in the Monastery of St. John at Kesroan, on Mount Lebanon. Abdallah also translated some of Chrysostom's writings into Arabic. See *Goiri Catal. Manuscript. Bibl. Med.* p. 64, 130; *Catal. Manuscript. Bibl. Reg.* 1, 105; *Le Long-Masch Bibl. Sacra*, 2, 124. (B.P)

Abdallah Ibn-Taib Abul-Faraj

was a native of Irak, and a Christian physician of the sect of Nestorians, who died about 1043. He wrote commentaries upon Aristotle and Galen. He also wrote a large number of works upon medicine and theology, which have never been published. See Hoefler, *Nouv. Biog. Generale*, s.v.

Abdecalis (Abdechalis, Or Abdella)

a martyr, vicar of Simeon, bishop of Seleucia. He died near the middle of the 4th century, during the persecution of the Christians in Persia under the reign of Sapor II. His memory is celebrated April 21.

Abdelmesias

an Egyptian who became a Coptic monk and priest of the Monastery of St. Macarius in the desert. He was procurator and orator of Gabriel, patriarch of Alexandria. His publications are, *A Deputation of the Patriarch to Pope Clement VIII*: — and a *Profession of Faith* (made at Rome, Jan. 14, 1595), given in Baronius, vol. 6, at the end. See Landon, *Eccles. Dict.* s.v.

Abderus

in Greek mythology, was a son of Mercury or of Thromius, a favorite of Hercules. According to others, he was the servant of Diomedes, king of the Bistones of Thrace, all slain by Hercules.

Abdianus

a Christian martyr of Africa, commemorated as a saint in the Hieronymian martyrology on April 24.

Abdias, Ben-Shalom,

a celebrated rabbi of the 7th century. He sent a number of Jewish doctors, it is said, to Arabia, to discuss with Mohammed the laws of Moses. The result of this discussion, which is of great authority to Mussulmans, is found at the end of the Koran printed at Zurich in 1543. See Hoefler, *Nouv. Biog. Generale*, s.v.

Abdiesus

(*Ebed-Jesu*; i.e. servant of Jesus), a martyr, who died near the middle of the 4th' century, during the persecution of the Christians in Persia under the reign of Sapor. II. His memory is celebrated April 22. See Hoefler, *Nouv. Biog. Generale*.

Abdissi (Abdisu, Abd-Jesu, Or Hebed-Gesu)

a monk of the Order of St. Pachomius, and afterwards patriarch of Mosul, a city of Asiatic Turkey. He went to Rome between 1550 and 1555, and abjured Nestorianism; and after the death of Simon Suiacha he was made Latin patriarch of Mosul, which election was confirmed by Pius IV, who conferred on him the pallium, March 7, 1562. Thomassin relates that he was present at the Council of Trent. Sarpi, that he wrote an epistle to the synod, but was not present. Abdissi was perfect master of Chaldee, Arabic, and Syriac; he maintained that his ancestors had received their doctrine from Sts. Thomas and Thaddseus, and that their faith was in all respects conformable to that of the Roman Church. Before he abjured Nestorianism, Abdissi wrote various works in Syriac, in defence of his original faith, which are mentioned by Abraham Eccellensis, *Catalogue of Syriac Writers* (Rome, 1653). — See Thomassin, pt. 1, bk. 1, c. 24 p. 9; Sarpi, *Istoria del Concilio Tridentino*.

Abdon

The modern *Abdeh* was examined by Tristram carefully, who found traces of a very extensive town, with sculptures of the Greek period, and a solitary column standing out in the plain at no great distance" (*Bible Places*, p. 292).

Abdon (Abdo, Or Abdus) And Sennen (Sennes, Or Sennis)

Picture for Abbon

are said to have suffered martyrdom under Decius. They were Persian princes who, because they had buried the bodies of martyrs, were brought in chains to Rome, and beheaded with some other martyrs, July 30, 250. Their bodies, having been concealed in the house of a subdeacon named Avirinus, were, the time of Constantine the Great, discovered, and were interred in the Pontian Cemetery, on the Porto road, *ad Ursum Pileatum*, which has since been called by their name. At a very early time a basilica was dedicated in their honor at which was renovated by pope Adrian I towards the end of the 8th century. The greater part of their relics is still at Rome, another part was brought to the monastery of the Benedictines at Arles-sur-Tech, in the diocese of Perpignan, whose patrons the two martyrs were. The Roman Church commemorates them on the day of their martyrdom. According to some, their remains are said to have been transported to the Abbey of St. Medard at Soissons in 828, where they remained until it was destroyed by the Huguenots. St. Sennen in Cornwall is dedicated to their honor. See Baillet, *Vies des Saints*, 2, 46; Baitolini, *Actes du Martyr de S. Agnes et abdon et Sennen* (Paris, 1864). Chapeau, *Vie des. BB. Martyrs A bd et Senn.* (Perpignan, 1848); Tolrade Bordas, *Histoire. du Martyre des. St. Abdone et Sennen* (ibid. 1869); Wetzer u. Welte, *Kirchen Lexikon* (2d ed. Freiburg, 1880), s.v. (B. P.)

A Becket, Thomas.

SEE BECKET, THOMAS A.

Abegg, Johann Friedrich,

a Protestant divine of Germany, was born at Roxheim, near Kreuznach, Nov. 30, 1765; and died at Heidelberg, Dec. 16, 1840; where he had been actively engaged as professor of theology since 1819. In the same year the Heidelberg University had created him doctor of divinity. Although he

lectured for about twenty years, yet he wrote very little. With the exception of a few printed sermons and recessions, he has left nothing behind. See UImanni, in *Theolog. Stud. u. Krit.* 1841, p. 515 sq.; Holtzmann, in *Allgemeine deutsche Biographie*, s.v. (B.P.)

Abel

(I bh)., Philo, *De Sacrif. Ab.et Cain*, § 1 (Richter's ed.; p. 64 of Mangey's), explains "Αβελ by ἀναφέρων ἐπὶ Θεόν,. "referring to God," and more fully in *Quod Det. Pot. Insid.* § 10. (ibid. p. 197), ὁ μὲν γὰρ "Αβελ ἀναφέρων ἐπὶ Θεὸν πάντα φιλόθεον δόγμα, i.e. "for Abel, who refers everything to God, is, the God-loving opinion." Accordingly, Philo read, I ba, and dividing it into ba and I a, I a =Θεός, and a= ἀναφέρειν, like hba, ay, "to desire" because he regards Abel as' φιλόθεος in opposition to Cain, whom he calls φιλαντος, "self-loving." This explanation we also find in Ambrose, *De. Cain et A b.* i, 1: "Abel (dictus) qui omnia referret ad Deumi pia devotus mentis attentione nihil sibi arrogans ut superior frater, sed totum tribuens conditori quod accepisset ab eo." In *De Migr. Abr.* § 13 (ibid. p. 447), Philo writes: ὄνομα δέ ἐστι τοῦ τὰ θνητὰ πενθοῦντος καὶ ἀθάνατα εὐθαιμονίζοντος., According to this explanation, Αβελ — I ba: "the sorrowing" (comp. Josephus, *Ant.* 1, 2 , Αβελσς σημαίνει δὲ πένθος τοῦτο). This second explanation of Philo we find in Theodoret, εἰς τὰ ἄπορ, τῆς θείας γρ; Erot.' ξ; and Euseb. *Praep. Ev.* (ed. Viger. Col. 1668), 11, 518. Jerome, in *De Nom. Hebr.* gives two explanations: *luctus* and "vapor," "vanitas," the latter referring to I bh.' L Between these two explanations Cyprian, *Tract. de Sina et Sion*, seems to vacillate, for he says, Abel films: — Ade nomen accepit Hebraicum signans fratris interfectionem (I bh) et parentum luctum (I ba)." (B. P.)

Abel

ST., an Irish abbot of Imleach-fiach (now Emlagh, County Meath), is recorded to have died in 742. See O'Donovan, *Annals of the Four Masters.*

Abel, David

an English Congregational minister, was born at Llanybri, near Carmarthen, March 1, 1789. At the age of eighteen he was admitted into the college at Carmarthen as a student for the ministry. On leaving college,

Mr. Abel preached at Gower for six months, and he responded to Bardon's Park Chapel Leicestershire, where he was ordained, and continued be pastor for fifty-eight years. In March, 1870 he removed to Rugby and there died, Aug. 18, 1871. See (Lond.) *Cong. Year-book* 1872, p. 304.

Abel, Ephraim

a Baptist minister as born in Orange County, Va. about the middle of the last century. He became a hopeful Christian under the preaching of the celebrated John Leland, by whom he was baptized, not far from the year 1788. Soon after he was ordained and, after being publicly set apart to the work of the ministry, he removed to Fauquier County, where he preached much as an itinerant minister. Subsequently he had the pastoral charge of the Church at Hartwood, Stafford Co. and the Church at Brentsville, Prince. William Co. He died about the year 1809, universally lamented in the large section of country of which he was for many years the only minister of his denomination. — See *Lives of Virginian Baptist Ministers* 192-194. (J.C. S).

Abel, Jacob Friedrich von

a Protestant theologian of Germany, was born at Vaihingen, May 9, 1751. In 1790 he was appointed professor of philosophy at Tubingen; in 1811 he was made general superintendent at Ohringen, in 1823 at Urach, and died at Tubingen, July 7, 1829. He wrote, *Philosophische Untersuchung uber die letzten Grunde unseres Glaubens an-Gott*, (Heilbronn, 1818): — *Philosophische Untersuchung uber die Verbindung der Menschen mit hoheren Geistern* (Stuttg. 17-791) — *Ausfurliche Darstellung des Grundes unseres Glaubens an Unsterblichkeit* (Frankf. 1828). See Winer, *Handbuch der theol. Lit* 1, 413, 428, 471; Doring, *Die gelehrten Theologen Deutschlands*, 1, 776 sq. — (B. P.)

Abel, Kaspar

a German preacher, was born at Hindenburg, July 14 1676. He finished his studies at the University of Halberstadt, and became, first, rector at Osterburg, then at Halberstadt He died at Westdorf, near Aschersleben, Jan. 10, 1763. He wrote some dissertations on theology, and made a translation into German verse of the *Heroides of Ovid* and the *Satires of Boileau*. He also wrote, *Historia Monarchiarum Orbis Antiqui* (Leips. 1718) — *Preussische und brandenburgische Staatshistorie* — (ibid. 1710,

1735): — *Preussische und brandenburgische Stadtsgographie'* (ibid. 1711, 1735; 1747): — *Deutsche Alterthumer*; (Brunswick, 1729): — *Schsische Alterthumer* (ibid. 1730): — *Hebriaische Alterthumer* (ibid. eod.): — *Griechische Alterthumer* (ibid. 1738). See Hoefer, *Nouv. Biog. Generale*, s.v.

Abel, Alfred W.

was a minister in the Free Methodist Church for a brief period before his decease, For several years he was a member of the Genesee Conference of the Methodist Episcopal Church. In 1861 he requested, and received, a location, and soon afterwards cast in his lot with the Free Methodist Church. From this event till near the close of his life, he had pastoral oversight of the West Sweden Society. He died June 7; 1863. — See *Minutes of the Fourth Sessions of the Genesee Annual Convention of the Free Meth. Church*, p. 6.

Abell, Asa

was a distinguished minister in the Methodist Episcopal Church, and then in the Free Methodist Church, was born in Cheshire County, N. H., Nov. 19, 1796. He was converted at a camp-meeting held near Canandaigua Lake in June, 1815. In 1816 he attended for one term the academy at Onondaga Valley; in 1821 he was admitted to the Genesee Conference of the Methodist Episcopal Church. and was appointed presiding elder of the Genesee District in 1827. For eighteen years he was a presiding elder in the Methodist Episcopal Church. He was elected a member of the General Conference of the Methodist Episcopal Church of 1832, and of the three following General Conferences. Soon after the organization of the Free Methodist Church, he with others withdrew, joined the new denomination, and did effective work in this his new relationship for several years. About three years before his death he had a stroke of paralysis, which affected his powers of utterance. He died triumphantly in the faith of the Gospel, Nov. 9. 1879. Through life he was a man of unswerving integrity; as a preacher, he was clear, lively, forcible, and convincing. He frequently wrote for the periodicals, also composed several hymns. See the *Chicago Free Methodist* Oct. 13, 1880.

Abell, James

a Presbyterian minister, was born in Norwich, Conn., in 1792. He entered college from Lisbon, Conn. where his preparatory studies had been pursued. After leaving Yale he studied theology at the Seminary in Andover, Mass., graduating in 1822. He was ordained and installed, Jan. 18, 1825, pastor of the Presbyterian Church in Oswego, where he remained five years. He was then installed over the Presbyterian Church in Oxford, N. Y., Sept. 14, 1830, was settled there seven years, and was then called to the pastorate of the Reformed (Dutch) Church in Chittenango, N.Y., where he continued nearly nineteen years, and resigned in 1857. This was his last charge. He was fourteen years a member of the board of trustees of Hamilton College. He died May 7, 1868. See *Obituary Record of Yale College*, 1868. *Presbyterianism in Central New York*, p. 685.

Abelli, Antoine

a French theologian, was born in Paris in 1527. He became a Dominican, or Frere Precheur, and commendatory abbot of Notre Dame-de-Livry, in the Aunoy (a district in the ile de France). For three years he was vicar-general of his congregation, and was also preacher and confessor to the queen Catherine de Medicis. He signed the act of the University of Paris by which he took the oath of fidelity to Henry IV, April 22, 1594. According to Quetif and Richard I, he was a man of integrity and learning. He died about 1600. He wrote, *La Maniere de bien Prier, avec la Vertu et Efficace de l'Oraison Prouvee par l'Exemple des 'Anciens*, etc. (Paris, 1564, 8vo) *Sermon sur les. Lamentations du Saint Prophete Hierenmie* (Paris, 1582): — *Lettre a la Reyne Catherine de Medicis* (1564).

Abelli, Louis

a French theologian, was born in 1603 in the Vexin. He was first rector of St. Josse at Paris, then bishop of Rhodes. In 1664 he resigned his bishopric, and went to Paris to live in retirement. He was a strong adversary of Port-Royal. He died at Paris, Oct. 4, 1691. — He wrote, *Medulla Theologica* (1650): — *Tradition de 'Eglise touchant la Devotion des Chretiens' envers la Sainte Vierge* (1652-72): — *La Vie du Veneable Seriteur de Dieu, Vincent de Paul* (1664): — *La Couronne de l'Annee Chretime, ou Meditations sum' les plus Importantes Vieites de l'Evangile* (translated by him into Latin in 1732): — *Considerations sur l'Eternite* . — *La Vie de Sainte Josse de Bretagne* (Abbeille): — *Defense de la*

Hierarchie de Eglise, et de l'Autorite du Pape (Paris, 1659): — *Taite des Heresies* (1661)., See *Hoefer, Nouv. Biog. Generale*, s.v.

Abelio (Or Abellis)

was a deity of the ancient Gauls. Mention is made of him on a few Gailic altar inscriptions found near Comminges, in France. Sometimes he is compared to *Mars*, at other times to *Apollo* of the Romans. The word has been derived by some from *Bel*, the *Baal* of the Old Test.

Abel-meholah

Tristram conjectures this to be "a spot now called *Sher-habiel*, a trace of the name lingering in the neighboring Wady Maleh" (*Bible Places* p. 229); while Lieut. Conder locates it at "a place now called *Ain Helweh*, in the Jordan valley, to which the direct road led past Shunem down the valley of Jezreel" (*Tent Work*, 1, 124).

Abelonii (Or Abelonites) Also Abenonitae.

SEE ABELITES

Abeona

in Roman mythology, was a goddess to whose care parting friends were intrusted.

Abercius

bishop of HIERAPOLIS, in Phrygia, was raised to that see about A.D. 164, upon the martyrdom of St. Papias. He suffered great torments from the heathen under Marcus Aurelius, but died in peace during the reign of that emperor. Neither Eusebius nor any other ancient writer makes mention of Abercius, who, according to Baronius, wrote an excellent *Book of Discipline*, to be observed by priests and deacons, and an apology to Marcus Aurelius the emperor; both of which the cardinal promised to give entire in his *Annales*, but it was not done. The Greeks, who give him the title of *Ἰσὰπόστολος*, commemorate him on Oct. 22. See Cave, *Hist. Lit.* 1, 66; Baronius, *Annales*, A.D. 163, No. 15.

Abercius Of Jerusalem,

a noted miracle-worker (ἰσαπόστολος θαυματουργός) of the early Church, is commemorated in the Byzantine calendar on Oct. 22.

Aberides

in Greek and Roman mythology was the son of Coelus and Vesta; the same with *Saturn*.

Aberle, Moritz Von,

a Roman Catholic theologian of Germany, was born April 15, 1819, at Rottum, near Biberach. In 1842 he received holy orders, and in 1850 he was called to Tübingen as professor of ethics and New-Test., exegesis. In 1866 he was ennobled, and died Nov. 3, 1875. Aberle was one of the brightest lights of the Catholic faculty at Tübingen, and a very learned scholar. He was always a hard student, and found no time for producing large publications, although he contributed extensively to the Tübingen *Theologische Quartalschrift*. He left in manuscript *Einleitung in das Neue Testament*, which was edited by Paul Schanz (Freiburg, 1877). See *Literarischer Handweiser*, 1875, p 433 sq.; Himpel, in the *Theologische Quartalschrift*, 58, 2. (B.P.)

Abernathy, Burwell

a minister in the Methodist Episcopal Church, South, was born in Giles County, Tenn. As to the date of his birth we have no source of knowledge. He embraced religion in early life, and in 1842 joined the Tennessee Annual Conference. In 1849 he studied for a better ministerial preparation, and re-entered the Conference in the following year, and continued faithful, and with great usefulness, until his death, in 1848. See *Minutes of Annual Conferences of the M. E. Church, South*, 1848, p. 174.

Abernathy, Joseph T.

a minister in the Methodist Episcopal Church, South, was born in Macon County, Ala., July 4, 1823. He spent his early life in wayward thoughtlessness, but experienced religion when about twenty; and in 1855 was admitted into the Alabama Conference, and continued to labor with fidelity and much success until his death, Sept. 18, 1859. Mr. Abernathy began his ministry uncultured, but by diligent study became an acceptable

and useful preacher. His piety was deep, and his life zealous. See *Minutes of Annual Conferences of the M.E. Church, South*, 1859, p. 161.

Abesta

SEE ZEND-AVESTA.

Abez

Lieuit. Coitier (*Tent Work*, 2, 334) thinks this is the ruined site *Khurbet el-Beida*, marked on the Ordnance Map eight miles west of Nazareth and two south-west of Beit-Lahm, remarking (*Quar. Report of the "Pal. Explor. Fund,"* Jan. 1881, p. 49) that "the Arabic exactly corresponds [?] to the Hebrew, with the same meaning, 'white'" but this seems doubtful.

Abgar

[see ABGARUS, in vol. 1, p.14] is the name of several kings of Edessa, who reigned, according to the chronicle of that city, at various periods from B.C. 99 to A.D. 217. Of the ten kings who are said to have borne the name of Abgar, we have only to do with the last six. The first of the name was *Abgar Phika* "the Dumb," who reigned with Bacro two years and four months, and by himself twenty-three years and five months (B.C. 93-67). His son Abgar reigned fifteen years (67-52), and is mentioned by Dion Cassius as having made a treaty with the Romans in the time of Pompey. He is the same who treacherously deceived Crassus in his expedition against the Parthians (B.C. 53), and is called by Appian (*De Bello Parth.* p. 140) — *φύλαρχος τῶν Ἀράβων*, In Plutarch his name is written *Ἀριαμνης*. The eleventh and twelfth kings of Edessa bore the same name, according to Dionysius; but nothing is recorded of them except that the latter was surnamed *Sumoko*, "the Red."

We now come to the one with whom the name is most conspicuously associated the — fifteenth king — Abgar surnamed *Ucomo*, "the Black," who reigned, according to the chronology of Dionysius of Telmahar, A.D. 9-46, but according to the rectification of Gutschmid, A.D. 13-50. Moses of Chorene traces his descent from the Parthian king Arsaces. Procopius has a story of the romantic attachment which he excited in Augustus when on a visit to Rome, and of the device he was obliged to employ before the emperor would allow him to return to Edessa. The narrative of Eusebius we have already given. The Syriac version of the story given in Cureton's

Ancient Syriac Documents is obviously an elaborate expansion of Eusebius. In all probability, the only fact in connection with Abgar which has come down to us is to be found in Tacitus (Anals. 12:12-14), where he appears in, a not very creditable light — first seducing the young Parthian king Meherdates to waste precious days in luxurious indulgence at Edessa, and then treacherously abandoning him on the battle-field (A.D. 49).

Abgar VI *bur-Manu*, according, to Dionysius, reigned for twenty years (A.D. 65-85), which Gutschmid reckons from 69 to 89. The dynasty now seems to have changed; and the next king, Abgar VII *bar-Izat*, who purchased the kingdom from the Parthians, and reigned A. D. 108-115, was of the royal race of Adiabene. It was this Abgar, in all probability, who behaved with such caution when Trajan made his expedition to the East. According to Dion Cassius, he did not go in person to meet the emperor at Antioch, but sent him gifts and friendly messages. He was afraid of Trajan, on the one hand, and of the Parthians, on the other; and therefore deferred his meeting with Trajan until he came to Edessa, where he entertained him at a banquet, at which he introduced his son Arbandes dancing some of his native dances. The emperor was greatly captivated with the young Arbandes. The Abgar of the time of Antoninus Pius must be *Manu bar-Manu*, as Assemani suggests.

Abgar, Bar-Maanu,

a descendant of Abgarus (q.v.), who reigned in Edessa about the year 200, was a Christian and friend of Bardesanes (see Euseb. *Chronic. ad Olymp.* 149, 1; and Epiphan. *Hoer.* 56,). That he did not believe in the gnosticism of his friend may be seen from the fact that the orthodox Epiphanius styles him *ἀνὴρ ὀσιώτατος* — ; while Eusebius, in his *Chronicon*, calls him *ἱερὸν ἄνδρα*. In the year 216, Abgar was deposed by the emperor Caracalla, and Edessa became a Roman colony. (B. P.)

Abgarus

the reputed king of Edessa, is commemorated as a saint in the Armenian calendar on Dec. 21.

Abhassara

in the Buddhist religion, a superior celestial world. Previous to the creation of the present world there were several successive systems of worlds,

which were destroyed by fire. On the destruction of the former worlds, the beings that inhabited them, and were meritorious, received birth in the celestial world Ablhassara; and when their proper age was expired, or their merit was no longer such as to preserve them in a celestial world, they again came to inhabit the earth. Their bodies, however, still retained many of the attributes of the world from which they had come, as they had subsisted without food, and could soar through the air at will; and the glory proceeding from their persons was so great that there was no necessity for a sun or moon. Thus no change of seasons was known; there was no difference between night and day; and there was no diversity of sex. For many ages the inhabitants of the earth thus lived, previous to the creation of the sun and moon, in happiness and mutual peace. See *Gardner, Faiths of the World*, s.v. **SEE BUDDHISM; SEE BUDDHISTS.**

Abhidharma

the third class of the Buddhist sacred books, called *Pitakali*, or *Pitakattayan* (q.v.). The Abhidharma contain instructions which are supposed to be addressed to the inhabitants of the celestial worlds. This is accordingly accounted the highest class of sacred books; and the expounders of it are to be held in the highest honor, for it declares *pre-eminent truths*, as the word itself implies. The books of which it consists contain terms and doctrines with definitions and explanations. The text consists of 96,250 stanzas, and the commentaries of 30,000; so that in the whole, including text and commentary; there are 126,250 stanzas. Early in the present century there arose a class of metaphysicians in Ava called Paraamats, who respected only the Abhidharma, and rejected the other books that the Buddhists considered as sacred, saying that they were only a compilation of fables and allegories. The founder of the sect, Koisan, with about fifty of his followers, was put to death by order of the king."

Abhijit

in Hindu religion, is one of the sacrifices to be brought by a king, or rajah, as a propitiation for unpremeditatingly killing a priest.

Abia

in Greek mythology, was a nurse of Hyllus, who built for the father of her charge, Hercules, a temple at Ira, in Messenia, in remembrance of whom Presphontes called this city Abia.

Abibas (Or Abibba)

a younger son of the Gamaliel mentioned in the Acts of the Apostles, and Ethna, his wife. He is said to have been early baptized and brought up as a Christian; to have spent his life in good works; and to have been buried in the tomb of St. Stephen at Caphargamalia, about twenty miles from Jerusalem. His body is supposed to have been found with those of his father, of Nicodemus, and of St. Stephen, Aug. 3. See Baillet, — *Vies des Saints*, 2, 38

Abibas

a martyr of Edessa, is commemorated as a saint in the Byzantine calendar on Nov. 15.

Abibo, Or Abiboin.

SEE ABIBAS.

Abicht, Johann Georg,

a Protestant theologian of Germany, was born at Konigsee, March 10, 1672. In 1702 he was appointed professor of Hebrew at Leipsic, in 1717 he was called to Dantzic as professor and pastor; in 1730 he went to Wittenberg as professor of theology and general superintendent; and. died there, June 5, 1740. He wrote, *Diss. de Confessione Privata* (Gedani, 1723): — *Exercitatio de Servuorum Hebrceorum Acquisitione et Servitiis* (Lips. 1704): — *Diss. de . Hebi. Accentuum Genuino Officio* (ibid. 1709): — *As Distincte Legendi et Interpret. V. T.* (ibid. 1710). See Winer, *Handbuch der theol. Lit.* 1, 144, 459; Steinschneider, *Bibliog. Handbuch*, p. 1. (B. P.)

Abida

Picture for Abida

in Mongolian mythology, was a deity of the Kalmucks, that had much resemblance to Siva of India. Abida rules over the spirits of the dead, admits the virtuous into Paradise, and sends the bad back to the earth with other bodies. This deity lives in heaven, to which leads a path all of silver.

Abilius

ST. (variously written **Αἰμίλιος**, **Ἀμέλιος**, *Melias*, etc., and perhaps, the Latin *Avilius*), was the second bishop of Alexandria (after St. Mark), A.D. 86-96. According to one tradition, he was ordained presbyter, together with his successor Cerdon, by Mark himself. According to another tradition he was appointed bishop by Luke. Abilius is commemorated in the Roman martyrology on Feb. 22; in the Ethiopic on Aug. 29.

Abillon, Andre D',

a French theologian who lived in the first half of the 17th century. He wrote, *La Morale de Bons Espirt* (Paris, 1643): — *Nouveau Cours, de Phiosophie* (ibidi. 1633): — *Le Concile de la Grace ou Reflexions Theiologiques sur le Deuxieme Concile d'Orange* (,ibid. 1645) *La Metaphysque des Bon Esprits* (ibid. 1642). See Hoefer, *Nouv. Biog. Generales*, s.v.

Abimurgan

in Persian mythology is a miraculous spring in Kobistan, about which a species of bird called *samarmar* is constantly flying. If any part of the country is troubled with locusts, it is only necessary to carry some of this water into that region, and the birds will follow and destroy the locusts.

Abington, William,

a Methodist Episcopal minister, was born in Patrick County Va., Sept. 30, 1798. He experienced religion in 1823; and in 1827 joined the Virginia Conferences in which he worked diligently until his death, Sept. 14, 1829. Mr. Abington was energetic, faithful successful and much beloved. — See *Minutes of Annual Conferences* 1830, p.76.

Abiob, Aaron.

SEE AARON ABIIOB.

Abios

(**Αβιος**), a Greek term for a *monk*.

Abjia Goni

in Hindu mythology, was a name given to Brahma as the creator of clouds and of the moon.

Ablabius, Or Ablavius

(Ἀβλάβιος), a famous orator who lived in the time of Theodosius the younger, and whom Chrysanthus (q.v.) admitted to priest's orders. Ablabius eventually became bishop of the Novatians at Nicea, where he also taught rhetoric. He wrote some sermons, which are lost, — Landon, *Ecles. Dict.* s.v.

In A.D. 314 Constantine wrote to one Ablabius, who held a command in Africa, and was apparently a Christian, summoning the disputants in the Donatist controversy to a council, at Arles (August. *Op.* 9 App. p. 21). This Ablabius is supposed to be the same with the praefect of the praitoritm (A.D. 326-337), who was deposed and put to death by Constantius.

Ablutiis (Or Abluviis), Geoffroy De,

a native of Abluies (now Ablis), between Paris and Chartres, France. He became a Dominican and received the appointment of inquisitor-general of Carcassonne, and sustained with firmness, the persecution raised against, him, as an inquisitor, by the Franciscan Bernard Deliciosi in 1301. His death is said to have occurred at Lyons, about 1318. Hi works are, *Short Commentaries on the Four Books of the Master of the Sentences*; — *Acts in Quality of Inquisitor*.

Ablution

is a name for the wine and water used by the priest after communion to cleanse the chalice and his fingers. — At one time the priest was required to drink it. The water-drain was always erected near the altar to receive the ablution.

Ablution Of The Feet

SEE FOOT-WASHING; SEE PEDILAVIUM.

Ablution Of Hands

is the washing of the priest's hands with water

(1) — before his assumption of the sacred vestments, preparatory to celebrating the Christian communions. The Roman *Proeparatio ad Missam* contains the following prayer: Cum lavat manus dicat; — Da, Domine, virtutem manibus meis ad abstergendam omnem maculam, Ut isine pollitione. mentis et corporis valeam tibi — servire."

(2.) The washing of the priest's hands during the celebration of the divine ministries. *SEE LAVABO; SEE HANDS, WASHING OF THE.*

Ablution Of The Head

(*captilavium*) — was a Spanish rite adopted in France. It took place on Palm Sunday, the Sunday of Indulgence, out of respect to the sacred chrism with which the catechumens were anointed on the solemn day of baptism. At the Council of Mayence, in 818, the practice was abolished, and baptism was required to be celebrated after the Roman manner.

Ablution Of The Sacred Vessels

is the washing of the chalice and paten by the priest after celebrating the Christian eucharist. Two of the ancient English rites ordered (1) wine to be poured into the chalice (2) wine and water over the celebrant's fingers and (3) Water only, in each of which cases the rinsings were partaken of by the priest. An almost similar rule is observed in the Latin communion, as may be seen from the concluding portion of the *Canon Missae*.

Abner

"In the town [of Hebron] the tomb of Abner and Ishbosheth is shown within the court of a Turkish house, but "is not worth visiting" (Baideker, *Palestine*, p. 281)

Abner

a Jewish rabbi, was born at Buro about 1270. He was converted to Christianity at Valladolid, where he practiced the profession of medicine. From that time he assumed the name of Alphonsus of Burgos, and he distinguished himself by his zeal for the Christian religion. He died in 1346. He wrote a *Treatise on the Plague*, in Spanish (Cordova, 1551). Before his

conversion he had published a work on the agreement of laws, and accompanied his comments with the *Commentary* of Aben-Ezra upon the ten precepts of the law. After having renounced Judaism, he wrote, in Hebrew, a refutation of the book of rabbi Kimchi against Christians. See Hoefer; *Nouv. Biog. Generale*, s.v.

Aboab, Emanuel

a Jewish writer of Italy, who flourished in the beginning of the 17th century, was born at Oporto. On account of the Inquisition, he left for Italy, resided at Venice; and subsequently at Amsterdam. In 1625 he finished his *Nomologia*, or *Discursus Legales*, an elaborate defence of oral tradition published afterwards at Amsterdam. He died in 1629. See Furst, *Bibl. Jud.* 1, 4. De Rossi, *Dizionario Storico* (Germ. transl.), p. 12 sq. Lindo, *Hist. of the Jews in Spain*, p. 364; Etheridge, *Introd. to Jewish Literature* p. 548; Kayserling, *Gesch. d. Juden in Portugal*, p. 265, 271 sq. Gratz, *Gesch. d. Juden*, 10, 132 sq. (B.P.)

Aboab, Isaac Of Castile,

a Jewish philosopher, jurist, and theologian, was born in 1432. He is profound learning procured him the esteem of king John II of Portugal, to which kingdom he retired at the expulsion of the Jews from Spain. He died in 1493. He wrote a highly moral work entitled *rwamh trwmn The Candlestick of Light*, in seven parts. (Venice, 1544 and later) which has been translated into Spanish-German, and Judaeo-German. In the latter translation it has been published with the commentary *Nephesh Jehuda* (Berlin 1872-73). Zunz, in his *Die Ritis* (ibid.1859), p.204 sq., tries to demonstrate that this Aboab is not the author of this work, but that it had been written two hundred years before by an author of his same name. He also wrote, *^wçyp rhn, Teier Aishon* homlies (Constantinople 1, 5388: *^b8mrh I [ç/ryp* (Venice 1548 and later) a commentary to Nachmani's *Commentary on the Pentateuch*. See Furst; *Bibl. Jud.* 1, 4 iq Gratz *Gesch d. Juden.* 8, 225, 341, 374, 377: De Rossi, *Dizionario Storico* (Germ. transl.), p. 13 Lindo, *Hist. of the Jews in Spain*, —p. 263, Etheridge, *Introd. to Hebrew Literature*, p. 267; Kayserling, *Gesch. d. Judenth in Portugal*, p. 108, 121, 271; Jest, *Gesch. d. Judenth. u.s. Sekten*, 3, 88, 400; Zunz, *Die Ritus*, p. 204-210. (B. P.)

Aboab, Isaac Of San Juan De Luz,

in Portugal, a Jewish writer, was born in 1609, and died at Amsterdam in 1693. He wrote a copious Spanish commentary on the Pentateuch, *Parafraſi Comentado ſobre el Pentateuco*, (Amst. 1681 fol.): — *La Philoſophia Legal [Philology of the Law]* .(ibid.) — *Triumph of Moſes* — a poem: — *Porta del. Cielo* — .(מַיְמֹתַי רִצְּוֹן i.e. gate of heaven"), a Hebrew translation of Herera's work againſt Spinozism; (ibid. 1655): — and many *Sermons* (about 886 in number.). See Furst *Bibl. Jud.* 1, 4. Kitto, *Cyclop.* iv.; De Roſſi, *Dizionario Storico* (Germ. transl.), p. 13. Baſnage, *Hist. of the Jews*. (Taylor's transl), p.741; Finn, *Sephardim*, p. 465; Kayſerling, *Gesch. d. Juden in Portugal*, p. 294 ſq., 304, 3077; id. *Bibliothek-judiſcher Kaireredner*, vol. i, Beilage, p. 2; Joſt, *Gesch. d. Judenth. u.s. Sekten*, iii, 235; Gratz, *Gesch. d. Juden*, 10:11, 27,129, 175, 177, 226. (B. P.).

Aboanifa

See ABU-HANIFAH.

Abolition Of Slavery.

SEE SLAVERY.

Aboresi Giacomo,

a Bologneſe painter, was born in 1632, and became a ſcholar of Agostino Metelli. He worked moſtly in freſco, and he alſo painted hiſtory, but was more diſtinguiſhed for views of architecture. He painted ſome perspective-pieces in the Church of San Giacomo Maggiore in his native city. He died in 1667.

Abortion

The crime of procuring abortion is little noticed in the earlieſt laws. It is a crime of civilization; in a barbarous ſtate of ſociety the parallel crime is infanticide. The practice was horribly prevalent among the Romans of the empire, although puniſhable with baniſhment and ſometimes with death, and was a ground of accuſation by the early Chriſtians againſt the heathen. Tertullian denounces the practice as homicidal, declaring it to be but the anticipation or haſtening of murder. "Prevention of birth is the precipitation of murder." Minucius Felix declares it to be parricide. The Council of

Ancyra (A.D. 314) limited its punishment to ten years' penance. The Council of Lerida (324) classes the crime with infanticide, but allows the mother to be received to communion after seven years' penance, even when her sin was complicated with adultery. The Council of Trullo classes it with homicide. Pope Gregory III, in the next century, reverts to the ten years' penance, but modifies the sentence to a single year in cases where the child has not been formed in the womb: this is based on Exodus 21. By the Visigothic law, the person who administered a draught for the purpose was punished with death. See Bingham, *Christ. Antiq.* bk. 16 ch. 10, § 4.

Aboudad

SEE ABUDAD

Abra De Raconis, Charles Francois,

French bishop, was born in 1580 at Castle Raconis, in the diocese of Chartres. In 1592 he joined the Church of Rome; in 1609 was appointed professor of philosophy at Paris; in 1615 was made professor of theology; and in 1618 royal court preacher. In 1637 he was appointed bishop of Lavaur, and retired in 1643 to Paris, where he died, July 16, 1646. He wrote, *Examen et Jugement du Livre de la Frequente Communion* (Paris, 1644), directed against the Jansenist Anton-Arnauld. In 1645 he published *Btieve-Anatomie du Libelle Anonyme 'IntituEl Reponse au Livre de M. rPEvq. de Lavaun*. His works are characterized by Arnauld, who only scorned him, in the words "dont les ouvrages ont ete meprises de tous les honnetes gens." See Rass, *Convertiten*, 3, 445 sq.; Wetzer u. Welt, *Kirchen-Lexikon* (2d ed.), s.v. (B. P.)

Abraham

the Hebrew patriarch, is commemorated as a Christian saint in the old Roman martyrology on Oct. 9; in the Ethiopic calendar on Aug. 19; and, in conjunction with Isaac and Jacob, on the 28th of every month.

Abraham, Apocalypse Of

a book "full of all manner of wickedness," was current among the Sethian, Ophites (Epiph. *Hoer.* 286 c). It is probably the Apocryphal work under Abraham's name condemned by Nicephorus (Credner, *Zur Gesch. d. Kanons*, p. 121, 145). The length is rather over that assigned to Canticles.

A Greek *Testament of Abraham*, extant in MS. at Vienna, appears to be of a much later date.

Abraham's Sacrifice

(*of Isaac*), FEAST OF, is celebrated in Constantinople, under the name *Behul Beiran*. ("the-Great Festival"), by a procession, headed by the Sultan, through the city. The Mohammedans substitute Ishmael for Isaac in their version of the narrative.

Abraham

ST., a title applied to three men.

1. *Abrames*, of the diocese of Cyrus in Euphratesis, who, after leading a solitary life for some years went to preach the Gospel in the regions east of Mount Libanus. Returning to his solitude, he was, contrary to his own will, elevated to the see of Charrae, in Osrhoene, or Lower Mesopotamia. Here he practiced great mortification and self-denial until his fame reached the ears of Theodosius the Younger, who called him to his court, receiving him with great honor. He died at Constantinople in 348, and his remains were carried back to Charrae. No mention is made of him in the Latin martyrologies, but the Greek commemorate him on Feb. 14.

2. This saint was born about the end of the 4th century in Upper Syria. While still young, he went to visit the anchorites of Egypt, but was captured by the Saracens and cruelly maltreated. Eventually he escaped from them, and towards the close of the reign of Valentinian III came to Gaul, and, settling at Auvergne, built a monastery, there. He died in 472, and was buried in the Church of St. Cirques (Cyriacus); now a parish in the city of Clermont. His festival is marked in Roman martyrology June 15. See Gregory of Tours, 2, 21; Baillet, *Vies des Saints*, June 15; vol. 2.

3. This person was a hermit and priest, and was born in the 4th century at Chidna, Syria (or Mesopotamia). He permitted the celebration of his marriage to the person to whom his parents had early engaged him, but on the same day retired to a cell, and, stopping up the entrance, gave himself up to devotion and prayer. The report of his sanctity getting abroad, the bishop forcibly ordained him priest, and sent him to preach the Gospel to the infidel inhabitants of a neighboring town. After suffering much at their hands, his patience and resolution were rewarded by their conversion. His festival is celebrated with that of St. Mary. his niece, by the Greek Church,

Oct. 29, and by the Roman on March 16. See Bailliet, March 16, vol. 1; Butler, March 15.

Abraham (Or Ephrem)

the sixty-second Coptic patriarch of Alexandria (after St. Mark), was the son of Zera (or Zaraat), and succeeded Minas (or Mennas) II in 977, and was poisoned after filling the see four years. He is commemorated as a saint and martyr by the Alexandrian Church on Dec. 2. His life is written in Syriac and Arabic, and is to be found joined to that of Barsuma in the National Library at Paris, No. 795.

Abraham (Or Ibrahim)

a native of Antioch, was, in the 9th century, the chief of the heretical Abrahamites (q.v.), a branch of the sect of the Paulinists. He denied the divinity of Jesus Christ. Cyriacus, patriarch of Antioch, opposed him powerfully but was not able to restore him to orthodoxy. See Hoefler, *Nouv. Biog. Generale*, s.v.

Abraham

a Scottish bishop, was promoted to the see of Dunblane in 1220, and was bishop there in the fourth or fifth year of pope Honorius, being contemporary with William, bishop of St. Andrews. See Keith, *Scottish Bishops*, p. 172.

Abraham (Or Seba [Saba]),

a Portuguese rabbi who lived at Lisbon in 1499, the date at which the Jews were banished from Portugal. He died, according to Nicolas Antonio, in 1509. We have from him a commentary on the Pentateuch, very highly esteemed, which was published under the title *Tseror Hammor* (Venice, 1523; 2d ed. 1546). See Hoefler, *Nouv. Biog. Generale*, s.v.

Abraham Ben-Chaila Or Haja,

was a Spanish rabbi of the 12th century. In a book on astrology he foretold the coming of the Messiah as to occur in 1058. He died in 1105. He wrote, *Tractatus de Nativitatibus*. (Rome, 1545): — *Sphera Mundi* (Basle, 1546), Hebrew and Latin. See Hoefler, *Nouv. Biog. Generale*, s.v.

Abraham, Ben-Chayim,

a Jew-of Bologna, deserves our attention because he printed the first complete Hebrew Bible, which appeared at Soncino in 1488. This edition is now very rare; only nine copies are known to be extant — viz. one at Exeter College, Oxford, two at Rome, two at Florence, two at Parma, one at Vianas, and one in the Baden-Durlach Library. The Pentateuch is followed by the five Megilloth in the same order as they stand in Van der Hooght's edition; Nehemiah and Ezra form one book, and Samuel, Kings, and Chronicles are not divided into two books. Each page has two columns, and the Psalms are divided into five books. The text has no Masoretic signs, no majusculai and minuscular letters. The text is, according to, Bruns (*Dissertt. General. in V. Test.* p. 442 sq.), full of blunders, and Kennicott asserts that it contains more than twelve thousand variations. How carelessly the printing was executed may be seen, from the fact that ver. 16 of Psalm 74 was interpolated after ver. 12 of Psalm 89. (B. P.)

Abraham, Ben-David,

a Jewish philosopher and theologian of the 12th century, flourished at Toledo, Spain. He attempted a reconciliation of Jewish theology with Aristotelian philosophy, and in 1160 he wrote, in the Arabic language, a work called *The Sublime Faith*, in which he defends the philosophy of Aristotle, but strongly combats Neo-Platonism. See Ueberweg, *Hist. of Philos.* 1, 419, 427.

Abraham, Ben-Isaac,

a Jewish writer of Granada, is the author of a Cabalistic work entitled *The Covenant of Peace* (*h'j Wnmh'it yr B'j*) written between 1391 and 1409, wherein he "discusses the mysteries of the names of God and the angels; of permutations, commutations, the vowel-points, and accents, and declares that he who does not acknowledge God in the manner of the Cabala sins unwittingly, is not regarded by God, has not his special providence, and, like the abandoned and the wicked, is left to fate." This work was published in Amsterdam, 1648. See Furst, *Bibl. Jud.* i, 8; Gratz, *Gesch. d. Juden*, 8:105 sq.; Ginsburg, *The Kabbalah*, (Lond.1865), p. 121 sq. (B. P.)

Abraham, Andrew

a Presbyterian minister, was born at Florida, N. Y., Oct. 12, 1818. After receiving a preparatory literary education, having graduated at Union College in 1844, he entered Union Theological Seminary and completed the course of study. He was ordained Oct. 13, 1848, and in the same year received a commission from the American Board of Commissioners for Foreign Missions to labor among the Zulus in South Africa, at Maipumulo, where he spent his entire ministerial life, with the exception of one year on a visit to his native country. One who was for many years his yoke-fellow in the Zulu mission says of him, "He was a practical man in every sense of the word. While he attended to the spiritual wants of the people and instructed them thoroughly in the doctrines and principles of religion, he taught them how to carry out those principles in active daily business life. He labored faithfully and patiently to instruct the ignorant and lead them out of their darkness and superstition to a hope in Christ, and he instructed them how to build their houses with a view to convenience and health." A native chief said, after his death, "I never heard our teacher speak an unkind word." He was true to his convictions, and carried them out faithfully. He was an excellent scholar, and, in the judgment of his brethren, the best translator in the mission. It is thought that overwork in preparing the Old-Test. translation for the press had an influence in causing the disease which brought him to sudden death. He was found dead in his bed on the morning of Sept. 12, 1878, having been apparently stricken with apoplexy. (W. P. S.)

Abraham, Nicolas

a learned Roman Catholic. writer, was born in the diocese of Toul, in Lorraine in 1589. He entered the Society of Jesus in 1609, and took the fourth oath in 1623. After teaching belles-lettres, he was (in 1653) made divinity professor in the University of Pont-a-Mousson, which position he retained until his death, Sept. 7, 1655. He wrote, *Pharus Veteris Testamenti, sire Sacrarum Quæstionum Libri XV* (Paris, 1648): *Epitome Rudimentorum Lingue-Hebraice; Versibus Latinis Breviter 'et 'Dilucide Comprehensa* .(Pont-a-Mousson. 1645; Dijon, 1651). He also edited *Nonni Panopolit. Paraphrasis in. Evangel. Johannis* (Paris, 1623). He composed many other works, a list of which may be found in Sotwell, *Bibliotheca Script. Soc. Jes.* in Bayle; and in the large *Bibliothèque Ecclesiastique*, 1, 33. See Hoefler, *Nouv. Biog. Generale*, s.v. Jocher,

Allgemeines Gelehrten-Lexikon, s.v.; Winer, *Handbuch der theol. Lit.* 1,195, 898. (B. P.)

Abraham Ostroh, Ben-David,

a Jewish writer who flourished in the beginning of the 17th century, is the author of *bhzi rwk*, or a commentary on the Chaldee paraphrase of the Pentateuch (Hanau, 1614; Frankfort-on-the-Oder, 1681): — *t/dm g8 8y l [rwab*.; a commentary on the thirteen-hermeneutical rules. See Furst, *Bibl. Jud.* 1, 9; Jocher, *Algemeines Gelehrten Lexikon*, s.v. (B.P.)

Abraham Shalom, Ben-Isaac Ben-Samuel,

a Jew of Catalonia, born about 1430, wrote a dogmatical work connecting the divine with the human under the title of */l v;hrea] The Habitation of Peace* (Constantinople, 1538)., See Furst, *Bibl. Jud.* 1, 10; Lindo, *History of the Jews*, p. 263; Finn, *Sephardim*, p. 415. (B. P.)

Abrahamus, Galenus.

SEE GALENISTS

Abram

SEE ABRAHAM.

Abram, Robert

an English Congregational minister, was born at Little London, a village near Southport, Lancashire, June 2, 1805. His early as well as his religious associations were among the Wesleyan Methodists, by whom he was, at the age of twenty, made a local preacher. In 1832 he joined the Independent Church at Southport under the pastorate of Rev. George Greatbotch. He was now engaged as an itinerant preacher and Scripture-reader, and became an agent of the County Union in 1834. He removed to Martin Top in the latter part of the summer of 1837, and shortly afterwards was ordained. Here and in the surrounding district he labored with great success, preaching at nine out-stations besides his own chapel. He accepted a call to be pastor of the Church at Marsden, near Burnley, in 1843. Here he labored with great earnestness, preaching on Sabbath and week-day at home and outside places, many of which now sustain independent churches through his labors. About 1849 he resigned his charge at Marsden. and

removed to Tockholes, where he labored with his characteristic earnestness, and with comparative success. In the early part of the summer of 1852 he began to feel ill, and so continued till he died, peacefully and happily, July 30, 1852. He was a good and modest man, and a plain but faithful preacher. See (Lond.) *Cong. Year-book*, 1853, p. 204.

Abrasax

SEE ABRAXAS.

Abren, Peter

was a Spanish monk of the Strict Observance of St. Francis, in the province of Andalusia, who flourished about 1620. Among other works, he published an *Explication of the Sayings of the Blessed Virgin*, etc., and *Explications of the Magnificat and Benedicite*.

Abren, Sebastian

a Jesuit, was born at Alemtejo, Portugal, in 1573, and entered the Jesuit College at Evora in 1610. In 1633 he took the degree of doctor of theology. The date of his death is not recorded. His works are, *Parocho Perfecto, vida do P. Jodo Cardim* (Evora, 1651): — *Theology* (in MS., 7 vols.). — Landon, *Eccles. Dict.* s.v.

Abrenunciacion

SEE BAPTISM

Abres

bishop of Seleucia and patriarch, was ordained. at Antiochn. He was a pupil of Mares, and succeeded him. Bar-Hebraeus relates that he was a descendant of Joseph the carpenter, the father of James and Joses. According to Amru, Abres was ordained at Jerusalem by St. Simeon, the successor of St. James the Great.

Abresch, Peter,

who died as professor of theology at Groningen in the year 1812, is the author of *Specimen Philologicum in Obadice ver.* 1-8 (Ultrajecti, 1757), and *Paraphrasis et Annotationes in Epistolam ad Hebrceos* (Leyden, 1786-87). See Winer, *Handbuch der theol. Lit.* 1, 227, 267. (B.P.)

Abretia

in Greek mythology, was a nymph after whom the province of Abrettene, in Mysia, was named, From this province, Jupiter, who was worshipped there, received the name *Abrettenus*.

Abriani, Paolo,

a priest of the Carmelite Order, was a native of Vincenza, Italy. He was a professor at Genoa, Verona, Padua, and Vincenza. In 1654 he was obliged to quit the religious habit, and died at Venice in 1699, in his ninety-second year. He published academical discourses, entitled *Funghi*, because they grew he said, like mushrooms: — *Il Vaqlio* (Venice, 1663, 1687): — *Poetry, Sonnets*, etc. (ibid. 1663-64, 12mo): — *L Arte Poetica di Ornazio, Tradotta in Versi Sciolti* (ibid. 1663, 12mo): — *Ode di Orazio Tradotte* (ibid. 1680, 12mo): — *A Translation of Lucan* (ibid. 1668, 8vo).

Abrizeykan

in Persian mythology, is a festival of the Chaldaeans, Armenians, and Persians. It is the anniversary of a treaty of peace between Manutsheher and Afrasiab. An arrow sent by the archer Aresh, under divine guidances defined the limits of each kingdom. The river Oxus or Amu, near which it fell, became the dividing line.

Abrunculus (Or Aprunculus)

ST., the twenty-fourth bishop of Treves, is mentioned by Gregory of Tours. His death is placed in 557, and his burial in the Church of St. Paulinus. His relics were transferred to the Monastery of Sprinkirsbach. He is commemorated on April 22, and is probably the same with *Apponculus*, bishop of Treves.

Abruz

in the Persian religion, is the holy mountain in Persia upon which the gods kept the fire. There are yet many temple-ruins upon it, and in former times the whole region was inhabited by Parsees.

Abruzanum

in Persian mythology, is a certain plant which the Persians believe to be inhabited by a spirit of love.

Absalom

a regular canon of the Order of St. Augustine, in the Abbey of St. Victor-lez-Paris, who flourished about 1210. He was afterwards abbot of Sprinkirsbach, in the diocese of Treves. He wrote, *Sermones Festivales* (Cologne, 1534, fol.)

Absardon

(*father of Sardon*) was a Phoenician deity, the local god of Wara, on the western coast of Sardinia.

Absconce

(Lat. *abscondere*), a dark lantern holding a wax light, used in the choir to read the absolutions and benedictions at matins, and the chapter and prayer at lauds.

Abselius, William, Of Breda,

was a Carthusian, and prior of the order at Bruges. He died in 1471, having composed several devotional and other pious works, among them *Tractatus ad semper Cadidam Ccali Reginam The Lord's Prayer in Verse*. — *Vita D. Egidii Rythmo*: — *several Letters*: — and *De Vera Pace*.

Absence

In the matter of absence from official duties, the Council of Basle ordered that a certain part of the fruits of the Church should be given only to those canons who reside. The Council of Trent permits canons to be absent three months in each year without incurring the penalty of absence. Bishops are supposed always to have a lawful cause for absence, and have the privilege of taking with them two dignitaries or canons, who shall not be liable to the penalties of absence. *SEE RESIDENCE*.

Abseus

in Greek mythology, was a giant, the son of Tartarus and Gaia.

Absis

SEE APSE.

Absolution

as a liturgical term for a-form of public service, has several applications.

1. A short deprecation which follows the Psalms of each Nocturn in the ordinary offices for the Hours. In this usage, the word perhaps denotes simply "ending" or "completion," because the monks, when the nocturns were said at the proper hours of the night, broke off the chant at this point and went to rest. Of the "Absolutiones" in the present Roman Breviary, only one (that "in tertio nocturn, et pro feria iv et Sabbato") contains a prayer for a setting free from sin.
2. For the absolution which follows the introductory Confession in most liturgies and offices, *SEE CONFESSION*
3. The prayer for absolution at the beginning of the Office is, in Oriental liturgies, addressed to the Son; but many of these contain a second, at some point between Consecration and Communion, which is addressed to the Father.
4. The word is also applied to those prayers said over a corpse or a tomb in which remission of the sins of the departed is entreated from the Almighty.

Absolutism

a theory of God's plan in regard to the world held by Leibnitz (q.v.) and others. The system holds that the final aim of all things is exclusively the glorifying of God, especially of his sovereignty. They thus run the risk of bringing this sovereignty of God into opposition with his wisdom and love; for while insisting merely on the fact *creavit sibi*, they seem to overlook the equally important fact *creavit nobis*. The tendency of such a theory is to fatalism and quietism. See Van Oosterzee, *Christian Dogmatics*, 1, 297.

Absolvo te

(*I absolve thee*), the form used in the Roman Church in the remission of sins after private confession. Its English equivalent, "I absolve thee from all thy sins," is found in the "Order for the Visitation of the Sick" in the Book of Common Prayer. *SEE ABSOLUTION*.

Absorption

one of the great leading principles of Brahmanism. It is claimed that the last and highest kind of future after which every good man ought to aim is that his soul may be absorbed in the essence of Brahm, the supreme spirit. For a full discussion of this subject, *SEE NIRVANA*.

Abtalon, Ben Salomon,

an Italian rabbi, native of Modena, lived about the middle of the 16th century. He was a member of the academy of Spanish rabbis, at Ferrara. He wrote, *Responses to the Epistles of Rabbi Simon* (Venice, — 1608). See *Hoefler, Nouv. Biog. Generale*, s.v.

Abtu

was the name of one of the mythological fishes of the Egyptian mysteries.

Abu

(*Horus*) was the name of a mystical deity in ch. 64 of the Egyptian *Ritual of the Dead*.

Abu-Bekr

("father of the virgin"), a caliph, the first successor of Mohammed, was born about A.D. 570. His original name was *Abd-el-Caaba*, which was changed for his well-known title when his daughter Ayesha became the favorite wife of the prophet. He began to reign in A.D. 632, and died in 634. *SEE MOHAMMEDANISM*.

Abucara, Theodore,

according to Cave (*Hist. Lit.* V, 2, 54), was archbishop of Caria, about A.D. 867 (others say of Haran, about A.D. 770), and was either actually, or about to be, translated to the see of Laodicea by the patriarch Photius. By the latter he was sent, together with Zachary, bishop of Chalcedon, to the emperor Louis to convey to him the book which he had written against pope Nicholas. His progress, however, was arrested by the emperor Basil, who ordered Abucara to remain at home. In the Synod of Constantinople in A.D. 869, in favor of the patriarch Ignatius and against Photifus, Abucaia presented a petition, in which he complained of the conduct of the latter towards him; and prayed for the pardon of the steps he had taken

against Ignatius. Upon this he was admitted to communion with Ignatius, and to a seat in the council. Lequien states that Abticara was bishop of Charran, in Phoenicia. Among his works are, *Dialogue concerning the Five Enemies from which Christ delivered us: — Dialogue Proving Logically the Existence of God: — An Epistle Containing the Orthodox Faith as Defined at Chalcedon: — Of the Sin of Adam: — Of the Temptation of Christ: — Various Treatises against the Jews, Mohammedans, etc.: — De Pane Mystico et Corpore Cihristi: — De Christo Vere Deo: — De Una UCxore. — De Filio ὁμοουσίῳ contra Saracenos,*: etc. (Ingolstadt, 1606). all edited in Greek and Latin by J. Gretser. See Landon, *Eccles. Dict.* 5; Hoefler, *Nouv. Biog. Generale* s.v.

Abudacnus, Joseph,

a learned Orientalist, Was born at Cairo, in Egypt, in the 17th century. For some time he was professor of Arabic at Oxford. He then went to Louvain, where he instructed in the Oriental languages. He is the author of *Historia Jacobitarum seu Coptorum in Egypto, Libya, etc., Habitantium*, published at Oxford in 1675, and translated into German by C. H. Trommler with the title *Abbildun: der jacobiiischen oder koptischen Kirche*, with a preface by J.G. Walch (Jena, 1749); Whether this translation was made from the edition published in 1675, or from Seelen's (published at Lubeck in 1733), we do not know. See Mosheim, *Dissertatio ad Hist. Ecclesiast. Pertinent.* ii; 226; Seelen's preface to his edition of the *Historia*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v., and in the Supplement, s.v. (B. P.)

Abudad

in Persian mythology, was the bull which Ormuzd first created, and in which lay the germ of all life. Ahriman sent out two evil genii to kill the bull, which in dying prophesied the final overthrow of evil. Out of his right fore-part sprang the first man, out of his left fore-part sprang the germ of all animals, and out of the other parts of his body came various plants. The genii took two-thirds of the seed and gave it to the moon, and left one-third to the earth. Ahriman did not attain his object, and was compelled to create evil beings to fight against the beings created by Ormuzd, and thus the great battle between right and wrong was begun, which is to continue throughout all ages.

Abudiente, Moses Ben-Gideon,

a Jewish native of Lisbon in the early part of the 17th century, is the author of *Grammatica Hebraica* (Hamb. 1633), Hebrew and Portuguese: also *Fin de los Dias*, which treats of the end of time, as foretold by the prophets. See Furst, *Bibl. Jud.* 1, 15; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 24; Lindo, *History of the Jews in Spain*, p. 366; Kaiserling, *Gesch. der Juden in Portugal*, p. 300; id. *Analekten*, in Frankel, *Monatsschrift*, 1860, p. 69 sq.; and *Sephardim*, p. 176; Delitzsch, *Zur Gesch. der jud. Poesie*, p. 7, 82, 173; Steinschneider, *Bibliogr. Handbuch*, No. 11; id. *Catalogus Libr. Hebr. in, Bibl. Bodl.* p. 1763., (B.P.)

Abu-Hanifah (Or Aboanifa)

surnamed *Alnuman*, perhaps the most famous of all the doctors of orthodox Mussulmans, was the son of Thabet, and was born at Cusa, A.D. 700. He was especially distinguished in matters of the law, and held the first place among the four chiefs of particular sects, who may be followed implicitly in their decisions upon points of right. The caliph Almansur had him imprisoned at Bagdad for refusing to subscribe to the opinion of absolute and determined predestination, which the Mussulmans term *cadha*. Abu-Joseph, sovereign judge and chancellor of the empire under caliph Hadi, brought the doctrine of Abu-Hanifah into such reputation that, in order to be a good Mussulman, it was necessary to be a Hanifite. He died, nevertheless, in prison at Bagdad. His principal writings are, *The Mesnad* (i.e. *The Support*), in which he establishes all the points of Mussulmanism on the authority of the Koran and of tradition: *Filkelam*, a treatise on scholastic theology: — and *Moallem'* (i.e. *Master*), a catechism.

Abu-Isaac, Ben-Assal,

a learned Maronite, who flourished about the year 1240, is said to be the author of *An Exposition of the Apocalypse*, written in Arabic; *An Exposition of the Four Gospels*; *An Exposition of the Gospel of St. John*; *An Exposition of the Lord's Prayer*; *An Exposition of the Nicene Creed*; and *Magma Osuteldin*, or on the Christian faith. Nothing has as yet been published from the Arabic manuscript found in the National Library at Paris. The first of these works is often quoted by Abraham Ecchelensis, and a copy of the same is said to be in the library of the Maronite College at Rome. See *Jocher, Allgemeines Gelehrten-Lexikon*, s.v., and Supplement, s.v. (B. P.)

Abujahja

is, according to the teachings of Islam, the angel of death, who separates the soul from the body.

Abulafia, Abraham Ben-Samuel,

the founder of, a Cabalistic school called the school of Abulafia, was born at Saragossa in 1240, and died about 1292. For thirty years he devoted himself to the study of the Bible, the Talmud, philology, philosophy, and medicine, making himself master of the then existing philosophical writings. Finding no comfort in philosophy, he gave himself entirely to the mysteries of the Cabala in their most fantastic extremes. At Urbino, he published in 1279 a prophecy, in which he records his conversations with the Deity, calling himself Raziel and Zechariah, because their names were numerically the same as his own name (Abraham =248), and preached the doctrines of the Cabala. In 1281 he undertook to convert the pope, Martin IV, to Judaism, for which he was thrown into prison, and narrowly escaped a martyr's death by fire. Seeing that his holiness refused to embrace Judaism, Abulafia went to Sicily, accompanied by several of his disciples. In Messina he imagined that it was revealed to him that he was the Messiah, a belief which he published in 1284, together with the announcement that the restoration of Israel would take place in 1296, and so great was the faith which the people reposed in it that thousands prepared themselves for returning to Palestine. Those, however, who did not believe in him raised such a violent storm of opposition against him that he had to escape to the island of Comino, near Malta (cir. 1288), where he remained for some time, and wrote sundry Cabalistic works. Of his many works only the *Seven Paths of the Law*, (*hrwth twbytn [bç*) has as yet been published, namely, by A. Jellinek, in his *Auswahl kabbalistischer Mystik* (Leips. 1853), pt. 1, p. 13, etc. See Furst, *Bibl. Jud.* i, 16; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 25; Gratz, *Gesch. d. Juden*, 7:208-213; Jost, *Gesch. d. Judenth. u. s. Seken.*, 3, 75; Ginsburg, *The Kabbalah*, p. 114 sq.; Landauer, in the *Literaturblatt d. Or.* 1845, No. 24, 27; Steinschneider, *Jewish Literature*, p. 111, 112. (B. P.)

Abulis

is the Arabian name for evil daemons. Abundantia (also called *Ubertas*) was, in Roman mythology, the deity of plenty. Her image was like that of Ceres, which appeared on Roman coins.

Abundantius

of Alexandria is commemorated in the Hieronymian martyrology as a saint on Feb. 26.

Abundius

Two martyrs of this name are commemorated as saints — one as having suffered at Rome, under Decius, Aug. 23 (early Roman martyrology) or 26 (Hieronymian, martyrology); the other a deacon at Spoleto, under Diocletian, Dec. 10. (old Roman martyrology).

Abundius

the fourth bishop of Como, who flourished from A.D. 450 to 469, was a native of Thessalonica. He was present at the Council of Constantinople in 450, and took an active part against the Eutychian heresy at the Council of Chalcedon, where he represented pope Leo. He was afterwards present at a Council of Milan (452) held to refute the same heresy. The authorship of the *Te Deum* is ascribed in some MSS. to him.

Aburza, Suburgan,

in the Kalmuck religion, is the name for the sacred shrine in which the Kalmucks place the images of their deities.

Abu-Said

of Egypt is known as the author of an Arabic version of the Samaritan Pentateuch, which he made about 1070, on the basis of the Arabic translation of Saadias. Like the original Samaritan, it avoids anthropomorphisms and anthropopathisms, replacing the latter by euphemisms, besides occasionally making some slight alterations, more especially in proper names. It is written in the common language of the Arabs, and abounds in Samaritanisms. An edition of this version was commenced by Kuenen at Leyden. Genesis was published in 1851, and Exodus and Leviticus in 1854. See Juynboll, *Orientalia*, 2, 115 sq.

Eichhorn, *Einleitung zum Alten Testament*, vol 1. A description of a MS. of Abu-Said's in the University of Leyden was given by Van Vloten in 1803. See also Davidson, *Treatise on Bibl. Criticism*, 1, 258 sq. (B. P.)

Abuse

in ecclesiastical law, is applied to a permutation of benefices without the consent of the bishop, which is consequently null.

Abuskhan

is a mythical personage mentioned in ch. 31 of the Egyptian *Ritual of the Dead*.

Abutment

is the solid part of a pier or wall, etc., against which an arch abuts, or from which it immediately springs, acting as support to the thrust or lateral pressure. The abutments of a bridge are the walls adjoining to the land which support the ends of the roadway or the arches the extremities; also the basement projecting, to resist the force of the stream and on which the piers rest.

Abutto

in Japanese mythology, is the god of health. The sick implore his help. He is ranked in the second class of great gods. He is very mighty and is often prayed to for fair winds by sailors. They throw a few pieces of silver into the water which they wish to navigate, after having fastened the silver to a piece of wood in order to keep it afloat, as a present to this god; — They believe that the money comes directly into the hands of the god whom they worship.

Abydenus

(Ἀβυδηνός) was a Greek historian who wrote a history of Assyria (*Ἀσσυριακά*), of which some fragments are preserved by Eusebius, Cyril, Syncellus, and Moses of Chorene. His work was valuable for chronology, and a fragment found in the Armenian translation of the *Chronicon* of Eusebius settles some difficulties in Assyrian history. The time at which he lived is not certain; he must, however, belong to a later period than Berossus, one of his authorities, who lived about B.C. 250. The fragments

of his history are collected in Scaliger's work *De Emendation temporum*, and more completely in Richter's *Berosi Chalcei Historie qus Supersunt*, etc. (Leips. 1825).

Abzendrykani

was the spring of eternal youth, the object of Alexander's fruitless search. According to an old tradition, it lies in a rough, desolate region, and immortalizes him who drinks its waters. The Mohammedans have accepted this fable in their religious belief.

Acacallis

in: Greek mythology, was a daughter of Minos and Pasiphae, loved by Mercury and Apollo. By the former she became mother of Lydon, by the latter of Miletus, whom she exposed, out of fear of her father, and whom Apollo nourished and protected by wolves.

Acacesius

in Greek mythology, is a surname of *Mercury*, Who, according to an old saying, was reared by king Acacus in Arcadia, in the city of Acacesium.

Acacesites

(*one who averts evil*), a surname often given to *Mercury*.

Acacius

bishop OF AMIDA, in Mesopotamia, lived about. A.D. 421. Vaarannes V, king of Persia, having, at the instigation of the magi, commenced a persecution of the Christians, war followed between the Romans and Persians, in which the former made about 10,000 prisoners, who were left by their captors in a most miserable condition. These men found in the bishop an unlooked-for friend, who sold all the gold and silver vessels and ornaments of his Church in order to purchase their liberty, and sent them back to their country. The Persian monarch, struck by this act of Acacius, sent for him, and the interview ended in the restoration of peace between the two nations. The Roman Church celebrates his festival April 9. See Socrates, *Hist. Eccles.* 7, 21 Baillet,: *Vies des Saints*, vol. 1, April 9.

Acacius (Or Achates)

ST., bishop OF ANTIOCH (prob. in the province of Caria),was cited together with bishop Pison of Troy (in Phrygia) and a priest, Meander, to appear before the tribunal of Marcianus. the governor of the province, March 29, 251. Although strictly interrogated, he continued firm in the faith, whereupon the governor forwarded the articles of examination to the emperor Decius, who was so pleased with the answer of Acacius that he set him at liberty. Hence there is no reason to suppose that he suffered a violent death, or that it occurred on March 31, two days after his confession. May 7, however, is the day on which the Greeks celebrate his festival. The *Acts of St. Acacius* are considered authentic. See Ruinart, p. 139; Baillet, vol. 1, March 31; Butler, March 31.

Acacius A Presbyter Of Beroea

who visited St. Basil about A.D. 375, taking with him a favorable report of the monastic life at Beroea. Basil wrote to him and others, condoning with them on the loss of their monastery, which had been burned by the heretics (*Epist.* 256). This is doubtless the same Acacius who, in conjunction with Paulus, wrote to Epiphanius urging him to compose a work on heresies; for the two are described as presbyters and archimandrites of monasteries in the regions of Chalcis and Bereea, in Coele-Syria.

Acacius Patriarch Of Constantinople,

was originally administrator of the College of Orphans in that city, and was made patriarch, in A.D. 471. He nobly defended the Catholic faith upon the publication of the memorable edict of the Emperor Basiliscus against the Council of Chalcedon, called the *Henoticon*, and which had been subscribed by more than five hundred bishops, mostly Asiatic. Acacius opposed this decree with all his might, and compelled the emperor to revoke his edict and confirm the Council of Chalcedon. He also induced the prillates who had signed it to declare that they had done so only through fear and a desire to please the emperor. Acacius maintained that his see ought to have the pre-eminence over those of Alexandria, Antioch, and Jerusalem. In a council held at Rome in 483, popes Felix condemned him as an abettor of heresy, and either in that or in a council held the following year deposed him. Acacius paid but little attention to the sentence, only erasing the pope's name from the sacred diptychs (q.v.) of the Church of Constantinople. He enjoyed his bishopric quietly until his death, in 488. His

extant writings are, *Two Epistles to Peter Fullo*, in the collections of councils: — *Epistle to Pope Simplicius on the state of the Church of Alexandria* See Cave, *Hist. Lit.* 6, 452.

Acacius Bishop Of Melitene,

in Armenia Secunda, was a firm friend of Cyril of Alexandria, and in 431 published a writing against Nestorius and in defence of the twelve anathemas of Cyril. He was, however, friendly to Nestorius, and strove, before the first session of the Council of Ephesus, to convince him of his errors. The *Homily* which he delivered before the councils still extant, and acquits him of the charge, brought against him by Alexander of Hierapolis in his letter to Acacius of Beroea, of maintaining that the Deity was passable. In 457 he united himself with Rabbulas, bishop of Edessa, in an endeavor to hinder the circulation of the words of Theodore of Mopsuestia and Diodorus of Tarsus. The two bishops wrote a joint letter to the bishops of Armenia warning them not to receive the books of Theodore. Acacius also addressed a letter to Cyril congratulating him on the fact of the tribune Aristolaus having received orders (A.D. 432) to enforce peace and to compel every bishop to anathematize the dogmas of Nestorius and Theodore. In this letter he states that he considers it to be an error on the part of those who deny that there, are two sons to say, nevertheless, that he had two natures after the union; and, further, that he considers the opinion that each nature possesses the operations proper to it, so that while one nature suffered the other remained impassible, to be tantamount to an opinion that there are two Sons. In the Greek Church he is reckoned among the saints, and his memory is celebrated on April 17. His extant works are, *A Homily*, delivered in the Synod of Ephesus, in the collections of councils: *Epistle to St. Cyril*, in the *Epistoloe Ephesine* (ed. by Lupus). See Cave, *Hist. Lit.* V, 1, 417.

Acacius Bishop Of Seleucia

and catholicus of Persia, is said to have been the first Nestorian patriarch. He is called *the Assyrian*, and was educated at Edessa. Thence he was summoned to Seleucia by his kinsman Babueus, bishop of that Church, upon whose death (A.D. 485) he was raised to the vacant see. After this, he is said to have been driven by the threats or induced by the wiles of Barsumas, bishop of Nisibis, to embrace Nestorianism. If this was so, he was at least no blind partisan, as the following incident will show. Having

been thrown into prison by the Magians, he was released by the Persian king and sent as ambassador to the emperor Zeno. Questioned by the Western bishops about his Nestorianism, and urged to dissociate himself from the scandalous doings of Barsumas, he replied that he knew nothing about Nestorius or Nestorianism, and determined to excommunicate Barsumas, but on his return found that prelate no longer living. He is said to have held a council at Seleucia which allowed and even encouraged the marriage of the clergy. The date of his death is differently given by different authorities; but it must have taken place before the close of the century. Acacius wrote several orations, *On Fasting*, *On the Faith*, in the latter of which he exposed the errors of those who believe one substance in Christ."

Acadinus

in Greek legend, is a well in Sicily. Persons who had taken an oath the truth of which was doubted had to write the oath upon a board and cast it into the well; if the board sank, the oath was a false one.

Acafoth

is a peculiar ceremony observed by some of the modern Jews on the continent of Europe. When a Jew has died and the coffin has been nailed down, ten chosen persons of the chief relatives and friends of the deceased turn seven times round the coffin, offering up all the while their prayers to God for his departed soul.

Acalanthis

in Greek legend, was one of the children of Pierus, king of Emathia, who engaged in a singing-match with the Muses, for which boldness the latter transformed them into various birds.

Acalle

SEE ACACALLIS

Acamarchis

in Greek mythology, was a nymph, daughter of the Ocean.

Acami Giacomo,

an Italian count of the last century, was the author of several works, among them *Dell' Antiquita, Autore, e Pregi del Sagramentario rVeronese* (Rome, 1748, 4to). It is an apologetical dissertation in three parts. Part first is designed to show that this sacramentary was composed in the first ages of the Church. The following facts are cited in proof, viz. the extracts from Holy Scripture contained in it are taken from the Old Italic version, and not the Vulgate; that at the time when it was composed it was the custom to make use at the sacrifice of the mass of the bread and wine offered by the *fideles*; that the subdiaconate was not one of the holy orders; and that the feast of the accession of Peter to the episcopal chair of Rome was still celebrated April 25. In part second he endeavors to prove that St. Leo was the compiler of the sacramentary. In part third he infers from certain prayers used in the book a belief in the dogmas attacked by the heretics of the 14th, 15th, and 16th centuries. A reply to this work by an Anabaptist in London elicited from the count a rejoinder, *Jacobi, Comitum Acami, de Pcedobaptismo, etc., sive de Perpetuo Ecclesie Rituum Doyguae 'laptisandorum, etc.* (Rome, 1755).

Acanthis

in Greek legend, was a daughter of Autonus and Hippodamia. With her parents and three brothers she was transformed into a bird because of her deep sorrow at the death of her fourth brother.

Acantho

the mother of the fourth sun pagan theology, which admitted five different suns.

Acanthus

Picture for Acanthus

(Lat. from ἄκανθος, *a thorn*), a plant the leaves of which are imitated in the capitals of the Corinthian and Composite orders.

Acarnan

in Greek mythology, was a son of Acmaeon and Callirrhoe, a youth whom the gods suddenly changed into a man in order that he might avenge the

murder of his father. After this, he journeyed with his brother Amphoterus and his mother to Epirus, which afterwards received the name of Acarnania.

Acash

in Hindu mythology, is the name given to the substance called ether, which fills all space and forms other substances, such as air, fire, water, and earth. According to this theory, the bones of man are earth, his flesh and blood are water, his animal heat is fire, his breath and his soul or the sphere he occupies is the *acash*, or ether.

Acaste

in Greek mythology, was a daughter of Oceanus and of Tethys, one of the Oceanides.

Acathistus

(*ἄκάθιστος*, *not-seated*), a hymn of the Greek Church sung on the eve of the fifth Sunday in Lent in honor of the Blessed Virgin; so called because during the singing of it the whole congregation stood, while during the singing of other hymn of the same kind they occasionally sat. Its origin has been assigned more especially to the deliverance of Constantinople from Chosroes, king of the Persians, in the reign of the emperor Heraclius, A.D. 626.

Acatius

SEE ACACIUS.

Acca

SEE ACCHO.

Acca (Or Accar)

the fifth bishop of Hexham (A.D. 709-732), was a native of Northumbria, had his education under Bosa, bishop of York, and was taken under the patronage of Wilfrid, whom he accompanied to Rome in 704. Succeeding Wilfrid in the see of Hexham, he devoted himself to the completion of that prelate's designs respecting the cathedral, and to the maintenance of the religious education and art of the North on the Roman model. His skill in

ecclesiastical music and architecture is mentioned by Bede with special praise. His greatest work was the library of Hexham, which he furnished with a great number of *Lives of the Saints* and other ecclesiastical books. In 732 Acca was driven from his see (according to Bede, 731; Simeon of Durham, 732) for reasons unknown. He died Oct. 20, 740, and was buried outside of the east end of the church at Hexham. His relics were translated in the 11th century, and again in 1154. He was commemorated in the calendar on Feb. 19. Bale and Pits mention several of his writings: *De Vitis et Passionibus Sanctrum uororum Reliquice in Ecclesia sua Recondebantur De Ecclesiasticis sui Chori Offiis: — Carmina Varia: Epistolce ad Diversos*. See Cave, *Hist. Lit.* 1, 619; Chalmers, *Biog. Dict.* s.v.; Hook, *Eccles. Biog.* s, v.; Landon, *Eccles. Dict.* s.v.; Smith, *Dict. of Christ. Biog.* s.v.

Acca Larentia (Or Laurentia),

in Roman legend, was the wife of the shepherd Faustulus, who is mentioned in the mythical story of Romulus and Remus, whose first nurse she was, and to whose remembrance Romulus instituted the Larentalia, a feast of mourning. It is related of her, or one of like name, that when she was in the Temple of Hercules he advised her to give her hand in marriage to the first man who met her on going out of the temple. This was a certain Carutius or Farutius, a man of immense wealth, whom she married, and who left her all his riches, which she bequeathed to the Roman people, and for this she was deified.

Accalu

(*the Devourer?*) was one of the dogs of Marduk, which was deified by the Assyrians.

Accaophori

A sect of heretics which used water instead of wine for the eucharist had this name given to it by Timotheus Presbyter, who traces the sect's origin to the followers of Tatian, or the Encratites (q.v.). But he adds that the Accaophori were called *Hydroparastatoe* (q.v.), and hence the name is supposed to be merely a misreading for *Saccophori* (q.v.).

Accarisi (Or Accarisio), Giacomo, S. T. P.,

professor of rhetoric at Mantua, was a native of Bologna, Italy. He became professor in 1627, and died bishop of Vesta in 1654. When lecturing in Rome in 1636 on Aristotle's book on the heavens he maintained that the sun moved round the earth, and published his opinion (1637, 4to). Among his many works yet remaining in MS. are, *De Natalibus Virgilii*: — *Historia Rerum Gestarum a Sacran Congregatione de Fide' Propaganda*, etc. (1630-31): — *Epistolae Latinoes*: — also a published volume of *Sermons*.

Accendite

(*light ye*), a liturgical term signifying the ceremony observed in many churches in lighting the candles on solemn festivals. *The Accendite* is usually sung by the deacon, acolytes, or singers; but at Angers by a musical choir in these words, "Accendite faces lampadarum; eia; psallite, fratres, hora est; canntate Deo; eia, eia, eia" See Landon, *Eccles. Dict.* s.v.

Accentuation

a term used in ecclesiastical music to indicate the pitch and modulation of the voice. The accentuation is either (1) simple, (2) moderate, or (3) strong. Some writers use other terms, but. the division in most of them is threefold.

Accentus Ecclesiasticus

(called also *mode of reading chorally*) is the result of successive attempts to insure in public worship uniformity of delivery consistent with uniformity of matter-delivered, so as to hide individual peculiarities. It presents a sort of mean between speech and song, continually inclining towards the latter, never altogether leaving its hold on the former. It is speech, though always attuned speech, in passages of average interest and importance; it is song, though always distinct and articulate song, in passages demanding more fervid utterance. Though actually musical only in concluding or culminating phrases, the accentus ecclesiasticus always admits of being expressed in musical characters. Accentus is probably the oldest, and certainly the simplest, form of cantus ecclesiasticus, and probably grew out of the limited capacity of the so-called "natural;" or speaking, voice.

Accentus ecclesiasticus must have been for many ages perpetuated by tradition only. That the rules of its application have been reduced to writing only in comparatively modern times does not invalidate its claim to a high antiquity, for it is only then traditions are dying out that they begin to be put on record. Lucas Lossius (A.D. 1590) gave six forms of cadence or close, i.e. modes of bringing to an end a phrase, the earlier portion of which had been recited in monotone. The accent is

- (1) *immutabilis*, when a phrase is concluded, without any change of pitch;
- (2) *edius*, when the voice, on the last syllable, falls from the reciting (or dominant) note a third;
- (3) *gravis*, when on the last syllable it falls a fifth;
- (4) *acutus*, when the dominant note, after the interposition of a few notes at a lower pitch, is resumed
- (5) *moderatus*, when the monotone is interrupted by an ascent, on: the penultimate, of a second;
- (6) *interrogativus*, when the voice, after a slight descent, rises scalewise on the last syllable;
- (7) *finalis*, when the voice, after rising a second above the dominant, falls scalewise to the fourth below it, on which the last syllable is sounded. The choice of these accents or cadences is regulated by the punctuation of the passage recited; each particular stop having its particular cadence or cadences. Thus the comma was indicated and accompanied by (1), (4), and (5); the colony (2); and the full stop by (3).

To the accentus belong the following portions: of offices of the Latin Church

- (1) Intoning of the collects or prayers;
- (2) of the epistles and gospels;
- (3) of solemn and colourous lessons;
- (4) various forms of intonation, benediction; and absolution used in the liturgy;
- (5.) single verses;
- (6) the exclamations and admonitions of the assistants at the altar;
- (7) the prefaces the *Pater Noster*. — with its prefaces; the benediction *Pax Domini sit semper vobiscum*.

Acceptus

was a bishop in Frinaul towards the close of the 4th century, He disclosed some of his own misdeeds in order to prevent his being made bishop, on account of which the Council of Valence, in 374, established a canon that thereafter those who disclosed their own misdemeanors should, suffer suitable punishment.

Access

the name given to the prayer, in the Communion office, beginning with the words "We do not presume to come to this thy table."

Accessus

a term in canon law, signifying the right which a clerk might have at some future time in a benefice. The pope occasionally gave the right of accessus to a grantee affected by some temporary or personal incapacity, such as defect in age. In such a case the pope commits the benefice to a third party to hold until the person, *cum jure accessus* arrived at the proper age. The accessus was abolished by the Council of Trent.

Accetti, Geronimo,

was a Dominican of the Convent of Brescia, in Italy, assistant commissioner of the Inquisition at Rome; and afterwards inquisitor-general of Cremona. He was appointed bishop of Fondi, but died in 1670, before he was consecrated. He left a work, entitled *Tractatus de Theologia Symbolica, Scholastica, et Mystica*.

Accetto, Reginaldo,

of Sicily, was a Dominican of the Convent of St. Peter the Martyr at Naples. He died in 1590, leaving several works in Italian, among which are, *Trattato dell Anto Santo. Trattato del Celibato: — Trattato delle Ricchezze Spirituali della Chiesa: — Salutationes ad Sanctiss. Nomren Dei Dicitudce a Confratribus Soc. ejus*. (Naples 1561).

Accho

Picture for Accho

(now *Acre*). The latest description of this formerly memorable place is given by Lieut. Conder (*Tent Work in Palestine*, 1, 188 sq.), from which we extract the following particulars: "Acre is a walled town with a single gate on the south-east. Its trade is now much reduced, and the bazaars are deserted; the richest inhabitant is not worth £1000. The appearance of the town outside is picturesque; with brown walls, a tower on the rock in the sea, (called El-Manara), yellow stone houses, with two higher buildings, roofed with red tiles and green shutters; above all, the huge white mosque of Jezzar Pasha, a square building, with a dome and a graceful minaret, surrounded by palms, and with chambers for the students, covered by rows of little round domes; behind this, the modern fortress, on the site of the old crusading castle."

Acciaioli

a name common to three cardinals, viz.:

1. ANGELOS, born in 1340 at Florence, and died at Pisa in 1407. He was known for his learning, experience, and integrity. In 1383 he was made archbishop of Florence, and in 1385 cardinal by pope Urban VI. He resisted all endeavors to bring him on the side of the antipope Clement VII, and defended in words and deeds the regularity of the election of pope Urban VI. After the death of this pope, half of the votes were given in the conclave in favor of Acciaioli; but, to end the schism, he directed the election towards Boniface IX. The new pope made him cardinal-bishop of Ostia, and sent him to Germany, Slavonia, and Bulgaria to settle pending difficulties. He afterwards became governor of Naples and guardian of the young king Ladislaus, whom he brought to Naples, and accompanied, some time after, on his march to Hungary; reconciled, after his return, the pope with Orsini; and reformed the Monastery of St. Paul, at Rome. He died on his way to Pisa, and was buried at Florence. See Eggs, *Purp. Docta*, 2, 88.

2. NICCOLO, born at Florence, and died at Rome, Feb. 23, 1719, as cardinal-bishop of Ostia.

3. FILIPPO, who belonged to the same family, was born at Rome, March 12, 1700. He was nuncio at Portugal, but, on account of his interference in behalf of the Jesuits, he was sent away by Pombal with military force. Clement XIII made him cardinal in 1759 and he died at Ancona, July 4, 1766. See-Wetzer u. Welte, *kirchen-Lex.* s.v. (B. P.)

Acciaïoli (Acciaiuoli, Or Acciajoli), Zenobius,

a Dominican, was born at Florence, Italy, in 1461. Banished in his infancy by his relations, he was recalled when about sixteen years of age by Lorenzo the Magnificent, and educated, by his direction, with Lorenzo, the son of Pier-Francesco de' Medici. He became eminent as a Greek and Latin scholar, and was intimate with many of the Florentine litterati: but after the death of Lorenzo the Magnificent he became disgusted with the commotions in his native place, and, devoting himself to monastic life, he received from Savonarola, about 1494, the habit of a Dominican. On the elevation of Leo X he went to Rome, and was enrolled among his constant attendants. In 1518 Leo appointed him librarian of the Vatican, but, laboring too assiduously, he hastened his death, which occurred at Rome, July 27, 1519. He formed an *Index* of the ancient public documents in the Vatican. (published by Montfaucon in. his *Bibl. Bibliothecarum MSS.* 1, 202). He is supposed to have been the translator of the greatest of the works of Justin Martyr and other fathers. We have also some *Poems, Sermons, and A Chronicle of the Convent of St. Mark at Florence.*

Accipacio, Niccolo,

an Italian prelate, was born at Sorrento in the latter part of the 14th century. Having acquired the distinction of doctor, he was made bishop of Tropea, afterwards archbishop of Sorrento, and finally of Capua. After having been employed in various achievements by the Roman see, Eugenius IV, in 1439, gave him the cardinal's hat. In the confusion, of the Neapolitan kingdom, he sided first with the House of Anjou, but afterwards with the party of king Alfonso. He died in 1447.

Acclamation

is a term applied

(1) to certain short inscriptions expressed in the second person, and containing a wish or injunction, as *Vivas in Deo*. By far the greater part are

sepulchral, but similar sentences are also seen on amulets (q.v.), on the bottom of cups, and on gems.

(2.) To the responsive cry or chant of the congregation in antiphonal singing. *SEE. ANTIPHON.*

Accolti, Benedetto (1),

an eminent Italian lawyer and historian, was born at Arezzo in 1415. After studying civil law, he was made professor at Florence. The Florentines conferred on him the rights of citizenship, and chose him in 1459, to be secretary of the republic, which office he retained until his death, in 1466. He wrote, *De Bello a Chrlistainis contra Barbarosos Gesto. pro Christi Sepulchro en Judcea Recuperandis* (Venice, 1532, 4to; reprinted at Basle, Venice, Paris, and Florence, the latter edition with *Notes* by Th. Dempster [1623, 4to], and at Groningen, by Henry Hoffnider: [1731, 8vo]): — and *De Praestantia Virorum sui Aevi* (Parma, 1689 or 1692), to prove that the moderns are not inferior to the ancients.

Accolti, Benedetto (2),

a Florentine prelate, called from his knowledge of Latin "the Cicero of his time," was raised by the interest of his uncle, cardinal Peter Accolti, to the see of Cadiz. After the death of the cardinal he succeeded to the archbishopric of Ravenna, and in 1527 was created cardinal by Clement VII. He died at Florence in 1549. Besides other works, — he wrote, at the instigation of Clement VII, a *Treatise on the Papal Rights over the Kingdom of Naples*.

Accolti, Francesco

(also called *Aretinus*, from his native place, Arezzo), an Italian philologist, was born in 1418. He was a famous jurist, and, like many savants of that time, he led an unsteady life. He lectured at Bologna, Ferrara, Sienna, and from 1461 to 1466 he occupied a position under Francis Sforza of Milan. When pope Sixtus IV was elevated to the see of St. Peter, Accolti went to Rome with the hope of being made cardinal. His hopes not being realized, he opposed the pope. The last years of his life he lived at Pisa, where he died, between November, 1485, and March 1486. He was regarded as the *princeps jurisconsultorum* of his time, and was well versed in philosophy, music, poetry, and theology. Of his works there were published,

Commentarius Super Lib. II Decretalium B (Bononise, 1481): — *Supra Titulum de Signific. Verborum* (Ticin. 1493): — *Consilia et Responsa* (Gisse, 1481; Lugd. 1582:). See Savigny, *Geschichte des römischen Rechts im Mittelalter*, 1831, vol. vi; — Saveri, *Memoria intorno al Giureconsulto Franc. Accolti Aretino* (Pisa, 1835.); Becker, in Wetzer u. Welte's *Kirchen-Lex.* s.v. (B. P.).

Accra Version

This language is spoken by a trading people on the Gold Coast of Africa. The Rev. A. Hanson, a native of Accra, translated the gospels of St. Matthew and St. John into this language, which were printed in 1843 at London, by the British and Foreign Bible Society, in Roman letters. A revised edition of these gospels, together with the gospels of St. Mark and St. Luke, as prepared by the Rev. J. Zimmermann, of the Basle Missionary Society, were completed in 1855, and in 1860 the whole of the New Test. was printed. The Old Test. was completed in 1865. This entire work was done by the Rev. Mr. Zimmermann. The translator, being aware that a first translation made by a foreigner must be very defective, and can only be tentative in its nature, has ever since devoted his time to a revision of his work. The New Test. he completed in 1870, and with the Old Test. he had proceeded as far as 1 Kings 10 when death called him away, in 1876. The remaining part was left to the Rev. G. Christaller, also of the Basle Missionary Society, who completed the work. Mr. Zimmermann has also published a grammar of the Ga language, viz. *A Grammatical Sketch of the Akra or Ga Language, with an Appendix on the Adanme Dialect* (Stuttg. 1856). (B. P.)

Accused

By the ancient canons, a priest charged with any crime was interdicted the exercise of his sacerdotal functions (Can. 11, 13 caus 2, qu. 5). By the law of the decretals, those who were accused of any crime could not, before their absolution, accuse another, give evidence in a court of law, nor be promoted to any order (*De Testib. et. Attest. c.56*). The chapter *Omnipotens de Accus.* decides, in like manner, that no one accused of a crime ought to be elevated to any honor or dignity.

Accusers, False,

were punished ecclesiastically in the early Christian Church as follows:

(1.) In Spain, — the Council of Elvira (A.D. 305 or 306) refused communion even at the hour of death to any person who should falsely accuse any bishop, priest, or deacon.

(2.) In France, by the first Council of Arles (314), those who falsely accused their brethren were excommunicated for life. This was re-enacted at the second council (443), but permission was given for the restoration of those who should do penance and give satisfaction commensurate with their offence. —

Acadah

a name given by the idolatrous Arabs to a species of arrows without iron and feathers, which were used for purposes of divination. "The ancient idolatrous Arabs used a sort of lots, which were called lots by arrows. They were three in number. — Upon one of them was written 'Command me, Lord;' upon the second, 'Forbid or prevent, Lord'; while the third was blank. When any one wished to determine on a course of action, he went with a present to the diviner (the chief priest of the temple), who drew one of his arrows from his bag, and if the arrow of *command* appeared, he immediately set about the affair; if that of *prohibition* appeared, he deferred the execution of his enterprise for a whole year; but if the blank arrow came out, he was to draw again. The Arabs consulted these arrows in all their affairs, particularly their warlike expeditions."

Acembes

of Carystus, in Euboea, is named by Hippolytus (*Hoer.* 4:2; 5, 13; 10:10), with Euphrates the "Peratic," as a chief of the Ophite sect called Peratae. Probably the true form of the name may be *Acelmes*.

Acepsimus

was a bishop and martyr in Persia, under Sapor. He is commemorated as a saint by the Greek calendar on Nov. 3, in the Armenian on Nov. 5, and in the Roman on April. 22. See Fox, — *Book of Martyrs*, 1, 283.

Acerbi, Emilio,

an Italian philosopher and theologian, was born at Bergamo in 1562. He was a member of the Brotherhood of Vallombrosa, and controlled a number of priories and abbeys. He died in 1625. He wrote, *Logicarumn*

Quæstionum Libri IV (Venetiis, 1596): *Peripateticarum Quæstionum Libri . V* (ibid. 1598, 1602): *De Vit D*; Joan. Gualberti Panegyricus, in Latin verse (Florentise, 1599). See Hoefler, *Nouv. Biog. Generale*, s.v.

Acerra (Or Acerna)

in Roman antiquity, was a little box or pot in which were put the incense and perfumes to be burned on the altars of the gods and before the dead. It appears to have been the same with what was otherwise called *thuribulum* and *pyxis*. The censers of the Jews were *acerræ*, and the Romanists still retain the use of *acerræ* under the name of incense-pots.

The name *acerra* was also applied to an altar erected, among the Romans, near the bed of a person recently deceased, on which his friends offered incense daily until his burial. The real intention probably was to fumigate the apartment. The Chinese have still a somewhat similar custom.

Acersecomes

a name given to *Apollo* by the Greeks, equivalent to the *intonsus*, or *uncut*, of the Romans, and applied to the hair of that god.

Acesamenus (Poet. Aecessamenus)

in Greek mythology, was the father of Peribcea, who was the loved one of Aius, god of a Macedonian river, by whom she became mother of Pelagon. A son of the latter, Asteropæus, led the tribes of Pæonia to Priam.

Acesius

in Greek mythology, was a surname of *Apollo*, by which the people of Elis worshipped him as the healer of disease.

Acestes

in Roman mythology, was the son of the Sicilian god of the river Crissus, who, being transformed into a dog, begot this his first Son by Segesta. As Segesta was the daughter of a Trojan, Hippotas, the Trojans who came with AENEAS to Sicily were received with great hospitality.

Acestor

(*the Savior*), in Greek mythology, was

(1) a surname of *Apollo*.

(2.) Son of the Grecian king Exhippus of Tanagra, who was slain by Achilles.

Acestorides

was a class of females in Argos from whom the maiden priestesses of Minerva were chosen.

Achaea

in Greek and Roman mythology, was a name given to *Ceres* by the Boeotians, because of her complaints and despondency after the loss by death of her daughter Proserpina. Under the same name *Minerva* had a temple in Apulia.

Achaia, Councils Of

(*Concilium Achdicum*). — Two synods of Achaia, in Greece, are recorded: one in A.D. 250 against the Valerians; the other, in A.D. 359, against the Aetians.

Achairius (Or Aicharius)

ST., was brought up in the monastery of Luxeuil, in Burgundy, about the middle of the 7th century. His reputation for holiness caused him to be chosen to succeed Euraldis, bishop of Noyon and Tournai, which sees had been permanently united since A.D. 532. Achairius died Nov. 27, 639, and was buried in the Church of Sts. Peter and Paul at Noyon, where his festival is celebrated. He is not found in the martyrologies of the 9th century, nor in the modern Roman. See, Baillet, *Vies des Saints*, vol. 3, Nov. 27.

Achard (Or Aigard)

usually surnamed of *St. Victor*, also of *St. Clairvaux*, bishop of Avranches, in Normandy, flourished in the 12th century. By some he is supposed to have been born at Bridlington, England, while others say that he was of Normandy. He was a regular canon of St. Augustine, and second abbot of St. Victorles-Pres; and was raised to the bishopric of Avranches in 1162. Achard was a great favorite with Henry II of England, who made him godfather to Eleanor, his daughter. His death occurred March 29, 1172 (or

March 27, 1171); he was buried in the Church of the Holy Trinity, Abbey of Lucerne. His works are, *Je Tentatione Christi* (a MS. in the Library of St. Victor at Paris): *De Divisione Animoe et Spiritus* (in the same library); both these works are, according to Hook (*Eccles. Biog.*), also in the Library of Corpus Christi College, Cambridge, *Sermons* (preserved at Clairvaux): — and *Life of St. Geselin* (Douay, 1626, 12mo). Cave (*Hist. Lit.*), Ducaze, and Dupin attribute these works to Achardus, a Cistercian monk.

Achard, Antoine

a Swiss Protestant divine, was born at Geneva in 1696, took orders in 1722, and in 1724 was promoted to the church of Werder, in Berlin. He enjoyed the protection of the prince royal of Prussia, and, being in Geneva in 1730, was admitted into the society of pastors. Eight years after the king of Prussia appointed him counsellor of the supreme consistory, and in 1740 a member of the French directory, with the title of privy-councillor. He was received into the Academy of Berlin in 1743, and was also appointed inspector of the French college, and director of the Charity-house. He died in 1772. His powers of oratory were very great, although he was of a very feeble constitution, subsisting for twenty years entirely on milk diet. In the *Memoirs* of the Academy of Berlin for 1745, there is an outline of a very considerable work, in which he proves the liberty of the human mind against Spinoza, Bayle, and Collins. Two volumes of *Sermons sur Divers Textes de l'Ecriture Sainte* were published at Berlin after his death.

Achards, Eleazar Francis De La Baume De,

a French ecclesiastic, was born at Avignon, Jan. 29, 1679. Entering into orders, he distinguished himself by his zeal in behalf of the poor, particularly during the plague at Marseilles in 1721. Pope Clement III appointed him apostolic vicar, with the title of bishop of Halicarnassus, to settle the disputes among the missionaries of China. His labors were unsuccessful, and he died at Cochin, April 2, 1741. The abbe Fabre, his secretary, published an account of his mission, and a funeral sermon by a Chinese priest (1746, 4to). See Chalmers, *Biog. Dict.* s.v.; Hook, *Eccles. Biog.* s.v.

Achart (Or Aicard)

ST., was sprung from a noble family in Poitou about 624. Placed, in his youth, in the Abbey of St. Hilary of Poitiers, he embraced the monastic life in the Abbey of St. Touin in Poitou. The reputation of St. Filbert, abbot of Jumieges, who had just founded the monastery of Quingav, induced him to leave St. Totlin, and place himself under his discipline at Quingay, which abbey he endowed with certain lands his parents had given him. After a time he was made abbot of Quinay, and eventually of Jumieges, where he died; in 687. He is commemorated Sept. 15, which is thought to be the day of his death; and his relics are preserved in the Abbey of St. Vast at Arras. See Baillet, *Vies des Saints*, vol. 3, Sept. 15; Butler, Sept. 15.

Achates

in Roman legend, was a hero who accompanied Aeneas as a true friend on all his voyages. His name has become proverbial for true friendship.

Achates St.

SEE ACACIUS.

Achatius

SEE ACACIUS.

Achatius

ST. (surnamed *Agathangelos*), bishop of Melitene, in Armenia, exhorted the people of his diocese to keep steadfast to their faith during the persecution under Decius. Being brought before the consul Martian (March 29, 250 or 251), he expounded to him with as much wisdom as power the vanity of idolatry, and the purity of the Christian religion. Martian sent the acts to the emperor for further decision. Decius admired the orations of the confessor and set him free. In the Eastern Church, his anniversary is commemorated on March 31. (B. P.)

Achea

ST., of Kiliglais, near Ardagh, Ireland, was the daughter of St. Darerca, sister of St. Patrick, in the 5th century. She is commemorated Aug. 5. Her name is also written *Echea* and *Echi*. See O'Clery, *Martyrol. Dungall*. (ed

Todd and Reeves); Colgan, *Acta SS. Hiberniae*, p. 718. — Smith, *Dict. of Christ. Biog* s.v.

Achechu

one of the Mystical deities of the Egyptian *Ritual of the Dead*.

Acheiropoietus

(ἄχειροποίητος, *not made by hand*). So the image of our Lord is styled, which is shown in the Church of St. John of Lateran, Rome, and which, according to tradition, is said to have been roughly cut out by St. Luke, and finished by angels.

Acheirotoneus

(ἄχειροτόνητος), a term applied by St. Basil to the inferior ministry, because they were ordained without the imposition of hands. Bingham, *Christ. Antiq.* bk. 3, ch. 1, § 6.

Acheloides

in Greek mythology, were the Sirens, as daughters of Achelous, the river-god.

Achelous

in Greek mythology, was the son of Oceanus and Terra. He wrestled with Hercules in contest for Deianira, daughter of king (Eneus, who was betrothed to both. He first turned himself into a serpent, then into a bull, when Hercules plucked off one of his horns and forced him to submit. Achelous purchased his horn by giving in exchange the horn of Amalthea, daughter of Harmodius, which became the cornucopia, or horn of plenty, and which Hercules filled with a variety of fruits and consecrated to Jupiter. This fable is thus explained: Achelous is a river in Greece, whose course winds like a serpent, and its stream roars like the bellowing of a bull. This river divided itself into two channels, but Hercules, by confining the water of one, broke off one of the horns; the circumjacent lands, thus being drained, became fertile, so that Hercules is said to have received the horn of plenty.

Achem

an Egyptian deity worshipped in Sept-hor.

Achemon (or Achmon)

son of Senonis, an enchantress in Greek mythology.

Achen (Or Ach), Johann Van,

an eminent historical and portrait painter, was born at Cologne in 1552. He studied six years with Jerrigh, a reputable portrait painter of Cologne. He next applied himself to study the works of Bartholomew Spranger. When twenty-two years old he went to Italy, and first stopped at Venice, where he stayed long enough to get a thorough knowledge of the great works of art in that famous school. He then went to Rome, where his first performance was an altar-piece of the Nativity, for one of the chapels of the Jesuits. Here he introduced other fine portraits. From Rome he went to Florence, where he painted the portrait of the famous poetess. Madonna Laura. He was invited by the elector of Bavaria to Munich, where he executed his most excellent work, *The Resurrection*, also *The Finding of the True Cross*. He painted the portraits of the electoral family with so much satisfaction that his employer presented him with a gold chain and medal, in token of his esteem. By the invitation of the emperor Rodolph, he went to Prague, where he executed several compositions, particularly a picture of Venus and Adonis, designed with a taste then unknown in Germany. He captivated Germany by the introduction of a new style, compounded of the principles of the Venetian and Florentine schools. He was one of the first German artists who attempted to reform the stiff and Gothic taste of his country. He died at Prague in 1615.

Acheri

(*Enemy*), the name of a mystical animal which was symbolical of evil in the Egyptian mythology.

Acheri

SEE ACHERY.

Acheron

in Greek mythology, was

(1.) a son of the Sun and the Earth; he furnished water for the Titans when they fought against Jupiter, and was therefore converted into a river whose water was impure, and afterwards condemned to Hades. Others make him the son of Ceres, born in Crete; and that because he could not endure daylight, he entered Hades of his own accord. The souls of the dead were ferried across this river by Charon. Proverbially, dying is called crossing the Acheron, as the souls who cross this river have no hope of ever returning.

(2.) A river in Thesprotia, a country in Epirus, which flows through the Acherusia swamp, whose water is bitter, and from which arise poisonous odors.

(3.) A river in the country of the Bruttians in Lower Italy. Here Alexander, king of Epirus, became the victim of an oracle which he misunderstood. He was told to beware of this river, but thinking the oracle meant the river in Epirus, he went to Italy and was killed at the hands of a Lucanian on the banks of the Acheron.

(4.) A river near Elis, in Peloponnesia, which combines with the Alpheus.

Acherusia

in Greek mythology, is

(1) the name of the sea, which is the source of the Acheron river in Epirus.

(2.) A sea near Cumae, in Italy.

(3.) A cave in the vicinity of the city of Heraclea in Bithynia, by which Hercules is said to have entered the lower regions.

(4.) A sea near Memphis across which the Egyptians ferried their dead, either to bury them on the other shore or to cast them into the water.

Achigian, Andrew,

an Asiatic Monophysite sectary who induced a party of his sect to forsake their religion for a time and unite themselves with the Romanists. He had been educated at Rome. and was appointed patriarch of Antioch by the Roman pontiff. He assumed the title of Ignatius XXIV. See Mosheim, *Hist. of the Church*, bk. 4 cent. 17 pt. 1, ch. 2, § 2.

Achillas (Or Achilleas) (1),

patriarch of Alexandria (A.D. 311-312), was ordained presbyter during the episcopate of Thomas (A.D. 283-301), and placed over the catechetical school. On the martyrdom of Peter I, he was raised to the patriarchal throne, but died apparently in about a year. The only act recorded of his episcopate is the restoration of Arius to the diaconate, and, his promotion to the priesthood (Sozomen, 1, 15). This act is supposed to have been dictated by excess of zeal against the Meletians, who had malignantly attacked him. His festival is set down in the Roman martyrology on November 7.

Achillas (2),

one of the Alexandrian clergy, a friend and partisan of Arius, with whom he was excommunicated, about 319. Contemporaries speak of him as a prime mover of Arianism. Jerome (*Adv. Lucif.* XX, 2, 193) calls him a "lector;" while others speak of him as deacon and presbyter.

Achilleas

SEE ACHILLAS.

Achilleus

the eunuch and martyr at Rome A.D. 96, is commemorated as a saint in the Roman calendar on May 12.

Achinaon

is the god of winds among the Caribbeans.

Achlys

in Greek mythology, is the name of the night which preceded the chaotic state of the world, and out of which the deities sprang. The ancients had other ideas connected with this word — hunger, want, tears, etc.

Acholius

bishop of Thessalonica (Ambrose, Epist. 15:12), baptized Theodosius, A.D. 380, before his Gothic war, and died in 383. Ambrose (*ibid.*) wrote an epistle to the Church at Thessalonica in which he compares his life and

gifts with those of Elisha. Acholius was present at the Council of Constantinople, A.D. 381.

Acholoe

in Greek mythology, was one of the Harpies, who were driven from the feast of king Phineus by the sons of Boreas, when these travelled with the Argonauts to Pontus.

Achor

in Greek mythology, was a god of flies. According to Pliny, the inhabitants of Cyrene worshipped him by prayers and sacrifices, in order to be delivered from the plague of flies, which not only tormented men, but also occasioned infectious diseases.

Achshaph

Tristram identifies this town with the modern *Khaifa*, at the mouth of the Kishon, north of Carmel (*Bible Places*, p. 215); but with little probability, as Khaifa, seems to be the *āwḥp*, *choph* (*cove*), or "haven" of Asher and Zebulun (^{<0493>}Genesis 49:13; "sea-side," ^{<0800>}Deuteronomy 1:7; "shore," ^{<0057>}Judges 5:17; Jeremiah 47,:7; "coast," ^{<0600>}Joshua 9:1; ^{<32516>}Ezekiel 25:16).

Achsuf

one of the mystical deities in the Egyptian *Ritual of the Dead*.

Achtariel

one of the three ministering angels, alleged by the Rabbinical traditions to be engaged in heaven in weaving or making garlands out of the prayers of the Israelites in the Hebrew tongue. The other two are Matatron and Sandalphron.

Achterfeld, Jodocus,

a Roman Catholic theologian of Germany, was born at Wesel in 1827. In 1850 he received holy orders, lectured for some time at Munster; died at Anholt, Aug. 19, 1874, where he had labored since 1863. (B. P.)

Achugulap

in the mythology of the Mongolians, was the first period of the earth's creation, in which all people were good and virtuous, and lived to be eighty thousand years old. Thousands of these saints were carried to heaven alive. But when the fall of man took place, this holiness departed, and the length of a human life did not exceed twenty thousand years. Because they had eaten the food of the gods, men lost their holy state. This food began to diminish now, and men were obliged to eat the fruits of the field. From that time all virtues began to disappear, vice reigned, and the length of life fell to one hundred years; and the length of life will continue falling as low as ten years.

Achynayarerax

is the supreme being worshipped by the first inhabitants of Teneriffe. Only when great droughts threatened the country, sacrifices and prayers were offered. The sacrifices consisted of lambs and young goats.

Achzib

of Judah (~~(1654)~~ Joshua 15:44) is regarded by Tristram as the present *Ain Kezbeh*, near Beit-Nettif (*Bible Places*, p. 43), not meaning, as proposed by Keil (*Comment. ad loc.*), the "place of springs called *Kussabeh* with ruins in the neighborhood" (Robinson, *Bibl. Res.* ii, 48), which may, perhaps, be included in the group of towns in which Achzib is mentioned (Nezib, Keilah, Mareshah, etc.), although very much south of them; but the spot marked on the *Ordnance Map* as *Ain Kezbeh* at the fork of the road five eighths of a mile south-east of Beit-Nettif, which, however, is too far north, being in a different group (Jarmuth, Socoh, etc.). **SEE JUDAH, TRIBE OF.**

Acidalia,

in Greek mythology, is a spring near Orchomenus, in Baeotia, so inviting that Venus bathed in it, and hence was surnamed Acidalia.

Acindynus

a Christian martyr, who with his companions in persecution (A.D. 346), is commemorated Nov. 2 in the Byzantine calendar.

Adindynus, Gregory

a Greek monk who flourished at Constantinople in the 14th century, was united with Barlaam in his hostility against Gregory Palamas and the Hesychastae, or. Quietists. Palamas believed that the light which encircled Christ during his transfiguration was uncreated, essential to, and coeternal with, the Godhead. Acindynus and Barlaam maintained that the light could not emanate from the Godhead, and that no mortal eye could by any possibility see the Divinity. A synod of Constantinople in 1337 rebuked both parties, and ordered them to be quiet. But in his retirement in Greece Acindynus advocated his view, and it was supported by patriarch John XIV, who even convened a council in 1347; in which the opinion of Palamas was condemned. Among the works of Acindynus there are a treatise, *De Essentia et Operatione Dei* (Ingolst. 1616, 4to): — an *Iambic Poem* (Allatius [Leo], *Graec. Ortod.* 1, 756-770), concerning the views of Palamas: — and fragments of two other treatises, also against Palamas. See Cave, *Hist. Lit.* vol. 2, App. p. 39; Dupin, *Bibl. des Ait. Eccles.* 14eme Siecle, c. 6; Landon, *Eccles. Dict.* s.v.

Acis

in Greek mythology, was

(1) the son of Faunus and of Symaethis. Galathea, the fairest of the nymphs, was his beloved. She was also loved by the giant Polyphemus, and he followed her wherever she went. One day Polyphemus espied the pair sitting in the shade of a large tree. Full of anger and jealousy, he threw a large stone upon the two lovers. The beautiful young goddess made a hair-breadth escape; but Acis was crushed by the huge rock. He was afterwards converted into a river springing out from under this rock.

(2.) A river-god, the tutelary deity of the town of Acium, in Sicily.

Aciscles

a Christian martyr of Cordova, Spain, who suffered death during, the Diocletian persecution. The ancient martyrologies, and that of St. Jerome, mark this festival on November 18; Ado and Usuardus on the 17th.

Acisterium

one of the numerous appellations of monasteries. The Latin word is *asceterium* (q.v.). The following forms are probably corruptions of the same word: *archisterium*, *architerium*, *arcisterium*, *architrium*, *assistarium*, *acistarium*, *acisterium*, and *ascysterium*.

Acker, Johann Heinrich,

a Protestant writer of Germany, was born at Naumburg, Aug. 12, 1647. He was prepared at Naumburg and Schulpforta for the University of Jena, which he entered in 1669. In 1673 he was appointed adjunctus and pastor in Hausen, near Gotha; and advanced in 1689 as superintendent and court-preacher in Blankenhain. In 1717 he retired from his office on account of bodily infirmities, and went to Gotha, where he died Sept. 21, 1719. His main work is *Historia Reformationis Ecclesiasticæ Tempore Primitivæ Ecclesiæ* (Jena, 1685, 1715). (B. P.)

Ackeret, John,

a German Reformed minister, was born, Feb. 22, 1824, in the canton of Thurgau, Switzerland. He was licensed to preach by the Columbiana Classis, Synod of Ohio, in 1849, and began the work of the ministry the following year at Mt. Eaton, Ohio. He was an active and efficient worker in the German Reformed Church of America up to the time of his death, Sept. 13, 1869. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4, 404.

Ackermann, Georg Christian Benedict,

a Protestant theologian of Germany, was born March 3, 1763, and died Oct. 5, 1877, as general superintendent at Meiningen. He was an excellent pulpit orator and a very learned theologian. He wrote, *Das Christliche in Plato und in der platonischen Philosophie* (Hamburg, 1835; Engl transl. by S. A. Asbury, *The Christian Element in Plato and Platonic Philosophy Unfolded and Set Forth*, Edinburgh, 1861): — *Rathgebe für Prediger* (Schwerin, 1847): — *Die Glaubenssditze von Christi Iollenfcahrt und von der A uferstehung des Fleisches*, etc. (Hamburg, 1845): — *Die. Beichte, besonders die Privat beichte* (Gotha, 1853): — *Handbuch zu Luther's Katechismus mit Bibelstellen* (Meiningen, 1857): — *Luther, seinem vollen Werth und Wesen nach, dar gestellt aus seinen Schriften* (Jena, 1871). He

published a number of *Sermons*, for which see Zuchold, *Biblioth. Thebl.* 1, 4 sq, (B. P.)

Ackerslooth, Theodor,

a minister of the Dutch Reformed Church, who lived in Holland towards the end of the 17th and beginning of the 18th century, is the author of, *D'eerste Zendbrief van Paullus aan die van Korinthen* (Leyden, 1707) — *De Zendbrief van Paullus aan de Galaten* (ibid. 1695; translated into German by C. Brussken, and published at Bremen, 1699): — *Vytteppinghe over den Zendbrief aan de Ebreen* (Levden, 1693, 1702; translated into German by A. Plesken, and published at Bremen, 1714). See Jocher, *Allgemeines Gelehrten-Lex.*, s.v.; *Walch, Bibl. Theol.* (B. P.)

Ackworth, George, LL.D.,

an English divine and civilian, of whose family and birth we have no account. He travelled in France and Italy, where he studied civil law; was public orator at Cambridge; and in the following year was made Doctor of Laws. In 1562 he was admitted an advocate in the Court of Arches, and afterwards lived in the family of archbishop Parker, who gave him a prebend. He was vicar-general in 1567 to Horne, bishop of Winchester; and in 1575 the archbishop of Canterbury permitted him to hold the rectory of Elington, alias Wroughtori. In 1576 he was appointed master of the faculties, and judge of the Prerogative Court in Ireland, having been turned out of all his situations in the last-named country because of his dissolute conduct. Besides one or two other works, he wrote *De Visibili Romanarchia, contra Nic. Sanderi Monarchiam* (Lond. 1622, 4to).

Aclea, Council Of

(*Conciliumn Acleense*), so called from "the Field of the Oak," supposed to have been in Aycliffe, Durham, England. Synods were held under this name in A. D. 781, 787, 788, 789, 804, and 810; but nothing is recorded of their doings except certain grants of land.

Aclejam

in the *Conflict of Adam and Eve* (p 68, ed. Dillmann), is the twin sister of Abel and wife of Seth; further on she appears as *Lea*. In the Ethiopic "Clementinum" she is called *Aclemja* (Dillmann, p. 139), and by other late writers, Greek, Syriac, and Hebrew (all of whom interchange her with her

equally legendary sister Luva), *Climia, Chalmana, Calemora; and Caomena (ibid.; and Fabr. Cod. Pseudep. V. T. 2, 44).*

Acmenes

in Greek *mythology*, were certain nymphs of thie woods and rivers near Elis.

Acmon

in Greek legend, was

(1) a companion of Diomede, who boldly ventured to disgrace Venus, because of which he and his companions, who had taken part in the crime, were transformed into birds.

(2.) A son of Clytius of Lyrnessus, in Phrygia, a companion of AENEAS.

Acmonides

in Roman mythology, was a Cyclops and an assistant of Vulcan.

Acoemetæ

(*ἀκοιμήται, sleepless*), a name given to certain monks who, divided into three classes, sang the Holy Office in turns, so that it continued day and night without intermission. The order was probably founded by an officer of the imperial household at Constantinople, named Alexander (q.v.) about the middle of the 15th century. The first monastery which he established was on the borders of the Euphrates, after which he returned to Constantinople, and founded one on the Dardenelles, where he died, about A.D. 430 (or 450). After his departure from the monastery on the Euphrates, the Acoemetæ had for their abbot John, who was succeeded by Marcellus. Among the distinguished persons who supported the order was Studius (q.v.), a Roman nobleman, who built a monastery for their use at Constantinople. This was called, after him, *Studium*, and the monks of it *Studitæ*. There was another monastery, founded by St. Dius, which also became theirs. Their "*hegumei*" (or president), Cyril, made complaints at Rome against Acacius (q.v.) which resulted in his excommunication. Meanwhile Peter the Fuller, who had been expelled from their order, had become schismatic patriarch of Antioch, and made common cause with their opponents. In the following century they became entangled in the Nestorian heresy, and the emperor Justinian caused them to be condemned

at Constantinople. In 534, in a synod held in Rome, pope John II excommunicated them for denying the proposition *Unus e Trinitate passus est carne*, and maintaining that the Virgin was not the Mother of God. This monastic institution soon passed into the West, was established in the Abbey of St. Maurice of Agasine, in Valais, by Sigismund of Burgundy, and was confirmed by a council, A.D. 523. It was also established in the monasteries of St. Martin at Tours, Luxeuil, St. Riguier, and others. The perpetual service of the Accemetam was called by the Latins *Laus perennis*. See Evagrius, 3, 18, 21; Moreri, *Hist. des Odres Monast.* (preface, p. 238); Bingham, *Christ. Anti.* bk. 7 ch. 2, § 10.

Acoemetona

(*ἄκομέτονα*, *sleepless*), a Greek term for the light which burns continually before the reserved emblems of the sacrament.

Acoetes

in Greek mythology, was (1) the pilot on a Tyrrhemnian ship which landed on Naxos. The ship hands brought a beautiful child to him, which he was requested to take along with him. When he beheld its perfect form, he saw that it was the child of some deity, and would not give his consent to its abduction. But the rest forced him to sail away, and the sleeping child remained in the ship. Soon after, it awoke, and, finding itself in strange society, wished to return to Naxos. The sailors made a promise to fulfil this wish, but did not keep it. Suddenly, the ship made a halt, as vine-branches grew out of the water around it. Bacchus appeared riding on a tiger and surrounded by lions. He transformed the abductors, all save Acoetes, into dolphins, who plunged into the sea, and the pilot brought the god back to Naxos. Some time later Acoetes related to his adventure to king Pentheus of Thebes, who had the pilot imprisoned. Bacchus, however, liberated him the doors of the prison flew open of themselves, and Accetes departed unhindered. (2.) The father of Laocoon. (3.) The armor-bearer of king Evander.

Acoluthus, Andreas,

one of the most famous Orientalists of his age, was born at Bernstadt, March 16, 1654. After due preparation at the Elizabeth Gymnasium in Breslau, he was instructed in the Rabbinic, Syriac, Chaldee, Arabic, Persian, and Ethiopic languages by A. Pfeiffer. With these he combined the

study of Mauretanian, Turkish, Coptic, Armenian, and even the Chinese language. In 1674 he went to Wittenberg, and thence to Leipsic, where he lectured on Oriental languages. Having secured an Armenian Bible, he edited the prophet Obadiah in Armenian, with observations, in 1680. This was the first Armenian publication printed in Germany. In 1682 he published *De Aquis Zelotypice Amaris Numbers 5*, 11 sq. In the following year he returned to Breslau, where he was induced to accept an office in the Church. In 1689 he was appointed professor of Hebrew at then (Gymnasium of St. Elizabeth, and in the following year he was called as senior of St. Bernhardin's. His Oriental studies he continued, and the possession of an Arabic manuscript of the Koran with a Persian and Turkish version induced him to make the Koran known in Germany by publishing this triglot manuscript with a Latin translation, since the Arabic edition of the Koran which had been published at Venice in 1530 had been burned by command of the pope. King Frederick of Prussia favored his undertaking, and allowed him an annual pension. Acoluthus died at Breslau, Nov. 4, 1704. — His *Specimen Acorani Quadrilinguis*, for which he was made a member of the Royal Academy of Sciences of Berlin, was published in 1701. See Schmid, *Leichen-Predigt auf M. Aidreas Acoluthus nebst angefügtem n Lebenslauf* (Breslau); *Mart. Hankii Monumenta pie Defunctis olinm Erecta* (ed. G. Hankio, 1718); Schimmelpfennig, in *Allgemeine deutsche Biographic*, s.v. (B. P.)

Acominatus

SEE NICETAS.

Acominatus, Michael

(surnamed *Choniata*, or *Choniafesi* from the place of his birth in Phrygia), was older than his brother Nicetas. He was archbishop of Athens about 1204, but was at that period far advanced in years. His *Funeral Oration* (Paris, 1566; Frankf. 1568.) on the death of his brother Nicetas is still extant in the collected works of the latter, and in *Biblioth. Pautrum*, vol. 25. "Some MS. works and sermons of Acomiriatius are preserved in the Royal Library at Paris, and in the Bodleian Library, Oxford.

Acontes

in Greek mythology, was the son of Lycaon, the cruel king of Arcadia, whom angry Jupiter transformed into a wolf, and whose sons, with the exception of the youngest, Nyctimus, Jupiter killed by lightning.

Aconteus

in Greek mythology, was a companion of Perseus at the latter's marriage with Andromeda, and became a pillar of stone at the sight of the head of Gorgon.

Acontius

in Greek mythology, was a beautiful but poor youth on the island of Ceos, renowned for the stratagem by which he won his loved one, Cydippe of Athens, a maiden of high parentage and great wealth. He wrote the following words on a large Cydonian apple: "I vow by Diana that I will take Acontius as my husband." The apple rolled to the feet of Cydippe's accompanying slave, who, not being able to read the inscription, handed it to her mistress, who read it aloud, and thus uttered the mysterious vow. Her father, being ignorant of the circumstance, promised her to another; but Cydippe became very sick, and did not recover until she was willing to fulfil her vow.

Acontius

of Rome, is commemorated as a saint in the Hieronymian martyrology on July 25.

Acosta, Emmanuel

a Portuguese Jesuit of the 16th century, published in Portuguese a work which G. P. Maffei translated into Latin under the title *Rerum a Societate Jesu in Oriente Gestarum ad Annum 1568*. This book contained the letters of the author upon the missions in Japan. See Hoefler, *Nouv. Biog. Generale*, s.v.

Acosta, Gabriel

a Roman Catholic divine of the latter part of the 16th century, was born at Torres Vedras. He was educated at Coimbra; succeeded Luis Sotomayor as professor of theology, and was shortly after made a canon. He died in

1616. He left *Commentaries* on Genesis 49, Ruth, Lamentations, Jonah, and Malachi (Lyons, 1641). — Landon, *Eccles. Dict.* s.v.

Acosta, Isaac de

a Jewish rabbi of Amsterdam, who lived in the beginning of the 18th century, is the author of *Conjecturas Sagradas sobre los Profets Primeros*, i.e., "Sacred Conjectures on the First Prophets," containing a new translation and a paraphrase of Joshua, Judges, Samuel, and Kings. It was published at Leyden (1712). See First, *Bibl. Jud.* 1, 17; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 29. (B. P.)

Acquaviva

SEE AQUAVIVA.

Acqui, Jacopo D.'

a Dominican monk of Piedmont, lived in the first half of the 14th century. He wrote in Latin a *Chronicle*, unpublished, from the creation of the world to the time of pope Boniface VIII. Manuscript copies are in the libraries of Milan and Turin. See Hoefler, *Nouv. Biog. Generale*, s.v.

Acrabbatine

the northern district so called. Its ruined capital, now *Akrabeh*, is described in considerable detail by Lieut. Conder in the *Quar. Statement* of the "Palest. Explor. Fund" for July, 1874, p. 190.

Acrabbim

This ascent is by some late writers identified with the pass of *Sufah*, leading from the desert et-Tih to the Negeb, or "South" of Judah; and to this view Tristram lends his adhesion (*Bible Places*, p. 9). But in this they are actuated by a desire to locate Kadesh-barnea (q.v.) at Ain-Gadis, instead of one of the springs on the western edge of the Arabah.

Acraea

in Greek mythology, was

(1) a surname of those goddesses whose temples were built upon high rocks.

(2.) A daughter of the god of the river Asterion, near Mycene.

Acraeus

in Greek mythology, is the same for god as *Acraea* (q.v.) is for goddesses.

Acratoprotos

in Greek mythology, was a local god who had his temple in Munychia.

Acraus

in Greek mythology, was a companion of Bacchus who was worshipped in Athens. As the name signifies *unmixed*, this mystical person is probably only another personification of Bacchus himself.

Acrelus, Israel,

a Swedish clergyman, was born at Ostaker, Dec. 25, 1714. He was educated at Upsala, and ordained in 1743. In 1749 he was appointed provost to take charge of the Swedish congregations on the Delaware, and pastor of Raccoon and Pensneck. Christiana was subsequently added to his charge. He remained in America until 1756, when ill-health compelled him to return to Sweden. He was rewarded by the king, for his faithful services, with a large pension and the lucrative living of Fellingsbro. He died April 25, 1800. Acrelus wrote some articles on American affairs, which were printed in the Swedish journals, several religious works, and a description of the Swedish colonies in America (1759).

Acronius (Akron), Johannes

a Reformed theologian of Holland, who died in 1627, is known by the active part which he took in the controversy between the Remonstrants and the Contraremonstrants. In 1584 he was preacher at Eilsuir in East Frisia, and a few years later at Groningen and Wesel. Having declined a call as preacher to Deventer and Amsterdam, he was appointed in 1617 professor of theology at Franeker. In the following year he was called again as pastor to Kampen, for the purpose of opposing his colleagues there, who were in favor of the Arminian party. As a delegate to the Synod of Dort, 1618-19, he accused his colleagues of Arminianism, and some of them were deposed from their office. In 1619 he went to Haarlem, where he remained till his death. Of his writings we mention, *Elenchus Orthodoxus Pseudo-reliq.*

Romano-Cathol. (Deventer, 1615): — *Syntagma Theologices* (Groningen, 1605): — *Uytmonsteringe van verscheydene Dolingen dergenoemde Lutherschen* (Arnhem, 1625). See Van der Aa, *Biog. Woordenb.*; Glasius, *Godgel. Nederl.*; Vos, in the *Allgemeine deutsche Biographie*, s.v. (B. P.)

Acronius, Ruard

a Reformed theologian of Holland, is said by some to have been a brother of Johannes, while others maintain that he was originally a Roman Catholic priest. In 1572 he was. Reformed preacher at Franeker. After having labored for some years at Alkmaar and Bolsward, he went in 1599 to Schiedam, where he probably died in 1612. He was a learned man for his time, but intolerant. Thus, he challenged the Mennonites to a public disputation, which took place in 1596 between him and Pieter van Ceulen., They held one hundred and fifty-five sessions, and, as is generally the case, both parties claimed the victory. In the controversy between the Arminians and Gomarus he took such an active part that Gomarus asked for his assistance in defending the Calvinistic doctrine, in a meeting which was held at the Hague in 1609. Against the Arminian Uytenbogsert he wrote *Noodwendig Vertoog* (1610). When, in 1610, the Remonstrants presented their views to the States-General of Holland, Acronius was one of the six Calvinistic delegates who spoke against them. He also published, *Onderregtinge over 't Onderholt der Dienaren der waren ghemeynten Christi* (Franeker, 1590): — *Enarrationes Catecheticce* (Schiedam, 1606): — *Onderwyzinge over de Christ. Catechism.* (ibid. 1608). See Van der Aa. *Biog. Woordenb.* s.v.; Vos, in the *Allgemeine deutsche Biog.*, s.v. (B. P.)

Acroomeni

(ἄκροόμενοι, *hearers*), a class of penitents in the Church. The arrangement of penitents in different classes took place at the end of the 3d century, or in the beginning of the 4th. They were generally arranged in four classes. προσκλαίοντες, *mourners*; ἄκροόμενοι, *hearers*; ὑποπίπτοντες, *kneelers*; συνιστάμενοι, *bystanders*. The hearers were permitted to enter within the doors, and to take their station in the narthex, or lowest part of the building, where they were allowed to hear the Scriptures read and expounded; but they were denied the privilege of joining in the prayers of the Church. Three years was the term of their continuance in this order. They were regarded as sustaining the same relation to the Church as the first class of catechumens, who were also

called *audientes*. They were distinguished from the catechumens by not being permitted to receive the imposition of hands.

Acropolita, Constantine

(surnamed **νέος Μεταφράστης**, the *Young Metaphrastes*), the son of George Acropolita, was grand logothete, or chamberlain, under Michael Palaeologus and Andronicus about 1270. We are informed by George Pachymeres that the emperor Michael was so irritated by the zeal with which Acropolita maintained the cause of the Greek Church against Rome, that towards the end of his reign he banished him from court. On the accession of Andronicus, Acropolita soon recovered his lost influence, and in 1294 was restored to his former office. He wrote several works on the subjects in dispute between the churches, especially on the procession of the Holy Spirit, fragments of two of which were seen by Leo Allatius: — an *Oration on the Holy Martyr Theodosia* (Allatius, *De. Script. Simeon.* p. 84): — *Upon the Martyr St. Neophytus*: — *Upon St. Theodorus Tyro*: — *Upon St. John Damascenus*. See Cave, *Hist. Lit.* 2, 314; Chauffepie, *Nouv. Dict. Crit.* 1, 130.

Acropolita, George

one of the writers of Byzantine history, was born at Constantinople in 1220, and was brought up at the court of the emperor, John Ducas, at Nice. At the age of seventeen years he became a pupil of Theodorus Exopterygus in mathematics, poetry, and rhetoric; and at twenty-one held a learned discussion, before the emperor, with Nicholas the physician concerning solar eclipses, being made at length grand logothete. John Ducas sent him as ambassador to Larissa, to establish peace with Michael of Epirus. He was also constituted judge by the emperor to try Michael Comnenus. The emperor's son, Theodorus Lascaris, a pupil of Acropolita, appointed him governor of all the western provinces of his empire. About 1255 he made war upon Michael Angelus and was taken prisoner, but was liberated by the intervention of Michael Palaeologus, who sent him as his ambassador to Constantine, prince of Bulgaria. After his return, he devoted himself wholly to the instruction of youth intended for orders, but resigned the charge in 1267 to Holobolus. In 1272 he was appointed one of the judges in the cause of John Vecchus, patriarch of Constantinople; and in 1273 was sent to pope Gregory to treat of a union between the two churches. The following year he attended, with others of the Eastern

Church, the Council. of Lyons; and at the fourth session, July. 6, he, in the name of the emperor, took an oath abjuring the so-called schism, receiving the Roman faith, and recognising the primacy of the papal chair. In 1282 he was sent as ambassador to John, prince of Bulgaria, and died immediately upon his return home, in the same year. His principal work is *Historia Byzantina* (Paris, 1651, fol.), in Greek and Latin. He also wrote, *Treatise concerning Faith, Virtue, and the Soul: — Thirteen Prayers*, used after the recapture of Constantinople by the Greeks: *Exposition of the Orations of Greg. Nazianzen*, etc. See Fabricius, *Bibl. Graec.* 6 448; Ward, *Gresham Professors*.

Acrorites

(*inhabitant of a mountain-summit*), in Greek mythology, was a name by which *Bacchus* was worshipped in Sicyon, from the high mountain upon which his temple was built.

Acrostic

hymns were in use in the ancient Church; and specimens remain in Greek, but especially in Latin. The term was also applied to the Christian formula *ἰχθύς*, *SEE ICHTHYS*. A peculiar use of the term occurs in the Greek office-books, in which the successive canons begin with the several letters of the alphabet.

Acroteria

Picture for Acroteria

(Gr.), pedestals for statues and other ornaments placed on the apex and lower angles of a pediment. They are also sometimes placed upon the gables in Gothic architecture, especially in canopy-work.

Act, Rescissory.

SEE RESCISSORY ACT.

Act Of Uniformity.

SEE UNIFORMITY.

Actaeon

in Greek mythology, was the son of Aristieus and Atonoe, a daughter of Cadmus, and was one of the most famous heroes of Thebes, trained in the school of Chiron. The death of this famous hunter has furnished to poetry matter for many beautiful works. The myth runs as follows: Diana was bathing in the Gargaphian valley just at the time when Actseon was hunting. When he saw the goddess, he remained standing there, which so vexed Diana that she transformed him into a reindeer, with nothing human left him but consciousness. Actaeon fled. However, his own nimblefooted dogs gave chase, and, overtaking him, tore him to pieces. His dogs then sought for their master, and not finding him, Chiron erected a statue of him, which they constantly guarded. Another story is somewhat different — that Diana transformed him because of his boldness in attempting violence upon her person. Others, again, relate that she vexed him to death in order that he might not marry Semele, whom he loved.

Action Games

On the promontory of Actium, in Acarnania, Apollo had an ancient temple, where, every three years, a feast was held with games and fights. At the opening of this feast an ox was killed and given to the flies to feast upon, so that they might not trouble those participating in the feast. Augustus celebrated this feast upon the occasion of his victory over Antony, near Actium.

Actio

a word frequently used to designate the canon of the mass. Taken from the word *agere*, which bears in classical writers the special sense of performing a sacrificial act, the word action is applied to that which was regarded as the essential portion of the eucharistic sacrifice. Whatever is included in the canon is said to be *infra actionem*. Hence, when any words are to be added within the canon, as at great festivals, they bear in the liturgies the title, or rubric, *infra-actionem*; and in printed missals these words are frequently placed before the prayer *Communicantes*.

Actis

in Greek mythology, was the son of the god of the sun and a brother of Electryone. He was famous for his knowledge of astronomy, which he

formed into a science, and taught this science to the priests in Egypt. The Egyptians were, in consequence, looked upon as the discoverers of the science of astronomy.

Actistetes

(from ἄκτιστος, *not created*), a sect of the Julianists, who took this name from their dogma, that after the incarnation Christ ought not to be spoken of as a created being, even in respect to his human nature; thus contradicting the words of the Nicene Creed, "And was made man." This was, in reality, a form of the older heresy of the Docete (q.v.); for since a being wholly uncreated must be wholly God, the reality of our Lord's human nature was a doctrine as incompatible with the belief of one sect as it was with that of the other. See Dorner, *Person of Christ* (Clark's ed.), II, 1, 131.

Actius

in Greek mythology, was a name of *Apollo*, from his being worshipped on the promontory of Actium.

Acton

SEE ATTO.

Acton

an English monk of the Dominican Order, who lived about 1410; and according to Leland was a learned theologian. He wrote a treatise, *De Pace Ecclesie: — Sermons:* and other works. See Pitseus, *De Script. Anglie.*

Acton, Ralph

an English Roman Catholic priest, who flourished about 1320. He wrote commentaries upon the epistles of St. Paul and upon the Master of the Sentences, some homilies, and other theological works. See Pitseus, *De Script. Anglice.*

Actors

The early Church protested against the life of actors on the ground

- (1) of general immorality, and
- (2) of theatricals being so closely associated with idolatry.

These were comprised in the pomp and service of the devil, which every Christian renounced at his baptism; and, therefore, when any one returned to them he was charged as a renouncer of his baptismal covenant. He was thereupon discarded as an apostate and relapser from Christian communion. We give the deliverances of some of the councils, and early fathers upon the subject. Cyprian (*Epist.* 61, al. 2) says that "it is neither agreeable to the majesty of God nor the discipline of the Gospel that the modesty and honor of the Church should be defiled with so base and infamous a contagion." Tertullian wrote a treatise (*De Spectac.* cap. 4) against these public shows, and dwells on the inconsistency of uttering from the same lips the *amen* of Christian worship and the praises of the gladiator or the mime. Clement of Alexandria reckons the arts of actors as among the things forbidden by divine authority. The Council of Eliberis (can. 62) allowed stage-players to be baptized only on the condition that they renounced their arts; and if after baptism, they returned to them again, they were to be cast out of the Church. The first Council of Arles (can. 5) decreed that all public actors belonging to the theatre were to be denied communion so long as they continued to act. The third Council of Carthage (3, can. 35) supposes excommunication to pass upon all such when it says that actors and stage-players, and all apostates of that kind, shall not be denied pardon and reconciliation if they return unto the Lord. With one consent the moral sense of Christians condemned what seemed so incurable an evil. See Bingham, *Christian Antiquities*, bk. 16 ch. 4, § 10.

Acts, Spurious, Or Apocryphal

(*Acta Apostolorum Apocrypha*). The recent discoveries of Tischendorf, as published by him under the title *Acta Apostolorum Apocrypha* (Lips. 1851) — with which comp. his *Additamenta ad Actca Apostlorum Apocrypha*, in the prolegomena to his *Apocalypses Apocr.* p. 47, etc. have brought to light an extensive collection of such spurious acts viz.:

1. *Acta Andrea* (given by Tischendorf, *Acta Apostolorum Apocrypha*, p. 105-131 comp. also p. 41 sq.).
2. *Acta Andrae et. Matthice in Ur. be Anthropophagarum* (*ibid.* p. 132-166; comp. p. 47 sq. and *Apocal. Apocr.* p.

3. *Acta Barnabae*, or **Περίοδοι καὶ Μαρτύριον τοῦ ἁγίου Βαρνάβα τοῦ Ἀποστόλου** (*ibid.* p. 64-74).
4. *Acta Bartholomi* (*ibid.* p. 243-260).
5. *Acta Joannis* (*ibid.* p. 266-276).
6. *Acta et Martyrium Matthei* (*ibid.* p. 167-189; comp. p. 60).
7. *Acta Pauli et Thecloe* (*ibid.* p. 40-63; comp. p. 22).
8. *Acta Petri et Pauli* (*ibid.* p. 14; comp. p. 1-39).
9. *Acta Philippi*, or **Ἐκ τῶν Περιόδων Φιλίππου τοῦ Ἀποστόλου** (*ibid.* p. 37; comp. p. 75-94 and *Apocal. Apocr.* p. 141-156).
10. *Acta Philippi in Hellade* (*ibid.* p. 95-104).
11. *Acta Thaddcei* (*ibid.* p. 261-25).
12. *Acta Thomoe* (*ibid.* p. 190-243; comp. *Apocal. Apocr.* p. 156-161).

Prof. W. Wright has edited and translated the *Apocryphal Acts of the Apostles* from the Syriac texts in the British Museum and other libraries (Lond. 1871, 2 vol. 8vo). (B.P.)

Actual Grace

is distinguished from habitual grace as that which God gives to Christians for the purpose of doing some action acceptable to him. *SEE GRACE.*

Actual Sin

SEE SIN, ACTUAL.

Acuanitae

SEE ACUAS.

Acuas

(**Ἀκούαζ**), an early teacher of Manichaeism, who is said to have come from Mesopotamia and introduced the heresy into Eleutheropolis. The Manichaeans were sometimes called, after him, *Acuanitae*. Epiphanius (*Adv. Haer.* 66, 1) calls him *veteranus*, and places the rise of his followers in the fourth year of the reign of the emperor Aurelian, A.D. 273.

Acuff, Francis,

a Methodist Episcopal minister, was born in Culpepper County, Tenn., about 1770. His early life is unrecorded. He was three years a travelling preacher in the Tennessee Conference, and died in August, 1795, in the midst of great usefulness and promise. See *Minutes of Annual Conferences*, 1796, p. 67.

Acuna, Cristoval De,

a Spanish Jesuit missionary, was born at Burgos in 1597. He was admitted into the society in 1612, and, after some years spent in study, was sent as a missionary to Chili and Peru, and became rector of the College of Cuenca. In 1639 he was appointed by the Jesuits to accompany Pedro Texeira in his second exploration of the Amazon in order to take scientific observations and draw up a report that might be sent to Spain. He published a narrative of this expedition under the title *Nuevo Descubrimiento del Gran Rio de las Amazonas*, etc. (Madrid, 1641) but he was coldly received by the king of Spain, and nothing was done to improve the country thus opened up. After occupying the positions of procurator of the Jesuits at Rome and *calificador* (censor) of the Inquisition at Madrid, Acufia returned to South America, and died on a journey from Panama to Lima, soon after the year 1675.

Acus

SEE PIN.

Acus

in Grecian mythology, was a son of Vulcan by Aglaia.

Ada

was a Syrian goddess of the moon, the same with *Mylitta*.

Adab

is an Arabic term for whatever Mohammed has done once or twice, which is on that account lawful to be done by any of his followers.

Adadah

The English engineers found a ruined town, *Adadah*, near Tuweirah el-Foka, in the neighborhood indicated by De Saulcy (see *Quar. Statement of the "Pal Explor. Fund,"* Jan. 1875, p. 27).

Adalard (Or Adelard),

a monk, was born about 753, and was the son of Count Bernard and cousin-german of Charlemagne. Invited to court, and fearing the infection of such a life, he, at the age of twenty, became a monk of Corbie, in Picardy, and was at length chosen abbot of the monastery. Forced by his imperial relations to attend court, he still preserved the disposition of a recluse. He was banished, on unjust suspicions, by Louis the Meek to a monastery on the isle of Herie, on the coast of Aquitaine. Five years after, Louis recalled him and heaped upon him the highest honors; but, being still inclined to the life of a recluse he obtained leave to return to Corbie. Here, and at another monastery called New Corbie, he devoted himself to the spiritual and intellectual welfare of the monks. He died in 827. His principal work was a *Treatise on the French Monarchy*; but only fragments of any of his works have come down to us. See *Biog. Universelle*, s.v.; Milner, *Church Hist.* iii, 257; Chalmers, *Biog. Dict.* s.v.; Landon, *Eccles. Dict.* s.v.

Adalardus,

a monk of Biandenburg, at Ghent, flourished at the beginning of the 11th century. At the request of St. Elphegus, archbishop of Canterbury, he composed an *Office for the Festival of St. Dunstan*. As this work is dedicated to St. Elphegus, it was probably written before 1012, the year of his martyrdom. This work is found in many MSS., and bears sometimes the title of *The Life of St. Dunstan*. The epistle dedicatory is contained in Wharton's *Anglia Sacra*, ii, 148.

Adalarius (Athalarius, Or Adelherius),

a priest who accompanied St. Boniface to Frisia in 754 and shared with him the glory of martyrdom. His body was translated from Utrecht to Erfurt with that of St. Eoban, and buried in the Monastery of St. Mary. In the Breviary of Erfurt he is commemorated with a double rite, April 20, as *episcopus et martyr*. It is supposed that the title of bishop was a baseless assumption, but probably gave rise to Baillet's statement, which rests

apparently on no historical foundation, that Adalarilus was the first and only bishop of Erfurt. the see after his death being united to that of Mentz. See Henschen, *Analecta Bonifaciana*; Baillet, *Vies des Saints*, vol. ii. June 58, and vol. iv *Acta SS. Boll. Jan. i* 471.

Adalbold, Saint And Confessor,

was grandson of P. Gertrude, and his mother's name was Gerberta. He married St. Richtrudis, by whom he had St. Maurontus, his eldest son, who afterwards became abbot, and three virgin saintly daughters, Clotsendis, Euselia, and Adalsendis. On his way to Gascony, Adalbold was waylaid and murdered by persons unknown. His relics are at St. Amand, Flanders. He is mentioned in the Belgian martyrology, and in Saussaye's supplement to the Gallican. His day is Feb. 2, and he died about 652. See Baring-Gould, *Lives of the Saints*, ii, 41.

Adalbero (Or Adalbert), Bishop Of Augsburg

(887-909), was descended from a noble family. In 850 he entered the monastery of the Benedictines at Ellwangen, and in 887 he was made bishop of Augsburg. The German king, Arnulph, committed to his care the education of his son, Louis the Child. He exercised a great influence upon the ecclesiastical history of Germany, and largely promoted the moral and financial welfare of the churches and monasteries within his diocese. He died Oct. 9, 909, his remains being deposited in the Church of Sts. Ilrich and Afraat Augsburg. See *Vita S. Adalbeironis Episc. August. Auctore Oudalscalco* (ed. Jaffe, in Steichele, *Archiv fur Geschichte des Bisthums Augsburg*, iii, 1860); Braun, *Geschichte der Bischse von Augsburg*, i, 151. (B. P.)

Adalbero,

the twentieth bishop OF WURZBURG (1045-1090), was born about the year 1010. He was educated at Wurzburg, and succeeded his uncle in 1045. In the struggle of the papal see with Henry IV he sided, with the former, and on that account was often obliged to leave the country. He richly endowed the monastery at Lambach, which had been founded by his father, and died there Oct. 6, 1090. In the 12th centur many miracles were ascribed to him. See Himmelstein, *Reihenfolge der Bischofe von irzburg* (1843), p. 61-66; *Archiv des historischen Vereins fur Unternfanken*, 1861, xv, 179-259; Schmietler, *Breve Chronicon Monasterii B. M. V.*

Lumbacensis O. S. B. (Lentii, 1865); *Argumenta Cultus B. Adalberonis* (Viennae, 1868); Hergenrother, in Wetzler u. Welte, *Kirchen-Lex. s.v.* (B.P.)

Adalberon

(ASCELINUS, or AGELIN), bishop OF LEN.,. was consecrated in 977, He was an ambitious prelate and a servile courtier, an-d was base enough to deliver tip to Hugh Capet Arnoul, archbishop of Rheims, and Charles, duke of Lorraine, Hugh's competitor, to whom he had given an asylum in his episcopal city. He died July 19, 1030. He left a satirical poem in 430 stanzas dedicated to king Robert (ed. by Adrian Valois, 1663, 8vo, at the end of the panegyric on the emperor Berenger). In the library of the abbey of Laubes is a manuscript poem by Adalberon ,on *The Holy Trinity*. See. Hoefler, *Nouvelle Biographie Generale, s.v*

Adalberon Of Liege.

SEE ALBERON.

Adalberon, Archbishop Of Rheims,

was one of the most learned prelates of the 10th century. Having obtained the archbishopric in 969, he called several councils for: the establishment - of ecclesiastical discipline. He also induced men of learning to resort to Rheims, and gave a high renown to the schools there. He was the son of Geoffrey, count of Ardenna, and distinguished himself as prelate and as minister under Lothaire and Louis V. In 987 he consecrated Huglu' Capet, who succeeded him in the office of grand-chancellor of France. He died Jan. 5, 988. The cathedral of Rheims is indebted to him for most of its sumptuous furniture. Several of his letters are among those of Gerbert, afterwards Sylvester II; and two of his .discourses are in Moissac's *Chronicle*. See Hoefler, *Nouv. Biog. Generale, s.v.*

Adalbert, St.,

a deacon, who is commemorated: June 25. The Bollandists give his acts written by the monks of Egmond and. Mettoch.- According to these he was a disciple of St. Egbert, by whom he was sent, with St. Willebrord and ten others, into Germany in 690. He died: in Frisia, whither he had accompanied Willebrord, and his body was taken to Egmond, where a church was founded in his honor by Theodoric II.- According to Le Cointe

(iv, 392-394), he was present at the Synod of Utrecht, in 702, and died in 705. See *Acta SS. Boll.* Jun. v, 94-110; Mabillon, *Anncl. Ord. Bened.* i, 631-646.

Adalbert Of Augsburg.

SEE ADALBERO.

Adalbert, A Monk Of Fleury,

who died Dec. 23, 853, wrote an account of the *Translation of St. Benedict from Monte-Casino to France.* and an abridged *History of the Foundation .of the Monastery of Fleury* (Lyons, 1604, 8vo; also in the collection of Bollandists, March 21, p.300-305). Mabillon has given. a new edition in *Annal. Ovid.Bened.* ii, 337,339.

Adalbert Of Gaul.

SEE ADELBERT.

Adalbert Of Liege.

SEE ALBERON.

Adalbert, St., Count Of Lostrevant,

who is commemorated on April 22, married Regina, niece of king Pepin, with whom he dedicated himself to a life of devotion, almsgiving, and good works.' According to the documents of the Church of Denain, we learn that they founded the monastery in that place, and that they were buried above the high-altar there.: The exact date of their death is unknown, but they flourished about the middle of the 8th century.

Adalbert, St., Of Magdeburg.

SEE ALBERT OF MAGDEBURG.

Adalbert,

a prince of the royal race OF NORTHUMBERLAND, who devoted: himself, about 740, to missionary labor in. Holland. He selected the neighborhood of Egmond, and devoted himself with much zeal to the conversion of the heathen Frisians. He was long held in veneration by them as their spiritual

father. A imperfect *Life* of him is given in Mabillon's *Annal. Ord, Bened.* iii, 586.:

Adalbert, First Bishop Of Pomerania,

was ordained during the first half of the 12th century. See Mosheim, *Hist of the Church*, bk. iii, cent. xii,-pt. i, ch. L

Adalbert Of Rheims.

SEE ADALBERON.

Adalbert Of Wurzburg.

SEE ADALBERO.

Adalbertines,

a Christian sect which. arose in the 8th century, deriving both its origin and name from Adalbert (q.v.), a priest and irregular bishop in France.

Adalgisus

(*Teut. noble pledge*), a French monk of the monastery of St. Theodoric, in the province ..of Rheims, flourished about 1150. He composed *De Mifaclulis St. Theodoricibatis .Rhemensis*, by order of the fathers of the monastery, to whom he dedicated it. See Mabillon, *Annal. Ord. Bened* i, 622;. Cave, *Hist. Lit.* ii, 227, § 12.

Adalgothus,

the eleventh bishop of Magdeburg, who established the custom of giving to a hundred poor persons during Lent a loaf of bread and a herring apiece.-- Landon, *Eccles. Diet.* s.v.

Adalgudis,

co - founder with her husband, Grimo, in 697, of .a nunnery at Limours, diocese of Paris (.see the charter of foundation, with her subscription, in Mabillon, *Ann .i.* 704). A *placitum* of Chaldebert III, in 703, vindicating the property of this convent, of which Adalgudis, then a widow, was an inmate, may be seen in *Gall. Chr.* vol. vii, instr. p. 4.

Adalongus

(or Adalonus) was bishop of Marseilles when that city was betrayed to the Saracens by Maurontus in 739. He was inserted among the saints of March 1 by Molanus in his additions to Usuardus's *Martyrology*, but is not recognised by the modern brev-iaries or by the Bollandists. See *Gall. Chr.* i, 640; Le Cointe, v, 17.

Adalwin

(Teut. *noble friend*) was an abbot of St. Haimeranus, and fourth (or, according to an ancient rhyme in Mabillon, *Ann.* ii, 160, the fifth) bishop of Ratisbon. This happened in 790, and two years after he' presided at a council which Charlemagne summoned for the condemnation of the Felician heresy. Hund argues the probability that the transfer of the cathedral from the Monastery of St. Haimeranus to the Church of St. Stephen, Ratisbon, was made under pressure from Charlemagne and against the judgment of Adalwin, who at his death, in 814, preferred to be laid among his predecessors in the old cathedral. See *Metrop. Salisb.* i, 188; Mabillon, *Awn* ii, 303.

Adam,

in Oriental mythology. The Scripture history of this progenitor of the human race is well known; less known, however, is what the histories of the Persians, Turks, Arabs, etc., relate of him. According to the myths of these nations, God took all the dust of the earth and formed a man-woman with a double face the same as the Persians represent in one of their idols with both sexes combined in one body, until he separated them. Adam's height was immense; his head reached to the firmament of heaven; and when he lay down his body reached from the rising to the setting sun. His face shone more brilliantly than the sun; the angels prostrated themselves before him; and all created things of the earth, looked to him as their creator, and would have worshipped him as such, had not Adam taught them that he was. a creature as well as they, and came from the hands of the Almighty. He prostrated himself before God, who convinced the angels of Adam's weakness and dependence; for when the latter was asleep God took the respective members from his body, so that: he lost his giant appearance. On awaking, he commanded Adam to distribute his members all over the earth, in order that they might become fruitful. Thus only his wisdom was left to Adam, which was increased by the presentation of a

book through the angel Raphael, in which every question was propounded and answered. Then God made him a wife from the earth, Lilith; but as she was formed of the same material- as Adam himself, she refused to be dominated over by Adam, and then vanished in the air. Adam complained to God, who sent the angels after the fugitive, and, as she still refused to return, God inflicted her with the punishment. that daily three hundred' of her children should die. God now formed for Adam a wife from one of Adam's ribs, very beautiful and fair, and brought her to Adam, blessed both, and invited them to a feast, at which the angelic choirs sang. Then the evil spirits, through envy, planned Adam's fall. The seraph Sammael beheld Adam's splendor, and, with the help of others, *he* sought to, mislead him. — He-himself came from heaven, rode upon a -snake, and. sought to. persuade the beautiful Eve to partake of the fruit of the forbidden tree. As a proof that death should. not follow, he laid his hand on the tree, and Eve did the same, which she had :no sooner done than she saw the angel of death approaching her. Love for Adam moved, her to tempt him to a like transgression, so that they might not be separated from each other by death.. God banished Sammael from heaven; the snake he divested of its limbs; and Adam and Eve were driven out of Paradise upon the lowest of the seven earths, where they lived in. gross darkness and lost the wonderful book. of wisdom. Then Adam came to the second earth, Adamah, where, separated from Eve, he lived with Lilith one hundred and thirty years. She bore him giants and evil spirits against his will, just as Eve did to Sammael. After this Eve bore Adam three sons-Cain, Abel, and Seth. Then Adam was allowed to go through all the other earths, until he came to the seventh, Tebel, which we inhabit; but he was still comfortless because of the loss of his wonderful book. He went to the river Gihon to drown himself, but to no avail. God saw his sorrow, had mercy upon him, and led him in the way of the recovery of his book again. Whatever man knows and has known originates from this book. The book became lost again. The inhabitants of India, however, claim to be in possession of it in the form of the holy books, which Brahma brought to man from heaven.

The tradition of the Mohammedans is quite similar to this. The creation of Adam is more or less: exaggerated according as this or that nation is fantastically inclined. .The Assyrian legends of the fall of man are much more sober and brief (Smith, *Chaldean Genesis*, p. 15 sq.).

Adam and Eve are commemorated as Christian saints in the Ethiopic calendar on April 1; Adam and Abel in the Armenian on July 25.

Adam, Book Of,

is the title, more or less definitely cited,, of several apocryphal works, an account of which we abstract from Smith's *Dict. of Christ, Antiq. s.v.* **SEE APOCRYPHA.**

1. "*The Conflict of Adam and Eve.*"-This is a pseudepigraphical treatise brought by Krapf from Abyssinia, in an Ethiopic MS., and published in a German dress, by Dillmann, in Ewald's *Jahrbucher d. bibl. Wissenschaft* in 1853 (also separately, Gott. 1853). It is a story, partly historical, partly romantic, of the adventures of our first parents after their expulsion from Eden, followed by an account of the fortunes of the succeeding patriarchs. It thus consists of two parts, evidently by different authors, the later imitating the style of the earlier.

After the Fall, which is not itself described, the exiles are. represented as permitted to dwell in the "Cave of Treasures," under the western boundary of the Garden. There. they are subjected to a series of trials, through Satanic influence as well as natural causes, but are comforted by divine intercourse and promises, culminating in a not obscure intimation of the great atonement. As tokens of these assurances, angels bring to Adam " treasures" in the cave, where Adam's body is finally embalmed by Seth. After the catastrophe of the intercourse between the Cainities and the Sethites, Melchizedek opens the ark in which Adam's body had been deposited to preserve it from the Flood; and the true priesthood is thus continued through him.

The second part of the book is a peculiar travesty of the events of the Old Test. with remarkable incidents interpolated, including a genealogy of the Virgin Mary. This portion, even more plainly than the preceding, betrays a Christian origin.

The early date of the book in question is evinced by its reflection in the legends of Mohammedanism, and the allusions to the "Word of God." -At the same time; the author or authors, skilfully conceal their heretical views under a dramatic form, of which the doctrine of redemption is the basal idea. The work is singularly independent of the other and somewhat parallel Apocrypha known as *the Book of Enoch* and the *Book of Jubilees*. The original appears to have been written in Arabic, probably not later than the 7th century. It seems to have formed the basis of the *Arabic Apocalypse of Peter*, preserved at Oxford and Rome, and the *Syriac Cave*

of *Treasures* noticed by Cureton; possibly, also, of D'Abadie's Ethiopic MS. 125, entitled a *Life of Adam*.

2. "*The Testament of Adam*." — This is a remarkable group of fragmentary MSS., extant only in Syriac and Arabic. It was published by Renan (in the *Journal Asiatique*, 1853, ii, 427-470), with a translation, introduction, and notes; and the Syriac text is likewise printed in Wright's *Syriac Apocrypha*, p. 61 sq. Parts i and ii are a horarium of the universe for day and night, distinguishing at each of the twenty-four hours the adoration paid by some order of created beings, as angels and daemons, men, animals, abysses, etc. Part iii, headed "More of Adam our father," contains short prophecies by Adam to Seth, relating to the Incarnation, the restoration of Adam, the making of the cross (from the fig-tree identified with the tree of knowledge), and the Deluge. Part iv, entitled "More of the Testament of our father Adam," is a short account of the "heavenly powers," i.e. angels, archangels, principalities, etc.

These fragments evidently represent a work current under different titles in the early ages, such as the *Revelations of Adam*, noticed by Epiphanius (*Hcer.* 89 b), and the *Repentance of Adam*, condemned by Gelasius (*Decret.* vi, 30). Syncellus, Cedrenus, and the *Apostotical Constitutions* (especially in the Coptic recension) likewise allude to such prophecies attributed to Adam.

The Hours and the Prophecy have every appearance of forming part of the same work. In each Adam speaks to Seth, and refers to his past sin; and there is considerable similarity of tone. They are probably, however, mere extracts; the several passages are disconnected, and the dramatic framework is perceptible only at the end. If it be the book meant by Epiphanius, it cannot be later than the 4th century, and nothing decisive can be urged against this date, although it is impossible to speak with confidence.

The *Testament*, as it stands, is short and unpretending; yet a lofty spirit pervades a great part of it. No distinctive doctrine is to be found in it. It appears to lie outside of Greek and Latin Christianity, and is thus an interesting monument of an almost unknown world of ancient creeds.

3. "*The Book of the Daughters of Adm*." — This is a work condemned in the Gelasian decree as apocryphal. Another title appears to be "*Leptogenesis*," i.e. the *Book of Jubilees*; but, as the account of the

daughters of Adam in the latter work occupies only six lines of ch. iv, some other writing is perhaps meant.

4. "*The Story and Conversation of Adam.*"— This is the title of a Greek work which purports to be "revealed by God to Moses [read *Seth*] his servant, taught by the archangel Michael." It begins, after the few introductory lines, with the murder of Abel, in place of whom another son is promised. This marks Seth as the organ of revelation, and he is distinguished throughout by special prerogatives. The true subject of the book, however, is the death of Adam, and his giving place to Seth. In his mortal sickness, Adam collects his sons around him. Afflicted at his groans, Eve and Seth approach the Garden to pray for the oil of mercy from the tree, but in vain; he will die, Michael tells them, within three days. Eve then describes the circumstances of the Fall at great length (ch. 14-20), the embellishments of the Biblical account having at times some imaginative beauty. She goes out to pray, but is raised up by an angel to see Adam (his spirit) borne up in a chariot of light. He is washed in the Acherusian lake, and committed by "the Father of the universe" to Michael to be placed in the third heaven. God himself descends to give promises of restoration and resurrection to the body. It is buried by angels, and Abel's body with it. Within a week Eve is laid in the same grave, and Michael returns to heaven singing hallelujah.

Various echoes of New-Test. language indicate that the book is of Christian origin, though there is no quotation and no distinct Christian doctrine. Besides the borrowing of the framework: and various details from Jewish tradition, there are points of connection with other extant apocryphal books. The original language appears to have been Greek, traces of the Sept. being evident. Grammar, however, and inflections are of a debased type, and the tone is that of an Oriental population, such as might have been found in Palestine or Western Syria. It seems impossible, at present, to find evidence as to the date; but any early century from the second onwards is not inappropriate.

The work was first published in 1866 by Tischendorf, in his *Apocalypses Apocryphae*, under the fictitious title "*Apocalypsis Mosis.*" A better text is reproduced in full in Cerrani's *Monumenta Sacra et Profana* (Milan, 1868, i, 21 sq.). No one of the MSS., however, is complete; and the text is in a bad state in all. An English version of Tischendorf's text is given in the *Antenicene Christian Library*.

5. "*Liber Adavni*," also known as the *Codex Nasaraeus* properly *The Great Book or Treasure* of the Mendeans (q.v.).

Adam (The City).

A trace of this name and locality appears to linger in the present *Tell Damieh*. at the modern ferry of the same name across the Jordan, near Kurn Surtabeh (Badeker, *Handb. for Palest.* p. 266).

Adam, A Monk Of Alderspach,

Bavaria, and a Cistercian, lived about 1250. He wrote *A Treatise on Moral Theology*, in verse.-Landon, *Eccles. Dict.. sv.*

Adam Of Arras,

called after his native place, was bishop of Terouenne in 1213. In 1229 he became a monk at Clairvaux, where he died. He left a history of that order.-Landon, *Eccles. Dict. s. .*

Adam Of Barking

Cistercian monk and a doctor of Oxford, who lived in the beginning of the 13th century, wrote *Commentaries on the Old and New Testaments*.-Landon, *Eccles. Diet. s.v.*

Adam, a Scottish bishop, was promoted to the see OF BRECHIN in 1328, and was employed in several embassies to England towards the facilitating of king David's redemption, who had been taken prisoner at the unfortunate battle of Durham in 1346. He probably died in the beginning of the year 1351. See Keith, *Scottish Bishops*, p. 161.

Adam, A Scottish Bishop,

was abbot of Melrose, and was elected in 1213, and consecrated bishop OF CAITHNESS in May, 1214, by William Malvoisine, bishop of St. Andrews. While he was abbot he was sent as ambassador to king John of England. He went-in company with Walter, bishop of Glasgow, and Bricius, bishop of Moray-to Rome in 1218, to crave absolution from the pope; and they returned in 1219. Adam i- supposed to have been cruelly murdered by the earl of Caithness in 1222. See Keith, *Scottish Bishops*, p. 206.

Adam The Carthusian.

SEE ADAM OF LONDON.

Adam Of Chamtilus.

a Cistercian monk, was created bishop of Senlis in France, and attended several councils... He died in 1250.. He wrote *Opus Sermonum*, which is yet in MS.

Adam Of Corlandon,

a Roman Catholic divine who lived in the beginning of the 13th century, was made dean of Laon about 1196, and retained that dignity till 1223. He died in 1226. He composed, for the. use of his Church at Laon, *Ordinarius Ecclesie, sire Ordo Divini Officii in Eccl. Laudunensi* (Paris, 1662):also a *Book of Solutions of Various Passages in Holy Scripture* (extant in 3. vols. MS.). See Oudinls, *De Script. Eccles.* ii, 1702.

Adam Of Domerham

was so called from his native place, Domerham, in Wilts. He was a monk of Glastonbury, and flourished about -1272. He. wrote, *Historia' Controversiae intern Epis. Bathoniensis et Monachos Glastonienses*, given in Whartonl, *Anylia Sacra*, i, 578. See Cave, *Hist. Lit.* ii, 319. *Historia de Rebus Gestis Glastoniensibus* was published by Thomas Hearne, from a MS. in the college of Cambridge (Oxonii, Sheldon, 1727). See Hoefler, *Nuouv. Biog.' Ginerale*, s v.

Adam, Abbot Of Evesham,

lived about the middle of the 12th century, and was, according to Pitseus, a Benedictine monk; or, according to Possevino, a Cistercian. Of his works there are left a volume of *Sermons: another of Epistles:-and* a book on *The Holy Eucharist*.

Adam, A Learned Carthusian

OF LONDON, who lived in. the first half of the 14th century, wrote a *Life of St. Hugh of Lincoln* (published, with notes by D. Bernard, in the *Biblioth. Ascetica*, vol. x) :-*On the Advantages of Tribulation* (Lond. 1530):-also treatises, entitled *Scala Coei; De Sumnptione Eucharistice; Speculum*

Spiritualium., which are unpublished. See Hoefler, *Nouv. Biog. Generale*, s.v.

Adam Of Marisco

was an English Franciscan of Oxford, known as *Doctor Illustratus*. He flourished in the 13th century, and wrote on the Song of Solomon, St. Dionysius the Areopagite, and on the Master of the Sentences.

Adam Of Mirimouth (Muremathensis).

a canon of St. Paul's, London, was still living in 1342. He composed a *History* of his own times, as well as two *Chronicles*-one from 1302 to 1343, and the other carrying it on to 1380. It is doubted, however, whether he is the author of the latter. Neither of the *Chronicles* has been printed. See Cave, *Hist. Lit.* ii, App. p. 42.

Adam Of Orleton

was a native of Hereford, England. He was consecrated bishop of Hereford in 1317, and translated to Winchester in 1327.- See Twysden, *Hist.* p. 2764; Darling, *Cyclop. Bibliog.* s.v.

Adam Of Paris,

so called because born in that city, flourished in the last half of the 11th century. Thoroughly educated in the liberal arts of his own country, he passed into Greece, and was received with much honor at Sialatro, in Dalmatia, by the archbishop Laurentius, who induced him to undertake the emendation of the *Acts of the Mrfrs Domnius and Anastausius*. The latter part of the work is lost; but the former is given by Henschlenius (April 11). Adam also composed some hymns, and put into verse such parts of the *Office of St. Domnius* as were chanted to music.

Adam,

first a monk, and afterwards abbot, of the monastery OF PERSEIGNE, in the diocese of Mans, flourished at the end of the 12th century. He had a reputation for holiness, eloquence, and learning. Among his works are, (*Opus Sernmonum ad suos Fratres*, etc. (Rome, 1652):'-*Epistolce ad Osmundum Abbatice Mortuimaris in Normannia Monachum*:-*Epistola ad Blancum Comitisa. Campagnice* (given by Martene, *Vet. Script. et Mon.*

Nov. Coll. i, 1023, besides several other letters). See De Wisch, *Bibl. Cisterc.* p. 4; *Magn. Bibl. Eccles.* p. 109 .

Adam Du Petit Pont

a Roman Catholic divine, was born- in England in the 12th century, and was sent in his youth to Paris. He studied under Mathieu d'Angers and Peter Lombard, and was a zealous partisan of Aristotle. He became a distinguished professor, teaching a school near the Petit Pont, from which he received his name. He lectured there on grammar, rhetoric, and dialectics; and was afterwards (about 1145) made a canon of Notre Dame and professor of theology in the episcopal school of the diocese. In 1175 (or 1176) he was called home, and was consecrated bishop of St. Asaph. In 1179 he took part in the Council of Lateran, where 'he was obliged to condemn certain propositions made by Peter Lombard. He died in England in 1180. He wrote a treatise entitled *Art de Bien Parler*. He was sometimes called, by his contemporaries, *Peripateticus*, on account of his attachment to the philosophy :of Aristotle; and sometimes *Scholasticus*. See *Biog. Universelle*, s.v.; Hook, *Eccles. Biog.* . v.

Adam The Premonstrant, Or Scotus,

a historian of the 12th century, was born in Scotland, and educated in the Monastery Of Lindisfarne; from whence he went to Paris, and became a member of the Sorbonne. He became in 1158 a regular canon of St. Augustine, of the Order of Premonstratensians; and upon .his return to his native country was a monk, first at Melrose and lastly a tDurham. He is also said to have been bishop of Withem. He died in 1180. His writings are, *Commentarius in Regulam D. Augustini - Tractatus de Triplici Tabernaculo Moysis: —Liber de Tniplici Genere Contemplationis :- Sermones XL VII* (Antw. 1659, fol.), before which there had been published (at Paris, 1518), some *Treatises*, and fourteen *Sermons on the Order and Habit of the Premonstratensians of Paris*. Oudinus, of the same order, states that he had seen fifty-three *Sermons* by Adam Scotus, and *A Soliloquy concerning the Soul*, in MS., in the library of the Celestines of Mantes. See Cave, *Hist. Lit.* ii, 235,12; Dupin, *Bibl. des Antiq. Eccles.* (English transl. Dublin, 1723), ii, 368; Landon, *Eccles. Hist. S.* v.

Adam Of Saint Victor.

Very little is known of the life of this most fertile of the Latin hymnologists of the Middle Ages. Whether he was born in Great Britain or Brittany is uncertain. About the year 1130 he entered the religious foundation near Paris, named after St. Victor of Marseilles; hence his name. - He died in 1177, and was interred in the cloister of that abbey, where, before the Revolution of 1789, his epitaph might have been seen in fourteen verses, one of which was as follows: "Unde superbit homo? cū is conceptio culpa, Nasci p̄cena, labor vita, necesse mori." He wrote some treatises on devotion; among others, one in honor of the Virgin Mary. His poetical works, which M. Gautier published in 1858, speak for him. As to the merits of Adam, dean Trench speaks as follows: " His profound acquaintance with the whole circle of the. theology of his time. and eminently with. its exposition of Scripture; the abundant and admirable use which he makes of it, delivering, as he thus does, his poems from the merely subjective cast of those, beautiful as they are, of. St. Bernard.; the exquisite art and. variety with which, for the most part,' his verse is managed and his rhymes disposed; their rich melody multiplying and ever deepening at the close; the strength which he often concentrates into a single line; his skill in conducting a narration; and, most of all, the evident nearness of the things which he celebrates to his own heart of hearts-all these, and other excellences, render him, as far as my judgment goes, the foremost among the sacred Latin poets of the Middle Ages." Some of Adam's hymns have been translated into English and German. For the English, see Neale, *Mediaeval Hymns and Sequences* (Lond. 1867), p. 107-153; *Lyra Mystica* (ibid. 1869), p. 1, 170, 376; *Lyra Messianica* (ibid. eod.), p. 79, 116, 211, 305, 340, 343, 389, 414; and Trench, *Sacred Latin Poetry*, p. 53 sq. For the German, see Simrock, *Lauda Sion*, p. 180, 208; Bißsler, *Auswahl altchristl. Lieder*, p. 109 sq.; Koinigsfeld, *Lateinische Hymnen und Gesänge*, i, 134; ii, 181; Rambach, *Anthologie christlicher Gesänge*, i, 284 sq.; Fortlage, *Gesänge cisl. Vorzeit*, p. 400 sq. **SEE QUI PROCEDIS AB UTROQUE.** (B. P.)

Adam Of Terouenne.

SEE ADAM OF ARRAS.

Adam Of Withem.

SEE ADAM SCOTUS.

Adam, Jean,

a French preacher, was born at Limoges in 1608. He was superior of the House of the Jesuits at Bordeaux. He distinguished himself by his ridiculous zeal against the new disciples of St. Augustine. He called 'the bishop of Hippo " L'Africain ichauffe et le Docteur Bouillant ;" but to make amends he compared 'cardinal Mazarin to John the Baptist, I and Anne of Austria to the. Holy Virgin. He died May 12, 1684. Among his works are, *Le Triomphe de l'Eucharistie contre be Ministie' Claude* (Sedan, 1671):-- *La VIie de Saint Francois de Borgia*, in which he is not sparing of miracles:-*Traduction. de l'Ofice de 'Eglise: Reponse a 'Ecn-rit de Daille contre la Conversion-du Ministre Cottiby*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Adam Kadmion

is the name of a primitive emanation in the Cabalistic philosophy of the Jews' which is regarded as at once the image of God and the type of man, and from which proceed decreasing signs of emanations called *Sephirothi*.

Adamaeus, Theodric,

a German philologist, was born about 1470 in Lippe. He wrote, *De (Christiani Orbis Concordia'* (Paris, 1532), a discourse which was addressed to Charles V and to Francis I:-*De Insula Rhodo et Militarium Ordinum Institutione* (ibid. 1536): and edited several Greek and Latin classical works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Adamah

in Persian mythology, was the place of detention for Adam after his banishment from Paradise the 'second of the seven earths, where eternal darkness reigns.

Adamantea

(also Amalthea, *Alga*, and *Adrastea*), in Greek mythology, was the nurse of Jupiter. She hid the young god in a cradle among the thick leaves of a tree from the search of Saturn, who would have destroyed him.

Adamantus.

SEE ADANTUS.

Adamas.

SEE OPHITES.

Adamastus,

in Greek mythology, was

(1) a surname of *Mars* as well as of *Hercules*.

(2.) The father of Achemenides. -

Adami, Adam,

a Benedictine friar, was born about 1590. He was bishop of Hieropolis and suffragan of Hildesheim. He was appointed to represent the prelates of the dukedom of Wirtemberg in the Assembly at Westphalia. He died about 1670. Adami wrote, *Acana Pacis Westphalicce* (Frankf. 1698; Leips. 1737, by Mayern, who was accused of being inexact in this work). See Hoefer, *Nouv. Biog. Generale*. s.v.

Adami, Andrea,

an Italian musician, director of the Pontifical Chapel at the commencement of the 18th century. He published a volume of musical biographies entitled *Osservazioni per ben Regolare il Caso dei Cantori della Cappella Pontificia tanto nelle Funzioni Ordinarie che Straordinarie* (1771). See Hoefer, *Nouv. Biog. Generale*, s.v.

Adami, Annibale,

an Italian Jesuit, was born at Fermo in 1626. He became a Jesuit in 1641, and was professor of belles-lettres at Rome, where he died, in 1706, leaving, besides many other works, *Senismnarii Romani Pallas Putpurata site S. R. E. Cardinales qui e Seminario Romano Prodiere* (Rome, 1659, fol.) :-*Episcopus: Opus. Tripartitum Ethitco-politico-sacrunm*, etc. (transl. from the Italian of Sperella, *ibid.* 1671):--*Life of the Protomartyr of Dennzark, -St Canute* (in Italian, *ibid.* 1682, 4to)':-and a translation of *the Sermons* of Father Antonio Vieyra (1683, 4to), etc. -

Adami, Prancesco,

canon of Fermo, who lived near the middle of the 16th century, wrote a history of his native country-, which was published. after his death by

Caesar Ottinelli, under the title *De Rebus in Civitate Firmana Gestis, Fragmentarum Libri Duo* (Rome, 1591). See Hoefler, *Nouv. Biog. Generale*, s.v.

Adami, Johann Christian,

a Lutheran theologian of Germany, was born Jan. 13 1662. at Luckau, in Lower Lusatia. He studied at Wittenberg; was in 1684 appointed deacon in his native place; advanced in 1687 as archdeacon; and in 1691 as pastor there. In 1694 he became a licentiate of theology at Wittenberg; in 1700 he was made doctor of theology; and in 1711 he was appointed general superintendent and first preacher at Luibbeln, where-he died. May 12, 1715. He is the author of hymns and a number of ascetical works. See *Jocher, Allgemeines Gelehrten-Lexikon*, s.v.; Ranft., *Leben der chursdchsischen Gottesgelehrten*, s.v. (B.P.)

Adamiani (Or Adamitae).

SEE ADAMITES.

Adamnan,

an Irish name (the diminutive *of Adam*) borne by three men.

1. A Scot of Irish extraction mentioned by Bede (*Hist. Eccles.* iv, 25) in connection with Coludiurbs (Coldingham), a mixed monastery, situated on the borders, in the modern Berwickshire. Having, when a young -man, committed an offence, a penitential course of life was prescribed, which Adamnan resolved to observe until the end of his days. He continued in Coldingham, from about 670, in the practice of the utmost self-denial, tasting meat and drink only on Sundays and Thursdays. He observed with-sorrow the laxity of discipline in the monastery;-and is said to have had a revelation of its: approaching destruction, which came to pass about 679. He is commemorated in the English martyrology. of Wilson Jan. 31, at which day. his festival is found in Colgan (*Acta SS. Hib.* p. 224). See Bollandus, *Acta SS.* Jan. vol. iii; Mabillon, *Annal. Ord. Bened.* i, 510.

2. SEE ADAMANNUS.

3. An Irish bishop, whose Church of Rathmaigheonaigh is now known as the parish Church of Ravnoghy, near Raphoe, County Donegal. Adamnan's obit as *episcopus sapiens* is all that is recorded of him, which

appears in the Irish annals under the year 731. Smith, *Dict. of Christ. Biog.* s.v.

Adams, Aaron,

a Methodist Episcopal minister, was born at Steuben, N. Y. June 22, 1796. He spent his early life on his father's farm; was converted in 1824, and soon after licensed to preach; entered the Oneida Conference in 1830, and on its division became a member of the Black River-Conference. His appointments were Russia, New York Mills, Stickbridge, Little Falls, Fairfield, and Rome; in 1841 he was presiding elder of Herkimer District; in 1845 of Potsdam District; and was afterwards stationed successively at Pulaski, Vienna, Fairfield, Trenton, Marcy, Oriskany, and Floyd. In 1867 he superannuated, and sustained that relation to the close of his life, making his home first at Floyd, then at Steuben, and finally at Rome, N.Y., where he died, May 9. 1879. Mr. Adams's Christian life was without a blot, having always been earnest, active, and steadfast. He was a symmetrical and complete man in Christ. See *Minutes of Annual Conferences*, 1880, p. 79.

Adams, A. L.,

a Methodist Episcopal minister, was born of pious parents at Amenia, N.Y. We have no means of ascertaining the date. He was trained from childhood in ways of righteousness and devotion. At the age of fifteen he experienced conversion, afterwards received a- medical education, was licensed to preach in 1842, and in 1851 united with the Rock River Conference. In 1857 his health gave way, and obliged him to retire from active service. He died in Channahon, Ill.. Sept. 11, 1859. "Mr. Adams possessed a vigorous mind, reasoned clearly, and presented the truth forcibly and convincingly. As a man, his life was above reproach. See *Minutes of Annual Conferences*; 1859, p. 304.

Adams, Alexander, Jr.,

a missionary of the Church of England, was licensed to preach by the bishop of London, Dec. 21, 1748, and was sent to St. James's Parish. in Ann Arundel Co., Md., where he died, Oct. 20, 1767. See Sprague, *Annals of the Amer. Pulpit*, v,35.

Adams, Alfred S.,

a Methodist Episcopal minister, was born at Union, Me., in December, 1824. He was converted when about twelve years of age through the influence of parental instruction, and in 1850 was admitted into the East Maine Conference. In 1854-55 he located and studied at the East Maine Conference Seminary, and in 1856 re-entered the Conference and continued faithful until the close of 1863, when he enlisted as a private in the Eighteenth Regiment of Maine Volunteers. One year later he was appointed chaplain of the regiment. In 1865 he was readmitted into his Conference, but before reaching his first charge he died at Waldoborough, Me., July 24, 1865. Mr. Adams was a brave. Christian soldier. He was small in stature, but of a wiry constitution. His sensibilities were quick his sermons clear, forcible, and efficient. See *Minutes of Annual Conferences*, 1866, p. 111.

Adams, Amos,

a Unitarian minister, was born at Medfield, Mass., Sept. 1, 1728. He graduated at Harvard College in 1752, and was ordained and installed pastor of the First Church in Roxbury, Mass., Sept. 12, 1753. He died Oct. 5, 1775. He published a number of single *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, viii, 158.

Adams, Charles R.,

a Methodist Episcopal minister, was born May 20, 1816. His early history is unrecorded. In 1842 he was admitted into the New York Conference. A persistent bronchial irritation soon obliged him to superannuate, yet he continued to preach as his health would permit until the close of his life. On the division of the New York Conference he became a member of the New York East Conference. The last ten years of his life were spent in Chicago. He died Feb. 28, 1865. Mr. Adams was eminently a man of prayer. See *Minutes of Annual Conferences*, 1865, p. 81.

Adams, Cornelius,

a Congregational minister, was born at Canterbury, Conn., Nov. 9, 1776. He graduated at Yale College in 1803, and was ordained at Scotland, Conn., in 1805. He followed Dr. Cogswell in the pastorate of the Church in

the last-named place, and died Nov. 28, 1807. The sermon he preached the Sabbath after his ordination was published. See *Cong. Quar.* 1861, p. 154.

Adams, Daniel S.,

a Methodist Episcopal minister, was born at Unionville, N.J., in 1828. He was early led to Christ; received very limited educational advantages in his youth; entered Charlotteville Seminary in his twenty-fourth year for a ministerial preparation; received license to exhort in 1853; and in 1854 united with the New Jersey Conference. In his second year, failing health obliged him to superannuate. He died May 21, 1873. Mr. Adams was a devoted, useful, much loved pastor, and a laborious, instructive, successful preacher. See *Minutes of Annual Conferences, 1874*, p. 36.

Adams, David,

a minister of the Methodist Episcopal Church, South, was born about 1796, probably in Tennessee. He was converted in Sullivan County, Tenn., in 1815; received license to preach in 1818; soon after was admitted into the Holston Conference, and in it served diligently until his death, at his residence in Knox County, April 15, 1853. Mr. Adams was one of nature's gifted sons. He possessed rich and varied talents for' the pulpit, a commanding voice, fine delivery, and sympathetic temperament. As a field preacher he scarcely had an equal. See *Minutes of Annual Conferences of the M. E. Church, South, 1853*, p. 434.

Adams, Ezra,

a Congregational minister, was born at West Medway, Mass., Aug. 28, 1808. He united with the Church under the pastoral care of Rev. Dr. Ide, graduated at Amherst College in 1835, and, after teaching for a season, entered the East Windsor (Conn.) Theological Seminary, and, having finished its curriculum, was ordained pastor of the Church in Surrey, N. H., in 1839. From Surrey he went, in 1842, to Roxbury, N. H., where he continued seven years. He was installed pastor at Gilsun in 1856. He died March 20, 1864. Mr. Adams was a faithful pastor and minister, distinguished for his self-sacrifice, and took deep interest in the education of the young.' He wrote for the Massachusetts Sabbath-school Society a little volume entitled *Advice to an Inquirer, or Children Led to Christ*. See *Cong. Quarterly, 1864*, p. 208.

Adams, Ezra E., D.D.,

a Presbyterian minister, was born near Concord, N. H., and graduated at Dartmouth College. Early in his ministry he became a chaplain to the seamen at Havre, France, remaining in that position about ten years. He visited England, Scotland, Denmark, and other countries of Northern Europe, going as far as St. Petersburg. Returning to America, he was chosen pastor of the Pearl Street Congregational Church, Nashua, N. H. Here he spent six years. He next entered the service of the Foreign Evangelical Society and went to Philadelphia, where he soon became known among the Presbyterian churches as an attractive and eloquent preacher. He then founded the Church of the Spring Garden Hall congregation, which, under his eloquent and earnest preaching, became very strong and active. His health failed, and he went to Switzerland and Italy and came back much improved, but soon had to leave his duties. In a short time he was elected professor of rhetoric and kindred subjects in Lincoln University, Oxford, Pa.. He became one of the editors of the *Presbyterian* in 1870, retaining at the same time his professorship in the university. He died Nov. 3, 1871. Dr. Adams was a thoroughly noble man, with large intelligence. See *Presbyterian*, Nov. 11, 1871.

Adams, Fitzherbert, D.D.,

an English divine, was born in 1651, and was educated at Lincoln College, where he took his M.A. June 4, 1675. He was inducted into the rectory of Waddington, Sept. 29, 1683; and elected rector of Lincoln College in May, 1685. The same year he became prebendary of the sixth stall, Durham; was removed to the tenth in 1695, and to the eleventh in 1711. He was vice-chancellor in 1695, and died June 17, 1719. As rector of Lincoln he held the living of Twiford, and, having received fifteen hundred pounds for renewing the lease, he expended it upon the college chapel and rector's lodging. He bequeathed his library to the college, and was a benefactor to All Saints' Church, Oxford.

Adams, George Eliashib, D.D.,

a Congregational minister, was born at Worthington, Mass., Oct. 27, 1801. He prepared for college at Phillips Academy, graduated at Yale College in 1821, and at the Andover Theological Seminary in 1826. From 1826 to 1829 he was professor of sacred literature in the Bangor Theological Seminary. In the latter year he was ordained at Bangor and installed pastor

at Brunswick, Me. He resigned in the following year, and was acting pastor of Trinity Congregational Church, Orange, N. J., from March, 1870, to March, 1875, and died there Dec. 25, 1875. See *Cong. Quarterly*, 1876, p. 418.

Adams, George Washington,

a Congregational minister, was born at Limerick, Me., May 16, 1808. When fourteen years of age, he was apprenticed to a tanner, and worked at that trade until he was of age. He then commenced his preparatory studies for the ministry. Having graduated at Bowdoin College, he spent two years at Bangor Theological Seminary, and was ordained at Brooksville, Me., in 1837, commencing his ministry there in the midst of a powerful revival. He remained here two years, after which he was pastor successively in Hillsborough, N. H.; Dracut, Mass.; Shirley and Jaffrey, N. H.; and Riverpoint, R. I., where he died Dec. 9, 1862, after five years of labor there. "Mr. Adams was a man of Puritan energy, earnestness, and simplicity, and his preaching was doctrinal, pungent, and uncompromising. Several revivals attended his ministry." See *Cong. Quarterly*, 1863, p. 192.

Adams, Ira,

a Universalist minister, was born at Newtonville, Mass., April 5, 1841. He removed with his parents to Frewsburg, Chautauqua Co., N.Y, in 1847; studied for the ministry at Dunkirk, N. Y., and Canton Theological School, and in 1867 began preaching. He was ordained to the work of the ministry at Stockton, N. Y., where he labored faithfully and successfully two years, when ill-health obliged him to relinquish the regular ministry and enter secular business. He died Dec. 21, 1869. Mr. Adams was characterized by fidelity, modesty, purity of life, consecration, and geniality. See *Universalist Register*, 1871, p. 99.

Adams, James (1),

a Presbyterian minister, was born Sept. 12, 1772. He studied in his early days under Rev. James Hall, D.D., of North Carolina, and studied theology under the Rev. James M'Ree, D.D., of the same state; was licensed to preach by the Oregon Presbytery in 1795; was employed by the Congregational Church of Dorchester, S. C., where he was ordained in 1799. He died Aug. 18, 1843. See Sprague, *Annals of the Amer. Pulpit*, iii, 321.

Adams, James (2),

a Presbyterian minister, was born in Beaufort County, N. C., in 1800. He graduated at Princeton College, and also at the Theological Seminary. After entering the ministry, he labored as a missionary in destitute portions of Pennsylvania. A call was sent to: him from Monticello, Sullivan Co., N. Y., which he accepted, and he was ordained and installed pastor of the same. He was a ripe scholar and an eloquent preacher. As a pastor, the twenty-one years of service in this Church bear testimony to his fidelity. His health failing, he entered upon the duties of a large school in Jefferson County, N. Y., but he was obliged to relinquish it after six months. He died Feb. 7, 1857. (W. P. S.)

Adams, James (3),

a clergyman of the Protestant Episcopal Church, was born at Franklin, Mass. He was ordained in 1839, and his ministry of nearly thirty years was almost entirely devoted to building up feeble parishes in New Jersey and Connecticut. He died at Poquetanoc, Conn., Oct. 29, 1868, as rector of St. James's Church in that place. See *Amer. Quar. Church Rev.* Jan. 1869; p. 640.

Adams, James M'ewen Hall,

a Presbyterian minister, was born in Lincoln County, N. C., Dec. 25, 1810.. He received a classical education at Georgia University; a theological education at the Theological Seminary: of Columbia, S. C.; joined the Presbyterian Church, and was ordained by the Bethel Presbytery in 1834 as -an evangelist. He died at Yorkville, S. C., March 31. 1862. Possessed of fine intellectual gifts, well disciplined by education, and a heart. full of noble and generous zeal, Mr. Adams was eminently qualified for the work of the ministry. See Wilson, *Presb. Hist. Almanac*, 1867, p. 422.

Adams, John (1), D.D.,

an English divine, was born in London, and. educated at Cambridge, being admitted to King's College in 1678. and receiving the degree of A.B. in 1682, and of A.M. in 1686. In 1687 he was presented by the lord-chancellor Jeffreys to the living. of Hickham, in Leicestershire. In London he was lecturer of St. Clement's; rector of St. Alban's, Wood Street, and of St. Bartholomew's. He was also a prebendary of Canterbury, chaplain in

ordinary to queen Anne, and in 1708 canon of Windsor. He was presented in 1711 to the living of Hornsey, and in the following year was elected provost of King's College, which position he held until his death, in 1719. Fifteen of his sermons were printed (1695-1712). See *Alumni Etonenses*, p. 48; Cook, *Preacher's Assistant*.

Adams, John (2),

a Congregational minister, was the son of Matthew Adams, whose literary tastes, although he was a mechanic, led him to collect a fine library, for the use of which Dr. Franklin acknowledges his obligations. His son John was a graduate of Harvard College in the class of 1745; For thirty years (1748-78) he was minister of Durham, N. H. From Durham' he removed to Newfield, York Co., Me., where he preached and practiced medicine till his death, June 4, 1792. He is said to have been subject at times to great depression of spirits, and at other times was unduly excited. When in this latter state he was unusually-animated in his preaching, See Alien, *American Biog. Dict.* s.v. (J. C. S.)

Adams, John (3), LL.D.,

an American teacher and philanthropist, was born at Canterbury, Conn., in 1772. He graduated at Yale College in 1795, and taught the academy in his native town until 1798. He became rector of Plainfield Academy in 1800; principal of Bacon Academy, Colchester, Conn., in 1803; and principal of Phillips Academy, Andover, Mass., in 1810, which position he held until 1833. During this period, he was one of the founders of several benevolent societies. At the close of the period of his labors at Andover, he removed to Illinois, where he gave much attention to improving the school laws of that state, and organized several hundred Sunday-schools. His death occurred at Jacksonville, April 24, 1863. He wrote several works on the training of the young, a part of which were-published and others left in manuscript.

Adams, John (4),

a Bible Christian minister, was born in the parish of Kirkhampton, Cornwall, England, in 1784.. He was converted when young, entered the itinerancy in 1825, and was superannuated in 1848. He died May 7, 1863.

Adams, John (5),

a Presbyterian minister, was born in Ireland, March 7, 1785. He was educated at the University of Glasgow, and studied theology privately. He emigrated to the United States in 1832, joined the Associate Presbyterian Church, and was appointed to preach at Guinston, York Co., Pa. He died Jan. 14, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 355.

Adams, John (6),

an English Congregational minister, was born at Linton, Cambridgeshire, in 1787. Here he was surrounded by good religious influences from his infancy. He was educated at Wymondley College, near Hitchin; was ordained at Market-Deeping, June 17, 1813; and soon afterwards went to Redhill, near Royston, where he labored until 1864. He died Jan. 14, 1866. See (Lond.) *Cong. Year-book*, 1867, p. 267.

Adams, John (7),

a Congregational minister, was born at Salem, Mass., Nov. 30, 1813. He graduated at Middlebury College in 1837; entered the Andover Theological Seminary, but did not remain long; preached in Warren, Vt., six months; was acting pastor at Cambridge, Mass., in 1839, and at Essex in 1840; was ordained July 21, 1841, at Underhill North, Vt.; dismissed in October, 1843; installed at Sharon June 26, 1844; dismissed May 1, 1857. He was acting pastor at Hanover Centre, N. H., from 1857 to 1861; and at Hillsborough Centre from that time until his death, May 19, 1879. See *Statistics of Cong. Ministers*, 1879.

Adams, John Dietrich,

a German Reformed minister, was a native of Hesse, in Germany. He emigrated to America in 1808, and accepted a call from the churches at Sunbury, Pa., and a few neighboring places. He was received as a member of the Synod in 1809, and on account of using strong drink was expelled in 1813. He died soon after. See Harbaugh, *Fathers of the Germ. Ref. Church*, iii, 470.

Adams, John H.,

an English Wesleyan minister, was born at Worcester, Jan. 29; 1788. He was piously trained, converted under J. McByron in 1811, and entered the

ministry in 1815. He became a supernumerary in 1846, after having labored in various parts of England and several years in France, and died Dec. 15, 1846. Mr. Adams stood high in the esteem of his brethren, and his private and ministerial character was irreproachable. His sermons were instructive and convincing. See *Minutes of the Brit. Conference*, 1847.

Adams, John M.,

a Methodist Episcopal minister, was admitted into the Virginia Conference in 1866, and in it labored until the close of his life, July 9, 1879. As to Mr. Adams's birth and early life, we have no means of information. Through his instrumentality many were added to the Church. He was an affectionate father, a devoted Christian, and a clear pointed soul, stirring preacher. See *Minutes of Annual Conferences*, 1879, p. 20.

Adams, John Ripley, D.D.,

a Congregational minister, was born at Plainfield, Conn., March 20, 1802. He was a graduate of Yale College in the class of 1821. He entered the Andover Theological Seminary, Mass., in 1823, and was licensed as a Congregational minister in 1826. Though he labored in churches known as Congregational, he was a member of the Londonderry Presbytery. He died at Northampton, Mass., April 25, 1866. He was an eminent scholar and a successful teacher. For many years he was principal of Phillips's Academy at Andover. See *Wilson Presb. Hist. Almanac*, 1867, p. 119.

Adams, John Watson, D.D.,

a Presbyterian minister, was born at Simsbury, Conn. Dec. 6, 1796. He was converted on 1816, graduated at Hamilton College :in 1822, and afterwards studied in the Auburn Theological Seminary. In 1826 he was installed pastor of :the First Presbyterian Church in Syracuse, N. Y., where he remained until his death, April 6, 1850. After his death there was published a duodecimo volume of his *Discourses*, in connection with a *Memoir* of his life and character, by the Rev. Joel Parker, D.D. See Sprague, *Annals of the Amer. Pulpit*, iv, 688.

Adams, Joseph (1),

a Congregational minister, was born at Braintree, Mass., Jan. 1, 1689. He graduated at Harvard College *in* 1710; was ordained at Newington; N. H.,

Nov. 16, 1715; and died May ,26, 1783. See Sprague, *Annals of the Amer. Pulpit*, i, 456.

Adams, Joseph (2),

a Unitarian minister, was a native. of Newbury, Mass.; graduated. at Harvard College in 1742; was ordained at Stratham, N. H., June 24, 1756; and died Feb. 24, 1785. See Sprague, *Annnals of the Amer. Pulpit*, viii, 14.

Adams, Joseph (3),

a Baptist minister, was born in Maine about 1780. He made a profession of his faith in Christ in the Methodist Church, but subsequently a change of sentiments led him to join a Baptist Church. He was ordained pastor of a church in Jay, Me., where he remained for fourteen years. After ten years, spent chiefly in labors as an itinerant minister, he returned in 1828 to the church of which he had been pastor in Jay, and continued in office for three years (1828-31). Resigning a second time, he gave himself more or less to itinerant work so long as lie was able to preach. He died in 1844. See Millett, *Hist. of the Baptists in Maine*, p. 433. (J- C. S.)

Adams, Joseph (4),

a Presbyterian minister, was born in 1809. He was dismissed from the Palestine to the Wisconsin Presbytery, Sept. 13, 1850. In 1871 he was a member of the Dubuque Presbytery, but was at Frankville, Ia. without charge. He died March 6, 1871. See Norton, *Hist. of the Presb. Church in Illinois*.

Adams, Joseph Augustus,

a Methodist Episcopal minister, was born at-South New Market,N. H., March 17, 1818. He was converted while attending the Wesleyan University, where he graduated in 1842. The two following years he was employed as principal of an academy at Norwich, Conn.; the next year as theological teacher at Andover; and then as teacher in the New Hampshire Conference Seminary. In 1846 he entered the New England Conference. In 1859 he travelled for his health, and died in San Francisco, Aug. 27, 1860. Mr. Adams was modest, cheerful, cultured in mind and spirit, and devout. See *Minutes of Annual Conferences*, 1861, p. 54.

Adams, Joseph B.,

a Presbyterian minister, was born in Chester County, Pa., in 1801. He made a profession of religion in 1819; graduated at Jefferson College in 1820 and Princeton Seminary in 1826; and entered the ministry of the Presbyterian Church in 1827. In 1828 he was employed by the American Sunday school Union for the purpose of establishing Sabbath schools through the states of New York and Pennsylvania. He labored in Georgia as a missionary for nearly three years, when he removed to Alabama and joined the Tuscaloosa Presbytery. He died at Easton Pa., July 5, 1865. See Wilson, *Presb. Hist. Almanac*, 1866, p. 89.

Adams, Joseph D.,

a minister of the Methodist Episcopal Church, South, was born in Williamsburg District, S. C., Dec. 26, 1820. He joined the Church in 1831, though he did not profess religion until 1837; removed to Georgia in 1835; became class leader in 1838; was licensed to exhort in 1841; and in 1846 united with the Georgia Conference. In 1858 he removed to Louisiana, and joined the Louisiana Conference, in which he labored until his death, July 26, 1873. Mr. Adams, as a preacher, was richly instructive, apt in illustration, and his sermons were always delivered with much unction. In exhortation and prayer he had few equals as to pathos and fervor; as a pastor he excelled. See *Minutes of Annual Conferences of the M. E. Church, South*, 1874 p. 383. ,

Adams, Josiah (1),

a Methodist Episcopal minister, was born at Woodsfield, O., July 25, 1818. He experienced religion in his eighth year; received license to exhort in his sixteenth year; soon after became a local preacher; and in 1841 was admitted into the Pittsburgh Conference, in which he served the Church faithfully until his death. April 10, 1851. Mr. Adams was a self-made man of refinement, accuracy, and breadth of knowledge. He possessed excellent natural ministerial gifts. His preaching was attended with unusual power, and everywhere he was highly honored. See *Minutes of Annual Conferences*, 1851, p. 603.

Adams, Josiah (2),

a Methodist Episcopal minister, was born at West Haddon, Northamptonshire, England, in 1821, of pious Wesleyan parents. He experienced religion at the age of sixteen; was soon licensed to preach; emigrated to America in 1853; and in 1857 was admitted into the Central Ohio Conference, wherein he labored with great acceptability and usefulness until his death, Oct. 14, 1866. Mr. Adams, as a preacher, was earnest, practical, and pointed; as a Christian, 'upright and honorable in all his deportment. See *Minutes of Annual Conferences*, 1867, p. 163.

Adams, Lucius,

a Canadian Methodist minister, was born at Esquesing, Ont., in 1830. He was converted in childhood, and was educated at the Albion Institute, Mich., and the Victoria College, Ont., where he was distinguished by his assiduity and proficiency. In 1854 he was received by the Conference, having been previously sent to Mitchell, Ont., where a revival crowned his labors. He died in the midst of his success at Mitchell, Aug. 29, 1855. See Carroll, *Case and his Contemporaries*, v, 151.

Adams, Moses (1),

a Unitarian minister, was born at Framingham, Mass., Oct. 16, 1749. He graduated at Harvard College in 1771; was ordained and installed pastor of the Church in Acton, June 25, 1777; and died Oct. 13, 1819. See Sprague, *Annals of the Amer. Pulpit*, viii, 115.

Adams, Moses (2),

a Methodist Episcopal minister, was born- in Jefferson County, N.Y., Jan. 11 1806. He joined the Church in his youth, and in 1830 united with the Oneida Conference, in which for nearly twenty years he did effective work, though physically weak. In 1854 he removed to Racine, Wis. The last year of his life he spent in Kansas making a way for Methodism. He died of overwork some time in 1871 or 1872. He was well-informed, disciplined, and refined; laborious and sympathetic. See *Minutes of Annual Conferences*, 1872, p. 55.

Adams, N. H.,

a clergyman of the Protestant Episcopal Church, died Oct. 23, 1854, while rector of St. Matthew's Church, Unadilla, N.:Y. For twenty-seven years he had ministered in this parish, which embraced his entire ministry., He was of an amiable disposition, and very much beloved by his Church. See' *Amer. Quar. Church Rev.* 1854, p. 627.

Adams, Nehemiah, D.D.,

an eminent. Congregational minister, was born at Salem, Mass., Feb. 19, 1806. He graduated at the Harvard University in the. class of 1826. He pursued his theological studies at the Andover Seminary, where he graduated in 1828. Dec. 17 of that year he was ordained and installed as colleague pastor with the Rev. Dr. Holmes of the First Congregational Church, Cambridge; and March 28,1834, he was installed as pastor of the Essex Street Church,. Boston. On account of failing health, he was obliged. in 1869, to resign his pastorate; but the society refused to accept his resignation, choosing rather to obtain an associate pastor and allow him to travel for the benefit of his health. He made a long voyage in the fall of 1869 to San Francisco, thence to Honolulu, and Hong Kong, and returned in 1870. He died in Boston Oct 6, 1878.

Dr. Adams was a Christian gentleman, and though often engaged in keen controversies, no word ever fell from his tongue or pen that betrayed anger or resentment. His piety was of a deep and spiritual character, and he possessed in an eminent degree the graces of the Christian. These qualities appear in his published writings, but they greatly enriched and beautified his long and useful life. He was for many years an officer of the American Tract Society, and of the American Board of Commissioners for Foreign Missions.

Not long after entering upon his ministry in Boston, Dr. Adams became engaged in the Unitarian controversy, on which topic he preached vigorous and scholarly, sermons, and published several books in defence of Trinitarian doctrine. One of these publications was entitled *Remarks on the Unitarian Belief*. In a periodical entitled *The Spirit of the Pilgrims*, published from 1826 to 1833, and devoted to the defence of the Puritan faith, as against the modifying and destructive tendencies of modern liberal thought, he appeared with great frequency. Other published writings of his are, *The Friends of Christ in the New Testament:-A Life of John Eliot:-An*

Autobiography of Thomas Shepard Christ, a Friend:-Agnes and the Key of her Little Coffin:-Bertha and her Baptism:— Communion Sabbath: and others of a devotional and religious character, including tracts, hymns, poems, addresses, and discourses. His *South Side View of Slavery*, published in' 1854. is perhaps the best-remembered of his books, from the strong feeling it called out on the part of abolitionists. This. book was the expression of a favorable opinion formed of Southern institutions during a winter spent in Georgia for his health, and it elicited a wide and warm discussion in the North, in connection with. which Dr. Adams published his correspondence with governor Wise of Virginia. See *Cong. Year-book*, 1879, p.36. (W.P. S.)

Adams, Newton, M.D.,

a Baptist missionary, was born at East Bloomfield, N.Y., in 1804. When he was thirty years of age he decided to enter upon missionary life,. and in that capacity, in 1834, went to South Africa to labor among the Zulus. He was one of six men who with their wives went to the Zulu country to establish there a missionary station. In 1844 he was ordained a minister of the Gospel. His death occurred Sept. 16, 1851, when he was in the prime of his life and of his usefulness. See Allen, *Amer. Biog. s.v.* (J. C. S.)

Adams, Obadiah,

an English Wesleyan missionary, was converted in Loombridge, Sussex, where he became a very useful local preacher. He was appointed to labor in Jamaica, W. I., in 1818, and was successfully conducting the mission in Spanish. Town. when he was cut off by fever. April 18.1816, at the age of twenty-nine years. See *Minutes of British Conference*, 1820.

Adams, Phineas,

a Unitarian minister, was born at Rowley, Mass., in 1741. He graduated at Harvard College in 1762, was ordained pastor. of the Church in West Haverhill in 1770, and, after serving it successfully for nearly thirty years, died Nov. 17,1801. See Sprague, *Annals of the Amer. Pulpit*, viii, 222.

Adams, Richard, M.A.,

an English Nonconformist, was educated at Cambridge, where he was admitted A.M. in 1644. He afterwards, .1646, entered Brasenose College, Oxford, and soon after obtained a fellowship. In 1655 he was presented to

the living of St. Mildred, Bread Street, London, where he continued until ejected for nonconformity in 1662. He afterwards preached to a small congregation in Southwark, and died at Hoxton in 1684. Besides *Sermons* of his own, he assisted in the publication of some of his brother's works, and those of Mr. Charnock. He also compiled the *Commentary on Philippians and Colossians* in Poole's *Bible*.

Adams, Samuel R.,

a Methodist Episcopal minister, was born at Campton', N. H., June 5, 1825. He was converted when but fifteen years of age, and always maintained an unblemished Christian character. He obtained his education by his own exertions; graduated at Wesleyan University in 1851; spent two years' in teaching in his own state; and in 1853 went to Indiana with the intention of devoting his life to school teaching. He was licensed to preach in 1854 and admitted into the Indiana Conference in 1857. After teaching a short time in Aurorafie took charge of the Seminary at Wilmington, in the same state, and three years later was chosen president of Moore's Hill Male and Female Collegiate Institute, which position he held till near the close of his life. In 1861 he was appointed chaplain of the 26th Regiment Indiana Volunteers, and, after sixteen months' service, died at Springfield, Mo., Dec. 19, 1862. Mr. Adams was an ardent patriot, a kind and courteous teacher, and an earnest, instructive, practical preacher. See *Minutes of Annual Conferences*, 1863, p. 171.

Adams, Samuel W., D.D.,

a Baptist minister, was born at Vernon, N. Y., in August, 1815. He pursued his collegiate studies at Hamilton College, and studied theology at the Hamilton Theological Seminary. For three years he was pastor of the Church in his native town. Here he remained until called to the pastorate of the First Baptist Church in Cleveland, O., in 1846, which office he held fourteen years, and was greatly respected and beloved in the community. He died Oct. 29, 1864. See *Appletons' Annual Cyclop. iv*, 621.

Adams, Solomon,

a Congregational minister, was born at Middleton, Mass., March 30, 1797. He graduated at Harvard College in 1820, and at the Andover Theological Seminary in 1823. In the autumn of the same year he became principal of Washington Academy at East Machias, Me., where he remained five years.

In 1828 he removed to Portland, taking charge of the Free Street Seminary. After serving in this institution for twelve years, he removed to Boston, where for many years he was principal of a similar school. Mr. Adams was very much interested in education, and was an efficient member and officer of the American Institute of Education. In 1825 he was ordained as an evangelist, but, although he preached frequently, his greatest success was achieved as a teacher. He died at Auirndale, Mass., July 20, 1870. See *Cong. Qua.* 1871, p.325.

Adams, Theophilus B.,

a Baptist minister, was born in New Hampshire in 1798. He entered the ministry, as did most of the Baptist ministers of his time, with but little preparation for the work except a heart warmly interested in the spiritual welfare of his fellow-men. His own experience taught him the value of an education, and he encouraged sound learning for the ministers of the Gospel. He was twelve years in the work, eight of which were spent in Acworth, N.H., where he died, Aug. 15, 1831. See *Christian Watchman*, Sept. 9, 1831. (J.C.S.)

Adams, Thomas (1),

brother of Richard, became a student of Brasenose College, Oxford, England, in July, 1649 and was made fellow in June, 1652. He was much esteemed for his: learning, piety, and diligence 1 Ejected from the university in 1662, he resided for a considerable time in the family of Sir Samuel Jones, and afterwards was chaplain to the countess-dowager of Clared He died Dec. 11, 1670. He wrote a few tracts on the principles .of religion, and one on the controversy between the Church and Dissenters. See Wood, *Fasti*, vol.-ii.

Adams, Thomas (2),

a Unitarian minister, was a native of Roxbury, Mass., and graduated at Harvard University in 1788. He was ordained at Camden, S. C., Nov. 18, 1791, and died Aug. 16, 1797. See Sprague, *Annals of the Am. Pulpit*, viii, 67.

Adams, William (1),

a Congregational minister, was left an orphan when nine years old. He probably obtained his preparatory education at Ipswich, Mass., and in 1667

entered Harvard University, graduating in 1671. Soon after, he was invited to preach at Westfield, Mass., but it does not appear that he accepted the invitation. In February, 1672, he preached at Dedham, when the congregation unanimously invited him to become their pastor, and he was duly ordained Dec. 3, 1673. Little is known of his ministry. He died at Dedham, Aug. 17, 1685, at the age of thirty-five. Two of his sermons—one preached in 1678, the other in 1685—were published. A *Commentary on 1 Tim-*, written by him, is still preserved, and is exceedingly elaborate. See Sprague, *Annals of the Amer. Pulpit*, i, 181.

Adams, William (2), D.D.,

an English divine, was born at Shrewsbury in 1707, and entered Pembroke College, Oxford, at the age of thirteen years. He took the degree of A.M., April 18, 1727, and afterwards obtained a fellowship. In 1732 he was presented to the curacy (or vicarage) of St. Chad's, Shrewsbury, upon which occasion he quitted the college. He took his degrees of B.D. and D.D. at Oxford in 1756, and in July 26, 1775, became Master of Pembroke; in consequence obtaining a prebend of Gloucester attached to that office. The year before he went last to Oxford, Mrs. Elizabeth Cressett presented him with the rectory of Cound, in Shropshire, which he retained till his death. When he became Master of Pembroke, he resigned the living of St. Chad, and was soon after made archdeacon of Llandaff. He died at his prebendal home at Gloucester, Jan. 13, 1789. He published three occasional Sermons (1741, 1742, 1749), but his principal work was an *Essay on Hume's Essay on Miracles* (1752, 8vo). Two volumes of *Sermons*, etc., were printed (Shrewsbury, 1777, 1790). His sermon on *True and False Doctrine* caused a dispute, although neither he nor Rev. William Romaine, a sermon of whose he criticised, took any part in the controversy.' See *Gentleman's Mag.* 1789; Chalmers, *Biog. Diet. s.v.*; Darling, *Cyclop. Bibliog. s.v.*

Adams, William (3),

an early Methodist preacher, was born in Fairfax County, Va., July 23, 1759. In 1775, after a season of distress and powerful conviction, he was converted. He was received on trial by the Conference in 1779, and appointed to the Baltimore Circuit, where he served with great profit for about six months. He died Dec. 3, 1779. See Jackson, *Lives of Early Methodist Preachers*, vi, 275.

Adams, William.(4), D.D., LL.D.,

a Presbyterian minister, was born at Colchester, Conn., Jan. 25, 1807. He received his early education from his father, John Adams, LL.D., the eminent. teacher and philanthropist, president of Phillips Academy, Andover, Mass. It was here the son laid the foundation of that accurate and extensive scholarship in ancient and modern learning which enriched his life and public. labors. He graduated at Yale College in 1827. He pursued his theological studies at Andover Seminary, and was licensed to preach in Boston in 1830, and ordained and installed pastor of the Congregational Church in Brighton, Mass., where he remained for three years; and, after preaching a short time in Pearl Street, New York, he accepted a call from the Central Presbyterian Church in Broome. Street, New York, where he was installed in 1834. His whole subsequent life was spent in that city; and his name and influence have been happily identified with its best interests, religious, civil, and social, for nearly half a century. In 1853 the Madison Square Presbyterian Church was organized; and a large and beautiful building was erected on the eastern side of the square. Of this church he became pastor.

Dr. Adams stood at the head of the profession in the denomination which he distinguished by his scholarship, his varied accomplishments, his purity and dignity: of life and manners. In the. division which took place in the Presbyterian Church, Dr. Adams became identified with the New-school branch. In May, 1852, he was elected moderator of the Assembly, which was held in Washington, D. C. When the movement was made to effect a reunion of the two severed branches, he was one of the hearty promoters of the same, and was .made chairman of the Committee of Conference on the part of the New-school Assembly appointed in 1866; and continued to act in that capacity until the reunion was consummated. At the meetings of the two assemblies in .New York in 1869, when the preliminaries were definitely arranged, he appeared before the Old-school Assembly in the Brick Church, to present the cordial greetings of the Assembly with which he was connected. He was often designated to represent the clergy on occasions of great responsibility, and always proved himself equal to the occasion. At the Evangelical Alliance of 1873 held in New York, Dr. Adams was naturally and without question selected as the most suitable man to deliver, in the name of the American Alliance, the address of. welcome to the distinguished theologians, professors, preachers, and laymen from ail other lands.;

In the fall of 1873 Dr. Adams was elected president of the Union Theological Seminary and professor of sacred rhetoric. Twice before he had been elected to the same position, but had declined. He was eminently qualified for the position by his extensive and varied attainments as a scholar, combined with his rare elocutionary gifts as a speaker. The ministerial labor of Dr. Adams was by no means the extent and measure of his work. He was identified with all the benevolent schemes of the Church, and devoted much of his time to their practical working. He was a frequent contributor to religious and secular journals, and an industrious writer otherwise. Besides sermons, addresses, magazine articles, etc., he published in 1850, *The Three Gardens, Eden, Gethsemane, and Paradise:-Spirit of Hebrew Poetry, with Biographical Introduction Thanksgiving Memories of the Day, and Helps to the Habit :-Conversations of Jesus Christ with Representative Men..* His *Lecture* on the Catacombs of Rome, delivered to a crowded audience in Association Hall, was one of the most interesting ever given to a New York audience. He was the first to read and interpret correctly the inscriptions on the monuments in the Catacombs. He died at Orange Mountain, N. J., Aug. 31, 1880.

Dr. Adams was a very successful teacher. He had an old department, into which little that was new could be introduced; but he treated it in a wonderfully fresh way. He delivered lectures regularly to the senior class, and at first also to the junior class. But his strength was in his method of giving private instruction to all of the students. It was his custom to call some one of them to him every day, and, taking him into the chapel, have him go through the whole service. At the conclusion of these exercises, he would criticise the efforts of the student kindly but severely.

Dr. Adams was remarkable for his fine personal appearance.. He had a commanding figure, a grateful, dignified presence, and a courtly address. When a young man he was six feet high, and possessed a light, elastic step. His great energy and indefatigable industry kept him constantly employed at some task His cheerful disposition and conversational powers made him an amiable companion. He had a large acquaintance with men prominent in all of the professions in this country and Europe. See *N. Y. Observer*, Sept. 2; *N. Y. Tribune*, Sept. 1, 1880; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (W. P. S.)

Adams, William (5),

an English clergyman, was born in 1814. He became vicar of St. Peter's, Oxford; acquired considerable celebrity as a writer of religious works; and died in 1848. Among his published works are, *Shadow of the Cross* (1842) *k-Sacred Allegories* (2d ed. 1844).:-*The Fall of Cresus* (1846):-and *Warnings of Holy Week* (3d ed. 1849). See Allibone, *Diet. of Brit. and Amer. Authors*, s.v.

Adams, William (6),

a Methodist Episcopal minister, was born at Sheerness, England, Jan. 1, 1831.. He emigrated to the United States with his widowed mother in 1841, experienced religion. in 1850, and joined the Baptist Church. Later he united with the Methodist Episcopal Church.; studied for the ministry at Cazenovia Seminary; and in 1855 entered the Oneida Conference, in which he served the Church with fidelity, ability, and success until overwork compelled him to retire in 1875. He died at Sioux City, Ia., June 13, 1877. Mr. Adams was an extensive reader, a diligent student, a close and fluent writer, and a ready speaker. See *Minutes of Annual Conferences*, 1877, p. 117.

Adams, Zabdiel,

a Congregational minister, was born at Braintree, Mass., Nov. 5, 1739. He was immediately connected with the celebrated Adams family, his father being an -uncle' of John Adams. He was a graduate of Harvard College in the class of 1759. He was ordained as pastor of the Church in Lunenburg, Mass., Sept. 5, 1764. and died March 1, 1801, in the thirty-seventh year of his ministry. He preached the *Dudleian Lecture* on Presbyterian ordination in 1794, and published several *Sermons*, one of which was the election sermon before the Massachusetts Legislature in 1782. See Whitney, *Funeral Sermon*; Allen, *Amer. Biog.* (J. C. S.)

Adams, Zenas,

a Canadian Methodist minister, brother of the Rev. Ezra Adams, was born at Ascott, Ont., in 1795. He was called into the work in connection with the New England Conference in 1814; labored in New Haven and Danville (Conn.), Unity, Salisbury, and Weymouth (Mass.) in 1826, and in the Boston District; located in 1829; and returned to Canada and settled at

Esquising, where he died, probably in 1852. He was very successful in winning souls. The sick and the wayward, the toiling and unfortunate, blessed him for his ministrations of care and comfort. In prayer and class meetings his gifts were inimitable. His powers of argumentation were formidable, enabling him to trace out the most subtle errors and expose' them with great effect. See Carroll, *Case and his Contemporaries*, (1869), ii, 189-194.

Adamson, John,

a minister of the Society of Friends, was born in 1784. and died Aug. 12, 1857. Uprightness and integrity marked his Christian character through all his life. As a minister, he was known but little outside his own society, for it was only one year before his death that he was first, recorded as a minister. See *Annual Monitor*, 1858, p. 1.

Adamus Magister.

SEE ADAM OF BREMEN.

Adar,

an Assyrian deity, the god of the thunderbolt and storm-cloud, was called " the Sun of the South," and was also the deity of physical power, corresponding to the Greek Hercules. He was frequently also called *Bar* and *Ninip*.

In the Persian religion, Adar is the breath of the holy fire, also the spirit which animates it. Of the holy fire there are many kinds:

- (1) *Berezeseny*, fire in the earth, proved by the burning naphtha springs; a purified form was worshipped in three different holy places of Persia;
- (2) *Wefreitn*, fire in living beings: (animal. heat),
- (3) *Qruzesh*t, the fire in plants;
- (4) *Wazesht*, the fire in the clouds (lightning);
- (5) *Spenesht*, the fire in houses, kitchens, etc.;
- (6) *Ormuzd*, the pure fire burning on the altars, whose highest potency was the Brahma fire;
- (7) *Ferobun*, worshipped under Jemshid;
- (8) *Gochasp*, adored under Chosroes; and
- (9) *Burzin Matun*, worshipped under Zerdusht. To touch the holy fire

with the hand was forbidden, and was punishable by death, even though a priest became guilty of it, *SEE FIRE*.

Adauctus,

a Christian martyr, was a royal steward in a city of Phrygia, the name of which is unknown. He perished during the persecution of Diocletian, about 303. He is commemorated by the Latin Church, Feb. 7; by the Greeks, Oct. 3 or 4.-Landon, *Eccles. Diet.* s.v.

Valesius states (*Notes to Eusebius*) that the Adauctus (or Audactus) mentioned above is not the same with the one celebrated by the Roman Church. But we find that there are two saints of this name commemorated at Rome. One was a companion of Felix, an African bishop, martyred with him in the Diocletian persecution, and is probably the same with the one commemorated Aug. 30. See Baillet, *Vies des Saints*, vol. ii, Aug. 30; Juinart, p. 248.

Adda,

one of the companions of St. Cedd in his mission to the Middle-Angles in 653. He was an Englishman by birth, and brother of Utta, abbot of Gateshead. See Bede, *Hist. Eccles.* iii, 21.

Adda, Francesco D',

Conteras a Milanese nobleman and amateur painter, who studied under Leonardo da Vinci. He painted small cabinet-pictures in the style of his master. He died in 1550.

Addaei Doctrina.

Under this title there is extant what purports to be a history of the introduction of Christianity into Edessa by Aldeus, or Addai, one of the seventy disciples sent there by the apostle Judas, St. Thomas. From the narrative, as published by Cureton, *Ancient Syriac Documents Relative to the Earliest Establishment of Christianity in Edessa* (Lond. 1864, with a preface by W. Wright), and more complete by Phillips, *The Doctrine of Addai the Apostle, now First Edited in a Complete Form in the Original Syriac, with an English Translation and Notes* (ibid. 1876), we learn that Addai, or Thaddeus, not only converted king Abgar Ukama, but also the larger portion of the nobles and people of Edessa, and built churches in and

about that place. Addai died in peace, but Aggaeus, his successor, was killed by an apostatized son of Abgar, and was buried by the believers in the church where he was murdered. The author of this narrative signs himself Labubna, a contemporary. Cureton, Phillips, and Bickell regard this document as genuine, and as the source from which Eusebius derived his material concerning the introduction of Christianity into Edessa. Not so, however, Nestle, in a review of Phillips's work in *Schiirer's Literaturzeitung*, 1876, p. 644, who, while admitting that some passages which are found in Eusebius may be accounted for by a hasty translation from the extant Svriac text, yet thinks that the differences existing between Eusebius and the *Doctrina* are so great that it seems to be improbable that the former should have perused the latter. As to the age of the composition there is also a difference of opinion. Noldeke places it about the year 300, Wagenmann in the latter half of the 2d century, and Bickell in the 1st century. According to the latter, the conversion of the king and people of Edessa during the 1st century must now be regarded as a matter of fact, although he would not identify Addai with Thaddeus. 'See Bickell, *Conspectus Rei Syrorum, Literarica* (Monasterii, 1871), p. 15 sq.; the same in *Literarischer: Handweiser fur das' katholische Deutschland* (1869), p. 145 sq.; Wagenmann, in *Jahrbucherfiur deutsche. Theologie*, xxi, 320-322; Noldeke, in *Liter, Central-Blatt*, 1876, No. 29; the *Athenieum*, July 22, 1876; and Nestle, *oc. cit.* (B. P.)

Addaru,

the twelfth month of the Assyrian year. It was dedicated to the seven great gods; was called by the Accadians Sekisil, "sowing of seed," and answered roughly to our February.

Addas,

one of the three disciples of Manes, who, according to the *Acts of Archelaus*, was originally sent to preach his master's doctrines in Scythia, and was afterwards commissioned with the others to collect Christian books.. He was subsequently sent as a missionary to the East. Cyril of Jerusalem (*Catech.* vi, 31) gives his name as *Baddas* (Βαδδῶς). Photius (*Bzblith. (Cod. 85)*) mentions certain writings of Addas, one of which was entitled *Μόδιον*, in allusion to Mark iv, 21, and which was refuted by Diodorus. of Tarsus. The Greek form of abjuration (Cotelier, *Patres Apost.*

i, 544) mentions a work against Moses and the prophets as written by Addas in conjunction with Adimantus (q.v.).

Adderbourn, Council Of Or Near

(*Concilium Adderburnense*), was held in a place of that name, near the river Nadder (or Nodder), in Wiltshire, England, in 705. The council was composed of English abbots and bishops, and confirmed a grant of free election of their abbot to the abbeys of Malmesbury, Frome, and Bradford, which grant had been made by bishop Aldhelm. See William of Malmsb. lib. v, *De Questis Pontif.*; Wilkins, i, 68.

Addi Puson,

in Hindu mythology, was a festival in honor of the goddess Parvati, the wife of Siva, in the month of Addi. It was celebrated in the temples of Siva. The goddess, on this occasion, was triumphantly carried through the streets on a wagon.

Addington, Stephen, D.D,

a learned Dissenting minister, was born at Northampton, England, June 9, 1729, and was educated 'under Dr. Doddridge. Having been admitted to preach, he removed in 1750 to Spaldick, Huntingdonshire, and in .1752 became minister of a Dissenting congregation at Market-Harborough, Leicestershire. In 1758 he opened his house for the reception of pupils, and for many years he devoted nine hours each day to their instruction.' He removed to Miles Lane, Cannon Street, London, in 1781, and soon after was chosen tutor of a new Dissenting academy at Mile End. He continued in the care of his congregation till within a few months of his death, Feb. 6, 1796. Besides several educational works, he wrote, *Maxims Religious and Prudential, with a Sermon to Young People (12mo)*:--*Dissertation on the Religious Knowledge of the-Ancient .Jews and Patriarchs*, etc. (1757, 4to):*Life of St. Paul the Apostle* (Lond. 1784, 4to) :--*Sermon on Hosea iv, 6* (ibid. 1786, 8vo). See Chalmers, *Biog. Dict.* s.v.; Darling, *Cyclop. Bibliog.* s.v.; *Theol. Mag.* Jan. 1803, p. 7.

Addir

(the *mighty* Father), a name applied to the true God by the Philistines, because he had visited the Egyptians with plagues.

Addis, W. B.,

an English Congregational minister, was first appointed by the London Missionary Society to Travancore, India, and in 1830 was transferred to Coimbatore, where he continued till 1861, when failing health compelled him to retire from active service. He resided at Coonoor, on the Neilgherries, till his death, Feb. 18, 1871. See (Lond.) *Cong. Year-book*, i 872, p. 304.

Addiscott, Henry,

an English Congregational minister, was born at Devonport in 1806, of pious parents. He entered the Western College as a student in 1832. In 1837 he entered upon his first pastorate at Torquay, where he was ordained. In 1838 he removed to Maidenhead, and in 1843 entered upon his final pastorate at Taunton. Here he died, Oct. 2, 1860. Mr. Addiscott's preaching was very attractive, instructive, and powerful. See (Lond.) *Cong. Year-book*, 1861, p.-197.

Addison, Edward,

an English Wesleyan missionary, was born at Thirsk, Yorkshire, in 1820. In 1845 he was accepted as a candidate for the ministry, and appointed to British Akrah. Four years he labored in Western Africa with zeal and success, both in preaching and in conducting a native theological institution. His pure character and exemplary pastorate commanded warm regard. He died, after twelve years of suffering, at Barnstable, Devonshire, May 8, 1861. See *Minutes of British Conferences*, 1861, p. 20.

Addison, James H.,

a minister of the Methodist Episcopal Church, South, was born in Baltimore, Md., Oct. 12, 1822. He emigrated to Texas in 1835; was converted in 1844; in 1848 was received on trial in the Texas Conference, and in its active ranks was faithful until 1858, when he supernumerated, which relation he sustained until his sudden death, Jan. 21, 1870. Mr. Addison was a laborious and useful minister. See *Minutes of Annual Conferences of the M. E. Church, South*, 1870, p. 506.

Addison, Launcelot, D.D.,

an English prelate, was born at Mauldismeaburne, parish of Crosby-Ravensworth, Westmoreland, in 1632. He was educated at Appleby, and was afterwards sent to Queen's College, Oxford, where he was admitted A.B. Jan. 25, 1654; and A.M. July 4. 1657. He was chosen one of the *terra filii* in 1658, but, objecting to the 'tyranny to which .he was exposed, he soon after quitted Oxford. - After the Restoration he obtained the chaplaincy of the garrison at Dunkirk, and in 1663 that of Tangier. He returned to England in 1670, and was made chaplain in ordinary to his majesty. Soon after, he' obtained the living of Milston, Wilts, and also a prebend in the Cathedral of Salisbury. He took both degrees in divinity at Oxford July 6, 1675, and July 3, 1683, was promoted to the deanery of Lichfield. On Dec. 8, 1684, he was collated to the archdeaconry of Coventry, and held it with his deanery *in commendam*. He died April 20, 1703, and was buried in the church-yard of Lichfield. He published, *The Present State of the Jews* (Lond. 1676, 12mo): *The Christian's Manual* (ibid. 1700, 12mo):-*A Modest Plea for the. Clergy* (1677, 8vo) :-*The First State of Mahometanism*, etc. (1688, 8vo): -*An Introduction to the Sacrament* ('1681, reprinted 1686): - **ΧΡΙΣΤΟΣ ΑΥΤΟΘΕΟΣ**, or, *An Historical Account of the Heresy Denying the Godhead of Christ*:-*The Christian's Daily Sacrifice on Prayer* (1698, 12mo) :-*An Account of the Millennium*, etc. See Chalmers, *Biog. Dict.* s.v.; Darling, *Cyclop. Bibliog.* s.v.; Hook, *Eccles. Biog.* s.v.

Addison, Walter Dulany,

a clergyman of the Protestant Episcopal Church, was born in Annapolis, Md., Jan. 1, 1769. In 1784 he was sent to England to complete his education, and was placed in charge of the Rev. John James, who kept a select school near London. Thence: he was removed to a large academy near Greenwich, and in 1787 to Epsom, under the tuition of the curate, Rev. Joseph Golding, and there he was converted. Three years after, he went to London and studied under Dr. Barrow for six months, when he embarked with. his brother John for America. On attaining his majority, he came into possession of nearly four thousand acres of land, twenty-five slaves and other property, near Annapolis, Md. In 1793 he removed to Oxon' Hill, a part of his estate. For several years he had been studying for the ministry, and about this time he was ordained deacon, and took charge of Queen Ann's Parish in Prince George Co., where he remained two years.

In 1796 he was appointed on the Standing Committee. After his resignation of Queen Ann's Parish he frequently officiated in the churches contiguous to his residence until 1803, when he became rector of St. John's Parish, within which his estate was located. This position he held until 1809. Meanwhile (in 1804) he had commenced teaching a school at his residence on Oxon Hill. The following year he removed to Hard Park, where he continued to teach until 1809, when he removed to Georgetown, D. C., and taught school there in connection with his brother John, and also served the church in that place. He continued in charge of St. John's Church until his increasing infirmities compelled him to resign it. In 1818 he became entirely blind. In 1830 he left Georgetown and went to Washington, D. C., where he remained until 1847, after which time he resided in Baltimore. He died there Jan. 31, 1848. Mr. Addison was a man of great firmness of character, and it was largely through his influence that various fashionable amusements, such as balls, card-playing, etc., were interdicted in the diocese. His liberality was conspicuous both in his intercourse with other denominations and in the use of his wealth. See Sprague, *Annals of the Amer. Pulpit*, v. 403.:

ADE,

SEE ADE,

a four-armed deity of the Banians.

Adecerditee (Prop. Hadecerditee)

is the name given by Prædestinatus (i, 79) to a sect who said (Philastrius, *Her* 125) that Christ preached after his death to all that were in Hades, that they might repent and be saved.

Adelaide (Or Alice), St.,

the daughter of Rodolph, second king of Transjuran Burgundy, was born in 931, and was widowed at the age of nineteen years, by the death of her husband Lothair, king of Italy. She afterwards married Otho I, emperor of Germany, and so acted as to win the esteem and affection of her people. She died Dec. 16, 999, at Seltz, on the Rhine, at the monastery which she had erected there twelve years before. Although never formally canonized, her festival is marked, in several modern martyrologies on Dec. 16. St. Odilo of Cluny has written her *Life*, which is given in Surius.. See Baillet, iii, 239; Butler, xii, 298.

Adelard;

SEE ADALARD.

Adelard (Or Athelard),

an English Benedictine monk who flourished about A.D. 1150, resided at Bath and became a member of the celebrated monastery of that city. He travelled into Egypt and Arabia; and translated Euclid's *Elements* out of Arabic into Latin before any Greek copies were discovered; also wrote several mathematical and medical treatises, which remain at Oxford in MS.

Adelbert.

SEE ADALBERT.

Adelbert,

a Roman Catholic divine, was a monk and professor of divinity of St. Vincent's at Metz, and died in 964. He wrote a *Chronicle* containing a list of the bishops of Metz up to his time. Trithemius declares he had seen it, but no copy is known to exist now. The authors of the *Histoire Litteraire de la France* (vi, 396) attribute to Adeliert an *Abridgment of Pope Gregory's Exposition. of Job*, to which he gave the title of the *Mirror*. Martene gives the preface in his *Thesaurus Anecdotorum* (ii, 84).

Adelbold (Aldeboldus, Or Adelboron),

a German prelate, was born of a noble family in the bishopric of Liege. He was educated there and at Rheims, and became a councillor of emperor Henry II, and commander of the army. Unsuccessful in these positions, he assumed the monastic habit in the Monastery of Lobes. In 1008 he became bishop of Utrecht, rebuilt the cathedral, and devoted his later years to, promoting learning and founding churches in his diocese. He died Nov. 27, 1027. He wrote *De Vita S. Henrici Imp*, given by Canisius, vi, 383; by Surius, July 14; and by Gretser, in *Lives of the Saints of Bamberg* (Ingolst. 1611):-a treatise *De Ratione Inveniendi Crassitudineni Sphere* '(printed by B. Pez in his *Thesaurus Aneddotorum*, vol. iii). Trithemius attributes to him *Hymns in Praise of the Cross and of the Blessed Virgin*, etc. See *Biog. Universelle* (1811); Cave, *Hist. Lit.* ii, 126; Dupin, *Bibl. Eccles.* 10th and 11th Cent.

Adelgreif, Johann Albert,

a German. seer, was born near Elbing.. He was the son of a Protestant minister, and well versed in the ancient languages. He claimed that seven angels had charged him with the work of banishing evil from the earth and of beating the sovereigns with rods of iron. He was arrested at Konigsberg, accused of magic, and condemned to death. His works were concealed. He died Oct. 11, 1636. See Hoefer, *Nouv. Biog. Generale*, s.v.

Adelhelmus (Or Adelinus)

was the successor of Hidelbrand in the bishopric of Seez, in Normand,, which he governed till about 910. He wrote an *Account of the Life and Miracles of St. Opportuna, Virgin and Abbess*, which is given entire by Mabillon, corrected by a MS. in the Church of St. Opportuna, Paris; and in an abridged form by Surius (April 22). See *Ann. Ord. Bened.* III, ii, 220; Cave, *Hist. Lit.* ii, 67; Dupin, *Bibl. Eccles.* 9th Cent.

Adelherius (Or Athelerius).

SEE ADALARIUS.

Adeliah,

the name which the followers of Ali (q.v.) among the Mohammedans take to themselves. The word denotes, in Arabic, the *Sect of the Just*, but the other Mohammedans call them *Shiiah*. SEE SHIITES.

Adelman, Bishop Of Brescia

flourished in the 11th century, and was a disciple of Fulbert (q.v.) and fellow-student of Berenger (q.v.). He was at first clerk of the Church at Liege, and afterwards master of the ecclesiastical school there, probably from 1041 to 1048. In 1047 (probably)'- he addressed a letter to Berenger, endeavoring to reconcile him to the then novel doctrine of transubstantiation. The following year he was made bishop of Brescia, where he died, according to some in 1057, or, according to others, in 1061. The letter to Berenger had the following title, *De Veilitate Corporis Christi in Eucharistia, Epistola ad Berengarium* (*Bibl. Max Patr.* xviii, 438). He also wrote *Rythmi Alphabetici de Viris Illustribus sui Temporis*. SeeCave, *Hist. Lit.* ii, 134; Mabillon, *Vet. Analect.* 382; Chalmers, *Biog. Dict.* s.v.; Darling, *Cyclop. Bibliog.* s.v.

Adelme (Or Adhelm), St.

SEE ALDHELM.

Adelophagi,

the name given by Praedestinatus (i, 71) to a sect who, according to Philastrius (Haer. 86), "did not eat their meat with men, alleging prophetic example; and believed the Holy Spirit to be created.

Adelphaton

(ἀδελφάτων), a Greek term for (1) a brotherhood; (2) a convent.

Adelphe

(ἀδελφή, *sister*), a Greek term for a nun.

Adelphians,

a heretical sect, condemned by Maximus (in Dionysius, *De Eccles. Hierarch.* c. 6) for observing the Lord's day as a fast.-Bingham, *Christ. Antiq.* bk. xx, ch. iii, § 5.

Adelphius

(1), a Gnostic contemporary with Plotinus (Porphyry, *Vit. Plot.* 16). He is not mentioned by Christian writers.

(2.) A member of the first Council of Aries, supposed to have been bishop of Lincoln (see Augustine, *Opp.* ix, App. 1095 A; Cave, *Hist. Lit.* i, 350; Routh, *Rell. Stcr.* iv, 313).

(3.) An Egyptian bishop and confessor, exiled by the Arians to the Thebaid. In 362 he writes as bishop of Onuphis, in the Delta. Athanasius addressed a letter (c. 371) to him, in which he briefly defends the Catholic faith against the objections of Arians and, by anticipation, of Neatorians and Eutychians.

Adelphus,

a chorepiscopus (q.v.) to Adolius, bishop of Arabissus, in the middle of the 5th century. . He signed as proxy for his diocesan at the Council of Chalcedon. Moschus (*Spirit. Prat.* c. 29), followed by George of Alexandria in his *Life of Chrysostom*, antedates the episcopate of Adelphus

by half a century; and, confusing him with the unnamed bishop of Cucusus, by whom Chrysostom was honorably received on his arrival at his place of exile, makes the saint lodge at his house at- Cucusus. See Tillemont, xi, 623;. Baronius, *Annales*, ann. 407, § 29.-Smith. *Dict. of Christ. Biog.* s.v.

Ademantus.

SEE ADMANTUS.

Ademar (Ademarus, Or Aymar) Of Chabonois,

was born in 988, and was a monk of St. Cibar of Angoulme (or, according to some, of St. Martial of Limoges). He wrote, *Chronidon a Principio Monarchie Francorum*, chiefly from 829 to 1029 (published by Labbe):-also *Commemoratio Abbatum Lerorioensium Basilce S. Martialis Apostoli*:— *Letter to Jordanus upon the pretended apostolate of St. Martial — Acrostichon*, etc. See Cave, *Hist. Lit.* ii, 130; Dupin, *Bibl. Eccles.* 11th Cent.; *Biog. Universelle*, vol. i.

Adenulf

(or Atenulphus), archbishop of Capua, lived about the year 1590 (?), and wrote, in verse, *The Office of the Martyr St. Mark, Bishop of Altino*, who suffered-under Domitian, and other metrical works.

Adeona,

in Roman mythology, was the goddess of arrival, who had no-temple; but who received promises and oaths from travellers which were to be fulfilled in case of a safe arrival at home.

Adephagia,

in Greek mythology, was a goddess in Sicily, where she had a temple, and was worshipped like *Ceres*.

Adey, John

an English Congregational minister, was born at Painswick, Gloucestershire, May 15, 1793. He served the Lord from childhood. As a young man Mr. Adey was engaged in business at Winslow, Bucks; but during his leisure; hours devoted himself to evangelistic labors in the neighboring villages. Being especially struck with the spiritual destitution

of Great Horwood, he resigned his business and gave his best efforts to the building-up of Christianity in the place. After a time he removed to Cranbrook, Kent; and thence to Ramsgate. While at Ramsgate Mr. Adey often preached in London. In Southwark, for twenty-two years, he was "in labors most abundant." Hundreds were converted, and many young men were led into the ministry. In 1858 Mr. Adey removed to Bexley Heath, Kent; in 1868 he retired from the stated ministry; and on Dec. 4, 1869, he was struck with paralysis, and, after twelve days, entered into rest. Mr. Adey was widely known as a preacher to the young, to sailors, and to the working classes; to all of whom he was exceedingly useful. See (Lond.) *Cong. Year-book*, 1871, p. 300.

Adgate, Chester V.,

a Methodist Episcopal minister, was born at Neversink, N. Y., in 1795. He experienced conversion in early life; and in 1819 was admitted into the Genesee Conference. He died in Penn Yan, Feb. 4, 1833. Mr. Adgate possessed respectable talents, was a careful student, social in disposition, and upright in life. See *Minutes of Annual Conferences*, 1833, p. 216.

Adhab Al-Kabi,

in Mohammedanism, is the punishment in the grave. The followers of Islam believe that the dead are judged immediately, and are punished even before the resurrection.

Adhba,

a festival among the Mohammedans, the same as the Turkish great *Beiranm* (q.v.).

Adhemar De Monteil,

bishop OF METZ, was born near the close of the 13th century. He was a native of Languedoc; and was sovereign bishop of Metz from 1327, holding both the sword and the crosier. He was at war with Ralph, duke of Lorraine, when king Philip of Valois intervened, brought the war to an end, and established a treaty of peace. This warrior-prelate then had difficulties with the regent of Lorraine, and with Robert, duke of Bar. He reduced to ashes the castle of Salins, invaded the Barrois, took Conflans, and established justice by force of arms. His warlike tastes obliged him to make loans, and to mortgage large territories and entire villages, such as

Neuville and Sarrebourg. - He died in 1361, and was interred in the chapel of the bishops which he; had caused to be constructed in the Cathedral of Metz, the main part of which was not finished until 1480. See Hoefer, *Nouv. Biog. Generale*,

Adhemar (Aimar) De Monteil, Bishop Of Puy,

in Velay, first pursued a military career, but was consecrated bishop May 3, 1061. At the Council of Clermont, held by Urban II in 1095, he first demanded the cross, and excited the enthusiasm which led to the first crusade. Having been appointed legate by the pope he joined himself to the company of Raymond, count of Toulouse; passed over the Alps; traversed Dalmatia and Albania; and at Constantinople made a truce with Alexis Comnenus, who at first created obstacles in the march of the crusaders. He then went to Nice, where he re-established: discipline in an army of six hundred thousand men. He distinguished himself in several combats with the Saracens, masters of Asia Minor; he favored certain religious frauds; and caused the siege of Antioch to be given up to the Mussulmans. He died of the plague at Antioch, Aug. 1, 1098. See Hoefer, *Nouv. Biog. Generale*, s.v.

Adi-Buddha

is the one-Supreme Intelligence in the creed of the Buddhists of Nepal, the only sect of the followers of Buddha which believes in a Supreme Being, either like the Aum (q.v.) of the Vedic period, or the Brahma (q.v.) of the later period of Hindu history. *SEE BUDDHISM*.

Adie, George

a clergyman of the Protestant Episcopal Church, died at Greenwood, near Leesburgh, Va., May 3, 1856. For nearly a quarter of a century he was a useful and influential minister of the Gospel; and, until within a few weeks of his death, he ministered at St. James's Church, Shelburn Parish, Leesburgh, of which he had been rector for so many years. See *Amer. Quar. Church Rev.* 1856, p. 301.

Adikos

(*unjust*), in Greek mythology, was a surname under which *Venus* was worshipped in Libya.

Adilsi,

in Norse mythology, was a giant of unconquerable strength, who assisted Rolf Krake.

Adimantus

(**Ἀδείμαντος**), or **Ademantus** (**Ἀδήμαντος**), one of Manes' twelve disciples, who, according to Photius (*Contra Man.* i, 14) and Petrus-Siculus (*Hist. Man.* xvi), was sent as a missionary into various regions. He seems to have met with special success in North Africa, where he was held in high veneration till the time of Augustine (*Contra Adim.* xii, 2; *Contra Faust.* i, 2). He wrote a book, apparently in Latin, in which he endeavored to prove a contradiction between the Old Test. and the New, taking passages chiefly from the Pentateuch, but also a few from the Psalms, Proverbs, and the prophets. This was refuted by Augustine (*ut sup.*). In other ancient documents (see Zotelier, *Patres Apost.* i, 544), this work is ascribed to Addas (q.v.) as well as to Adimantus; and Augustine states (*Contra Adb. Leg.* ii, 42) that Addas was the prænomen of Adimantus. Hence considerable confusion has arisen among later writers' respecting these two persons.

Adites,

in Shemitic legend, is the name of the first mythical dynasty of Arabian kings; also a Hamitic race, one of the two great nations by whom the peninsula of Arabia was early peopled. See AD.

Adith

is the legendary name of the wife of Lot, who became a pillar of salt. The masses of stone along the shore of the Dead Sea are thought, by the inhabitants, to be human beings changed into pillars of salt. The wife of Lot is mentioned in the book of Wisdom (x, 6, 7). **SEE LOT.**

Aditi

(the *light*), in Hindu mythology, is one of the two wives of Kasyapa; the other, Diti, is the *darkness*. Aditi is a personification of the day, and therefore is the daughter of Daksha and the mother, of the twelve Adityas. Aditi and Kasyapa sprang from Brahma, and are therefore called children of God. Because of their great light, they are called the source of light.

Aditi and Kasyapa are the parents of Indra, the first of the twelve Adityas. The latter were pressed hard by the sons of the giants in a frightful war. Aditi asked her husband what she should do. He advised her to bring an offering to the honor of Vishnu, who would be born as her Son, and would annihilate the giants: It happened so; and thus Aditi gave birth to Vishnu in the person of the dwarf Vamana.

Aditya,

in Hindu mythology, were the children of Aditi and Kasvapa, the twelve suns ruling the twelve months of the year. Among them, Indra is the highest, the sovereign of the entire sun-system. He is not the guide of the sun, like Matali. The names in profane history are very different from those given in the sacred poem *Mahabharata* and the canonical book *Bhagawata-Purana*. As Diti and Aditi are classed together, so all the children are one the sun, or the year.

Adiur (*devoted to Ur*), a mythical Chaldaean king, referred to by Sargon II as the founder of the dynasty. He may have been the *Alorus* of the Greeks.

Adjunct Gods

(or Adjuncts of the Gods), among the Romans, were a kind of inferior deities, added as assistants to the principal ones to ease them of their functions. Thus to Mars belonged Bellona, to Neptune Salacia, to Vulcan the Cabiri, to the Good Genius the Lares, and to the Evil the Lemures.

Adjutants-General

is the title of those fathers among the Jesuits who dwelt with the general of the order, and whose business it was to watch over the principal occurrences of distant countries, and from time to time communicate information to the general. *SEE JESUITS*.

Adjuto (Also St. Ajoutre Or Ustre)

lived in the 12th century. He was the son of a Norman gentleman, of the family of the seigneurs of Vernon-sur-Seine, but assumed the cross in the war against the Saracens, and after seventeen years' service was captured and put to torture. He refused to renounce the faith, and, returning to France, contributed largely to the Abbey of Tirou, and built a chapel and a few cells near Vernon, where he shut himself up, rigidly observing the rule

of St. Benedict. He died April 30, 1131 or 1132, and was buried in the Chapel of St. Mary Magdalene at Vernon. His life was written by Hugo, archbishop of Rouen. See Butler, *Lives*, April 30; Baillet, *Vies des Saints*, April 30.

Adjutor,

in Africa, is commemorated as a saint in the Hieronymian martyrology on Dec. 17.

Adkins, Joseph,

a Baptist minister, was born in Warren County, Ga., in 1802, and remained there all his life. For many years he was a preacher in that section of country. During the late war he was a warm friend of the Union, and when Georgia was reconstructed he was elected a state senator. A delegation having been appointed to visit Washington to complete the legal reconstruction of the state, he was made a member of it. The anger of his political opponents was awakened against him for the decided stand he had taken, and he was murdered in Warren County, Ga., May 10, 1869. (J. C. S.)

Adkins, Thomas,

an English Congregational minister, was born at Ravenstone, Buckinghamshire, April 1, 1787. He was very precocious, even at the age of eight. On reaching his twelfth year he was sent to Newport Pagnell College, in which he soon rose to the rank of a teacher; and such was his proficiency in various branches of knowledge that at the age of seventeen he became a tutor in a large school at Northampton. Hand in hand with the growth of his intellect was that of his spiritual life, and a desire to consecrate himself to the service of Christ. In 1807 Mr. Adkins entered Hoxton Academy for special ministerial preparation, and was soon sent into the neighboring villages to preach. In 1810 he supplied the vacant pulpit of the Congregational Church in Southampton, and in the following year was ordained to its pastorate. Here for more than fifty-seven years he labored with much success. His death occurred Dec. 9, 1868. Mr. Adkins was a good linguist, and had considerable acquaintance with the Latin and French languages, as also with the Greek New Testament and Hebrew Bible. But his piety was more conspicuous than his learning. He walked

with God, and his devotion burned as a living flame, See (Lond.) *Cong. Year-book*, 1870, p. 275.

Adkinson, Abraham,

a Universalist minister, was born in Westmoreland County, Pa., Dec. 24, 1811, but removed to Indiana in 1815. He early developed energy and decision of character; organized the temperance movement of Switzerland County in 1833; was the first to boldly advocate negro-emancipation in that section; joined the Free-will Baptists in 1838, and soon after was ordained a preacher in that denomination, which office he filled until 1870, when he became a Methodist. He finally embraced Universalism 'about 1872; was ordained. a preacher of that faith in 1873, and labored as pastor in Stringtown, Ind., until 1876, when consumption obliged him to retire from the regular work. He died Aug. 22, 1876. Mr. Adkinson was abundant in labors, and highly esteemed in life. See *Universalist Register*, 1878, p. 81. .

Adkinson, Irvin D.,

a Congregational minister, was born at Moorefield, Switzerland Co., Ind., Nov. 11, 1837. His academic study was pursued at Moore's Hill Seminary, and at Hillsdale, Mich. He graduated from Hillsdale College in 1863, and was ordained in 1866. Afterwards he studied one year in the Bangor Theological Seminary, and one year in Mr. Hepworth's School for the Ministry in Boston. In 1868 he became professor of ancient languages in a new Free-will Baptist College at Ridgeville, Ind., where he remained until 1873, during most of the time acting pastor of the Free-will Baptist Church there. In 1875 he was installed pastor of the Congregational Church at West Concord, N.H., and: died there, Feb. 25, 1875. See *Cong. Quarterly*, 1876, p. 418.

Adlam, Samuel,

a Baptist minister, was born in Temple Parish, Bristol, England, Feb. 4, 1798. As a child he exhibited remarkable mental powers, and at a very early age became proficient as a student in grammar and acquired a knowledge of Latin, Greek, and French. He came to the United States in 1821 and took up his residence in Boston, where he devoted himself to his trade, that of a manufacturer of philosophical instruments. His establishment was large enough to give employment to nineteen

apprentices. Not long after settling in Boston, he became a member of the First Baptist Church, then under the pastoral care of Rev. Dr. Francis Wayland, by whom he was baptized. Feeling a desire to preach the Gospel, he studied theology with his revered pastor, and was ordained Nov. 1, 1824, as the minister of the Church in West Dedham, Mass. He completed his somewhat imperfect preparation for the ministry by spending some time at the Newton Theological Institution, where he graduated in the class of 1838. He was subsequently settled at Marblehead, Mass., and Hallowell and Dover, Me. From the latter place he removed to Newport, R. I., where he became pastor of the First Baptist Church, his ministry with this Church continuing from 1849 to 1865. In the latter year he retired from the pastorate, and for some time devoted himself to the work of fitting young men for college. He visited England in 1871, and interested himself in researches into the archives of several institutions there, to discover documents and facts bearing upon Rhode Island history. Until smitten by the cerebral disease which afflicted the closing years of his life, he spent much of his time in his valuable library, engaged in those literary employments to which his cultivated tastes inclined him. "For his talents, scholarship, piety, industry, fidelity, and success, both as a preacher and a writer, he deserves an honorable niche in our-country." He died at Newport, Oct. 18, 1880. See *Providence Journal*, Oct. 20, 1880. (J. . S.)

Adler, Friedrich Christian,

a Protestant theologian of Germany, who was born July 2, 1771, at Naumburg, and died June 17, 1828, as pastor at Kistritz, near WVeissenfels, is the author of *Winke und Entwürfe fir Prediger u. Schullehrer zur populdren Erklarung der Psalmen* (Leips. 1811-14):--*Die Psalmen exegetischhomiletisch bearbeitet*, etc. (ibid. 1817):- *Kurze Gesch. der christl. Religion u. Kirche von ihrem Entstehen an bis auf unsere Zeiten* (ibid. 1815) :-*Andachts- u. Communionbuch* (ibid. 1813). See Winer, *Handbuch der theol. Lit.* ii, 117, 251, 260, 376. (B. P.)

Adler, George Christian (1),

a German pedagogue and theologian, was born at Wohlbach, in Silesia, Nov. 1, 1674. He studied theology at Leipsic and at Halle, devoted himself to the instruction of the young, and founded a gymnasium (Collegium Friedericianum) at Konigsberg. He died Aug. 30, 1741, at Altstadt Brandenburg. -Besides a great number of theological works and sermons,

he wrote, *De Liberalium Artium in Ecclesia Utilitate, si rite Tractentur* (Stuttg. 1702) :-*De Morte Eruditorum Philosophica* (Berl. 1707). See Hoefler, *Nouv. Biog. Generale*, s.v.

Adler, George Christian (2),

a German archeologist and theologian, was born at Altstadt-Brandenburg, May 6, 1734. He studied theology at Halle, and became a Lutheran minister, first at Sarau, then at Altona. He died at Altona, Nov. 2, 1804. His principal works are, *Ausführliche Beschreibung der Stadt Rom* (Altona, 1781) :-*Nachricht von den pontinischen Siimpfen* (Hamb. 1784):-an edition of Frontin, *De Aqueductibus Urbis Romce* (Leips. and Altona, 1792), with notes.. See Hoefler, *Nouv. Biog. Generale*, s.v.

Adler, Jacob Georg Christian

a Protestant theologian of Denmark, was born Dec. 8, 1756, at Arnis, in Schleswig. In 1783 he was called to Copenhagen as professor of theology and court-preacher. While visiting the congregations of his diocese, he died at Gilau, Aug. 22, 1834, being at that time doctor of theology, member of consistory, and general superintendent. He published, *Novi Testamenti Versiones Syriac. Simplex, Philoxeniana, et Hierosolymitana ... Examinatce et Illustratce* (Copenh. 1789) :-*Bibliotheca Biblica Sereniss. Wuirtembergens. Ducis olim Lorkiana Edita*, etc. (Altona, 1787):-*Kurze Uebersicht seiner biblisch-kritischen Reise nach Rom* (ibid. 1783). See Winer, *Handbuch der theol. Lit.* i, 55,69, 92, 166; ii, 133,176,273. (B. P.)

Adlington, Henry

a Christian martyr, was one of thirteen who were burned at the stake at Stratfordle-Bow, near London, in 1556, for their constancy in the Christian faith. See Fox, *Acts and Monuments*, viii, 150.

Admapu,

in the mythology of the tribes of the Andes, is a traditional collection of laws which are said to have been handed down from Adam and Eve. These laws consist of a number of threads, which are tied together in knots, by which he who understands the language 'of the knots (*quipos*) can read, just as out of a book.

Admete,

in Greek mythology, was (1) the daughter of Oceanus and Tethys. (2.) A daughter of Eurystheus who gave her the girdle of the queen of the Amazons, which Hercules was compelled: to get. She was priestess to Juno at Argos, and fled with the statue of Juno to Samos. The Argives promised a great reward to any one who would bring the statue again from Samos. Pirates attempted this, and succeeded in bringing it on board their ship; but when about to sail the vessel would not move. Taking this for an evil omen, the sailors wound wreaths around the statue and again set it on land, and sailed off. Admete was the first who heaped divine honors on Hercules.

Admetus,

in Greek mythology, was the son of Pheres, king of Pherse, and the friend of Apollo and Hercules. In his youth he was present in the Calydonian hunt and in the journey of the Argonauts. Alceste was loved by him, and Admetus asked her father, Pelias, to give her to him as his wife. This was promised upon one severe condition that the lover should yoke a lion and a wild boar in front of the same wagon. Apollo aided him in the fulfilment of this condition. When, however, Admetus came to his wife in the bridal-chamber, there lay an immense bunch of snakes in it, which Diana had sent because Admetus had forgotten to bring thank-offerings to her. He reconciled the goddess, and the lovers were joined. Admetus was very beautiful, and Apollo therefore showed him many favors. The short period of life allotted to him by the Parcae on account of the murder of the Cyclops was lengthened by Apollo in this wise: He advised Admetus to go and ask the Parcae to promise to spare his life if some one could be found to die in his stead. They consented Alceste, full of sympathy for her husband, offered herself willingly to die for Admetus, and did so. But despair seized Admetus when he found that he had lost his wife, and thereupon Hercules showed his friendship by bringing back Alceste from Tartarus.

Administration

is an ecclesiastical term applied to the execution of the duties of the ministry. In the Episcopal Church the term is used to imply, not the persons who are intrusted with official power, nor the office itself, but the exercise and fulfilment of the functions of the office. In the Form- for the Ordering

of Deacons are these words: "Almighty God, who didst inspire thine apostles to choose into the order of deacons the first martyr, Stephen, and others, mercifully behold these thy servants now called to the like office and *administration*," etc.

Administration, Ecclesiastical,

of the property of the Church, in the early ages, was entirely in the hands of the bishops. They were enjoined, however, to consult with their priests and deacons. and were subject to give account to the provincial synod. This continued to be the case up to the beginning of the 9th century. There were (especially in the East) officers called *Economi*, *SEE ECONOMUS*, who managed the temporalities of the churches under the control of their respective bishops. The bishops had originally the entire disposal of all the property and offerings of all the parishes in their dioceses (*Conc. Agde*, can. 22; 1 *Conc. Orlean.* can. 15) except the sacred vessels and other such things, which were appropriated to the churches where they were offered. This was so in France up to the time of the first Council of Trent., The bishops received all the revenues of the Church, leaving to the clergy only two thirds of the offerings. The Council of Carpentras, in 527, ordered' that all the revenues, etc., should be given to the clergy of the parish and for repairs, unless the bishops were in great need. In Spain, the custom, in the beginning of the 6th century, was to give the bishop one third of the entire revenue of each parish. The Council of Braga, in 560, allowed the same, devoting the other two thirds to the clergy and repairs. The Council of Trdsld, in 909 (can. 6), appears to show that the clergy at that period enjoyed the sole use of the revenues of their benefices. but were liable to be called to account by the bishop for their use of' them. The Council of Trent (sess. 22, cap. 8, 9) granted to bishops the right of visiting all foundations for the temporal or spiritual good of the poor and sick, etc.

Administrators Of Baptism.

SEE BAPTISM.

Admire, James B.,

a Methodist Episcopal minister, was born in Oldham County, Ky., Jan. 1, 1820. He experienced religion in 1842; removed to Indiana in 1850; served the Church successively as class leader, exhorter, and local preacher; and in 1853 united with the Indiana Conference, in which he

labored diligently until his death, Oct. 15, 1861. See *Minutes of Annual Conferences*, 1862, p. 168.

Admission To The Church.

This was very simple in the early Christian times. Upon a personal confession of belief in Jesus as the Saviour of men, and the adoption of the ordinance of baptism, men and women of all classes and conditions were freely welcomed to the community of the saints, without any other ceremony. In monkish times, when the Church became a national institution, this class of catechumens (q.v.) was organized, and full admission was deferred for a considerable period. A longer or shorter term of probation has in like manner been found advisable or necessary in modern times, and those who have been baptized in infancy are usually called upon; in adult years, to adopt the vows made in their behalf by their parents or sponsors (q.v.), and on responding satisfactorily to the questions propounded touching their actual experience and purposes, they are admitted either by the rite of confirmation (q.v.) or by a simple declaration in public to that effect, usually with a handshaking in token of Christian fellowship. *SEE MEMBERSHIP.*

Admission Service.

SEE ADMISSION.

Admittendo Clerico,

in English ecclesiastical law, is a writ granted to any one who has established his right of presentation against the bishop in the Court of Common Pleas.

Adolfi, Ciro,

an Italian painter, was born in 1683. He distinguished himself by some excellent fresco paintings in the public edifices at Bergamo and in the state. His principal-works are, *The Four Evangelists*, in the Church of S. Alessandro della Croce the *Deposition from the Cross*, in the Church of Santa Maria delle Grazie: and the *Decoration of St. John*, in the parochial Church of Colognola. He died in 1758.

Adolfi, Giacomo,

an Italian painter, brother of the preceding, was born at Bergamo in 1682. He painted history with success, and also painted sacred subjects for the churches, convents, and monasteries of Bergamo. The *Crowning of the Virgin*, in the Church of the Monastery del Paradiso, and the *Adoration of the Magi*, in the Church of S. Alessandro della Croce, are considered his best productions. He died in 1741.

Adolph, Gottlob,

a Lutheran theologian of Germany, was born Oct. 30, 1685, at Nieder-Wiese, in Upper Lusatia. He studied at Leipsic; was in 1720 appointed pastor at Gross-Hennersdorf, near Zittau; in 1726 deacon at Hirschberg; and in- 1737 archdeacon there. He died Aug. 1, 1745, while in his pulpit. struck by lightning. He wrote, *Dis.puatio de Psalmnis Filiorum Korah* (Lips. 1706). He is also the author of a number of hymns. See *Kluge*, *Hymno poogroaphia Silesicen* (Bre-latu, 1751), i, 1-1 ; Koch, *Gesch. d. eleutschen Kiarchenliedes*, v, 234 sq.; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B. P.)

Adon

(*master*), in Phoenician mythology, was the name under which an incarnation of the sun was worshipped in Byblins.

Adonaea

(or Adonias), in Greek mythology, is a surname of *Venus*, derived from *Adonis*.

Adone,

in Arabian mythology, is the name of the *sun*. In the pre-Mohammedan times the Arabians worshipped it. daily, and brought offerings of - frankincense and myrrh.

Adoneus,

in Greek mythology, was a surname of *Bacchus* in Asia Minor.

Adonia

were feasts anciently held in honor of Venus and Adonis. They typified the dying and resurrection of nature, and lasted two days the first of which was spent in tears' and lamentations, the second in mirth and feasting.

Adonis Garden,

in Greek mythology, was a name for the flat vessels, made of various and very costly materials, containing earth sown with seed, to be used on the occasion of the festival of Adonis.

Adonis River,

Picture for Adonis

a stream of Palestine running from the base of Lebanon to the Mediterranean (Strabo, 16:2, 19, 755; Pliny, *Hist. Nat.* v, 17, 20), celebrated as the scene of the fable of the death of Adonis (q. v.), whose blood at certain seasons was said to .tinge the stream-evidently referring to the reddish hue of the earth washed down by the freshets-has been identified since the Middle Ages with the modern: *Nahr Abraham*, a romantic stream which gushes out from a cave and falls in cascades down the declivity. *SEE APHEK.*

Adoptian Controversy.

SEE ADOPTIANISTS.

Adoptiani.

SEE ADOPTIANISTS.

Adoratio Magorum,

the adoration of the wise men from the East, is the name of the Epiphany.

Adoration Of The Cross

is respect paid to the cross by bending the knee before it, as practiced in all roman Catholic countries and by the members of the Greek Church. On Good-Friday the ceremony of adoring the cross is performed at Rome, and in all the cathedrals and principal churches of the Catholic communion throughout the world. - After the performance of the usual introductory

service, the officiating priest and all his assistants advance to the altar, where a bow more reverential than usual is made to the cross by each of them. They then repeat in a low voice certain prayers, on the conclusion of which they rise up and descend from the altar, a signal having been given by the "master of the ceremonies." "The cushions on which 'they' knelt are then removed, and the choir, as well as the congregation, repeat certain prayers, all kneeling. Again the officiating priest approaches the altar, kisses it, goes through the lessons for the day. in a mumbling voice, receives the cross from the deacon whose duty it is to hand it to him, removes from' the head of it: the veil which covers the entire crucifix, and then elevates it with both hands, singing *Ecce lignum .ctucis* ("Behold the wood of the cross"). Instantly the whole congregation start to their feet, and all the ministers at the altar begin to sing *In quo salus mundi pependit* ("On which the Saviour of the world was extended"). The singers answer, *enite et adoremus* ("Let us come and adore"). As soon as the last syllable is chanted, all present, except the officiating priest, fall upon their knees and offer silent adoration to the cross. In a few minutes all rise again, and the priest uncovers the right arm of the cross and again elevates it, saying, as before, but in a louder voice, *Ecce lignum*, etc. Next he approaches the middle of the-altar, and, turning towards the congregation, elevates the cross again, which now he exposes by the removal of the veil from every part of it, and repeats the same words in a still louder and more emphatic voice. A purple cushion is then laid upon the steps of the altar, upon which the priest lays the cross; he then retires for the purpose of taking off his shoes; his attendants do the same; returning barefoot, they reverently approach the piece of wood upon the cushion, and, kneeling down, they meekly kiss it. Then all present, in the order of their rank (the clergy always first), perform the same ceremony of kissing the crucifix, which at last is taken up- by a deacon and placed in an upright-position on the altar.

In Moscow, St. Petersburg, and other cities of Russia many ceremonies are. performed during Passion week, which are brought to a close about four o'clock on the morning of Easter-Sunday;],by the ceremony of adoring the cross. The members of the Greek Church not only kiss this symbol of the Christian religion, but when the bishop or archbishop holds it forth for the reverence of the worshippers they rush forward, to the imminent risk of many of them, and embrace the crucifix with vehement devotion and affection. *SEE CROSS*

Adoration Of The Host.

SEE HOST.

Adoration, Perpetual.

Various religious orders practice the perpetual adoration of the holy sacrament, relieving one another constantly, so that, day and night, there is always some one occupied in prayer before the host.. The most noted among these celebrants were the nuns of the Perpetual Adoration at Marseilles.

Adorea

(from *ador*, "wheat"), in the ancient Roman worship of the gods, were the light flat cakes made of flour and salt, which were used at offerings, partly to burn them and partly for the priests. The offerings which consisted only of such cakes were called *Adorea sacrificia*.

Adorno, Francesco,

an Italian Jesuit, was born at Genoa in 1531, was educated in Portugal, taught and preached with great celebrity in Rome, and died at Genoa, Jan. 13, 1586. He composed on the prayer of St. Charles, of whom he was confessor, a learned treatise entitled *De Disciplina Ecclesiastica*. The Atbrosian Library has two of his MSS., entitled *De Ratione Illustrande Ligurum Historiam*, and a treatise on the taxes (*De Cambiis*). See *Biog. Universelle*, Supplem. s.v.

Adorno, Giovanni Agostino,

an Italian priest, founder of the Congregation of Regular Clerks Minors, was descended from the ancient family of the Adorni. He laid the first foundation of the order at Naples in 1588, and received the approval of Sixtus V. He died at Naples, Sept. 29, 1591. See Moreri, who cites Aubert le Mire, *De Cong. Cleric. in Communi Vivent.*; Landon, *LEccles. Diet. s.v.*

Adosht,

in Persian mythology, was a sacred, rough stone, about half a foot high, which was used in the fire temples of the ancient Guebres i.e. fire-worshippers, so called because. they do not pray directly to fire, but pray only in the presence of fire.

Adranus,

in Italian mythology, was the god of the Sicilian nations, whose temple stood near Adranum. This temple was guarded by a large number of trained dogs, of which it is said that they conducted drunken, men, but wicked people they tore to pieces.

Adrastea

Picture for Adrastea

(the *Avenger*), in Greek mythology, was

(1) the daughter of Oceanus, or Erebus, and of Nemesis. She is represented with a ship's rudder or with a wheel. Some derive the name from Adrastus, who, as a memorial of Eteocles, built a temple to Nemesis near Thebes.

(2.) The daughter of the Cretan king Melissus, who was given to Rhea to bring up by the mother of Jupiter.

Adrevald,

a Benedictine monk, was born about 818, in a village near the Monastery of Fleury, and died in 878. He acquired considerable reputation by his writings, especially *Opusculum de Corpore et Sanguine Domini*, against the famous John Scotus, published in vol. xii of the *Spicilegium* of D'Achery: — *Vita S. Agilulfi* (Mabillon), i.e. a life of Ayoul, friar of Fleury and priest of Lerins, who died in 677 (in vol. i of *Acta Ordinis S. Benedicti*: — also *Historia Miraculorum S. Benedicti*. The author was the first to give to the governors of the provinces of the frontiers the title of *margrave* or *marquis*. He has often been confounded with Adelbert, another monk of Fleury who died in 853, and wrote an account of the translation of Benedict, in the *Acta Ordinis S. Benedicti*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Adria, Peter Of

(so called from his birthplace), was a monk of the Order of St. Dominic, and a disciple of 'St. Thomas. In 1294 he was made vicar - general of the province of Sicily; and in 1306 bishop of Vico, which position he held about ten years. An unpublished treatise on *The Spiritual Life* is attributed to him.

Adriaensen, Cornelis,

a Flemish preacher of the Order of St. Francis, was born at Dort in 1521, and died at Ypres, July 14, 1581. He wrote sermons full of invectives against the leaders of the Huguenots in the Low Countries. There are many editions of these sermons, the first of which was published in 1569. Another at Amsterdam, in 1607 and 1640, bears a figure joined to the title which gives an idea of the character of the book. It represents the strange discipline to which Adriaensen submitted his penitents, in order to deliver them from the natural timidity which hindered them from boldly confessing to him all their thoughts, their words, their songs, and their actions, which have their origin in the temptations peculiar to the flesh; discipline which Voet called "Disciplinam gymnopygicam Cornelianam," in his *Disp. Select.* 4:262. -Sander claims that Adriaensen's writings have been corrupted by heretics, in order to expose virtuous people to derision. See Hoefer, *Nouv. Biog. Generale*, s.v.

Adrian, ST. (1)

was put to death at Rome; in the 3d century, with Sts. Eusebius, Marcellus, Hippolyta, and others, under the reign of the emperor Valerian.

There are two saints of this name one commemorated in the Roman martyrology on July 26, the other in the Armenian on Aug. 28-one of which may be the above.

Adrian, ST. (2),

suffered martyrdom at Caesarea, in Palestine, in 309, by order of the governor Firmilianus. He was exposed to the lions, March 5, with St. Eubulus as his companion in martyrdom. The Greeks commemorate them together, the Latins separately-the latter March 7 (in some martyrologies March 4). See Ruinart, p. 332; Moreri, who cites Eusebius, *De Martyr. Palcest*

Adrian, ST. (3),

was an officer in the imperial army (cir. 307) at Nicomedia. Shocked at the cruelties practiced upon the Christians of that city by Licinius, he remonstrated with him upon his conduct. The only effect of this was that he himself was tortured, and afterwards beheaded. His memory is

commemorated in the Roman martyrologies on Aug. 26 or Sept. 8, in- the Greek)n Nov. 6.

Adrian, ST. (4),

the husband of St. Natalia (q.v.), was also martyred at Nicomedia, under the emperors Galerius Maximianus and Licinius. His body is said to have been transported to Argyropolis. He is commemorated August 26, with St. Natalia and twenty- three other fellow-martyrs. By some he is thought to be the same with the preceding. See Baillet, vol. iii, Sept. 8; Moreri, who cites *The Acts of St. Adrian*.

Adrian, ST. (5),

a disciple of St. Landoaldas, missionary of the Low Countries (cir. 667), was assassinated on his journey to fetch alms which king Childeric II had destined for St. Landoaldtus at Wintershowen.

Adrian

was the last patriarch of all Russia. He had before been metropolitan of Kasan, and had the pain, during his pontificate, of having the patriarchal court fall away from its former eminence, and of seeing it lose successively many of its privileges which the piety of the predecessors of Peter the Great had recognised. When the czar, terrible in his vengeance, deluged with blood the streets of Moscow. Adrian had the courage to go in a procession to him with the image of the Holy Virgin of Vladimir and implore mercy. At his death, Peter the Great opposed the election of any one to succeed him; his spirit of exclusive sway being no doubt justified by the circumstances, as he would not share the power and influence over the *orthodox people* with the patriarch, since it was already enfeebled, and he would turn to ridicule all the parodies played at Moscow, Peter declared to the Russian clergy that hereafter he himself would be chief, and that he would reunite the patriarchal dignity- with that of the crown. He named, also, an administrator of the patriarchate, and instituted in 1721 the sacred synod. Thus the Russian Church lost its spiritual chief. The patriarchate continued one hundred and fourteen years after the exaltation of Job, consecrated in: 1588 by Jeremy, patriarch of Constantinople, of which Adrian was the ninth successor. Adrian died in 1702. See Hoefer, *Nouv. Biog. Generale*, s.v.

Adrian Di Castello

an Italian cardinal, was born at Cornetto, in Tuscany, about 1450. Having been sent by pope Boniface VIII as nuncio into Scotland, he became acquainted in London with Morton, archbishop of Canterbury, at whose recommendation Henry VII appointed him his agent at Rome. He was rewarded with the bishopric of Hereford; and in 1505 was translated to that of Bath and Wells.. In 1503 he was admitted into the College of Cardinals, and narrowly escaped poisoning at a banquet in the Vatican. Detected in 1518, with cardinal Alonso Petrucio and others, in attempting; the death of pope Leo X, he withdrew from Rome; and, so effectually concealed himself that the place and time, of his death are unknown. He was subsequently degraded. He wrote *De Sermone Latino*, and *De Vera Philosophia*.

Adrian, Surnamed Le Chartreux

(*Carthusianus*), who lived in 1410 at the Chartreuse, near Gertruidenberg, left a work which is often confounded with a moral treatise by Petrarch, entitled *Liber de Remediis Utriusque Fortune*, — *Prosperace scilicet t Adversae*,. per Adrianum, quondam Poetam.. *Praestantem, non Starce Theologicæ Professorem* (Cologne, without date, about 1470), a very rare work. See Hoefler, *Nouv. Biog. Generale*, s.v.

Adrian Hamsted.

SEE ADRIANISTS.

Adrianeea

were certain temples built by Adrian, emperor of Rome, in several towns about A.D. 127. As these temples contained no statues nor any marks of being dedicated to pagan gods, some have imagined that they were built in honor of Jesus Christ, whom Adrian wished to worship, but was dissuaded from it, lest the whole country should be thereby led to embrace Christianity.

Adriani, Adrian,

a Flemish Jesuit, was born at Antwerp. He entered the society at Louvain in 1544, and governed the Jesuits in that place for many years. In 1551 he made profession of the four vows; and, after the death of St. Ignatius, was

called to Rome to assist' in the election of a second general of the society. Displeased with the disputes and intrigues he found there, Adriani returned to Flanders; and died at Louvain, Oct. 18, 1580. He wrote several treatises in the Dutch language, among which *are, Inspiration; or, The Inward Language of God* (1570; -transl. into Latin by: Brunensius [Cologne, 1601]) :-*The Lord's Prayer On Active Life, Temporal Property, Works of Mercy* (1668): -*The Origin and Progress of the Cenobitic Life:-Of Obedience:-Of Evangelical Poverty* (1570, 8vo and 4to):-*Of Confession* (3 eds.) :-*Of Frequent or Annual Communion*. See Sotwell, *De Script. Soc. Jes.*

Adrianists,

an obscure sect of Dutch Anabaptists, named after Adrian Hamsted. Among other heresies, they-denied the miraculous conception of our Lord by the Virgin Mary. Hamsted was minister of the Dutch sectaries in London; and was deposed by Grindal, bishop of London, in the year 1561. A form of recantation, stating' his heretical tenets, is printed in Strype's *Annals of the Reformation* (i, 176); but it was not signed by Hamsted, who was excommunicated by Grindal, and went abroad. He seems to have organized a small community in Holland, which was called after his name.' See Grindal, *Works*, p. 243.

Adriano

was a Spanish monk of the Order of the Barefooted Carmelites, who lived at Cordova. He was' an extraordinary. painter; but he practiced only for amusement. He studied under Pablo de Cespedes. He destroyed most of his paintings as soon as they were. finished, hence they, are extremely scarce. Some of, his best works were preserved by his friends. His chief work is a *Crucifixion*, now in the convent of the Carmelites at Cordova. He is spoken of by Pacheco, who knew him well. as a great artist. He died in 1650.

Adriansen, Cornelius.

See ADRIAENSEN.

Adrianus,

an alleged bishop of St. Andrews, martyred by the Danes in 874. He is commemorated on. March 4. *SEE ADRIAN*; *SEE ANIANUS*; *SEE HADRIANUS*..

Adrianus, Matthius,

a famous Hebraist of the 16th century, was a convert from Judaism. He was of Spanish descent; but joined the Church in Germany. He was originally a physician; but his acquaintance with Reuchlin and Conrad Pellikan-the latter he instructed in Hebrew-secured for him the position of a teacher in the house of Johann Amerbach at Basle. In 1513 he was appointed teacher of Hebrew at Heidelberg, where Johann Brenz and Johann (Ecolampadius were among his pupils. At the recommendation of Erasmus he was called in 1517 to Louvain, as teacher in the *Collegium Trilingue*. In 1519 he left Louvain and went to Wittenberg, which he left in 1521. When and where he died cannot be ascertained. His *Introductio in Linguant Hebrceam*, and Hebrew translation of some Christian prayers, are now of the greatest rarity. See Geiger, *Das Studium der. hebr. Sprache in Deutschland* (Breslau, 1870), p. 41-48,134; Hirt, *Orientalische u. exegetische Bibliothek*, 6:320; Steinschneider, *Bibliogr. Iandbuch*, p. 2 sq.; (B.P.).

Adrumetians

the monks of Adrumetum, or Adrumytto, in Africa. They misinterpreted Augustine's Antipelagian doctrine, especially that contained in his 194th Epistle, into Antinomian conclusions respecting grace and predestination, and are thus sometimes considered the first *Predestinarians*.

Adrumytto,

an episcopal see in Africa, in the province of Byzacia, suffragan to Carthage. It is supposed by some to be identical with the place now called by the Arabs *Hamameta*, in the kingdom of Tunis. ;Two councils were held here on matters relating to ecclesiastical discipline-one in 347, the other in 397. Polycarp was bishop of this see in the time of St. Cyprian.

Adso

(Azon, or Asson, known also as HERMERIUS, or HENRICUS), a French prelate, was born in the diocese of Chalons-sur-Marne, in the early part of the 10th century. He embraced the monastic life at Luxeuil, under the direction of the Benedictines. He succeeded, about 968, his friend Alberic as abbot of the monastery of Montier-en-Der. He labored earnestly for the spiritual and temporal welfare of the community, and, under the auspices of Mattasses; bishop of Troyes, undertook to regulate the psalmody and order of divine service throughout the diocese. He was employed for nearly two years by Bruno, bishop of Langres, in re establishing good order in the Monastery of St. Benignus of Dijon. He died at Chanmpagne in June, 992, while on a voyage to Jerusalem. His writings are, *Vita S. Frodoberti Abbatis Primi Cellensis* (in Mabillon, *Annales Ord. Bened.* ii, 626):- *Vita S. Mansueti Scoti* (the first part containing the life of Mansuetus [q.v.], and the second an account of his miracles):-*Vita S. Apri* (2 pts.):*Vita S. Basili* (in Mabillon, :*ut sup.* ii, 67): — *Vita S. Waldeberti* (in Mabillon, vol. iii, pt. ii, p. 451):-*Vita S. Bercharii Abbatis* (in Mabillon, ii, 831):- and a treatise,: *De Antichristo*, which is also attributed by some to Alcuin or Rabanus Maurus. See Cave, *Hist. Lit.* ii, 107; *La France Litteraire*, 6:471; *Biog. Univ.* vol. i; Landon, *Eccles. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Adstaphseus.

SEE ASTAPHAÆUS.

Aduarte, Don Diego De,

a Spanish missionary, a native of Saragossa, lived in the first half of the 17th century. He was of the Order of St. Dominic, and bishop of New Segovia, in the Philippine Islands. He wrote, *Historia de la Provincia idel Santo Rosario del Orden de Predicadores en Filippinas, Japon, y China* (Manila, 1640). See Hoefler, *Nouv. Biog. Generale*, s.v.

Adulphus.

SEE NEOT.

Adultery, Ecclesiastical Treatment Of.

By a study of the writings of the fathers and of the canons of the ancient Church, we are made acquainted with the Church's views concerning this crime.

1. Definition.— In the legislation of Justinian, the wife is regarded as the real criminal, and her paramour, whether married or unmarried, as the mere accomplice of her crime. She is essentially the *adultera*, and he, because of his complicity with a married woman, becomes an *adulterer*. The same meaning is attached to the term "adultery" during the whole early Christian period, as appears from the heathen writings of Valerius Maximus, Quintilian, Juvenal, and Apuleius. In the latter half of the 4th century we have exact and very valuable ecclesiastical definitions. Gregory of Nyssa distinguishes between fornication and adultery, the latter including deceits and injury affecting another (i.e. man). A canon of Basle furnishes this incidental definition: "We name him—who cohabits with another woman (*aliena*, not his own wife) an adulterer." Ambrose (*Defence of Abraham*) says, "All unchaste intercourse is adultery; what is illicit for the woman is illicit for the man," etc. Gregory Nazianzen argues that the man should not be left free to sin while the woman is restrained; and says that this inequality came to pass because men were the law-makers, and that it is contrary to (a) the fifth commandment; (b) the equal creation, resurrection, and redemption of both sexes; and (c) the mystical representation of Christ and his Church. Chrysostom (*Sermon on the Bill of Divorce*) says, in substance, "It is commonly called adultery when a man wrongs a married woman. I, however, affirm it of a married man who sins with the unmarried; for the essence of the crime depends on the condition of the injurers as well as the injured." Yet we encounter a qualification: the offence of a husband with the unmarried is "a different kind of adultery." Jerome feels most strongly the unity of marriage, and joins with it the proposition that the word man contains woman, and says, therefore, that ~~1~~ 1 Corinthians 6:16 applies equally to both sexes.

2. Classification.—By the Lex Julia, adultery was placed among public wrongs. But a public wrong does not necessarily infer a public right of prosecution. Under Augustus, the husband was preferred as prosecutor, next the wife's father, and was in danger of incurring the guilt of procuration if he failed to prosecute. The Church agreed with the State in not allowing a husband to condone. Divines who were not canonists

differed considerably. Hermas's *Pastor* allowed and urged one reconciliation to a penitent wife. Augustine at first hesitated between condonation and divorce, opposed forgiveness, and concluded by advising continence.

3. Penalties. — The following are the Church penalties:

(1.) Against Adultery, strictly so called. -A convicted adulterer cannot receive orders (*Conc. Ancyra*, can. 20). An adulteress or adulterer is sentenced to seven years' penance (*Neo-Ccesarea*, can. 1). A presbyter so offending is to be fully excommunicated and brought to penance (*ibid.* can.8). The layman whose wife is a convicted adulteress cannot receive orders, and, if already ordained, must put her away under penalty of deprivation (*Basil.* can. 9). An unchaste wife must be divorced; an unchaste husband not so, even if adulterous (*ibid.* can. 58). The adulterer must undergo fifteen years of penitence (*ibid.* can. 59, which gives seven years to simple incontinence). Gregory of Nyssa (can. 4) prescribes eighteen years, and nine only for simple incontinence.

(2.) Against Adultery as under Spiritual, but not Civil, Law.-Two conclusions were drawn both by canonists and divines: (a) Divorce, except for adultery, is adultery.' Under this fell the questions of enforced continence and of marriage after divorce. (b) To retain an adulterous wife is also adultery. These divisions should be remembered, though the points are often blended in the canons (*Can. Apost.* 5). 'No one in higher orders is to cast out his wife on plea of religion. This is altered as regards bishops (by *Trull.* can. 12), but the change was not enough to satisfy Rome. If a divorced husband marries again, the *secondwife* is not an adulteress, but the first. A woman must not leave her husband for blows, waste of dower, incontinence, nor even disbelief (~~476~~ 1 Corinthians 7:16), under penalty of adultery. *Basil.* can. 21 assigns extra penitence to what would now be called simple adultery, i.e. the incontinency of a married man. An offending-wife is an adulteress, and must be divorced. Not so the husband (*Caarthage*, can. 105). Divorced persons are to remain unmarried, and an alteration of the imperial law in this sense is to be petitioned for. The same canon and its parallels forbade marriage' after divorce, whether just or unjust, and the view of its being adultery had gained ground in the West. But we find from several sources that Church custom did not permit incontinency to be held a like' condition in husband and in wife.

(3.) *Constructive Adultery.*-The following are treated as guilty of the actual crime: a man marrying a betrothed maiden (*Tr.ull. can.*98); girls seduced marrying other men than their seducers (*Elib. can.* 14); consecrated virgins who sin, and their paramours (*Basil. can.* 18). These supersede *Ancyra, can.* 19, by which the offence was punished as bigamy. Marriage between Jew and Christian was to be treated as adultery (*Cod. Theod.*); and, on the principle of idolatry being considered from Old-Test. times as adultery, marriage with an unclean transgressor involved wife or husband in the sinner's guilt. See Bingham, *Christ. Antiq.* index.

Adultus,

a title of *Jupiter* when he was invoked in the rights of marriage.

Adummimi.

Tristram remarks that this "is probably *Telat el-Damm*, i.e. the Mount of Blood, a medieval fortress, surrounded by a rock-hewn moat, standing above the well-known khan, and commanding the Jericho road on the south of the Kelt. The name Mount of Blood applies not only to the castle, but to the eminence of bright red-colored rock on which it stands. It was known to the Crusaders as *Tour Rouge*" (*Bible Places*, p. 95). His authority for this is Mr. Drake (in the *Quar. Statement* of the "Pal. Explor. Fund," April, 1874, p. 70), who adds, "The Arabs say it is called the Mount of Blood because of a severe battle once fought there, but the bright-red limestone and marl are much more likely to be the true cause."

Advaia

(or.Advoja), in Hindu mythology, is a surname of *Brahma*, who is only like himself, because there is no one who is like to him.

Advent.

In addition to what has already been given on this subject, it may be proper to add the directions of the various councils respecting the observance of the feast. A canon of the Council of Macon (A.D. 581) enjoins that from the Feast of St. Martin (Nov. 11) to the Nativity there be fasting on Monday, Wednesday, and Friday of each week, and that the canons be then read; also that the sacrifices be offered in the Quadragesimal order. In the second Council of Tours (567), the fast of three days in the week is ordered for the months of September, October, and November, and from

Dec. 1 to the Nativity every day. But this is for monks only. It seems, from all that is certainly known, that Advent took its place among Church seasons only in the latter part of the 6th century. Once established as one of the great festivals, it was felt that its dignity demanded a season of preparation. Originally left to the discretion of the faithful, the number of days or weeks to be set apart was eventually defined by rule, and at first, it seems, in the churches of Gaul. Yet the same rule did not everywhere prevail, for the oldest Gallican sacramentary shows three Sundays in Advent, and the Gothic-Gallican only two. But the rule that the term of preparation should be a quadragesima, to commence after the Feast of St. Martin, implies six Sundays. This rule-not enacted, but re-enforced, by the Canon of Macon (581)-obtained in other churches, as appears from the fact that the Ambrosian (or Milan) and Mozarabic (or Spanish) *Ordo* shows six missae implying that number of Sundays, and the same rule was observed in some of the Gallican churches. The rule-not of Advent, but of this quadragesima-is first met with in the diocese of Tours. The observance of the *Quadragesima Apostolorum* and *Quadragesima S. Philippi* (ii the Greek calendar Nov. 14) is enjoined upon monks by Nicephorus, patriarch of Constantinople' (806). The Church of Rome, under Gregory, at the close of the 6th century, received the season of preparation as an ecclesiastical rule, restricted in its proper sense to the *four* Sundays before the Nativity, and this became the general rule for the Western Church throughout the 8th century and later. The *Sacramentary* of Gelasius, a *Lectionary* written for Charlemagne by Paul the Deacon, and other older works, all give *five* Sundays. This seeming discrepancy is easily explained, since the fifth Sunday before the Nativity was not considered as itself a Sunday in Advent, but as the preparation for Advent.

After the pattern of the Lenten fast, Advent was marked as a season of mourning in the public services of the Church. The custom of omitting the *Gloria in Excelsis*, and also: the *Te Deum* and *Ite Missa Est*, and of laying aside the dalmatic and subdeacon's vestment, was coming into use during the 8th century. The Benedictine monks retained the *Te Deum* in Advent as in Lent, alleging the rule of their founder. The *Alleluia* also, and the sequences, as also the hymns, were omitted, but not in all churches. In some churches the *Miserere* (Psalm li) and other mournful psalms were added to or substituted for the ordinary psalms. For lessons, Isaiah was read all through, beginning on Advent Sunday. When that was finished, the

twelve minor prophets followed, or readings from the fathers, especially the epistles of pope Leo on the incarnation and sermons of St. Augustine.

In the Greek Church the season of preparation for the Nativity is of late introduction.- No notice of it occurs in the liturgical works of Theodore Studites, though the forty days fast of St. Philip was enjoined (upon monks) by Nicephorus. This forty days' fast, beginning Nov. 14, is now the rule of the Greek Church. In the separated churches of the East no trace appears, within our period, of an Advent season, unless we except the existing Nestorian or Chaldean rule, in which the liturgical year begins with four Sundays of Annunciation before the Nativity. The Armenian Church, refusing to accept Dec. 25 as the Feast of the Nativity, and adhering to the more ancient sense of the Feast of Epiphany as including the birth of Christ, prepares for this high festival (Jan. 6) by a fast of fifty days, beginning Nov. 17.

Advent Antiphons

are those ancient antiphons used before and after the *Magnificat* which begin with the letter *O*. We give those for Dec. 16-. 23 as they stand in many ancient and some modern rituals: .

"Dec. 16.-*O Sapientia!* .O Wisdom! which comest forth out of the mouth of the Most High, and reachest from one end to the other, mightily and sweetly ordering all things; come and teach us the way of prudence.

"Dec. 17.-*O Adonai!* O Lord and Ruler of the House of Israel! who appearedst unto Moses in a flame of fire in the bush, and gavest unto him the law in Sinai; come and redeem us with a stretched-out arm.

" Dec. 18.-*O Radix Jesse!* O Root of Jesse! who standest for an ensign of the people, at whom kings shall shut their mouths, unto whom the Gentiles shall pray; come and deliver us, and tarry not.

"Dec. 19.-*O Clavis David!* O Key of David and Sceptre of the House of Israel ! thou that openest and no man shutteth, and shuttest and no man openeth; come and loose the prisoner from the prison house, and him that sitteth in darkness from the shadow of death.

"Dec. 20.-*O Oriens!* O Orient, Brightness of the Eternal Light and Sun of Righteousness . come. and lighten them that sit in darkness and in the shadow of death.

"Dec. 21.-O *Rex Gentium!* O King of the Gentiles aid' their Desire, the Corner-stone! who madest both one; come and save man, whom thou hast made out of the, dust of the earth.

"Dec. 22.-O *Emnлмаueel!* O Emmanuel, our King and Lawgiver! the Desire of all nations and their Savior; come and save us, O Lord our God.

"Dec. 23.-O *Virgo Virgium!* O Virgin of Virgins ! how. shall this be? for neither before thee was any like thee., nor shall there be after. Daughters of Jerusalem, why marvel ye at me? the thing which ye behold was a divine: mystery."

Advent Christian Association,

a branch of the Adventists (q.v.), which now includes the great majority of those who believe in the speedy coming of Christ to rule the world in his own person. In 1852 Jonathan Cummings, one of the ministers of the Advent body in the earlier days, claimed to have obtained " new: light on. the commencement, and terminus of the periods of Daniel." He predicted with the utmost positiveness that. the resurrection would take place in 1854. *About* this time F. H. Berrick wrote a book entitled *The Lord Soon to Come* to sustain the same theory. The time movement having failed with the earlier Adventists as a body, there was no disposition on the part of the managers *of*- the official periodicals to permit any extended discussion of the theory in their columns. In consequence of this the advocates *of* the new doctrine held a mass meeting at Lowell, Mass., in January, 1854, and decided to establish a paper to give currency to their views. As a result *The World's Crisis* was issued at Lowell in March of that year. Mr. Cummings gathered about him several hundreds of followers on the plan of a community of goods, but that feature of the enterprise failed. When the year 1854 had passed, *The World's Crisis* was obliged to confess the error of its doctrine in regard to time, but certain other differences existed which prevented its supporters from returning to their former fellowship. They appointed a conference to meet at Worcester, Mass., June 5, 1855, where doctrinal views were set forth, but no organization was effected. In February, 1856, *The World's Crisis* office was removed to Boston, where it has remained ever since. Another mass convention was assembled at Worcester, Nov. 6, 1861, at which "The Advent Christian Association" was organized. This association consisted of those who believed in the entire mortality of man, the sleep of the soul in death, and the final destruction of the wicked. By the evangelical class they were termed materialists.

Although their number was limited at the beginning, those who belonged to the original organization gradually came over, until this branch now comprises the greater part of the Adventists in Africa. It has about one thousand ministers, and some thirty state and sectional conferences meeting annually. Its form of Church government is Congregational. *See Wellcome, list. of the Second Advent Message, p. 594 sq.*

Adveritists, a name applied to those Christians who believe in the speedy coming of Christ to reign over his kingdom in the world. From intimations in Paul's Second Epistle to the Thessalonians (2:2, 3), it would appear that there were those even so early as that time who were looking for the immediate coming of Christ in his own person; and frequently along the ages since, the same expectation has been revived, with various changes as to circumstances and dates. Among the early prophets of this type was Ludovick Muggleton, a journeyman tailor in the time of Cromwell, who, with his companion Reeves, absolved and condemned according to their own pleasure. They claimed that they were the *two last witnesses* spoken of in Revelation, who were to appear previous to the destruction of the world. **SEE MUGGLETONIANS.** The *Fifth Monarchy Men* (q.v.-) in the days of Cromwell formed another class of prophets whose influence was but short-lived. The Assyrian, the Persian, the Grecian, and the Roman were the four great monarchies, and these men, believing that the spiritual kingdom of Christ made the fifth, bore the name by which they are distinguished. They aimed at the subversion of all human government. In the 17th century, Thomas Burnet (q.v.), in his *Theory of the Earth*, taught that in the latter period of time, Christ shall live and reign on the earth for a thousand years, and that this period shall be the *seventh millenary of the world*. For as God created the world in six days and rested on the seventh, so the world, it is argued, will continue six thousand years, and the seventh thousand will be the great *Sabbatism* or holy rest to the people of God.

Men of very different denominational creeds have written freely on this subject. For example, the Restorationist, Mr. Winchester, in his *Lectures on Prophecy* suggests that all the large rivers in America are on the eastern side, in order that the Jews may be carried the more easily down to the Atlantic, and then across that ocean to the Holy Land; that Christ will appear at the equinox, either in March or September; and, finally, that the body of Christ will be luminous, and be suspended in the air over the equator for twenty-four hours, and will be seen with circumstances of peculiar glory from pole to pole by all the inhabitants of the world. The

author of a work *entitled Illustrations of Prophecy* contends that in the period commonly called the millennium a melioration of the human race will take place, by natural means, throughout the world. Robert Hall, Dr. David Bogue, and others, in the latter part of the 18th century, and others still later, published varying views of the matter. Edward Irving (q.v.) also published two volumes on prophecy, in which he contends, for a millennium involving the personal reign of Christ on earth, commencing in 1866. However Millenarians may differ among themselves respecting the nature of this great event, they all agree that a 'revolution will be effected in the latter days by which vice and its attendant misery will be banished from the earth. It is remarkable that the subject of the second advent of Christ has generally been made most prominent by its adherents when the public mind has been more than usually excited about other matters, such as the prevalence of the plague, a disastrous epidemic, or frequent earthquake shocks. *SEE PREMILLENARIANS.*

I. *Origin of the Modern Phase of Adventism.* —The agitation of the question began in America about the close of the last century. In 1796 the Rev. Joshua Spaulding, minister at the Tabernacle in Salem, Mass., published a series of sermons on *The Coming and Kingdom of Our Lord Jesus Christ*, advocating the *speedy* appearance and reign of Christ. In 1800, Benjamin *Farnham* published a work at East Windsor, Conn. on the premillennial advent of Christ. Other works were published at various subsequent dates. In 1808, Elias Smith, a Christian Baptist minister, produced the first religious newspaper devoted to this subject ever published in the world, at Portsmouth, N. H. It was called *The Herald of Gospel Liberty*, and advocated the premillennial personal coming of Christ, and nearly all the views of what are now called Adventists. About this time, students of prophecy began to predict, from an examination of Daniel's "seventy weeks" and 2300 days, that the coming of Christ would take place in 1843 or 1847, according as the "seventy weeks" ended with the: death of Christ, or four years later. Among these was William Miller (q.v.; also for an account of his followers and their doctrines *SEE MILLERITES*). The preaching of Mr. Miller was followed by a great awakening. Thousands were converted to God, and many ministers and members of other denominations, either through his public addresses or through the reading of his published works, were led to embrace his views and change their denominational connections.

The first general conference of Adventists assembled in Boston, Oct. 14, 1840. It was designed to be undenominational, and, accordingly, was composed of ministers of various communions. The Conference convened in Chardon Street Chapel, and the pastor, Joshua V. Himes, read the call for this assembly as follows:

"The undersigned, believers in the Second Coming and Kingdom of the *Meissah at hand*, cordially unite in the call for a general conference of our brethren of the United States and elsewhere, who are also looking for the advent near, to meet at Boston, Mass., Oct. 14, 1840, at 10 o'clock A.M., to continue two days, or as long as may then be found best. The object of the conference will not be to form a new organization in the faith of Christ, nor to assail others of our brethren who differ from us in *regard* to the period and manner of the advent, but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ in which it will be safe immediately to meet him at the judgment-seat. By so doing, we may accomplish much in the rapid, general, and powerful spread, of the everlasting gospel of the kingdom at hand, that the way of the Lord may be speedily prepared, whatever may be the precise period of his coming."

The Conference remained in session two days, and at its close published a report of its proceedings and issued a *Circular Address* to all those of the same faith. During the year 1841, conferences were held at Lowell, Mass., June 15-1-7; at Portland, Me., Oct. 12-14; in New York city, Oct. 25, 26; and at Dover, N. H., Dec. 14.

On the 18th of May, 1842, the "Second Advent Association of New York City and Vicinity" was formed. The members were to pay a monthly contribution to defray expenses of forwarding the message of Christ's immediate coming. A few days later another enterprise was started, which had a large influence in extending the doctrines of Adventism. At the Second Advent Conference held in Boston, May 24, 1842, a committee was appointed to provide a place and select a time for holding a camp-meeting "for Christians to worship God, to awaken sinners, and purify Christians by giving the midnight cry, viz., to hold up the immediate coming of Christ to judge the world." The first camp meeting was held at Hadley, Lower Canada, commencing June 21, 1842. Another was held at East Kingston, N. H., commencing June 29. Others followed in quick succession, and all of them were attended by large numbers of people, many of whom were earnest seekers of religion. The preaching was

vigorous and effective, and a large number of conversions resulted. In July of the same year a large tent was finished and set up in Concord, N. H., capable of accommodating nearly 4000 people. This was carried from place to place, and the enterprise resulted in awakening more interest than had been done by the camp-meetings.

As the year 1843 drew nigh, the expectations of the Adventists began to rise. Mr. Miller had predicted the personal appearing of Christ some time between March 21, 1843, and March 21, 1844. Others had fixed the time very early in the former year. The earliest date fixed upon by any of the Adventists was Feb. 10, forty-five years from the time the French army took Rome in 1798. The next day which was thought the most probable was the 15th of February. After this date had passed without any unusual occurrence, attention was turned to the Passover season as the one most likely to bring the second advent. The 14th of April was a point of time anticipated with the deepest solicitude by many. But the day came and went, as did all the other set times, without any remarkable occurrences. After the 21st of March, 1844, Mr. Miller had to confess his disappointment, but declared that, although mistaken, his confidence in God was not shaken, nor yet his belief in the speedy coming of Christ. All Advent believers who still remained in the faith continued, and still continue, to look for the advent of the Messiah. The following declaration of *Fundamental Principles* on which the Second Advent cause is based was made about the time of this disappointment, and is still held:

I. The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state;

II. The only millennium found in the Word of God is the thousand years which are to intervene between the first and second resurrection, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period of time are to have their fulfilment only in the New Earth,--wherein dwelleth righteousness.

III. The only restoration of Israel yet future is the restoration of the saints to the New Earth, where the Lord my God shall come, and all his saints, with him.

"**IV.** The signs which were to precede the coining of our Saviour have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

"**V.** There are none of the prophetic periods, as we understand them, that extend beyond the, [Jewish] year 1843.

"The above we shall ever maintain as the immutable truths of the Word of God, and therefore till our Lord chime we shall ever look for his return as the next event in historical prophecy."

After the passing-away of the Jewish year 1843, the great body of the Adventists settled down in the belief that they could henceforth reckon particular times with no degree of positiveness. They believed that 'they had reached the end of all the prophetic periods, at the termination of which the advent was expected, and that while they should have to wait only the *little while* that their chronology might vary from God's time, yet they believed that they could have no more clew to the definite date. The *time movement* had failed. Every preparation had been made by the great majority of these believers for the final, coming of the Lord on Oct. 22, 1844. The Advent periodicals issued large editions and suspended publication, considering their work ended; and many thousands of believers gave up all worldly pursuits, disengaged themselves from all worldly alliances, and sat down' in the firm expectation of the coming of the Messiah. The day came and went, and nothing unusual occurred. From that time a new phase of the movement was necessary to its existence. Under various leaders it assumed various forms. The great body of Adventists, however, remained in the line of the originators of the movement. The publishers resumed their work, and declared their firm belief in the doctrine which they had been proclaiming, only varied in minor details. The following is from the pen of Joshua V. Himes, Mr., Miller's earliest and most zealous-follower in the proclamation of the immediate coming of the Lord: "We have now passed every point of *definite time* in which we looked for our blessed Saviour, and yet I do not give up the question; I only give up the point that our chronologies are to be depended upon for literal exactness as to time. But we are in the circle of a short period, and may look now every hour for the advent." Such was the view held by the principal leaders in the movement, and they began anew their labors, somewhat cautiously at first, yet more vigorously afterwards.

But while the great body went forward in harmony with the original leaders, there were many side-issues which drew to themselves varying numbers, thus creating division in the ranks and causing much discredit to, all concerned. The first question that produced a distracting influence was *Judaism*, which taught the conversion and restoration of the natural Jews. These not finding satisfaction in the discussions of the question in the regular Advent papers, started the *American Millenarian* in Boston in 1842, and afterwards removed it to New York. A considerable number left the main body on account of these differences of opinion.

The next disturbing cause was a *strange fanaticism*. originating with John Starkweather, who had become assistant to Mr. Himes 'at Chardon Street Chapel, Boston. He was, a turbulent spirit, and was noted for making divisions wherever he went. His principal theme was the necessity of a preparation for the Saviour's coming. He taught that conversion, however full and thorough, did not fit one for God's favor without a second work, and that this second work was usually indicated by some bodily sensation. Accordingly, the losing of strength and other spasmodic phenomena were manifested and hailed as evidences of the great power of God in the sanctification of those who were already Christians. This he called the *sealing power*. The fanaticism grew to such proportions in the Church that measures had to be taken to remove it. All who spoke in opposition to such manifestations were charged with "offending against the Holy Ghost." Notwithstanding these denunciations, however, Starkweather and his followers were forced to withdraw, and worship in another place. Meetings were held in various places, camp-meetings were organized, and a conference attempted. Some followers were gathered, and many' disgusting and disgraceful scenes enacted; but the movement assumed only small proportions.

The "shut-door" theory is next in order among the issues dividing Adventists. This notion originated with Joseph Turner, of Maine, and: several others in various places, who simultaneously claimed to have ii impressed upon them by the Holy Spirit, on "the tenth day of the seventh month." Mr. Turner proclaimed in at a camp-meeting held at Woodstock, Me., Oct. 22 1844, while some penitents were presented for prayers he repeating "Every one to your tents, O Israel," and declaring that Christ had left the mercy-seat. With him it soon settled into a theory, and he with others began to proclaim throughout the Advent societies that the door of mercy was shut from and after Oct. 22, 1844: but that all who remained

steadfast in their experience of the movement of 1844 were already members of Christ's kingdom. This theory found adherents, and was confirmed by one Ellen G. Harmon, who travelled from town to town, where she was strangely exercised in body and mind, usually talking in assemblies until nature was exhausted, and then falling to the floor, remaining for a considerable time in an epileptic state. Afterwards she would relate the wonders which had been revealed to her during the trance, even professing to have seen Christ and the records contained in the book of life. Some of the Advent publications defended the theory, and others were controlled temporarily by its advocates. Extravagant views were held by most of the adherents of this theory, such as visions and dreams. Feet-washing and kissing were declared to be Gospel ordinances.

Another branch of this class of believers was established, with "visions" and "revelations," which had been so systematically organized as to deserve separate treatment. *SEE ADVENTISTS SEVENTH-DAY.*

II. Organization. - As has already been intimated, the purpose of these zealous heralds of the second advent of Christ was simply to arouse the world to a consideration of their message, and induce the careless and impenitent to turn to God and prepare to meet the Lord at his coming. They aimed at no separate denominational organization, considering the time too short for any such necessity. But circumstances made it necessary to organize in some localities. Converts to the faith existed in such numbers: as to require organization into societies. It frequently happened that the Adventists of a congregation were a minority, and were expelled from fellowship in their churches. Opposition on the part of believers of the various denominations drove many from their doors, and thus societies sprang up in various places from the beginning of the movement, while thousands who embraced the doctrine continued to hold their Church relationship as they had always done.

But after the disappointment of 1843-44, some plan of operations was required for the prosecution of the work in hand. To define more clearly the views of the Adventists, and determine who were of their number, it was decided to call a conference to meet at Albany, N.Y., April 29, 1845.' As a result of the deliberations of that body, a report was adopted setting forth their views and recommending a course of action. This report formed the basis of subsequent organizations, and from it we present the following extract:

In view of the many conflicting opinions, unscriptural views, leading to unseemly practices, and the sad divisions which have been caused by. some professing to be Adventists, we deem it incumbent on us to declare to the world our belief that the Scriptures teach, among others, the following *important truths*:

"**1st.** That the heavens and earth, which are now, by the Word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the. elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. That the Lord will create new heavens and a new earth, wherein righteousness-that is, the righteous-will forever dwell (2 Pet. iii, 7, 10, 13). And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting kingdom, and all dominions shall serve and obey him (Dan. 7:27)..

"**2d.** That there are but two advents or appearing of the Saviour to this earth (~~3028~~ Hebrews 9:28). That both are personal and visible (~~4009~~ Acts 1:9, 11). That the first took place in the days of Herod (~~4001~~ Matthew 2:1), when he was t conceived of the Holy Ghost (1:18), born of the Virgin Mary (ver. 25), went about doing good (11:5), suffered on the cross, the just for the unjust (~~4038~~ 1 Peter 3:18), died (~~4236~~ Luke 23:46), was buried (ver. 53), arose again on the third day, the first fruits of them that slept (~~4015~~ 1 Corinthians 1:15:4), and ascended into the heavens (~~4251~~ Luke 24:51), which must receive him until the time of the restitution of all things, spoken of by the mouth of all the holy t prophets (~~4482~~ Acts 3:21). That the second coming or appearing will take place when he shall descend from heaven, at the, sounding of the last trump, to give his people rest (~~5046~~ 1 Thessalonians 4:16, 17; ~~4152~~ 1 Corinthians 15:52), being revealed from heaven in flaming tire, taking vengeance on them that know not God and obey not the Gospel (2 Thessalonians 7, 8). And that he will judge the quick and the. dead at his appearing and kingdom (2 Timothy 4:1).

"**3d.** That the second coming or appearing is indicated to be now emphatically nigh, even at the doors (~~4263~~ Matthew 24:33), by the chronology of the prophetic periods (~~2025~~ Daniel 7:25; 8:14; 9:24;

12:7,11, 12; Rev. 9:10, 15; 11:2, 3; 12:6, 14; 13:5), the fulfillment of Prophecy (Daniel 2, 7, 8, 9, 10, 11, 12; Revelation 9, 11, 12, 13, 16, 17), and the signs of the times (~~4029~~ Matthew 24:29; ~~4025~~ Luke 21:25, 26). And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh'(ver. 28; ~~4088~~ 1 Thessalonians 4:18), and the last be warned to flee from the wrath to come (~~4761~~ 2 Corinthians 5:11), before the Master of the house shall rise up and shut to the door (~~4033~~ Luke 13:24, 25).

"4th. That the condition of salvation is repentance toward God and faith in our: Lord Jesus Christ (~~4021~~ Acts 20:21; ~~4015~~ Mark 1:15); and that those who have repentance and faith will live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ (~~4021~~ Titus 2:11-13).

"5th. That there will be a resurrection of the bodies of all the dead (~~4138~~ John 5:28, 29), both of the just and the unjust (~~4045~~ Acts 24:15); that those who are Christ's will be raised at his coming (~~4152~~ 1 Corinthians 15:23); that the rest of the dead will not live again until after a thousand years (~~4115~~ Revelation 20:5); and that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump (~~4152~~ 1 Corinthians 15:51, 52).

"6th. That the only millennium taught in the Word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation (ver. 2-7); and that the various portions of Scriptures which refer to the millennial state are to have their fulfillment after the resurrection of all the saints who sleep in Jesus (Isaiah 11; 35:1, 2, 5-10; 65:17-25).

"7th. That the promise that Abraham should be the heir of the world was not to him or to his seed through the law, but through the righteousness of faith (~~4013~~ Romans 4:13); that -they are not all Israel which are of Israel (9:6); that there is no difference, under the Gospel dispensation, between Jew and Gentile (x, 12); that the middle wall of partition that was between them is broken down, no more to be rebuilt (~~4014~~ Ephesians 2:14,15); that God will render to every man according to his deeds (~~4016~~ Romans 2:6); that if we are Christ's, then we are Abraham's seed, and heirs according to the promise (~~4032~~ Galatians 3:29); and that the only restoration of Israel- yet future is the.

restoration of the saints to the earth created anew, when God shall open the graves of those descendants of Abraham who died in faith without receiving the promise with the believing Gentiles who have been grafted with them into the same olive-tree, and shall cause them to come up out of their graves and bring them, with the living who are changed, into the land of Israel (~~3572~~Ezekiel 37:12; ~~58112~~Hebrews 11:12, 13; ~~51117~~Romans 11:17; ~~4858~~John 5:28, 29).

"**8th.** That there is no promise of this world's conversion (~~4244~~Matthew 24:14); that the horn of the papacy will war with the saints and prevail against them until the Ancient of Days shall come and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom (~~2702~~Daniel 7:21, 22); that the children of the kingdom and the children of the wicked one will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom and the righteous shall shine forth as the sun in the kingdom of their Father {~~4037~~Matthew 13:37-43} that the man of sin will only be destroyed by the brightness of Christ's coming (~~5108~~2 Thessalonians 2:8); and that the nations of those which are saved and redeemed to God by the blood of Christ, out of every kindred and tongue and people and nation, will be made kings and priests unto God, to reign forever on the earth (~~6689~~Revelation 5:9,10; 21:24).

"**9th.** That it is the duty of the ministers of the Word to continue in the work of preaching the Gospel to every creature, even unto the end (~~4889~~Matthew 28:19, 20); calling upon them to repent, in view of the fact that the kingdom of heaven is at hand (~~6647~~Revelation 14:7), that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord (~~4489~~Acts 3:19, 20).

"And **10th.** That the departed saints do not enter their inheritance or receive their crowns at death (~~2703~~Daniel 12:13; ~~6689~~Revelation 6:9-11; ~~8822~~Romans 8:22, 23);' that they without us cannot be made perfect (~~5814~~Hebrews 11:40); that their inheritance, incorruptible *and* undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time (~~6004~~1 Peter 1:4, 5); that there are laid up for them and us crowns of righteousness, which the Lord, the righteous Judge, shall give at the day of Christ to all that love his appearing (~~5108~~2 Timothy 4:8); that they will only be satisfied when they *awake* with Christ's likeness (~~4975~~Psalms 17:15); and that when the Son of Man shall come in

his glory, and all the holy angels with him, the King will say to those on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the worlds (~~4234~~ Matthew 25:34). Then they will be equal to the angels, being the children of God and of the resurrection (~~4236~~ Luke 20:36)."

The same conference recommended the organization of societies to be governed according to the independent plan, acknowledging only the New Test. as an authoritative guide in Church government. Yet many of the Advent believers still continue to hold their membership in the churches to which they formerly belonged, not departing, except in this particular, from their former faith. There are many others also who, not finding their views 'exactly met by the common belief of any one religious body, have no denominational connection; still they are reckoned as Adventists.

A mission was begun in England in 1846 by sending Joshua V. Himes, R. Hutchinson, and F. G. Brown thither in June of that year to proclaim the advent of the Messiah at hand., A paper--the *European Advent Herald*--was published one year, and many lectures and sermons were delivered; but the mission was abandoned in 1847 for want of men and means. A similar mission to the British West India Islands was undertaken by L. I. Mansfield and wife. This also failed, and was abandoned in the following year. Several missionary societies have been in existence from time to time, among which are "The American Advent Mission Society," organized in 1865, and "The Union Female Missionary Association," organized in 1867.

After the death of Mr. Miller, there was considerably more division of opinion among his followers than had been formerly, and this gave rise to denominational divisions, which are considered in the articles on *SEE ADVENT CHRISTIAN ASSOCIATION: SEE ADVENTISTS, EVANGELICAL*; and *SEE ADVENTISTS, SEVENTH-DAY*.

III. Literature. — The publications called forth by the agitation of this question have been very numerous. Perhaps not less than one thousand books and pamphlets have appeared in this country, while many have come to us from England. Of periodicals of all kinds, about one hundred have been published at one time or another. The oldest paper published by Adventists was started about the year 1840, under the title of *The Signs of the Times*, but is now called *Messiah's Herald*. *SEE ADVENTISTS, EVANGELICAL*. The other principal periodicals of this class are *The*

World's Crisis (Boston), *Advent Herald* (ibid.), *The Christian* (ibid.), *Herald of Life* (Springfield, Mass.), and *Advent Review and Herald of the Sabbath* (Battle Creek, Mich.). See Wellcome, *Hist. of the Second Advent Message* (Yarmouth, Me., 1874).

Adventists, Evangelical,

are the representatives of the original followers of William Miller (q.v.) and his coadjutors. **SEE ADVENTISTS; MILLERITES.**- They were organized at Boston, under the name of "The American Millennial Association," in November, 1858. They adhere to the doctrine of the conscious state of the dead and the eternal conscious suffering of the wicked. Their principal organ is the *Messiah's Herald*, published at Boston. They have six or eight state and sectional conferences. Those holding the same views in Pennsylvania and Canada organized under the name of *Messiah's Church*, and have a conference in each of these sections. They are in full accord, both as to faith and labors, and sustain the same enterprises. See Wellcome, *Hist. of the Second Advent Message*, p. 603.

Adventists, Seventh-Day,

are a branch of the Adventists (q.v.) who observe the seventh *day* as the Sabbath. They originated as early as 1844. They *set* no time for the coming of Christ, believing that the prophecies which, in the opinion of other Adventists, fix the second advent in or about the year 1844, really brought the world only to the "cleansing of the tabernacle," a period of brief but uncertain duration preceding the coming of Christ. One of the first movers in this new departure was elder James White, formerly a "Christian" minister of Maine. He embraced the doctrine of Adventism in 1842, and began at once to preach in Maine. *In* 1844 he embraced the "shut-door" theory of Mr. Turner and Ellen G. Harmon (already referred to under ADVENTISTS), and began to claim extraordinary revelations from heaven as to doctrine and duty. Among these revelations was one requiring the observance of the seventh day as the Sabbath. He subsequently married Miss Harmon, and has published many of her "visions" in various forms. Mr. White started a paper at Middletown, Conn., called *Present Truth*, and a little later issued it at New York. Some time after this the name was changed to *Advent Review and Herald of the Sabbath*, which was published at South Paris, Me., then at Rochester, N. Y., and finally, in 1855, at Battle Creek, Mich., where it continues to be issued. The

"Seventh-day Adventist Publishing Association" publish at Battle Creek four denominational papers in English, one in Danish, and one in Swedish. Another English paper has been established in California. A mission has been established in Switzerland, where two hundred believers were reported in 1875. Missions have been determined upon for Great Britain, France, Germany, Holland, Italy, Hungary, Africa, and Australia. There are 15 State conferences, 218 preachers, 943 churches, and 27,742 members. Strict temperance views prevail. 'Strong drink and tobacco are forbidden. Abstinence from pork, tea, and coffee is also recommended. See Wellcome, *Hist. of the Second Advent Message*, p. 401 sq.

Adventitius (Or Aventor),

one of the companions of St. Mauricius, martyred with him and many others by order of emperor Maximinian, Sept. 22, 286, at Agaurum. See Ruinart, p. 272.

Adventius, Bishop Of Metz,

early embraced the clerical life, and was educated under the supervision of Drogo, whom he succeeded in the above-mentioned see in 855. He was present and spoke in the Synod of Metz in 869, and in that of Douzi in 871. Besides his own epitaph, which he made, there is extant (in Baronius) the writing which he composed in favor of the divorce between Lothair and his queen Thietburga See Mleurisse, *Hist. des Eveques de l'Eglise de Metz*; Rivet, *Hist. Lit. de la France*, v, 249.

Adversa.

SEE, *AVERSA*.

Advertisements

was a term used for certain statements of principles, rules, suggestions, and directions drawn up by the bishops during the reign of queen Elizabeth, and issued for the guidance and direction of their clergy. They had little moral weight, and no legal authority.

Advocates Of The Pope

are two important offices in the apostolical chamber at Rome, one being the legal, the other the fiscal advocate. Both are employed to defend the

interests of the chamber' in all courts.' There are never more than twelve consistorial advocates in Rome. They are nominated by the pope, and plead in consistories, whether. public or private. .They supplicate the pallium for all newly created archbishops in the secret consistory. They have the privilege of creating doctors in the canon as well as civil law when assembled in their college *Della Sapienza*. They wear a long robe of black wool, of which the tail is purple, lined with red silk, and a cape falling down between the shoulders of the same color, and lined with ermine. But their ordinary dress is a cassock, lined with black Aserge, and a cloak trailing on the ground.- One of these -advocates is rector of the college Della. Sapienza. He is to receive all the rents which are appropriated, to it, aid to pay the salaries of the public readers or lecturers. whose chairs are filled by a congregation of cardinals deputed by the pope for that purpose. The seven senior consistorial advocates have large salaries-twice as large, indeed, as the five junior advocates-and the fees drawn from those who obtain doctorates are considerable. .

Advoja.

SEE ADVATA.

Advower

is the advocate of a church or religious house, as a cathedral, monastery, abbey, etc., called a *defensor* or bailiff in Germany. Sometimes it signifies a person who has a right to present to a church living. Charlemagne had the title 'of advower of St. Peter's, which the people conferred on him for having protected Italy against the Lombards. Pope Nicholas constituted king Edward the Confessor and his successors advowers of the Monastery of Westminster and of all the churches in England. Advowers were the guardians and administrators of temporal concerns, and under their authority all contracts passed which related to the churches.. The collection of the tithes and all other church revenues were under their control, as a reward for which many of the richest benefices were placed by the heads or principals of 'convents at their disposal. The command of the forces furnished by their monasteries for war was intrusted to them. Sometimes there were subadvowers, who introduced great disorder, and very much contributed to the ruin of the monasteries. Abuses of this office having become general and intolerable, it was abolished by Frederick II of Germany.. The origin of þ this office is sometimes assigned to the time of

Stillico, in the 4th century; but the Benedictines represent it as commencing so late as the 8th century. Persons of the first rank were gradually introduced into it on account of the skill and power, required in its execution. For a classification of advowers, *SEE ADVOCATE OF THE CHURCH.*

Advowson.

Some additional facts may here be presented. In case the patron does not present within six months, the presentation lapses to the bishop; and if he neglect to collate within the following six months, to the archbishop, and after him to the crown. If, however, after the first six months the patron present before the bishop has collated, the presentation of the patron is good. So, after the expiration of twelve months, if the bishop collate before the archbishop, the bishop's appointment is good. If a benefice in the gift of a person outlawed or tainted fall vacant, the sovereign presents. -If the patron remain in a state of excommunication for the space of forty days, his clerk may be refused. Presentation made while the benefice is full is void. If a patron present first one and then another clerk, the ordinary may institute whichever he pleases; but where the sovereign is patron the ordinary must institute the second. A patron may not present himself, but the ordinary may admit him on his petition. A married woman, having the right of advowson, must present in the name of her husband. See Johnson, *Clergyman's -Vadenecunm*

Adyta

(ἄδυτα, *inaccessible*), a name given in early times: to the chancel of a church, because there was no place of access here for the people, who were wholly excluded therefrom.-Bingham, *Christ. Antiq.* bk. 8:ch. 6:§4.

Aeantea,

in Greek mythology, was the name of a festival of Ajax celebrated on the island of Salamis, where he was born. A temple was erected there, in which stood a wooden image of him. He was likewise worshipped in Athens and on the promontory of Rheteum.

Aedes,

a name given by the Romans to unconsecrated temples.

Aedesius

(or Hedesius), a Christian martyr, was a noble Lycian and a student at Alexandria, where he was martyred by drowning about A.D. 306. See Eusebius, *De Mart. Palest.* v, 14; Syriac *Acta* in Assemani, *Acta Mart.* ii, 195..

Aedicula,

a small temple or chapel among the ancient Romans, called also *sacellum*.

Aedile,

a Roman magistrate whose business it was to superintend the temples and other public buildings, the public games, and spectacles. Two curule aediles were annually elected, and there were, besides these, plebeian aediles. The office was one of dignity and honor, though reckoned a minor magistracy.

Aedituus.

an officer among the Romans who had charge of the offerings, treasure, and sacred utensils belonging to. the temples of the gods. A female officer of the same kind, termed *Editua*, presided over the temples of the goddesses. *SEE DOORKEEPER*.

Aega.

in Greek mythology, was the daughter of Olenus, who with her sister Helice brought up the young Jupiter.. She was subsequently placed among the stars. AEga had such a brightness that the Titans were blinded when they attempted to besiege heaven, They accordingly asked her mother to darken the star. Gaea hid AEga in a cave on Crete, where afterwards she became Jupiter's nurse.

Aegea,

in Greek mythology, was a surname of *Venus*, from her extraordinary worship on the islands of the AEgean Sea. She was also called " the inhabitant of the island," for she was worshipped more than any other deity.

Aegaecus,

in Greek mythology, was, according to Strabo, a surname of *Neptune*, derived from AEGea, a city in Euboea, where a temple was erected to his worship on a hill.

Aegaon,

in Greek mythology, was

(1) a giant with one hundred arms and fifty heads, whom the gods called *Briareus* (*the frightful, the powerful*). He was a son of Uranus and the Earth. He and his brothers, Cottus and Gyges, were bound by their father and imprisoned in a cave, from fear of their strength, until Jupiter in a war against the Titans liberated them, and with their help became victorious. Once Neptune, Juno, and Minerva had plotted to bind Jupiter. Thetis brought AEGeason up into Olympus and placed him side by side with Jupiter. At the sight of the frightful giant the deities were so afraid that they abandoned their design.

(2.) One of the evil sons of the Arcadian king Lycaon. When he had changed the father into a wolf, killed the sons by lightning.

Aegates

is commemorated as a Christian saint. in some martyrologies on Oct. 24.

Aegeates, John

a Nestorian priest, lived, according to Vossius, about 483; but Cave thinks that he lived some years later, as he continued his history five books after the deposition of Peter the Fuller. This was an *Ecclesiastical History* from the reign of Theodosius the Younger, and ending with the deposition of Peter the Fuller (q.v.). There is only a fragment of this work extant, in the *Concilia*, vol. 7, and in the collections of Theodorus Lector. He wrote, also, a treatise against the Council of Chalcedon.

Aegidius,

an Anabaptist who appeared at Aix-la-Chapelle about the end of the 16th century, and was condemned to death at Antwerp :

Aegidius, ST.,

is considered by many to be identical with ST. GILES (q.v.). In addition to what has already been given in, that article, it is related of him that he refused treatment for an accidental lameness, that he might be able to practice more rigid self-mortification. From this anecdote he has been esteemed the patron of cripples, and St. Giles's Cripplegate, built about 1090, is dedicated to him. In art, St. Giles is generally represented as an aged man, with a long white beard; a hind pierced with an arrow, rests its head or fore-feet in his lap, or crouches at his feet. Representations of him are seldom met with in Italy, but very frequently in early French and German art. The relics of the saint, buried in the church dedicated by himself to St. Peter, but translated by abbot Autulphus in 925 to the neighboring abbey, were allowed to rest in peace until the Albigensian war in 1209 exposed them to danger, when they were transported to Toulouse and laid over one of the altars in the Church of St. Saturninus, where the body still was when Baillet wrote. Pope Urban IV gave the saint's office a place in the Roman Breviary as a semi-double, but since the middle of the 16th century it has been reduced to a simple office. St. Giles still retains a place in the Reformed English Calendar. His festival is kept on Sept. 1.

Aegidius

(JOHN *of St. Giles*), an English Dominican, was born at St. Albans. Educated at Paris, he became a distinguished medical practitioner in that city, and was employed (in 1198) by king Philip. He removed to Montpellier, where he studied diseases of the mind. Returning to Paris, he studied divinity, and soon became a doctor in that faculty, and a professor in the schools. In 1223 he joined the Dominicans, being the first Englishman of that order. In 1235 he went to Oxford, where he became lecturer in arts and divinity. A close intimacy sprang up between him and Grossetete, bishop of Lincoln, who obtained leave of the general of the order that AEGIDIUS might reside with him as an assistant. While he was physician of Philip II he amassed great wealth, which he employed for the purchase and repairs of the Hospital of St. Jacques at Paris—a branch of St. James of Compostella in Spain, and destined to lodge the pilgrims. He gave it in 1218 to the Dominicans. He died about 1253. He wrote some works on medicine and theology which were never published. See Hoefler, *Nouv. Biog. Generale*, s.v.

Aegidius Leodiensis,

or *Giles of Liege*, a monk of the Vallde d' Or, a monastery of the Order of Citeaux. in the duchy of Luxemburg, lived in the early part of the 13th century. He wrote a history of the bishops of Liege, from the time of Theodwin, successor of Wason, to Henry III, sixty-ninth bishop. This history (*Gesta Episcoporum Leodiensium*), to the year 1246, has been continued to 1348 by John Zlocsemius, canon of St. Lambert of Liege. John Chapeauville published it, with other chronicles, at Liege in 1613. The life of St. Albert, taken from his work, has been translated into Spanish, and published under the title *Vida de S. Alberto, Cardinal del Titulo de Santa-Cruz, Obispo de Lieja y Martyr, trad. en Castellano por Andres de Soto* (Brusellas, 1613). See Hoefer, *Nouv. Biog. Generale*, s.v.

Aegidius (Bishop) Of Tusculum

in the 10th century, was sent by pope John XIII, accompanied by many Italian, French, and German priests, into Poland in 965, to assist in instructing the Poles in Christianity. See Mosheim, *Hist. of the Church*, bk. iii, cent. 10:pt. i, ch. i.

Aegidius Of Viterbo,

an eminent Italian prelate and scholar, was born in 1470. He studied with the Augustinians at Yiterbo, was made doctor of theology, and in 1503 general of his order. In 1512 he attended the Lateran Council; acted as papal delegate at different courts; and died Nov. 12, 1532. AEGidius was also a Hebrew scholar, and translated some Cabalistic works into Latin, which are still in MS. See Herrera, *Alphabeunm Augustinianum* ; Ughelli, *Italia Sacra*; Fabricius, *Bibl. Med. et Inf. AEtat.* i, 63; Gaudulph, *De 200 Scriptor. Augustin.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Aegischus,

an appellation given by Homer and others to *Jupiter*, either because he was cherished by a goat, or because his buckler was covered with a goat's skin.

Aegocoros,

a monster into which *Pan* transformed himself when, with the rest of the gods, he fled from Typhon. Jupiter, for his subtlety, placed him among the stars.

Aegophaga

(or Aegophage), a name of the goddess *Juno*. among the Lacedaemonians, from the goat which Hercules sacrificed to her.

Aefric.

SEE AELFRIC.

Aeiparthenos

(ἄειπάρθενος, *ever virgin*), a title of the Virgin Mary. *SEE VIRGINITY, PERPETUAL.*

Aeitholas.

SEE AITHOLAS.

Ael,

in Scandinavian mythology, was the name of the nectar which departed heroes drank in Walhalla; from the hands of the goddess Freyia.

Aelfhun.

SEE ALHUN.

Aelfric The Grammarian.

SEE AELFRIC.

Aelfric Of York,

SEE AELFRIC OF CANTERBURY.

Aelhun.

SEE ALHUN.

Aelius, Publius Julius,

bishop of Debelum, Thrace, towards the close of the 2d century, was one of several bishops who protested against the Montanist pretension to the gift of prophecy. Their signatures are produced in a letter a fragment of which is preserved by Eusebius, *list. Eccles.* v, 19) by Serapion. AELIUS ascribes the Montanist prophecies to daemoniacal possession.

Aella,

in Greek mythology, was one of the Amazons, the first with whom Hercules fought, when he came to get the girdle of her queen. She was slain by that hero.

Aello,

in Greek mythology, was the name of

(1) one of the Harpies. Her mother was Electra, daughter of Oceanus and Tethys, who married Thaumias, by whom she had these horrible children, and a very beautiful daughter, Iris.

(2.) A dog of Actaeon.

Aellred.

SEE AELREDUS.

Aelnurus,

the god-cat, an ancient Egyptian deity, sometimes represented as a cat, and sometimes as a man with a cat's head.

Aellurus,

the surname, or rather nickname, of a schismatical patriarch of Alexandria, Timotheus AElurus, who for many years was the leader of the Monophysite party there and at Constantinople in the middle of the 5th century. *SEE TIMOTHEANS.*

Aemiliani, St. Jerome,

an Italian philanthropist, was born at Venice, of noble parentage, in 1481. Having been taken prisoner in his youth, upon his release he dedicated his life to the care of orphans, and accordingly collected a considerable number of them in a house, where they were educated in virtue and industry. This laid the foundation of the regular clerks of St. Maieul, or Fathers of Somascho, so called from the place where he first established their community. He appears to have been a man of most humane disposition; and in 1528; when plague and famine raged in Italy, he sold even his furniture to assist the poor. He died in 1537, and was canonized by

Benedict XIV. His *Life* was written by Andreas Stella, general of the Somaschians (q.v.).

Aemiliaius.

- (1) A saint in Armenia, commemorated in the Latin Church Feb. 8.
- (2) Confessor in Africa, commemorated in the Latin Church Dec. 6.
- (3) Confessor, commemorated in the Greek Church Jan. 8.
- (4) Bishop of Cyzicum and confessor, commemorated in the Greek Church Aug. 8.

Aemilius

is the name of three saints in the Roman calendar.

- (1) Martyr in Africa, commemorated May. 22.
- (2) Of Sardinia, commemorated May 28.
- (3) Commemorated June 18.

Aemilius, Georg,

a Lutheran theologian, was born June 25, 1517, at Mansfeld, and died as superintendent. at Stollberg, May 22, 1569. He wrote, *Evangelia Heroico Carmine Reddita* (Basle, 1551, and often) :-*Poemata. Sacra in Jesaias Caput. LIII, Psalmum XXII et quaedam Evangelia (ibid. 1551):-- Explicationes in Evange e lia Dominicalia et Festivalia (ibid. eod.) :- Epistolce Dominicales et Festivales .Carmine. Heroico Expresses (ibid. eod.) Anmaginuin in Apocalypsi Joannis Descriptio Elegiaco Carmine Expressa (Wittenberg, 1571).. See Wetzels, Anal. Hymnol. i, 45; Jocher, Allgemeine Gelehrten-Lexikon, s.v. (B. P.)*

Aeneas

(or Aengus), an Irish prelate, was the son of Engobham, who lived about the end of the 8th century. In his youth he became a monk of the monastery Cluair- Enach, Leinster, under, Melathgene, the abbot. It is probable that he succeeded the latter in the government .of the house, but withdrew into a solitude near by, called after him. Desert AEnigus. Finding the fame of Iris saficity s reading abroad, he betook himself to the .Abbey of Taulallngt, near Dublin. Here he-was discovered after seven years and admitted by Maelruan, the abbot, to his intimacy. No further information has been gathered respecting him. He wrote a' martvrology,' or, as he.

called it, *Festology*, in Irish verse, still extant. He afterwards composed a much more copious martyrology in prose also *De Sanctis Hibernice. Libri V:-* and a *History of the Old Testament*, in metre. See Ware, *De Script. Hibern.*

Aenon. Lieut.

Conder finds the site of this baptizing-place of John in *Aimin*, three or four miles north of the springs in Wady Farah, east of Nablus; and the neighboring Salim, or Shalem, in the present Salim, about the same distance south of these springs (*Quar. Statement of the " Pal. Explor. Fund,"* July, 1874, p. 191 sq.); and ' Dr. Tristram adopts the identification, confirming the local use of these names (*Bible. Places*, p. 192). The latter remarks that "at the head of the valley of Shechem. are copious springs in a broad, open valley called Wady Farah. This valley rises near Salim [so called by the Samaritans, but not by the peasantry], separating Mount Ebal from the chain of Nebi Belan, and forming a great geological feature of the country. It soon becomes a deep and narrow ravine, with steep hill-sides burrowed with caverns, in which a perennial copious stream, shaded by oleanders, runs towards the Jordan. There is a succession of springs after the ruins of Burj Farah, with flat meadows on either side, where great crowds might gather on either bank of the stream. It is one of the most picturesque spots in the country, and is close to one of the old main lines of road from Jerusalem to Galilee."

Aeolus,

in Pagan mythology, was the god of the winds, and 'is variously represented as the son of Jupiter, Hippotus, or Meneclia. He reigned over the Eolian islands, near Sicily, viz. Lipara, Hieria, Strongyle, Didyme, Ericusa, Phcencusa, and Euonymos. He resided at Rhegium, in Italy, or at Strongyle, now called Stromboli. He is represented as holding the winds enchained in a vast cave to prevent their committing such vast depredation as they had formerly; for to their violence was imputed not only the disjunction of Sicily from Italy, but also the separation of Europe from' Africa.

Aemon,

in Phoenician mythology, was the son of Colpias and ,Baau (.Bobu, or Chaos), the two primeval deities. .He and his brother Profogonos were the

earliest created mortals. AEon was the first to discover the use of fruit as food.

Aepinus, Franz Albert,

a Lutheran theologian of Germany, was born Nov. 15, 1673, at Wanzke, in the duchy of Mecklenburg. Having completed his studies at Jena and Rostock, he was appointed in 1696 *nagister philosophice*, and was placed at the head of the cathedral school at Ratzeburg in 1700. In 1712 he was called as professor of logic to Rostock; in 1721 he took the chair of theology, and died Feb. 14., 1750, as member of consistory and general superintendent. He wrote, *Introductio in Philosophiam* (1714; new ed. 1718), which comprises the whole system of sciences, as logic, metaphysics, physics, natural theology, ethics, and politics. He belonged to the strict Lutheran orthodoxy, and in his writings he shows himself the champion of his Church. In his *De Pietatis ad Christianismum Necessitudine* (1728) and *De Evangelio AEterno*, he fights against pietism and chiliasm; and in his: *Matceologice Fanaticce Compendium ex Dippelii Scriptis Collectum*, etc. (1721), he battles against the doctrines of the enthusiast J. C. Dippel. See Bergmann, *Progr. Funebr. Memorice Monumentum* (Rostock, 1750); Becker, *Sacrum Exequiis F. A. Alpini* (ibid. eod.); Schmerfahl, *Nachrichten*, ii, 136; *Rostochium. Litteratunm*, p. 363; Frank, *Gesch. d. prot. Theologie*, ii, 239; *Allgemeine deutsche Biographie*, s.v. (B. P.)

Aerea,

a title of *Diana*, who was so called from a mountain of Argolis, where particular worship was paid her.

Aeres.

SEE AES.

Aeromancy

was a species of divination practiced among the Greeks and Romans, by which future events were foretold from certain appearances or noises in the air; One mode of aeromancy was as follows: The person employing it folded his head in a cloth, and having placed a bowl of water in the open air, he proposed his question in a low voice, when, if the water was

agitated, he considered that what he had asked was answered in the affirmative.

Aertsen

(misspelled Aertzen), PETER (called by the Italians *Pietro Longo*, from his tall figure), an eminent historical painter, was born at Amsterdam in 1519. At the age of eighteen he copied some capital pictures in the cabinet of Bossu, in Hainault. He gained much celebrity in historical painting. His greatest work, *The Crucifixion*, at Alkmaer, was destroyed by a mob in 1566. At Delft are two of the pictures of this artist, a *Nativity* and the *Offering of the Wise Men*; and at Amsterdam, in the Church of Our Lady, are three, viz. the *Death of the Virgin Mary*, a *Nativity*, and the *Adoration of the Magi*, all of which are reckoned excellent performances. He died at Amsterdam in 1573.

Aeruascatores,

a name given to the priests of Cybele among the Romans because they begged alms in' the public streets. The word came to be applied to fortune-tellers generally, or vagrants like the modern gypsies.

Aes

(Aeres or Aesculanus), in Roman mythology, was a divinity who presided over the coinage of copper, and was represented standing in the ordinary habit of a female, with an upright spear in the left hand and a balance in the right.

Aesasar,

the Etruscan name of the Supreme Being. Zschlnes, an Athenian philosopher, is said to have been the son of a sausage-maker. He followed Socrates continually, which drew from that philosopher the remark that the sausage-maker's son was the 'only one who knew how to pay due regard to him. It is alleged that poverty obliged him to go to Sicily to the court of Dionysius; and that he met with great contempt from Plato, but was very well received by Anstippus, to whom he showed some of his dialogues, receiving from him a handsome sum of money. He returned to Athens, where he taught philosophy to maintain himself, and afterwards wrote orations for the forum. He wrote several dialogues, and others are attributed to him which are not genuine. The following are thought to be

genuine: *Concerning Virtue: whether it can be Taught:-Eryxias or Erasistratus; concerning Riches: whether they are .Good:-and Axiochus; concerning Death: whether it is to be Feared.*

Aesaculanus.

SEE AES.

Aesculatus.

SEE ASCLEPAS.

Aeternales,

a name given by Danaeus, in his edition of Augustine's treatise *De Hceresibus*, to a sect which is numbered as the sixty-seventh in that work and as the eightieth in Philaster. The Eternales taught that the world will remain forever in its present condition, even after the second coming of our Lord. Augustine remarks that Philaster gives neither the name of the sect nor its originator. The author of *Praedestinatus* mentions the same tenet as that of a sect which he names *Satanniani* (*q.v.*), from one Satannius; but. this name was sometimes given to the Euchites. .

Aeithalides,

a mythical hero, son of Mercury and Eupolemas. was a native of Larissa, who had the liberty from his father in being sometimes with the living and sometimes with the dead, so that he was aware of all that was passing among both. He was a herald of the Argonauts, and the duties of his office gave rise to the fable; he being necessarily often present with, and often absent from, the army, and being obliged to be exactly informed of all that happened.

Aethelbert.

SEE ETHELBERT.

Aetherea,

a surname of *Pallas* and other aerial divinities, taken from the fabulous origin of the *Palladium*.

Aethiops,

in Pagan mythology, was the son of Vulcan by Aglaia, one of -the Graces. From him the AETHiopians had their name, being previously called *AEthereans*.

Aethlius,

the son of Jupiter by Protogenia, and father of Endymion, is said to have been one of the institutors of the Olympic games.

Aethon,

a name given by the poets to the four black horses of Pluto. .

Aethufsa,

in Paganism, was a mythical character, daughter of Neptune by Apollo.

Aetius

(1), a Palestinian bishop who condemned the archontic Peter of Capharbaricha about a generation before A.D. 361 (Epiph. *Hcer.*p. 291).

(2.) A bishop of Lydda (Diospolis) of this name subscribed the Council of Nice; yet he had been claimed not long before *by* Ariuss a partisan (Theodoret, *Hist. Eccles.* i, 5; Epiph. *Haer.* p. 731 c). He took part in the Arian Synod of Antioch in 330 .(Theodoret, *Hist. Eccles.* i, 20); and the Arian historian Philostorgius (*ibid.* iii, 12) accuses him of having joined the Athanasians in the hope of evading the charge of fornication, adding that he died soon after by an appropriate judgment.

(3.) An Aetius stands second among tile Palestinian bishops who subscribed the Council of Sardica, and who, two years later, specially congratulated Athanasius on his return from exile.

(4.) A bishop of the Valentinians at Constantia. in Cyprus.' According to Polybius (*Vit. Epiph.* p. 59), he was struck dumb by Epiphanius for his blasphemies, and died on the seventh day.

Aetra,

an English prelate, was a pupil of St. Hilda, in the Monastery of Whitby, and (according to Bede) became bishop of Dorchester. He is probably the

same as *HAEDDI* (q.v.); but Florence of Worcester (*Chronicle*, sub ann. 622) supposes him to have been the bishop of a new see established for the South Angles in A.D. 679. Perhaps Aetra. may have been a diminutive for Haeddi. See *Bede, Hist. Eccles. 4:23; Ang. Snacra, i, 19,3. ' .*

Af, in Egyptian mythology, was the mystical name of the sun in the lower hemisphere, or Hades.

Afesa, Pietro,

an Italian painter, who flourished about the year 1650, was called *Della Basilicata*, from his being a native of a province of that name in the kingdom of Naples. His works are on religious subjects. Dominici speaks of this artist in very favorable terms. His works are preserved in many of the churches and convents at Naples. In the chapel of the monastery at Marsico Nuovo is an, altar-piece, the *Assumption of the Holy Virgin*, which is highly esteemed.

Affaitati, Antonio Maria,

a Capuchin friar, was born in 1660. He lived at Milan, where he was appointed to assist those condemned to death. He died April 26, 1721. He wrote, *Fiori. Istorici, overo Compendio d'Erudizioni Virtuose, e Fatti Illustri d'Uomini Grandi, Antichie: Moderni, Sagri e Profani, e loro delli Memorabili (Milano, 1711; a 2d and more complete ed. was published in 1732) :--Memoriale Catechisto, Esposto alle Religiose Claustrali di qualunque Ordine (ibid. 1716):-II Patriarca Davidico, Spiegato nella Vita e Santita Eminente di S. Giuseppe, Sposo di Marnia sempre Vergine (ibid. eod.) :-II Caritativo Assistente ira Pratica; Metodo per Confortare ed Ajutare i Condannati a Morte ad un Felice Passaggio, etc. (ibid. 1719). See Hoefler, *Nouv. Biog. Generale, s.v.**

Affarosi, Camillo,

a Benedictine of Italy, was born in 1680 at Reggio, in Lombardy. He employed himself chiefly with the history of his native place. He died in 1763. He wrote, *Memorie Istoriche del Monastero di S. Prospero di Reggio (Modena, 1733,'1737): Nadizie Istoriche della Citt'ia. d' Reggio in Lumbbarbdia (Padua, 1755) . See Hoefler, *Nouv. Biog, Generale, s.v.**

Affelmann, Johann

a Lutheran theologian of Germany, was born at Soest, in Westphalia, Nov. 25, 1588. He studied at Marburg, Giessen, and Rostock; and in the latter place, when twenty-one years old (in 1609), he became doctor and professor of theology, and as such he labored there until his death, Feb. 28, 1624. He took an active part in the controversies of his time, and wrote on Christ's ubiquity, baptism, and the Lord's supper, against Roman Catholics and Calvinists, chiliasts and enthusiasts.. Fifty years after his death, Dr. G. Mebius, in Leipsic, published his writings, *Syntagma Exercitationum Acad.*, in 2 vols.-the first containing the *Scripta Polemica*, the second *Scripta Exegetica*. The introduction to this collection contains also a short biography. See *Tholuck, Das akademische Leben dessten Jahrhunderts*; *Krabbe, Aus dem: circhlichen u. siissensch ftlichen Leben Rostocks*, p. 33 sq.; *Allgemeine deutsche Biographie*, s.v. (B. P.)

Affidatio

(*betrothal*), a term which probably came into use about the 10th century. It seems to belong to the period of fully developed feudalism. The earliest example is of the year 1287; and the forms given in which the word occurs, from the rituals of Limoges and of Rheims, are more modern yet, 'to judge from the passages in French which are intermixed in them.

Affiliation,

a term used among monks to signify the incorporation of a monk with the particular monastery to which he binds himself. and whose son he thence, forth becomes.

Affirmativi

the name given by the tribunal of the Inquisition to those heretics who, in word or deed, confess that they do actually hold the errors attributed to them, and, when interrogated formally, obstinately maintain them. See Emericus, *Director Inquisitorum*, pt. ii, qu.34.

Afflatus,

a term used by the poets of ancient Rome to indicate the inspiration of some divinity which prompted their poetic effusions. Not only, however,

were poets supposed to be under the influence of the *divine afflatus*, but all who performed great exploits or succeeded in any important undertaking.

Afflitto, Eustachio D',

a Dominican of Italy, was. born in the early part of the 18th century, and died, in 1790 at Naples. In 1782 he published the commencement of a large work on the literary history of Southern Italy, entitled *Menzorie degli Scrittori del Regno di Napoli* (vol. i as far as letter A). The 2d vol. appeared in, 1792. See Hoefer, *Nouv. Biog. Generale*, s.v.

Afflitto, Giovanni Maria,

an Italian Dominican. was born near the close of the 16th century. *Hea* devoted himself *to* the study of mathematics, and especially to the art of defence. He died at Naples in 1673. He was called in Spain *Don Juan of Austria*, and was the author of a treatise on fortifications, besides certain theological and philosophical writings. See Hoefer, *Nouv. Biog. Generale*, s.v.

Affusion

(another name for *pouring* or *sprinkling*), although previously' practiced, did not become general until the 13th century in the Western Church, which permits it, although the ancient practice of immersion, or dipping, has never been formally abolished in favor of pouring water on the person to be baptized. Affusion was probably an indulgence to clinics, or persons baptized at the point of death, and then extended to infants in delicate health. The Eastern Church retains dipping, and insists on rebaptism by immersion in all cases where it has not been observed. *SEE SPRINKLING.*

Afghan Version.

SEE PUSHTOO.

Afghans,

a people inhabiting Afghanistan (q.v.), aid, according to their own traditions, descended from Melic Talut, that is, from king Saul. Sir William Jones has conjectured that they are a remnant of the ten tribes of Israel carried off in the Captivity. He says, "We learn from Esdras that the ten tribes, after a wandering journey, came to a country called Arsareth, where

we may suppose they settled. Now the best Persian historians affirm that the Afghans are descended from the Jews; and they have among themselves traditions of the same import. It is even asserted that their families are distinguished by the name of Jewish tribes; though, since their conversion to Islamism, they have studiously concealed their origin. The language they use has a manifest resemblance to Chaldaic; and a considerable district under their dominion is called Hagareth, which might easily have been changed from Arsareth." The Afghans still preserve a strong resemblance to the Jews in their customs and ritual observances. They contract marriages chiefly with their own tribes; they adhere to the Levitical law in the brother marrying the widow of his deceased brother whenever the brother has died without issue; divorces are permitted among them, and a ceremony prevails among one of their tribes bearing a marked resemblance to the Feast of Tabernacles, Their language also contains a greater number of Hebrew words than any other in India.

Afhacker, Gilles,

a theologian of Holland, a native of Vreeswyk, was professor of theology at Utrecht near the commencement of the 17th century. He wrote a curious history of the theological disputes which existed at that time in Holland between the Gomarists and Remonstrants. This history, published under the pseudonym of *Salomon Theodote*, is entitled *Enotikon Dissecti Belgii, in quo Historica Relatio Orqiiinis et Progressus eorum Dissidiarum 'Continetur quac in Faderatis Belgii Provinciis Remonstrantes et Contraremonstrantes per Annosciliquot Exagitarunt* (Ursellis, 1618). See Hoefler, *Nouv. Biog. Generale*, s.v.

Afrae Sorres

(*the African sisters*), that is, the *Hesperides*, mythical personages in the Pagan legends.

African Code,

a title given to the codification or compilation of the conclusions arrived at in the various African councils (q.v.). . On this African Code a good deal has been written, but a good deal also remains unsolved, and perhaps insoluble. Several of the canons contained in it have been assigned to more councils than one, and several of the councils are differently dated or numbered by different editors or collectors. Perhaps the best edition of it is

that published in Greek and Latin by Mansi (iii, 699-843). Originally promulgated in Latin, it was probably translated into Greek before the Trullan Council of A.D. 683; by the second canon of which it became part of the code of the Eastern Church. It comprehends, first, the deliberations of the Council of Carthage, A.D. 419; then the canons of the same synod to the number of 38; then "canons of different councils of the African Church," in the words of their heading, especially those down to 138. Other collections extant contain fewer or more canons, some adding those of later councils, others quite ancient and not including those of the Council of Carthage, A.D. 419. Notwithstanding this variety, the title of "African Code" seems properly given to the 138 canons above mentioned as designating those canons- alone which have been received generally by the East and West. The chief interest attaches to the two canons interdicting appeals beyond the sea. See Migne, *Patrol.* Lxxxiv, 179-236; Beveridge, *Synodic. i*, 365-372;. Johnson, *Vademecum*, ii,.171.

African Councils.

We give under this head a chronological view (from Smith's *Dict. of Christ. Antiq.* s.v.) of the various ancient synods held in different parts of Africa, exclusive of those of Egypt *SEE ALEXANDRIA, COUNCILS OF*, with the transactions of each, leaving further details for the separate places named. The date and relative order of many of these are disputed:

CARTHAGE, A.D. 200, 217 — Supposed to be the same under Agrippius, in favor of rebaptizing heretics.

CARTHAGE A.D. 251 — Under St. Cypri decreed that the lapsed should be received to communion, but not till they had performed their full penance.

CARTHAGE, A.D. 252-Against Novatian, who denied that the lapsed were ever to be -received to communion again; and Felicissimu's, who affirmed, that they were; even before they had performed their penance.

CARTHAGE, A. D. 254 or 255-Under St. Cyprian, in favor of infant baptism.

CARTHAGE, A.D. 256-Under St. Cyprian, approving the consecration by the Spanish bishops of Felix and Sabinus in place of Basil and Martial-two bishops who had purchased certificates, or "libels," of having sacrificed to idols, and declaring that Stephen,

bishop of Rome, had interposed in favor of the latter unreasonably, from having been duped by them.

CARTHAGE, A.D. 256-In favor of rebaptizing all who had received heretical baptism, when St. Cyprian uttered his celebrated invective against Stephen. The question was finally ruled in the seventh of the Constatinopolitan canons.

CIRTA, A.D. 305.-To elect a new bishop in place of one who had been a "traditor ;" that is, had surrendered copies of the Scriptures to the Pagan authorities, to which all present, when they came to be asked, however, pleaded equally guilty.

CARTHAGE, A.D. 312-Of seventy Donatist bishops against Caecilian, bishop of that see.

CARTHAGE, A.D. 333-Under Douatus, author' of the schism; favorable to the "traditores."

CARTHAGE, A.D. 34S-Under Gratus; its acts are comprised in fourteen chapters, of which the first is against rebaptizing any that have been baptized with water in the name of the Trinity. This is probably the council. whose canons are invoked in canon 12 of the African Code.

THEVESTE, A.D. 362-Of Donatists quarrelling among themselves.

AFRICAN, A.D. 380-Of Donatists, in condemnation of Tichonius, a Donatist bishop.

CARTHAGE, AD. 386-Confirmatory of the synodical letter of Siricius, bishop of Rome.

LEPTES, *Passed* canons on discipline.

CARTHAGE, A.D. 390 — uder Genethlins, bishop of Carthage; made thirteen canons, by the second of which bishops, priests, and deacons are required to abstain from their wives and observe continence.

CARTHAGE, A.D. 393 — Of Maximian's (Donatist bishop of Carthage) supporters against Primian (another Donatist bishop of Carthage).

HIPPO, A.D. 393-At which St. Augustine disputed "De fide et symbolo" as a presbyter.

CABARUSSI and of the CAVERNS, A.D. 394-Of the same on the same subject.

BAGAIS, A.D. 394-Of Primian's supporters, against Maximian.

BAGAIS, A.D. 396-Against translations of bishops and priests.

BYZATIUM, A.D. 39T-Confirming all that had been decreed in 393 at Hippo.

CARTHAGE, A.D. 39T-Passed fifty canons, among which the "Breviarium canonum Hipponensium" is said to have been inserted.

CARTHAGE, A.D. 400-Of seventy-two bishops; passed fifteen canons on discipline.

MILEVIS, A.D. 402-To decide several points affecting. bishops.

CARTHAGE, A.D. 403, 404, 4056-For bringing back the Donatists to the Church.

CARTHAGE, A.D. 407, 40S, 409-All incorporated into the: African Code.

CARTHAGE, A.D. .410-Against the Donatists. ..

CARTHAGE, A.D. 411 — Great conference between the Catholics and the Donatists; Aurelius and St. Augustine both taking part on behalf of the former; 286 bishops said to have been present on the Catholic side, and 279 on the Donatist, yet 313 names are given on the latter side. There were three different stages in the proceedings.

CARTHAGE, A.D. 412-In which Celestius was accused of Pelagiaulism and appealed to the pope, probably the fifteenth under Aurelius.

CIRTA, A.D. 412-In the matter of the Donatists; published a synodical letter in the name of Aurelius, St. Augustine, and others. Silvanus, primate of Numidia, heads it.

AFRICAN, A.D. 414-Of Donatists.

CARTHAGE, A. D. 416-Composed of sixty-seven bishops; addressed a synodical letter to Innocent of Rome, condemning both Pelagius and Celestius.

MILEVIS, A.D. 416-Against Pelagius and Celestius; composed of sixty bishops; published twenty-seven canons on discipline; addressed a synodical letter to Innocent of Rome, to which was appended another in a more familiar tone from Aurelius, St. Augustine, and three more.

TISDRA, A.D. 417-Passed canons on discipline.

CARTHAGE, A.D. 417, 418-Against the Pelagians.

HIPPO, SUFFETULA, MACRIANA, A.D. 418-Passed canons on discipline.

THENES, A.D. 418 Published nine canons on discipline.

CARTHAGE, A.D. 419-Attended by 229, or, according to other accounts; 217 bishops; and by Fanstinus, bishop of Potenza, and two presbyters as legates from Rome.

NUMIDA, A.D. 423 — In which Anitonins, a bishop of that province, was condemned.

CARTHAGE, A.D. 426 — At which Leporius, a French presbyter, cleared himself from Pelagianism.

HIPPO, A.D. 426-At which Heraclius was elected successor to St. Augustine at his nomination.

HIPPO, A.D. 427-Said to have passed canons 29 and 30, in the Latin numbering of the African Code.

AFRICAN, A.D. 484-To render account of their faith to king Hunneric, when. it appeared that of 475 sees, 14 were then vacant; 88 had been deprived of their bishops by death, and most of those who survived were in exile.

BYZATIUM, A.D. 507-To appoint new bishops in place of those who had died or been exiled.

JUNCA, A.D. 523-Under Liberatus; to condemn a bishop of the province of Tripoli who had usurped a church not in his diocese; St. Fulgemitins, bishop of Ruspe, being one of those present.

CARTHAGE,. A.D. 525-Under Boniface; when two volumes of the canons were found.

AFRICAN, A.D. 533-Sent a synodical letter to John II of Rome by Liberatns, deacon of the Church of Carthage, so well known for his writings.

BYZATIUM, A.D. 541-Seunt a deputation to Justinian, and legislated on discipline.

AFRICAN, A.D. 550-Excommunicated Virgins for condemning the three chapters.

SUFFETULA, A.D. 570-Passed canons on discipline, some of which are preserved.

AFRICAN, A.D. 594-Against the Donatists, probably for the last time.

BYZATIUM, A.D. 602-To examine certain charges made against Clement the primate.

NUMIDIA, A.D. 603-To examine the case of Donadeus, a deacon, who had appealed from his bishop to Rome.

BYZATIUM, NUMIDIA, MAURITANIA, CARTHAGE, A.D. 633 Against Cyrus, Pyrrhus, and Sergius, the Monothelite leaders.

BYZATIUM, NUMIDIA, MAURITANIA, CARTHAGE, A.D. 646 Against the Monothelites; the councils of Bvzatinm, Numidia, and Mtauritania addressed a joint synodical letter, and, the bishop of Carthage a letter in his own name, to Theodore, bishop of Rome.

Africana,

in Roman mythology, was a surname of *Ceres*, *under* which she had temples in several African cities; these temples had no priests, but priestesses, who were widows that did not intend to marry again.

Africanus, ST.

(also ST. FRIE, or FRIQUE), a French prelate, was bishop of Coninages, in Gascony, in the 6th century. Nothing is known of his acts. His body was buried at Rouergue, near Vabres. His principal festival is kept May 1; that of the finding of his body Jan. 15; and that of the translation of his relics Feb. 8.

Afu,

among the Arabians, is the forgiveness which the Koran enjoins to be practiced by them. God forgives transgressions; and, in order that we may be as much like God as possible, we should do the same.

Agabus

is commemorated as a saint in some Roman martyrologies on Feb. 13, and in the Byzantine on April 8

Agali,

in Hindu mythology, was a princess of the family of the children of the moon, wife of Kudamein, and mother of Sadanandi.

Agamarshana

in Hinduism, is a verse in the holy books which the natives repeat to cleanse themselves from sin.

Aganduru, Roderigo Mauricio,

a Spanish missionary, lived near the close of the 16th and the commencement of the 17th century. His religious zeal was directed towards the conversion of the inhabitants of the island of Luzon and the Japanese. In 1640 he was sent to Rome by the friars of his order (Barefooted Augustinians) in order to give an account to pope Urban VIII of the results of his mission. Aganduri wrote several works on kindred subjects, for which see Hoefler, *Nouv. Biog. Generale*, s.v.

Aganice (Also Aglaonice),

in Greek legend, was the daughter of prince Hegetor in Thessalia. She knew how to foretell eclipses of the moon, and was said to be able to draw the moon down from heaven.

Aganippe,

In Greek Mythology, Was

- (1.) a spring on Helicon, the same as *Hippocrene*, which inspired him who drank to compose poetry. The Muses are called Aganippidae. after it. According to others, the nymph of the spring was a daughter of Permessus.
- (2.) The mother of Danae and wife of king Acrisius.

Agape, St.

- (1.) Virgin of Antioch; commemorated February 15 and March 10.
- (2.) Of Thessalonica; she was burned under Maximianus Herculius, April 1, 304; commemorated April 3, in many martyrologies April 5.
- (3.) Martyr; commemorated April 16. (4.) Daughter of Sophia; commemorated September 17. (5.) Virgin; commemorated at Rome August 8.. (6.) Virgin; commemorated at Heraclea November 20.

Agapemonb

(ἄγαπημόνη, *love abode*), a conventual establishment consisting of persons of both sexes, founded at Charlynch, near Bridgewater, in the County of Somerset, England, by Henry James Prince, formerly a clergyman of the English Church. The inmates belong to a new religious sect, and are sometimes called *Lampeter Brethren*, from the place where Prince was educated. The adherents of the sect generally, of whom there are a great many in the southwestern counties of England, are known as *Princeites*, or *Starkeyites*, from a Mr. Starkey, one of the prime movers in the heresy.

Mr. Prince was born at Bath in 1811, and was educated for a physician. I-e decided, however, to enter the ministry, and, on leaving college, became curate of Charlynch. While there he gave expression to strange sentiments, in which may be seen the germs of his later doctrines. He succeeded in

making a convert of his rector, the Rev. Samuel Starkey, and his views began to excite so much attention that he was removed to a curacy at Stoke, in Siffolk.' Here, however, his conduct was in no respect improved, and w he was dismissed; and about the same time Starlkey was silenced. A conference was held by the Lampeter Brethren, and it was decided to leave the Church. They began preaching in the South of England, and attracted large crowds, securing many converts. One of their tenets was community of goods, and many farmers brought their wealth and laid it at the feet of the apostle. Funds were accumulated in various ways, and the community have lived since 1859 in property sumptuously fitted up at Spaxton, near Charlynch.

The inmates of this home are married couples, but they have religious objections to the increase of population, as if believing that the perfection of all things will be the extinction of the human race. 'Prince himself makes extravagant claims. Letters intended for him pass through the post-office addressed to "The Lord;" and his followers claim that he is their creator. He asserts that Christ came to redeem the soul, but *he* came to redeem the body. The following passages occur in one of his pamphlets, of which he has published several: "God in Jesus Christ has again entered into covenant with man at the resurrection of mankind, and this is the first resurrection, and now brother Prince is his witness." "This one man, brother Prince, has Jesus Christ selected and appointed his witness to his counsel and purpose to conclude the day of grace and to introduce the day of judgment; to close the dispensation of the Spirit, the Gospel, and to enter into: covenant with flesh." He considers himself perfect, and incapable of further improvement. These are his words: "Having neither wishes nor desires, my will can have no disposition whatever to move in any one direction rather than another, but like the finely poised beam of a well-adjusted balance, it hangs delicately suspended on the divine will, in a holy equilibrium of inward passiveness." They were still preaching their doctrines at a recent date. See Dixon [W. Hepworth], *Spiritual Wives* (2 vols. 1868).

Agapemonites.

SEE PRINCEITES.

Agapetse, Or Agapeti,

the name given to a branch of Gnostics which existed towards the end of the 4th century. According to Jerome, they consisted principally of women

who attached themselves to young people, and taught them that nothing was impure with pious minds. One of their maxims was, that they were bound rather to perjure themselves than to reveal the secrets of their sect.- Landon, *Eccles. Diet. s.v.*

Agapetus,

the name of several martyrs and prelates.

(1.) A deacon, said by some to have been the companion in martyrdom of pope Christus, and in many martyrologies he is commemorated with Sts. Xistus and Felicissimus on the same day. They are believed to have suffered on the same day, A.D. 258, although .in different places.

(2.) Saint and martyr of Palestrina, :near Rome, He was beheaded by the officers of Aurelian, about 275, when he was only fifteen years of age. He is celebrated Aug. 18.

(3.) Archbishop of Rhodes, and one of the metropolitans to whom the emperor Leo wrote respecting the death of Proterius. Replying to a letter of Leo's respecting the Council of Chalcedon, he vigorously defended the cause of the council. His name. appears affixed to the encyclical epistle of the Council of Constantinople, A.D. 459, directed against simony.

(4.) Deacon of the Church of Constantinople, flourished about A.D. 527, when he wrote a letter, called *Charta Regia*, to the emperor Justinian, containing excellent advice on the duties of a Christian prince. The work is given in the *Bibl. Patrum* .under the following title: *Agapeti, Constantinopol. Ecclesie Diaconi, ad Justinianum Imperatorem Oratio Parceřzetica*, etc. It was printed in Greek and Latin (Venice, 1509, 8vo; Basle, 1518, 8vo; with notes, Frankfort, 1659), and translated into French by Louis XII. (5.) :Bishop of the Macedonians at Synnada. The sect. was fiercely persecuted by. Theodosius, the Catholic prelate, with the view of extorting money. During his absence from Synnada, Agapetus convened the clergy and laity of his sect, and, persuading them to accept the Homoousion, took possession of the churches and the episcopal throne, from which Theodosius, on his return, was unable to expel him. See Cave, *Hist. Lit.*; Chalmers, *Biog. Dict. s.v.*; Landon, *Eccles. Dict. s.v.*; Smith, *Diet. of Christ. Biog. s.v.*

Agapetus (Or Agapius),

three men are given who are known by either of these names.

(1.) Bishop of Seleucia, metropolis of Isauria, who was present at the Councils of. Nicea and: Antioch (Labbe, *Concil.* ii, 58, 586).;

(2.) Bishop of Apamea, succeeded his: brother Marcellus in the reign of Arcadius. A disciple of St. Marcian, he had been conspicuous for eminence in ascetic virtue. Theodoret (*Hist. Eccles.* iv, 28; v, 27; *Rel. His.* c. 3) speaks of him with -high commendation, and bestows on him the epithet **ὁ πανεύφημος**.

(3.) A friend and correspondent of Chrysostom, whom he addresses with much respect. He appears to have offered to visit Chrysostom in his' banishment at Cucusus, but he begs him to content himself with writing (*Chrys. Ep.* xx, lxxiii).

Agapetus De Dr. Cornu,

abbot of Campredon, died of grief, A.D. 817, upon the accidental destruction by fire of his library.

Agapius,

one of Manes' twelve disciples.' Petrus Siculus 'and Plotius mention a book of his entitled *Heptalogus*; and Photius (*Biblioth.* cod. 179) gives an account of two other works of his, dedicated to a female: follower named Urania. In them Agapius maintains the doctrine of the two principles, the sinful nature of the body, and the 'duty of abstinence from flesh, wine, and marriage.

Agapius, ST.,

was a bishop and martyr, who with St. Secundianus was put to death for the faith at Cirta, in Numidia, May 6 (other martyrologies say April 29), 259 (or 260), in the same persecution in which Sts. James and Marianus suffered. See Ruinart, *Acta Sin, cecr.* **SEE AGAPETUS.**

Agapius,

a Greek monk OF MOUNT ATHOS, in Macedonia, lived in the 17th century. He was the author of *The Salvation of Sinners* (**Ἀμαρτωλῶν**

Σωτηρία). Claude doubts his being the author. The work is written in Modern Greek, and cited by Arnaud (*De la Perpetuit 'de la Foi*). Nau translated it into Arabic. It was printed at Venice (1641, 1664). See Moreri, who cites Richard Simon.

Agapius, Bishop Of Cesarea,

succeeded Theotenus towards the end of the 3d century. Eusebius, his contemporary, praises him for his knowledge, the laborious character of his episcopate, and his great liberality towards the poor. He ordained St. Pamphilus a presbyter (Eusebius, *Hist. Eccles.* vii, 32; Niceph. vi, 37).

Agapius (St.) Of Palestine

was exposed to the wild beasts at Cesarea in 306 (or 307) by order of Cesar Maximin, but, surviving this ordeal, was drowned on the second day after. The Roman martyrologies commemorate him Nov. 20, and again Aug. 19, with Sts. Timotheus and Thecla, which is the day on which the Greeks keep his festival. See Baillet, Aug. 19; Ruinart, p. 322, 323.'

He is, perhaps. the same with Agapius who is commemorated in the Byzantine calendar as having been martyred with his companions at Gaza on April 2. *SEE AGAPETUS*.

Agar, Charles,

an Irish prelate of the last century, was born in Gowran Castle, in the County of Kilkenny, and educated in Westminster School, and afterwards at Christ Church, Oxford. Having entered into holy orders, he was appointed first chaplain to the duke of Northumberland while lord-lieutenant of Ireland in 1763, from which situation he was promoted to the deanery of Kilmore, and to the see of Cloyne in 1768. In 1779 he was translated to that of Cashel, over which he presided for twenty years. During that time he restored all the old churches and cathedrals in his diocese and built eleven new churches. In 1795 he was elevated to the peerage as baron Somerton, and yet higher as viscount Somerton in 1800. In 1801 he was translated to the archbishopric of Dublin, and was one of the representative spiritual peers in the first imperial parliament. In 1806 he was dignified with the title of earl of Normanton. In 1807 he and the other prelates of the Established Church were commanded by his majesty to make a minute return of the state of the Irish Church, in their respective

provinces and sees; and in a visitation of the same year he directed, a too-long-deferred regard for-the working clergy, that the incumbents of the diocese should, for the future, pay to their curates seventy-five pounds per annum instead of fifty pounds, as before allowed. In 1808 he was the promoter of a bill for securing the estates and funds devised by the Rev.: Richard Daniel, and to apply the profits to the relief of the poor of St. Luke's parish in the city of ,Dublin; the support the Hospital for Incurables, and other, charitable institutions. He died July 14, 1809. See D'Alton, *Memoirs of the Archbishops of Dublin*, p. 349.

Agar, John,

a Methodist Episcopal minister, was born at Newtonbrook, Canada, Feb. 10, 1843. He received an academical education; experienced religion at the age of seventeen; soon began preaching; about 1864. removed to New York State, and in 1873 was received into the Western New York Conference, wherein he labored until his death, at Kendall, Feb. 9, 1878. Mr. Agar was a young man of more than ordinary preaching abilities; his pulpit efforts were logical, scriptural, and forcible; in his pastoral work he was systematic and faithful. See *Minutes of Annual Conferences*, 1878, p. 71.

Agar, Joseph,

an English Wesleyan minister, was born in York. He was converted in his twenty-first year; entered the ministry in 1810; preached on the Driffield, Glasgow, and other circuits and died suddenly in Portsmouth, Aug. 23, 1830, aged forty-two. "I scarcely ever knew a person who had fewer infirmities, nor were they of a nature to form any serious drawback on the very great excellency of his Christian character" (Rev. Daniel Isaac). See *Wesleyan Methodist Magazine*, 1832, p. 161; *Minutes of British Conference*, 1831.

Agatha (Oragathe), St.

Picture for Agatha

- (1.) The virgin martyred at Catania; passion commemorated Feb. 5.
- (2.) One commemorated April 2. See Smith, *Dict. of Christ. Antiq. s. ,v.* he former is often figured in sacred art, either as a single figure or grouped with other saints. She usually bears in one hand the palm, in the other a

dish or salver on which is the female breast, in allusion to her torture. She often wears the crown of martyrdom. The shears, as the, instrument of her torment, are frequently in her hand or beside her, at other times a book of devotion. She generally wears a long veil as a token of modesty. See Jameson Mrs. *Sacred and Legendary Art*, p. 608 sq.

Agatha's (St.) Letters,

a superstitious charm against fire the heathen took her veil from her tomb to extinguish a conflagration. When Frederick II was about to lay Catania in flames, the legend says that at the reading of the Gospel he saw these words written in letters of gold on the book: "Harm not Agatha's birthplace, for she avengeth injury."

Agathadorus, St.,

was the servant and fellow-martyr of St. Carpus (q.v.), bishop of Thyatira, in Asia. He was flogged to death April 13,251, by command of Decius. See Baillet, i, 18, April 13; Landon, *Eccles. Dict.*

Agathalyus,

in Greek mythology, was a surname of *Philo*.

Agathangelus,

an Armenian historian and secretary to Tiridates, first Christian king of that country, lived about (probably) 320. He wrote the *Life of St. Gregory Illuminator*, and *History. of the Introduction of Christianity into Arinenia* (Constantinople, 1709, 4to). The National Library of Paris has a copy of this book and a manuscript much more complete."

Agathangelus, ST.,

deacon of St. Clement (bishop of Ancyra), who suffered with him a long and cruel martyrdom in the 4th century. The principal festival of these saints is kept by both Greeks and Latinus Jan. 23. Their acts are mere fables, as Baroanilus allows.: See Baillet, vol. i, Jan. 23. *SEE ACHATIUS.*

Agathense, Concilium.

SEE AGDE, COUNCIL OF

Agatho Of Alexandria,

a Christian martyr, was a man of arms in that city, and was condemned to lose his head for rebuking some lewd persons who were deriding the dead bodies of some of the Christians. This occurred in the middle of the 3d century. See Fox, *Acts and Monuments*, i, 182. He is commemorated in the Roman martyrology on Dec. 1. Another of the same name, a deacon, is commemorated April 4, and a third July 5.

Agatho Of Constantinople

was, first, reader in the Church of that city, then librarian, and lastly prothonotary and second chancellor. He was notary of the sixth holy 'and cecumenical synod (A.D. 680), and wrote out all the acts of that council, delivering a copy to each of the five .patriarchs. In 712 he wrote his *Libellus*, or *Epilogus*, in which he narrates all that the tyrant Bardanes attempted against the council. See Cave, *Hist. Lit. s.v.*

Agathodaemon,

in Greek mythology, was the Grecian name for the Egyptian Knepih-snake. *SEE AESCULAPIUS*. It was also a good deity to whose memory a glass of unmixed wine was drunk at the end of meals, and to whom a temple was built in Arcadia.

Agathon

(ἀγαθόν, *good*), a Greek term used by Basil the Great for the holy eucharist.

Agathonica, ST.,

of Pergamus, the sister, of St. Papyrus, who, seeing her brother suffer courageously with St.. Carpus and his companions, threw herself into the flames with, them. She is commemorated April 13.

Agathonicus,

martyr, commemorated in the Byzantine calendar Aug. 22.

Agathopodes

(more prop. Agathopus); RHEOS, was a deacon of Antioch, one of the two companions 'of St. Ignatius on his journey to his martyrdom at Rome, and one of the authors of the *Acta* of that martyrdom. He is not known to have been a martyr himself, although given by Baronius, *Martyrology* (April 25). He 'is mentioned in the first set of Pseudo-Ignatian epistles as an "elect man," who has "renounced life," etc., and is also reproduced in the second 'set of spurious epistles.

Agathus

is commemorated as a Christian saint in some Latin martyrologies on May 8.

Agatkon

was the same among the Iroquois as *Naute-na* among the American tribes generally.

Agaune (Or St. Maurice En Valais), Council Of.

(*Concilium Agaunense*).

I. Held on May 14, 523 (according to others, April 30, 515 or 516); nine (others say sixty) bishops were present. The continual psalmody ("Laus Perennis") established in this monastery upon the plan of the Acoemetan monks at Constantinople, was here confirmed by Sigismond, king of Burgundy.

II. Held in 888, in which Rodolf was elected and crowned king of Burgundy. See *Greg. Turon. p. 107., 108.* -

Agde, Council Of

(*Concilium Agathense*), was held on Sept. 10 or 11, 506. Twenty -four bishop: were present, and ten deputies of absent bishops from different provinces of Gaul, which at this time was under the dominion of the Visigoths. Coesarius, bishop of Aries, presided. In this council the discipline of the Church was treated of, and forty-seven canons were drawn up, confirming the discipline already established in many other councils. Of these, the 12th enjoins fasting every day in Lent, Sundays excepted. The 16th forbids the making any person deacon under twenty-five years of age

without the consent' of his wife, and a promise of continence. The 17th forbids ordination of bishops or priests under thirty years of age. The 18th orders all lay persons to communicate at Christmas, Easter, and Whitsuntide. The 19th forbids any woman to take the veil under forty years of age. The 20th forbids the clergy to wear long hair, and orders the archdeacon to cause that of the disobedient to be cut. The 27th forbids the establishment of any monastery without the consent of the bishop, and the ordination of a monk without the consent of his abbot. The 31st orders that those persons who, having been at variance for a long time, shall refuse to be reconciled, shall be excommunicated. The 34th orders that converted Jews shall remain eight months in the rank of catechumens before they are baptized. The 39th forbids persons in holy orders to attend wedding festivities. The 44th forbids a priest to bless the people or a penitent in church. See Labbe and Cossart, *Concilia Sacrosanta*, iv,1381.

Agdus,

an immense mythical stone from which Deucalion and Pyrrha took those which they threw over their heads to people the world. Jupiter, enamoured of this stone, changed it into a woman, who bore to him Agdistis. .

Ageae.

SEE AEGE.

Agelnothus

(Ethelnothus, Egelnotus, or Agilnoth), surnamed " the Good," was archbishop of Canterbury in 1020. According to some, he was a Benedictine of the Abbey of Glastonbury, and dean of that cathedral. He went to Rome in 1022 to receive the pall from the pope, and upon his return is said to have brought from Pavia an arm of St. Augustine, bishop of Hippo, for which he paid one hundred "talents of silver. This he presented to Leofric, earl of Coventry, together with a work which he composed on the subject. He died Oct. 29, 1038. He left a volume of *Letters*, and a work *In Praise of the Blessed Virgin*, addressed to Fulbertus, bishop of Chartres. See Godwin *De Pressum. An Comment.*; Pitseus, *De Illust. Angl. Script.*

Agesilaus,

a name given to *Pluto* from his disposal of the dead..

Agetes

(or Agetis), in ancient Paganism, was a mythical personage, son of Apollo and Cyrene, and brother of Aristheus.

Aggravation,

in ecclesiastical usage, is a term given

(1) to the threat to fulminate excommunication after three monitions to obey the Church. The aggravation may not be published by the minister without the order of the official.

(2.) The extreme penalty of the major excommunication (i e. the stoppage of all intercourse between the excommunicated party and the body of the faithful). The word in this sense has now no-use.

Aghori

is the name of a HindA sect professing complete worldly indifference. The original Aghori worship seems. to have been that of Devi, in some of her terrific forms, and to have required even human victims for its performance. Dr. Horace' Wilson thus describes their practices: "The regular worship of this sect has long been suppressed, and the early traces of it now left are presented by a few disgusting wretches who, while they profess to have adopted its tenets, make them a mere plea for extorting alms. In proof of their indifference to worldly objects, they eat and drink whatever is given to them, even ordure and carrion. They smear the body with excrement. and carry it about with them in a wooden cup or skull, either to swallow it for the purpose of obtaining alms, or to throw it upon the .persons or into the houses of those who refuse' to comply with their demands. They also for the same purpose inflict gashes on their limbs, that the crime of blood may rest upon the head of the recusant, and' they have a variety of similar disgusting devices to extort money from the timid and credulous Hindu. They are, fortunately, not numerous, and are universally detested and feared."

Agiasma

(or rather HAGIASMA, *ἀγίασμα*) is the name given by the Seventy to the sanctuary in the Old Test., and applied by the early Church to the *altar*; called also AGION *SEE AGION* (q.v.).

Agiel,

in Cabalistic mythology, is the intelligence of the planet Saturn.

Agil (Or St. Aisle)

was the son of Agnoald, councillor of Hildebert, who was persuaded by his friend Columbanus to devote his child at an early age to the monastic life.. Accordingly, Agil entered the Monastery of Luxeuil about 590, and in 615 was deputed by a synod of the Frankish churches to accompany Eustacius (q.v.) on a missionary tour in Bavaria. Having considerable success, he undertook, at the request of Dagobert (q.v.), the superintendence of the Monastery of Meaux, about 636. He continued till advanced age to carry on missionary labors.

Agilbert (Or Adilbert),

a Roman Catholic prelate, was probably a native of Paris. He appears in Bede, first as "pontifex quidami natione Gallus," from which he is supposed to have been consecrated by French bishops without any see. After studying in Ireland, he went into Wessex about 648, and was appointed by king Cenwalch bishop of the West Saxons. Being unable to learn English, the king gave half of his diocese to Wina, which. so displeased .Agilbert that he left Wessex and went to Northumbria, whence, after taking part with Wilfrid and his own priest Agatho at the Synod of Strenshall in 664, he returned to France. He was made bishop of.Paris in 668, and still later declined the invitation of Cenwalch to return to Wessex. The year of his death is unknown, but it occurred in the Monastery of Jouarre, Oct. 11. It is questionable whether he is the Agilbert who, according to Fredegar, was sent in 680 by Ebroin to duke Martin to deceive him by taking a false oath on an empty reliquary.

Agilbertus, ST.,

a fellow-martyr with St. Agoardus (q.v.).

Agiles, Raymond

(surnamed *de Podio* because he was a canon 'of Puy-en-Velay), went to the Holy Land in 1096 as chaplain to Aimar de Monteuil, the apostolic legate. He was present at the taking of Jerusalem, and wrote a history of

the proceedings, entitled *Gesta Dei per Francos* (printed in the collection of Bongars).

Agilmar

(or Aimar), a French prelate, was bishop of Clermont in the 9th century. Driven from his diocese by the Normans, he took refuge in the county of Amaons, where' he brought the relics of Sts. Illis and Vincent. He deposited these in two grottos, which be-came the nucleus of large villages. In the Assembly of Pavia, Agilmar had a number of prelates who promised fidelity to Charles the Bald, and in 878 he sent, in: behalf of Louis the Stammerer, a letter to pope John VII, of which a long fragment may be found in *Gallia Christiana*, and in *Acta Sanctorum*, i, 13. He signed the acts of the Council of Mehun-on-the-Loire in 891. See Hoefer, *Nouv. Biog. Generale*, s.v.

Agilus.

SEE AGIL, ST.

Agioi

(or rather Hagioi, *ἅγιοι*, *saints*) was one of the common appellations of Christians, and current among them at the date of the apostolical epistles. Subsequently it was used as one of the names of the baptized or faithful, in contradistinction to the catechumens. We also find this word and the superlative *ἁγιώτατοι* employed as epithets of bishops. SEE SAINT.

Agionites

(or Agionenses), a sect which appeared in the 7th century, and which pretended to more than ordinary sanctity. It is but little known, appears to have had but few followers, and was condemned in the Council of Gangra, together with the Encratites, Manichseans, and Montanists.

Agiotatos

(or rather Hagiotatos, *ἁγιώτατος*, *most holy*), a title used in the early Church in addressing or speaking of bishops. - Bingham, *Christ. Antiq.* bk. ii, ch. ix, § 6.

Agius,

a priest and monk of the Monastery of Corby, in Saxony. He lived in the 9th century, and wrote a history of the *Life* of St. Hathumuda, the first abbess of Gandersheim, his friend; also a *Dialogue*, in elegiac verse, on her death, which happened in A.D. 874. The two works are published by D. Bernard. See Pez, *Anecdotes*, vol. ii;

Aglaia,

in Greek mythology, was one of the Graces or Charities, so called because of her cheerfulness, beauty, and worth. Homer says she was the wife of Vulcan.

Aglaonice.

SEE AGANICE.

Aglaophcene,

in Greek mythology, was the name of one of the Sirens.

Aglionby, George

was the eighth dean of Canterbury by appointment of Charles I, but was never installed, nor received any advantage from it, as the Parliament had, in 1642, seized on the profits of those capitular bodies which were in their power. He survived his nomination but a few months, dying at Oxford in November, 1643.

Aglionby, John,

an eminent English divine, was born about 1566, and was admitted into Queen's College, Oxford, in 1583. Being elected fellow, he took orders, and afterwards travelled abroad, where he made the acquaintance of the famous Bellarmine. On his return, he was made chaplain in ordinary to queen Elizabeth, and in 1600 took his D.D. About the same time he became rector of Islip, and in 1601 he was elected principal of St. Edmund's Hall. He was also chaplain in ordinary to king James I, and died at Islip, Feb. 6, 1609. He was eminent for his learning, deeply read in the fathers, and is given by Wood (*Annals*) as one of the Oxford divines who were to translate the Gospels, Acts, and Apocalypse.

Agnan

(in Lat. *Anilnus*), ST., bishop of Orleans, demanded aid from Aetius against Attila, who was obliged to abandon the siege of the place. It is said that the governor was attacked with a serious malady, and, believing his recovery to be due to the prayers of the prelate, set the prisoners free. It was in memory of this action that the bishops of Orleans had, on the day of their entry into the village, the privilege not only of delivering all the prisoners, but those in the province of Orleans who had been detained for certain crimes. The Huguenots in 1562 invaded the tomb of Agnan, and burned his remains. See Hoefer, *Nouv. Biog. Generale*, v.

Agnani, Council Of

(*Concilium Agnanium*), was held March 24, 1160. Pope Alexander III, assisted by certain bishops and cardinals in this council, excommunicated the emperor Frederick, and absolved all his subjects from their oath of fidelity to him.—Landon, *Manual of Councils*, s.v.

Agnelli,

an Italian Franciscan, was born at Pisa about 1194, and becoming acquainted in early life with Francis of Assisi, was by him appointed warden of the newly erected convent of his followers at Paris. He was afterwards sent, with the title of provincial minister, to found the Order of Franciscan Friars in England. This mission landed at Dover in September, 1224, and proceeded to Canterbury where Agnelli remained while others went to London, Oxford, and Cambridge. Agnelli died at Oxford at an early period of his mission, worn out with fatigue by a journey into Wales. See *Brit. Mus. and York Minster Lib.*

Agnelli, Giuseppe,

a learned Italian monk, was born at Naples in 1621, and entered the Jesuit Society in 1637. For five years he taught moral theology, afterwards was employed in preaching, and governed the colleges of Monte-Pulciano, Macerata, and Ancona. The last thirty years of his life he passed among the Society of Jesuits at Rome, where he died, Oct. 8, 1706. Among his many works, the most celebrated is *II Parrochiano Istruttore* (Rome, 1677, 2 vols. 4to; 1704, 6 vols. 8vo).

Agnello (Agnelli, Or Agnellus), Andrea,

was abbot of St. Mary's, Blancherhoe, and of St. Bartholomew's, Ravenna. He was made abbot of the monasteries when very young, and even before he had taken the religious vow. He occupied the tenth place among the priests of Ravenna, under Petronacius, from A.D. 821 to 837, and wrote a history of the prelates who governed the Church of Ravenna before him, entitled *Agnelli, qui est Andreas, Abbatis S. Marica ad Blachernas, Liber Pontificalis, sive Vita Pontificum Ravennatum*. This work was first made public by the abbot Benedict Bacchini at Modena in 1708. Muratori printed it in vol. ii, pt. i, of *Scriptores Retuum Italicarum*. The father of Agnello having conspired against the pope, Paul I, he was taken to Rome, where he died in prison. This treatment rendered the son less favorable to the interests of the court of Rome, and his writings were regarded as outrages against the pontifical authority. Moreri has confounded this archbishop with the preceding. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Agnellus,

archbishop of Ravenna, was born in A.D. 486 of noble family, and was possessed of considerable wealth. On the death of his wife, he entered holy orders, and became *praefectus* of the Church of St. Agatha. He was consecrated bishop in 556, and held his bishopric until his death, in 569. In addition to efficient work in his' diocese, he wrote *Epistola de Ratione Fidei ad Armenium*, against Arianism. See Cave, *Hist. Lit.* i, 529; Rubens, *list. Ravenn.* iii, 169.

Agnes, ST. (1),

Picture for Agnes

a virgin who at the age of twelve (or thirteen) was beheaded at Rome, under Diocletian. The acts of her martyrdom said to have been written by Ambrose are spurious, but the substance of her history, as given by Prudentius (14th hymn, [Περὶ Στεφάνων](#)) and Ambrose (*De Virgincibus*, lib. i), amount to this: St. Agnes, having made a profession of Christianity and virginity, was persecuted by her suitors. She was sentenced by the judge to be confined in a brothel, and one who tried to outrage her there was struck with blindness, but was restored through her intercession. This miracle, however, did not save her life, for shortly after, having refused to

offer incense to idols, she suffered martyrdom. A church at Rome in her honor, said to have been built in the time of Constantine, was repaired by pope Honorius in A.D. 625-638, and another was built at Rome by Innocent X. The Latin, Greek, and Anglican churches celebrate her festival Jan. 21; the Greeks also Jan. 14 and July 5, and the Latins Jan. 28. Her name stands in the black-letter calendar of the English Prayer-book on Jan. 21, and it is one of four (St. Margaret's, St. Lucy's, and St. Agatha's days being the other three) appointed in England by the Synod of Worcester, under Walter de Cantilupe, in 1240. See Baillet, *Vieses d Saint.*, January 21; Butler, *Lives*; Ruinart, *rActa Sine.* p. 457; Moreri, who cites Bollandus, *Acta*, April.

St. Agnes was the favorite saint of the Roman women. Her effigy is found on the ancient glass and earthenware of the Christians of the 3d century.- She bears the palm as martyr, but seldom the book, or accompanied by the lamb; these two last were later symbols. When alone, she is generally placed between two trees; sometimes she is at the side of the Virgin Mary; sometimes between the Lord and St. Laurence, between St. Vincent and St. Hippolytus, between St. Peter and St. Paul. See Jameson (Mrs.), *Sacred -and Legend. Art.* p. 600 sq.

Agnes, ST. (2),

of Monte-Pulciano, in Tuscany, was born in 1274, and at nine years of age entered the convent of the Order of St. Francis, called Sacchine, or Sackins, because they wore scapularies of coarse linen, such as sacks are made of. At fourteen she became cellarist of the house, and subsequently abbess of another house at Proceno. Lastly, she established a monastery at Monte-Pulciano in accordance with the rule of St. Benedict and the institution of St. Dominic. She died April 20, 1317, and was buried in her convent; but the building having been given in 1435 to the monks of St. Dominic, they removed her remains to the high altar. St. Agnes was canonized by Benedict XIII in 1726, and her festival is kept on April 20. See Baillet, April 20;

Agnesio. (Or Agnes), Jean Bautista,

a Spanish priest, was born at Valencia, and lived about 1550. He wrote many works in prose and verse, among them being an *Apologeticum Panegiricum de Laudibus D. Hieronymynzi*, etc. See Moreri- who cites *Biblioth. Hisp.*

Agnew, John Holmes, D.D.,

an American Congregational. minister, teacher, and editor, was born at Gettysburg, Pa., May 9, 1804. His first pastoral charge was at Uniontown, Pa.; he was elected professor in Marion College, Mo.; in Newark College, Del.; and in Washington College, Pa. He had for many years devoted himself to literary and educational pursuits, being at one time editor of the *Eclectic Magazine*, and afterwards for several years principal of a female seminary at Pittsfield, Mass. Subsequently he engaged unsuccessfully in some coal-mine speculations, in 1860 became secretary of the Southern Aid Society, and in 1865 took charge of the *American Federal Monthly*, a continuation of the old *Knickerbocker Magazine*. He died at Peekskill, N. Y., Oct. 12, 1865. See Appletons' *Annual Cyclopaedia*, 1865, p. 652; *Princeton Semn. Gen.' Catalogue*, 1872, p. 48.

Agni

is the Vedic name of the Supreme Being under the character of the deity of fire; the analogue of the *Hephestus* of the Greeks.

Agni, Tommaso,

an Italian prelate, of Leontini, in Sicily, laid, about 1231, the foundations of the house belonging to his order (the Dominican). He was made titular bishop of Bethlehem in 1255, and appointed legate of the Roman see in the Holy Land. He was afterwards made archbishop of Cosenza, and in 1272 Latin patriarch, of Jerusalem and bishop of St. Jean d'Acre, which he held together. He died in 1277, leaving a *Life of Peter the Martyr*, given in the *Acts of the Saints*, April, vol. iii. See Moreri, who cites Richard.

Agnitus

is commemorated as a Christian saint in the Roman martyrology on Aug. 16.

Agno

(or Hagno), in Greek mythology, was one of the nymphs who nursed Jupiter. She gave her name to a fountain, concerning which many fabulous wonders are told.

Agnoete

(or Agnoites), a school of Alexandrian monophysites, for which *SEE THEMISTIANS*.

Agnolo, Aniello Fiore,

a Neapolitan sculptor, flourished about the 15th century. He executed two works in the Church of San Domenico Maggiore at Naples, which, according to Cicognara, possess considerable merit in design—one a basso-relievo, dated 1470; the other a *Virgin and Infant*, with two angels, on the monument of Mariano Alaneo.

Agnolo, Baccio D',

an Italian wood-carver, sculptor, and architect, was born at Florence in 1460. He gained considerable distinction in wood-carving, and then went to Rome to study architecture. He still carried on his former occupation, and his studio was the resort of such artists as Michael Angelo, Sansovino, the brothers Sangallo, and others. On his return to Florence he devoted himself chiefly to architecture, and planned many of the finest palaces and villas of the city. He introduced the fashion of applying frontispieces of columns to the doors and windows of private residences, which had hitherto been confined to churches. A much-admired work by this artist is the campanile, or bell-tower, of the Church di Santo Spirito in Florence. He died in 1543, leaving three sons, architects, one of whom, Giuliano, completed his father's unfinished works.

Agnostics.

SEE SCEPTICISM, LATEST FORMS OF.

Agnya-Setra

is a class of worlds, according to the Buddhist system of religion. The Buddhists reckon that there are innumerable systems of worlds, each system having its own earth, sun, and moon. The space to which the light of one sun or moon extends is called a Sakwala, and includes an earth with its continents, islands, and oceans, as well as a series of hells and heavens. The Sakwala systems are divided into three classes, of which the Agnyn-setra denote those systems which receive the ordinances of Buddha, or to

which his authority extends. These systems are a hundred thousand *kelas* in number, each kela being ten millions.

Agoardus, ST.,

with St. Agilbertus, came into France from beyond the Rhine. about the 5th century, and suffered martyrdom under the Vandals, in company with many other Christians. Their bodies were buried at Creteil, about two leagues from Paris. The modern Roman martyrology commemorates them June 24. See Baillet, June 24; Landon, *Eccles. Diet.* s.v.

Agon,

one of the inferior ministers employed in the ancient Roman sacrifices, whose office it was to strike the victim. The name is probably derived from the question which he put to the priest, *Agone*, "Shall I strike?"

Agonalia,

in Roman antiquity, were festivals celebrated on Jan. 9, May 21, and Dec. 11 in each year in honor of Janus, whom the Romans invoked before undertaking any affair of importance. Ovid, in his *Fasti* (i, 319-322), mentions various etymologies of the word.

Agonius

(also Enagonius), in Greek and Roman mythology, were surnames of those gods that protected the soldiers in battle. Jupiter was also specially so called as the god of battle. Mercury also was so designated as manager of the Olympic games.

Agonotheta

(or Agonothetes, from *ἀγών*, *a contest*, and *τίθημι*, *to place*), in Grecian antiquity was the president or 'superintendent. of the sacred games. At first the person who instituted the games and defrayed the expenses was the Agonothetes; but in the great public games, such as the Olympic, Pythian, etc., these presidents were the representatives of different states, or were chosen from the people in whose country the games were celebrated. They received the several titles of *ἀισυμνήται*, *βραβενταί*, *ἀγωνάρχαι*, *ἀγωνοδίκαι*, *ἀθλοθέται*. They were also called *ῥαβδοῦχοι* or *ραβδονόμοι*, from the rod or sceptre-embellish of their authority.

Agonyclites

(Gr. ai, ἄ, γόνυ, and κλίνω), a fanatical sect which arose in the beginning of the 8th century. Their peculiar tenet was that people ought not to pray kneeling, but standing or dancing. They were not numerous, and were condemned by a council held at Jerusalem in 726.

Agop, John,

an Armenian priest, lived at Rome in the latter half of the 17th century. - He wrote an *Armenian Grammar* (Rome, 1674) :-a *Latin Grammar* (ibid. 1675), in Armenian:-and an Italian translation of the correspondence of Constantine the Great and of pope Sylvester with Tiridates, king of Armenia (Venice, 1683). See Hoefer, *Nouv. Biog. Generale*, s.v.'

Agoreus,

in Greek mythology, was an appellation given to those deities who had statues in the public markets or fora. Thus Mercury Agoraeus was to be found at Athens, Sicyon, Thebes, Sparta, etc.; and thus Minerva Agoraea was in extraordinary veneration among the Lacedemonians.

Agostino, Paolo,

an eminent Italian musician, was born at Valerano in 1593. He was the scholar of Bernardo Nanini, and the successor of Soriano in the pontifical chapel. His death occurred in 1629. Antonio Liberati considered him as one of the most scientific and ingenious composers of his time; and adds that when he was master of the chapel of St. Peter's Church at Rome; he astonished the world with his productions for four, six, and eight choirs or choruses. Father Martini, who bears testimony to the truth of this eulogium, has inserted an *Agnus Dei*, in eight parts, of this composer. *SEE AUGUSTINO*.

Agotkon.

in North American mythology, was a name by which the Iroquois called the inhabitants of the lower heaven, i.e. spirits of the second order, which name also fortune-tellers and sorcerers received, who were said to associate with these spirits.

Agoult, Charles Constance Cesar Loi. P Joseph Matthiei D',

a French prelate, was born near Grenoble in 1747. He finished his studies at the Seminary of St. Sulpice at Paris, and was appointed bishop of Pamiers in 1787. He emigrated during the Revolution, and returned to France in 1801, after having resigned his. bishopric.' He studied especially the sciences of commerce and of finance. He died at Paris, July 21, 1824. - He wrote, *Projet d'une Banque Nationale* (Paris, 1815): — *Eclaircissement sur le Projet d'une Banque Nationale*, etc. (ibid. 1816): — *Des Impots Indirects et des Droits de Consommation, ou Essai sur l'Origine et le Systeme des Impositions Francaises* (ibid. 1817): — *Lettre a un Jacobin, ou Reflexions Politiques sur la Constitution d'Angleterre et la Charte Royale*, etc. (ibid. 1815): *Conversation avec El. Burke, sur l'Interet des Puissances de l'Europe* (ibid. 1814). See Hoefer, *Nouv. Biog. Generale*, s.v.

Agoyeh

is the fetich of the negroes of Vidah, a monkey-like statue made of black clay, and seated upon a red chair, which is ornamented with red bands, cloths, feathers, etc. On its head is the point of a spear.

Agrecfila (Or Agreculus), St.,

was made bishop of Chalons-sur-Saone in 532. He was present at many councils, built a church supported by pillars, and ornamented with marble and mosaic. A man of rare mental qualities, he united to them solid piety and great selfdenial.- He died A.D. 580, in his eighty-third year. His festival is celebrated March 17, the supposed day of his death. See Baillet, March 17; Greg. *Turon Hist. Franc.* v,-46;

Agraus,

in Greek mythology, was (1) a name given *Apollo* from his feeding cattle; (2) also a name of the god *Aristes*.

Agrain, Eustache D',

constable and viceroy of Jerusalem during the first Crusade, was of a noble family of Vivarais. - He set out for the Holy Land in 1096 with Raymond, count of Toulouse. His exploits were of value to him, besides the viceroyalty of Jerusalem, and the principality of Sidon and of Csesarea,

which he transmitted to his children. He was surnamed *l'Epee et le Bouclier de la Palestine*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Agrate, Marco Ferrerio,

an Italian sculptor, lived near the close of the 15th century. He executed several works in the cathedral at Milan, among which is the celebrated statue of *St. Bartholomew Flayed*. It is worked in marble with much care, but is devoid of taste.

Agrath

was the name of one of the four females to whom the Jewish rabbins attribute the honor of being the mother of angels. The other three are Lilith, Eve, and Naamah. *SEE ANGELS*.

Agraule,

in Greek mythology, was a surname of " *Minerva*, derived from a similar name in Attica.

Agreement Of Sandomir.

SEE SANDOMIR.

Agresbur,

in North American mythology, was the god of war among the Iroquois, and at the same time their supreme God.

Agresti, Livio Da Forlt,

an Italian painter, was born at Forli, a town in the Roman territory. He studied under Pierino del Voga at Rome. He was employed by pope Gregory XIII in the great works that were executed by his order in the Vatican. On the staircase is a grand fresco painting by him, representing Philip of Arragon submitting his kingdom to the dominion of pope Eugenius III. There are also some of his works in the churches and public places of Rome. His best works are in his native city, Forli, where he painted in the chapel of the cathedral the *Last Supper*, and some admirable figures of the prophets. He died at Rome in 1580.

Agreus

(*the hunter*), in Greek mythology, was the surname of *Pan* and *Aristceus*.'

Agriania,

in Greek Paganism, was a festival in honor of deceased persons in Argos; also certain prizefights among the Argives.

Agricius,

bishop of Treves and confessor, is celebrated in some old martyrologies under date of Jan. 13.

Agricola,

the name of several persons of whom little is known. (1.)-A martyr in Africa, commemorated Nov. 3. (2.) Saint, born Dec. 3. (3.) A martyr in Auvergne, Dec. 9; (4.) A martyr at Ravenna, Dec. 16.

Agricola, St.,

of Bologna, Italy, was martyred with his slave Vitalis, by crucifixion, A.D. 304. Their bodies, it is said, were interred in ground belonging to the Jews, where they remained concealed until they themselves revealed the fact to St. Eusebius. The latter is reported to have raised their bodies, and to have taken away 'a few drops of St. Agricola's blood and some of the wood of his cross, which he placed in the altar of a new church at Florence, at the dedication of which he preached a sermon, *An Exhortation to Virginify*, still extant, which is the only act' remaining to us of the history of these martyrs. The Roman martyrology commemorates them on Nov. 3. See Baillet, Nov. 4; Butler, eod.; Gregor. Turon. *De Gloria Mart.* lib. i, col. 772.

Agricola, Magnus,

a learned Benedictine, was born at Augsburg, Sept. 11, 1640. He was professor of philosophy at the University of Salzburg, and retired to the cloister of St. Ulrich, where he died, April 23, 1708. He wrote, *Sententie PPhilosophicce IV Libellis Comprehense (1671):-Questiones Naturales Mixtse de Principiis ex Lib. I et II Physicorum (1674) :-Tractatus de Artibus Humanis*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Agricola, Michel,

a learned Swede, was born in Finland, near the commencement of the 16th century. He studied theology under Luther at the University of Wittenberg, and was made rector in 1539. In 1554 Gustavus I appointed him bishop of Abo, and sent him to preach Christianity to the Laplanders. He died in 1557. He is known as the translator of the New Test. into Finnish, which was printed at Stockholm. in 4to, in 1548. It contains a preface by Agricola, in which he states that the translation was made from the Greek, with the aid of the Latin, German, and Swedish versions. (B. P.)

Agricola, Rudolph

(originally *Roeloff Huysmann*), a distinguished Dutch philosopher and theologian, was born at Bafflo, near Groningen, in 1443. He was educated at Louvain, where he graduated as A.M. He afterwards studied at Paris, and at Ferrara, in Italy. He returned to Holland in 1479, and soon after became syndic of Groningen. In 1482 he became professor at Heidelberg, where he died in 1485. His principal work is the *De Inventione Dialectica*, in which he attacks the scholastic philosophy of his day. He also opposed the corruptions of Rome. See *Encyclop. Brit.* (9th ed.), s.v.; Mosheim, *Hist. of the Church*, bk. iii, cent. xv, pt. ii, ch. ii; Ueberweg, *Hist. of Philos.* ii, 10.

Agrionia

were festivals celebrated annually by the Boeotians in honor of Dionysus, in which the women, after playfully pretending for some time to search for that god, desisted, saying that he had hidden himself among the muses. They were solemnized at night by the women and the priests only. The tradition is that the daughters of Minyas, having despised the rites of the god, were seized with frenzy and ate the flesh of one of their children, and that the Agrionia were celebrated in expiation of the offence. A singular feature of the festival was the assembling of maidens of the family of Minyas in front of the temple, whence the maidens would flee, followed by a priest with a sword, who would kill any of the maidens he might overtake.

Agrippa Castor,

an ecclesiastical writer who flourished in the reign of Hadrian (about A.D. 135), and is highly spoken of by Eusebius and St. Jerome. He is the first who is said to have written against heresy, and wrote a most accurate *Confutation of the Εξηγητικά* of Basilides, a fragment of which alone remains in Eusebius (iv, 7). Theodoret seems to imply that he wrote another work in refutation of Isidorus, the son of Basilides. See Cave, *Historia Literaria*, Sec. II, i, 57. .

Agrippa Von Nettersheim, Heinrich Cornelius,

a German philosopher, theologian, and chemist, was born in Cologne, Sept. 14, 1486. Having been a disturber of the peace in the South of France, he fled to Paris, where his public discourses gained for him a professorship of theology at Dole. Accused of heresy and magic, he fled to England in 1510, and afterwards returned to Cologne and became secretary to Maximilian. He subsequently studied and practiced medicine, and was an ardent student of alchemy and the other occult sciences. His work *De Incertitudine et Vanitate Scienfiarum* (Paris, 1531) is a satire on the state of knowledge at the period in which he lived. His death occurred at Grenoble, Feb. 18, 1538.

Agrippina,

a martyr at Rome, is commemorated in the Byzantine calendar on June 23.

Agrippinense, Concilium.

SEE COLOGNE, COUNCIL OF.

Agrippinus,

of Alexandria, is commemorated as a saint in some Roman martyrologies on July 15; in the Ethiopic on Jan. 30.

Agriskowe

was a battle-cry of the Iroquois, and also of the Hurons; the latter, however, say *Agriskowi*. For a long time there was doubt as to the meaning of the word, until it was found to be derived from Agresbur, the god of war, and was used as a cry for help.

Agroteras Thusia

was an annual festival at Athens in honor of Artemis, or Diana, in fulfilment of a vow made by the city before the battle of Marathon to offer in sacrifice a number of goats equal to that of the Persians slain in the conflict. The number was afterwards restricted to five hundred.

Agrypnis,

in Greek paganism, was a festival which was celebrated yearly in honor of Bacchus at Arabela, in Sicily.

Agu

was another form of the Accadian moon-god *Acu* (q.v.).

Aguado, Francisco,

a Spanish Jesuit, was born at Torrejon de Ardoz, near Madrid, in 1561 and entered the Society of Jesuits at Alcala in 1588, being then A.M. He was governor of several houses of the order in Spain, twice governed the province of Toledo, and was twice sent as deputy to the congregations at Rome. Philip IV chose him as his preacher, and the count Olivares, Philip's prime-minister, appointed him his confessor. He died at Madrid, Jan. 15, 1654. Among his works are *Treatise on Perfect Religion* (Madrid, 1629, fol.), in Spanish: *On the Wise Christian* (ibid. 1638, fol.):-*On the Sacrament of the Eucharist* (ibid. 1640, fol.) :- *Various Exhortations on Matters of Faith* (ibid. 1641, fol.):*Sermons for Lent and Advent* (ibid, 1643, fol.) :-*On the Mysteries, etc., of our Lord and the, Virggin* (ibid. 1646, fol.) :-*Life of P. Goudin, the Jesuit* (ibid. 1643, 8vo).

Aguas, Juan De.

a Spanish theologian, who lived in the 17th century, was canon of the metropolitan Church of Saragossa, and synodal examiner of the archbishopric. He wrote, *Por el Oriqen y Sucesos de los Templos Sedes Catedrales, Alegacion Historica, Apendice con Notas y Aplicacion por la Catedralidad Privativa del Templo Maximo Metropolitano de Zaragoza* (Saragossa, 1668). See Hoefer, *Nouv. Biog. Generale, s.v.*

Aguazzari, Alfonso,

an Italian Jesuit, was a native of Sienna, in Tuscany. When very young he entered a congregation of priests at Brescia, but in 1567 he united himself to the newly formed Society of Jesuits. He was rector of the English college at Rome, and later of the German. He died in 1602. He wrote, *The Life of a Young Englishman called Edward Throgmorton*.

Agucchio, Dovanni Battista,

an Italian ecclesiastic, was born at Bologna, Nov. 20, 1570. He was educated under the care of his uncle, cardinal Philip Sega. After his death, Agucchio was appointed secretary to cardinal Aldobrandini, and attended him when he went as legate to Henry IV of France. He continued in this employment, with a short intermission, until the death of the cardinal, when he became secretary to Gregory XV. In 1624 Urban VIII sent him as nuncio to Venice, but the contagious distemper which ravaged Italy in 1630 obliged him to retire to Friuli, where he died in 1632. His works are, *A Treatise upon Comets and Veteors*:-*The Life of Cardinal Sega* and of *Jeronme Aucchio* .-and a letter to the canon Bartolommeo Dolcini, entitled *L'Antica Fondazione e Dominio della Citta di Bologna* (Bologna, 1638, 4to). See Chalmers, *Biog. Dict.* s.v.

Agudi, Luigi Maria,

an Italian divine, was a native of Milan. He was at first a Barefooted Carmelite, and was considered one of the first preachers and theologians throughout Italy during the 17th century. He taught theology at Naples and Bologna; but applying himself subsequently to preaching, he addressed vast crowds at Como, Naples, Verona, Milan, Venice, and other Italian cities. After being a Carmelite for twenty-nine years, and filling the office of prior, provincial vicar, definitor, and visitor, he assumed the habit of the Dominicans, by permission of the pope, in 1669, in the Convent of Santa Maria at Milan. His works are, *Carmelus Sapiens, sive de Scriptoribus Utriusque Carmeli, etc.*: — *Fontes Salvatoris, sive de Sacramentis, in Genere et Specie, etc.* (Lugd. 1683, 4to):-*De Justitia et Jure, de Restitutione, de Contractis*:-*De Censuris*:-*Anima Bibliothecce: Quadragesimale*, sermons for all the Sundays of the year:-*Silva Sermonum, or homilies gathered from the early fathers*.

Aguffi

Picture for Aguffi

was a saint of the Kalmucks. He is represented as a man sitting on a chair with a cup in his hands.

Aguier, Francois,

a celebrated French sculptor, was born in 1604 at the town of Eu, in Normandy. He studied under Simon Guillain, of Paris. He practiced some 'time in England, and afterwards went to Rome, where he remained two years. He acquired the reputation of one of the best sculptors of his age in France. He died a Paris in 1669. His best works are a marble crucifix. in the Church of the Sorbonne: the mausoleum of cardinal de Berulle, in the Church de i'Oratoire, Rue St. Honore, and that of the duke den Longueville: and the tomb of the duke Rohan, in. the Church of the Celestines at Paris.

Aguilar

(*Terrone del Cagno*), Francisco, was bishop of Leon, in Spain, and was originally of Iliturgi. or Anduxar, in the diocese of Jaen. He was preacher to king Philip II; held the chair of theology at Granada; and was made first bishop of Tui, and lastly of Leon. He died in 1613, and left an *Instruction for Preachers* and some other works.-

Aguilar, Grace,

an English Jewish authoress, was born at Hackney, near London, June 2, 1816. She was a descendant of a family of Hebrew merchants in Spain, who had fled from that country on account of religions persecution, and found a refuge in England. She died at Frankfort, in Germany, Sept. 16, 1847. A writer in the. *Jewish Chronicle* in 1874 says:

"No Jewish female author has attained the general and well-deserved popularity achieved by Grace Aguilar. Her numerous literary productions have been read and appreciated in England, America, Germany, and France. Her *Women of Israel* is a work stamped with the most ardent zeal and fervent piety, in every line of which breathe the national 'sentiment and the true patriotism which are the characteristics of her writings. It is a book teeming with powerful lessons to her own sex and eloquent exhortation to

the opposite sex. She desired to elevate the character of the women of Israel. She has shown that when all the nations of the East degraded females, the exalted Jewish code gave them an equality in civil and religious institutions suitable to women's mind and to their special mission. She has also demonstrated that many women in Israel have been the exponents of the noblest sentiments and the most sublime actions. Her *Spirit of Judaism* and *Jewish Faith* are likewise works of considerable merit, and full of that pious fervor and filial affections which carry the reader along with her and impress him with profound sympathy for the writer. Her *Jewish Faith* displays signs of no mean acquaintance with Jewish and Christian philosophers and -divines, and its logical reasoning is far from betrays the sex of the author. With all her abilities, which were of no ordinary range, she was humble and unassuming, kind to all, and greatly attached to her parents. The ambition of Grace Aguilar was neither for wealth, f(r) reputation, nor for distinction. The pure consciousness of raising the literary and religions character of the Jewish race in general and of her own sex in particular was at the same time her guiding motive and her reward." See Furst, *Bibl. Jud.* i, 21; Morals, *Eminent Israelites of the 19th Century* (Phila. 1880), p. 12 sq. (B. P.)

Aguilar, Pedro Sanchez De,

was a native of Yucatan, in America,' who, when canon of Los Charcas, in Peru, wrote a book (in Latin and Spanish) entitled *Informe contra Idolorum Cultores del Obispado 'de Yucatan* (Madrid, 1639, 4to). The work relates to the powers of bishops and the necessity of punishing idolatry. .See Antonio, *Biblioth. Hisp.* ii, 191.

Aguilar, Raphael Moses De,

a Portuguese Jew, who died in 1680, was among those who, in 1641, emigrated from Portugal to Brazil. On his return to Amsterdam, he published a Portuguese and Hebrew grammar, entitled *Epitome da Grammatica Hebraica* (Amst. 1661). See Furst, *Bibl. Jud.* i, 21; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 28; Lindo, *Hist. of the Jews in Spain*, p. 369; Etheridge, *Introd. to Hebrew Literature*, p. 467; Steinschneider, *Bibliog. Handbuch*, No. 19; Keyserling, *Gesch. d. Juden in Portuggal*, p. 294; id. in Frankel's *Monatsschrift*, 1860, p. 397 sq.; Jost, *Gesch. d. Judenth. u s. Sekten*, iii, 198, 232; Dessaur, *Gesch. d. Israeliten*, p. 453, 457. (B. P.)

Aguillanneuf

(*A-gui-l'an-nef*), an old cry used on Jan. 1 as a mode of rejoicing. It is derived from the Druids, who at the beginning of the year distributed the blessed mistletoe to the people, announcing at the same time the new year. In Brittany, Picardy, and Burgundy the children are said still to sing these words on New-year's-day.

The name was also given to a collection made in some dioceses on Jan. 1 to procure candles for the churches. Young persons of both sexes took part in it, and were apt to commit, even in the churches, all sorts of extravagances.' The Synod of Angers, in 1595, prohibited these proceedings within churches; but the custom still continued out of them until a later synod (1668) forbade the observance of it altogether.' See Moreri, who cites Thiers, *Traiti des Jeux*.

Aguillon (Or Aguelon), Francois D'

a Belgian Jesuit, was born at Brussels in 1567. He first introduced the study of mathematics among the brothers of the Low Countries, taught philosophy at Douay, and theology at Antwerp, where he was rector of the college. He died at Seville in 1617. He wrote, *Opticorum Lib. VI Philosophicis juxta ac Mathematicis Utiles* (Antw. 1613, fol.). This work contains the first mention of stereographic projection. This was known from the time of Hipparcus, but had never received a name. Aguillon worked on catoptrics and dioptrics until his death. See Hoefer, *Nouv. Biog. Generale*, s.v.

Aguirre, Gaspar Salzedo De,

was professor of theology in the University of Bacca, Spain, and prior of St. Ildefonso at Jaen, in the 17th century. He wrote, *Allusiones N. Testamenti ad Vetus* (1608):-*A Relation of Some Remarkable Matters concerning the Kingdom and Bishopric of Jaen* (in Spanish, 1614, 8vo):-*Pliego de Cartas* (1694). See Antonio, *Biblioth. Hisp.* i, 407.

Aguirre, Juan,

a Spanish sculptor, was born at Segovia, and was the scholar and son-in-law of Matteo Inverto. He executed the :tabernacle of the Church of Villacastin, with the statues of the evangelists and six other saints, in 1594,

which, according to Bermudez, possessed great merit. See Spooner, *Biog. Hist. of the Fine Arts*, s.v..

Agvei,

in Greek mythology, was a kind of obelisk sacred to Apollo, and placed in the vestibule of houses for their security.

Agyrtee

(ἄγυρέω, *to congregate*) was a name given to priests of the goddess Cybele, who wandered up and down, attracting crowds of people, by pretending suddenly to be inspired by the goddess, roused into a divine fury, slashing and cutting themselves with knives. They generally carried about with them an image of Cybele, which they placed upon the back of an ass, and deceived the people by fortune-telling, persuading them to give presents to the goddess in return for the information which by her inspiration had been imparted to them as to their future fate.

Ahabath Olam

(מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ *eternal love*), one of the benedictions which the Jews who were dispersed over the whole Roman empire in the time of our Lord daily recited before the reading of the *Shema*. It ran thus:

"Thou hast loved us, O Lord our God, with eternal love; thou hast spared us with great and exceeding patience, our Father and our King, for thy great name's sake, and for our fathers' sake, who trusted in thee; to whom thou didst teach the precepts of life, that they might walk after the statutes of thy good pleasure with a perfect heart. So be thou merciful unto us, O our Father, merciful Father, that showeth mercy. Have mercy upon us, we beseech thee, and put understanding into our hearts, that we may understand, be wise, fear, learn, teach, do, and perform all the words of the doctrine of thy law in love. And enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them to the love and fear of thy name. We will not be ashamed, nor confounded, nor stumble forever and ever; because we have trusted in thy holy, great, mighty, and terrible name, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God: and the multitude of thy mercies shall not forsake us

forever. Selah. And now make haste and bring upon us a blessing and peace from the four corners of the earth ; break thou the yoke of the Gentiles from off our necks, and bring us upright into our land. For thou art a God that workest salvation, and hast chosen us out of every people and language; and thou, our King, hast caused us to cleave to thy great name in love, to praise thee, and to be united to thee, and to love thy name. Blessed art thou, O Lord, who hast chosen thy people Israel in love." *SEE SHEMA.*

Ahadith,

a name for the Mohammedan traditions, which are alleged to amount to 5266 in number.

Ahair, John,

a Methodist Episcopal minister, was born in North Carolina, about 1768. He was a devout, zealous Christian, and labored in the ministry three years, dying in Nov. 1794. See *Minutes of Annual Conferences*, 1795, p. 60.

Ahalya,

in Hindft mythology, was the daughter of Brama of wonderful beauty. The god of the sun, Indra, fell in love with her, and won her favor when her husband Gautama, a priest, was absent.. The angry husband cursed the god, and in consequence thereof a singular punishment was inflicted upon the latter. On his body a thousand Phalli grew. His begging and pleading caused the priest to change the punishment. The Phalli fell off, and in place of them Indra received one thousand eyes, whence his surname *Sahasraksha*.

Aharaigichi

is the supreme being among the Abiponeans, which they also call. *Kebetor Groaperikir* (" grandfather"). They acknowledge him not alone as their creator, but also as the creator of the cultured white people, the Spaniards. To the Spaniards he gave clothes, gold, and silver; but to the Abipoineans he gave courage, strength, and fearlessness. The Pleiades are his symbol. The natives consider him sick when these go away, and hold festivals of joy when they return. They have no priests but sorcerers, who stand in great esteem on the occasion of these festivals.

Ahastara,

in Hindu mythology, is a surname of the *sun*.

Ahavanya,

in Hindu mythology, is the fire worshipped by the Indians.

Ahhotep

(*Fields of Peace*), a locality in the Egyptian mythology, mentioned in the *Ritual of the Dead*. **SEE AAHHOTEP** (*Peace of Aah*).

Ahi

(*Assistant*), a title of the Egyptian deity *Horus*, as the performer of the religious rites called the Assistances of Horus to his father Osiris. He is called also *Lord of the Heart*, and is mentioned in chapter 150 of the Egyptian *Ritual of the Dead*.

Ahi

is a name for the serpent mentioned in the RigVeda as the chief of the Asouras.

Ahimnius,

bishop of Asuaga, in the province of Zengit, Africa (together with Fortunatus, Optatus, and other bishops), consulted Cyprian as to the restoration of Ninus, Clementianus, and Florus, who in the Decian persecution' succumbed to the greater severity of the proconsul, and had spent three years in penance. 'The occasion of their meeting was to consecrate a bishop for Caspa; and as Donatulus subsequently appears as bishop of that place, he is no doubt the person ordained.

Ahit,

an Egyptian sacerdotal office, holdable by both sexes. Its duties are not exactly known. **SEE AHI**, of which this name is the feminine form.

Ahlwardt, Peter,

a Protestant theologian of Germany, was born Feb. 14, 1710, at Greifswalde. He studied at his native place as well as at Jena. His lectures

he commenced at his native place in 1732, where he died March 1, 1791. He wrote, *Diss. de Davide, Prudente Politico, Præcipue in Causa Homicidiorum a Joabo Commissorum* (Gryph. 1733) :-*Tentamen Metaphysicuna de Subordinatione Finium Primorum, Secundum quos Homines suas Tenentur Componere Actiones* (ibid. 1734): *Diss. de Sanctitate Dei Triunius ex Jes. 6,3* (ibid. eod.): *Progr. de Immortalitate Animæ Humancæ. ex Ratione Denzonstrata.* (ibid. 1735):-*Diss. de Duratione rerum et Mundiper se nulla* (ibid. 1738), etc. See Doring, *Die gelehrten Theologen Deutschlands*, i, sq. (B. P.)

Ahmed,

a name by which MOHAMMED is mentioned in the Koran.. In chapter 61 it is written, "Jesus, the son of Mary, said, O children of Israel, verily, I am-the apostle of God. sent unto you, confirming the law, which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be Ahmed." Mohammedan writers endeavor to confirm this alleged prediction by the words of Jesus as recorded in ^{<BIBL>}John 16:7, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." This Comforter, *or Paraclete*, they transform into *Periclete, the Illustrious*, and all explain as-referring to Mohammed.

Ahriman,

in Persian mythology, is the evil spirit according to Zoroaster's system of religion. The eternal god Zeruane Akerene created light and darkness (or Ormuzd) and Ahriman, both of whom are eternal and only limited by one another. Both of these were living lonesome and separate, Ormuzd in light and Ahriman in darkness. Then God created the earth, in order that the good might combat with and overcome the evil. He divided the period of the earth's existence into four great ages of three thousand years each. In the first age, light was to rule; in the second, darkness besieged by the light; in the third, light and darkness alternately; in the fourth, the same, ending in the full sway of the light.. Ormuzd created in the first age all that can. be seen, over against which Ahriman placed a frightful creation of darkness, but did not attempt a combat either in the first nor in the second age, although he was asked to do so by his genii. At the end of the second age, feeling himself strong enough, he began war with Ormuzd; he entered

heaven himself, but alone, and, filled with wonder and amazement, was thrown down upon the earth. Here he made fire impure by smoke and steam, devastated everything, and; enveloped all things in a thick darkness, until he was driven back by Ormuzd and thrown into the eternal abyss. Ahriman, however, again roused himself, reached the earth, and made it his habitation. Now the third age began, in which Ahriman created. an evil' spirit for every good spirit created. In the fourth age he is to obtain the superiority, and will cause a comet to fall upon the earth, which will set it on. fire, and change it into a stream of burning metal that shall flow into the eternal pit. Ahriman's kingdom is thus to be entirely burned up. In this way the kingdom' of darkness becomes the kingdom of light; the evil spirits are purified and become good spirits beside the throne of God. *SEE ORMUZD.*

Ahti,

an ancient Egyptian goddess, having the head of a urseus and the body of a hippopotamus. She was one of the Typhonic or malevolent deities.

Ahu,

an ancient Egyptian deity; another name of the. god *Atum* or *Tunm*, the setting sun.

Ahuramazda

(*Wise Spirit*) was the great and beneficent creator of good in the Zendic mythology'. He was called also " The Good Spirit," and he has been considered as in some points resembling the Assyrian deity *Merodach*. The world was created by him for the residence of mankind, and all the good angels were made by him also. His chief mission, however, was to preserve the human race and to defeat the evil being, Ahriman. His name is often contracted into *Ormud* (q.v.).

Ahuta,

in Hindu mythology, is one of the five great sacraments which the Bramins must do daily. It consists in the reading of the holy books.

Ahzab,

the name given to the sixty equal portions into which the Mohammedans have divided the Koran, probably in imitation of the Jews, who divided the Mishna into the same number of parts. *SEE KORAN.*

Ai. Lieut.

Conder reports the existence, near the modern village of Deir-Diwan, of the "remains of a large town, bearing the name *Haiyan*, which closely approaches *Aina*, the form under which Ai appears in the writings of Josephus. Rock-cut tombs and ancient cisterns, with three great reservoirs cut in the hard limestone, are sufficient to show that this was a position of importance. To the west is an open valley called Valley of the City,' which, gradually curving round eastward, runs close to the old road from Jericho by which Joshua's army would probably have advanced. To the north of the site there is also a great valley, and the plain or plateau on which the modern village stands close to the old site expands from a narrow and rugged pass leading up towards Bethel, which is two miles distant on the watershed. Beside this pass and north of the ruins is a large terraced knoll, very stony, and crowned by a few olives—a conspicuous object in the landscape. It is called simply Et-Tell, 'the mound,' and a connection has been supposed between this name and the fact that Joshua made Ai 'a heap (*tell* in the Heb.) forever.' The place does not, however, show traces of having at any time been covered with buildings, and the rock-cut tombs and cisterns above noticed seem too far from it to indicate Et-Tell as the exact site of-Ai, being close to the pass; it has moreover no valley such as would seem fitted for the ambush immediately west of it" (*Tent Work in Palestine, ii, 109*).

Aiam Almadoulat

(*the reckoned days*), the first ten days of the month Moharram, or the first month of the Arabian year, in the course of which the Koran is believed to have descended from heaven to be communicated to men.

Aiat

(*signs or wonders*), the verses, or small portions of unequal length, into which the one hundred and fourteen chapters or large portions of the Koran are divided;

Aicharius.

SEE ACHAIRUS.

Aidia,

in Hindu mythology, is the moral nature of man. It possesses the faculty of adding to or inflicting punishment.

Aids Of Grace, Congregations On.

SEE CONGREGATIO DE AUXILIS DIVINE GRATIE.

Aigard.

SEE ACHARD.

Aiglier (Or Aygler), Bernard,

a French prelate, was born at Lyons, in the 13th century. At first a simple monk, he became sacristan of the abbey of Savigny, and Innocent IV made him one of his chaplains and abbot of Lerins. Charles of Anjou took him with him when he went to take possession of the kingdom of Naples and Sicily. Upon this occasion Urban IV made him abbot of Monte-Cassino and cardinal, and also sent him as his legate into France against the Albigenses. He was also sent to Constantinople to conclude an alliance against the Saracens. He assembled a general synod at St. Germain, and died April 5, 1282, leaving, among other works, *De Collationibus:-De Beneficiis et Officiis:-In Regulam St. Benedicti :-Speculum Monachorum*. See Colonia, *Hist. Lit. de Lyon*, ii, 327; *Chron. Cassin Chrono. SS. Lirinens.*

Aigradus (Or Angradus),

a French prelate, was monk of Fontanelles, near Rouen, and flourished about 699. He received his monastic institution under St. Lantbert, and became archbishop of Lyons in 678. At the request of St. Hilbert (q.v.) he wrote the *Life of St. Ansbert*, who ruled the monastery of St. Vaudrille from 678 to 695. The compilers of *Gallia Christiana* (.xi, 167) and modern authors attribute to Aigradus the fragment of the *Life of St. Lantbert* (or Lambert), edited as anonymous by Mabillon, *Aeta Ord. Bened.* III, ii, 462-465. See Henschen, *Commentary, Acta SS. Boll.* Feb. ii, '343; *Histoire Lit. de la France*, iv, 33-35, 57.

Aigulphus

(Or Ayof),.ST., abbot of Lerins, was born at Blois, about 630; He assumed the Benedictine habit in the abbey of Fleury, and was employed by Mommolus, the abbot, to dig up the relics of Sts. Benedict and Scholastica from under the ruins of Monte Cassino and bring them into France, which he did. He was despatched by Clotaire III to reform the abbey of Lerins, but the monks rebelled, and, havimig first imprisoned him, they delivered him and thirty-three faithful monks into the hands of pirates, by whom they were beheaded on the island of Amathis, A.D. 675. Their festival is given by the Roman martyrology on Sept. 3. See Baillet, Sept. 3; Mabillon, *Life of Aigulfus*.

Aihala

(or Al-aswid), a rival prophet to Mohammed in Arabia. He pretended that 'two angels appeared to him, giving him his commission. His eloquence and bravery drew great crowds after him; but he maintained his position only four months, being killed by his opponents. Aihala and Mosseilama, who also pretended to be a prophet sent from God, were called by the Mohammedans the two Liars.

Aijkthyrner

in Norse mythology, is a reindeer standing in Walhalla and eating the limbs of the tree Lerad. Out of his horns flows so much water that thirty-six rivers are fed-by it.

Aijukal,

Picture for Aijukal

in the mythology of the Mongolians, is one of. the four supreme gods, probably related to *Vishnu* of India. Images, partly of brass and partly of finer metals, are made of the deity in China.' He has three heads and ten hands. He is seated, as are the majority of Oriental gods.

Aiken, Alison,

a minister in the Methodist Episcopal Church, South, was born in Maury Co., Tenn., Sept. 9, 1814. He received a careful religious training; was converted at the age of twenty-five; soon began to preach, and in 1841

entered the Tennessee Conference, and labored with marked success till 1855, when he was transferred to the Louisville Conference, in which he continued until his death, Oct. 17, 1872. See *Minutes of Annual Conferences of the M. E. Church, South*, 1873, p. 865.

Aiken, John E.,

a Methodist Episcopal minister, was born at Chatham, Conn., March 18, 1802. He experienced religion at the age of eighteen; soon became class leader; was licensed to exhort in 1824, and in 1831 was received into the Pittsburgh Conference. In 1849 he located at Painesville, where he died, Dec. 17, 1853. Mr. Aiken was earnest, devoted, and greatly beloved. See *Minutes of Annual Conferences*, 1854, p.409.

Aiken, Silas, D.D.,

a Congregational minister, was born at Bedford, N. H., May 14, 1799. He graduated from Dartmouth College in 1825 with the highest honors; was ordained pastor of the Congregational Church in Amherst., N. H., March 4, 1829; was installed in Park Street Church, Boston, in 1837; and became pastor of the Church in Rutland, Vt., March 29, 1849. On account of impaired health he resigned this pastorate in 1863, but held the nominal relation of pastor for several years afterwards. He died in Rutland, April 8, 1869. During his three pastorates, extending over thirty-four years, he received eight hundred and ninety members into the churches. His character and work won the esteem of all who knew him. See *Cong. Quarterly*, 1869, p. 428.

Aiken, Solomon,

a Congregational minister, was a native of Hardwick, Mass. He graduated from Dartmouth College in 1784; was ordained pastor of the Church in Dracut, Mass., June 4, 1788, from which he was dismissed June 4, 1814. After this he removed to the State of New York. He died about 1832. As a political partisan he acquired some celebrity. See Sprague, *Annals of the Amer. Pulpit*, ii, 87. j

Aikenhead, John,

an English Wesleyan minister was born at Arbroath, Scotland, in 1768. His parents were members of the Church of Scotland. and trained their boy in the right way, so that he soon found peace in believing. In 1796 he devoted

himself to the ministry, and was appointed to the Boston Circuit. In 1832 he became a supernumerary at Devenport, where he died, March 12, 1835. He was a man of studious habits, and had a well-cultivated mind and great stores of information. His disposition was amiable-always so; frank and ingenuous, to a stranger he appeared reserved. He was a man of lovely Christian character, and withal a faithful and useful minister. See *Wesleyan Meth. Mag.* Aug. 1837, p. 561; *Minutes of the British Conference*, 1835.

Aikhe,

an Etruscan male divinity, who is represented on an Etruscan mirror accompanying the deities Euturpa, Altria, and Thalna.

Aikin, John C. L.,

a minister in the Methodist Episcopal Church, South, was born in Alabama in 1820. He professed religion in his sixteenth year, and in 1847 was received into the Alabama Conference. In 1849 he was transferred to the Arkansas Conference. Failing health in 1859 compelled him to take a supernumerary relation, which he held until his death, May 17, 1866. As a preacher Mr. Aikin was plain, practical, and pathetic. See *Minutes of Annual Conferences of the M. E. Church, South*, 1866, p. 80.

Aikin, Samuel Clark, D.D.,

a Presbyterian minister, was born in Windham, Vt., Sept. 21, 1790. He graduated from Middlebury College in 1814, and afterwards entered the Andover Theological Seminary, from which he graduated in 1817. He was ordained and settled over the First Church, Utica, N.Y., Feb. 3, 1818, where he stood as a strong, earnest, and successful pastor until 1835. In that year he was installed pastor of the First Presbyterian Church of Cleveland, O. In 1858 he resigned his charge, but continued to reside in Cleveland until his death, Jan. 1, 1879. See *Presbyterianism in Central New York*, p.209; *Andover Gen. Catalogue*, 1880, p. 16. (W. P.S.)

Aile.

SEE AISLE.

Ailekes Olmak,

in the mythology of the Laplanders, are three deities which they suppose are companions of the sun, and are therefore called deities of the holy days. Friday, Saturday, and Sunday were holy days with them. These gods are named *Frit Ailek*, *Lawa Ailek*, *Schodnobjio Ailek*. Others state that only Sunday is a holy day with them.

Aileranus (Aireranus, Or Areranus), St.,

surnamed *the Wise*, was head of the famous college of Clonard, County Meath, Ireland. He died, according to the annals of Ulster, in 665. Among his works are, the *Life of St. Bridget of Kildare:— Life of St. Patrick: and Life of Fechinus*. But the best known of his writings is an *Allegorical Exposition of the Genealogy of Jesus Christ*. This was inserted by Sedulius the Younger in his *Collections on St. Matthew*, and published in 1667, from a copy of a MS. of St. Gallenus, with the title *Ailerani Scoto Hiberni, Cognomento Sulpiensis, Interpretatio Mysticac Pnrogenitorunm D. Jesu Christi*, etc. See Usher, *Prinmord. Eccles.*;

Ailli, Peter

SEE AILLY.

Ailred (Ealre'd, Aluredus, Or Ethelred),

an English ecclesiastical writer, who was born at Herham in 1109, and died in 1166 as prior of the Cistercian Abbey of Rievaula, Yorkshire, is the author of a number of religious works, which may be found in the *Biblioth. Patruwn*, xxiii.

Aimak,

in the mythology of Tartary, are household deities to whom small animals are sacrificed in case of accidents.

Aimar.

SEE AIEMARI; SEE AGILMIAR.

Aimara Version.

In this language, which is spoken in Perni, a Jesuit, Ludovico Bertonio, as early as the year 1612, wrote the history of the life of Christ. Nearly the whole New Test. was translated from the Vulgate into Aimara in 1827 by Dr. Pazos Kanki. This work was conducted under the superintendence of Mr. Thomson, and with the sanction of the British and Foreign Bible Society. Of this translation the gospel of St. Luke, with the Spanish version in parallel columns was issued in 1832 by the British and Foreign Bible Society for the inhabitants of Bolivia. For linguistic purposes see Bertonio, *Ate breve de la Lenguas Aymara* (1603-1612); Mossbach, *Die Inkas-Indianer und das Aymara* (1874). (B. P.)

Aimene

(or Emene), a Trojan to whom divine honors were rendered in Greece.

Aimeric.

SEE AMAURY.

Aimeric, Malefaida

(or OF MALEFAYA), a patriarch of the Latin see of Antioch, was born in the beginning of the 12th century, in the village of St. Viance, Lower Limousin, France, and early embraced the monastic state. His zeal in the crusade under Urban II caused his election to that position in 1142, and his reformation of the hermits of Mount Carmel procured its confirmation by Alexander III in 1180. He died in 1187, leaving, *De Institutione Monachorum* (in vol. v of the *Bibliothèque des Peres*), and a few historical narratives of the crusades (in Martenne's Tr'sor, vol. i).-*Biographie Universelle, s.v.*

Aimerich, Mateo,

a Spanish Jesuit, was born in 1715 at Bordil, in the diocese of Girone. While young he entered the Order of St. Ignatius, and after the expulsion of the Jesuits from Spain he retired to Ferrara, where he died in 1799. Among other theological works; he wrote, *Nomina et Acta Episcoporum Bareinonensium* (Barcelona, 1760): -*Quinti Moderati Censorini de.. Vita et Morte Linguae Latince Paradoxa Philologica, Criticis Nonnullis Dissertationibus Exposita, Asserta et Probata* (Ferrara, 1780):-*Relatione*

Autentica dell' Accaduto in Parnasso (ibid. 1782). This is in defence of the preceding work:- *Specimen Veteris Romance Litteraturce Deperditce vel adhuc Latentis* (ibid. 1784) :-*Novum Lexicon Historicum et Criticum Antiquce Romance Litteraturce Deperditce vel Latentis*, etc. (Bassano, 1787). See Hoefler, *Nouv. Biog. Generale*, s.v.

Aimo,

in the mythology of the Laplanders, is the place where departed souls live. It lies in the holy mountains, and these souls are among dwarfs, who, in their mode of living, are like men, but they rank much higher than men. This place of residence has various parts, just as the region of the devil, Mubben Aimo.

Aimoin Of St. Germain

SEE AIMONUS PARISIENSIS.

Aimonus.

See AIMON.

Aimonus, Parisiensis

(so called from his being a monk of the Abbey of St. Germain-des-Pres, at Paris), lived in the middle of the 9th century, and wrote; *An Account of the Translation of the Body of St. Vincent:-Two Books of the Miracles of St. Germanus, Bishop of Paris:-also works on the Relics of St. George, St. Aurelius, and St. Nathalia.* See Mabillon, *Ord. Bened.*

Ainmiller, Maximilian Emmanuel,

a German artist, founder of a new school of glass-painting, was born at Munich, Feb. 14, 1807. In 1828 he had acquired such distinction as to be appointed director of the newly founded royal painted-glass manufactory at Munich. The process perfected by him consisted in actually painting the design upon the glass, and carefully subjecting each color as it was laid on to a heating operation. The earliest specimens of his work are to be found in the cathedral at Ratisbon. Other specimens may be seen in Glasgow cathedral, St. Paul's cathedral, and St. Peter's College, Cambridge; but his finest productions are in the Cologne cathedral. He had some skill as a painter in oil, especially in interiors, and his pictures of the Chapel Royal at

Windsor, and of Westminster Abbey, have been much admired. He died Dec. 9, 1870.

Ainoi.

SEE LAUDS.

Ainsworth, Charles W.,

a Methodist Episcopal minister, was born at Petersham, Mass., in January, 1817. He experienced religion in 1834, and in 1841 entered the New England Conference. Between 1845 and 1848 he held a superannuated relation. He died at his post in Milford, Mass., Sept. 23, 1851. Mr. Ainsworth possessed a deep, ardent, and cheerful piety; was an able speaker, and a man of prayer. See *Minutes of Annual Conferences*, 1852, p. 37.

Aions,

a mystical divinity, who is mentioned in ch. 140 of the Egyptian *Ritual of the Dead*.

Aipak-Sina,

an Elamitic deity, of whom nothing is known, and whose statue was taken captive by Assurbanipal, king of Assyria.

Airaput,

in Hindu mythology, is the powerful white elephant which is ridden by the god Indra, and carries the world. This elephant is said to have come out of the ocean.

Airay, Christopher,

an English clergyman, was born at Clifton, in Westmoreland, about 1601, and entered Queen's College, Oxford, in 1621, of which he was afterwards elected fellow. In 1642 he took his B.D., having previously become vicar of Milford, in Hampshire. He died Oct. 18, 1670. He wrote, *Fasciculus Præceptorum Logicalium in Gratiam Juventutis Academicæ Compositus*. See *Biog. Brit.*; Wood's *Athenæ Oxon.*

Airay, Henry, D.D.,

an English clergyman, was, born in Westmoreland in 1559. He was educated by Bernard Gilpin, and by him sent to St. Edmund's Hall, Oxford, in 1579. He soon removed to Queen's College, of which he was chosen fellow in 1586. Entering orders, he became a constant preacher in the university, especially in the Church of St. Peter's-in-the-East, and was elected provost of his college, March 9, 1598 (or 1599). Airay was a zealous Puritan, but was excused from submitting in 1602; and in 1604, when king James appointed an anniversary of his escape from the Gowrie Conspiracy, and ordered a sermon and service on Tuesdays throughout the year, Dr. Airay introduced this last custom into Oxford. He was the first (in 1606, when vice-chancellor) to call Laud to task for preaching sentiments supposed to favor popery. He died in Queen's College, Oct. 10, 1616, and was buried in the chapel He published, *Lectures upon the Whole Epistle of St. Paul to the Philippians* (Lond. 1618, 4to):--*The Just and Necessary Apology touching his Suit in Law, for the Rector of Charlton-on-Otmore, in Oxfordshire* (ibid. 1621, 8vo):--*A Treatise against Bowing at the Name of Jesus*.

Aire,

a linen napkin, embroidered with colored silk, used as a chalice-veil at Canterbury in 1635, and by bishop Andrewes.

Airu,

the second month of the Assyrians, sacred to the deity Hea. Its Accadian name was *Khar-sidi*, "the Propitious Bull." It answered roughly to our *April*.

Airy (Or Ageri), St.,

bishop of Verdun, was born about 517, in the diocese of Verdun, and succeeded Desiderius in the bishopric in 550. He occupied this position for thirty-eight years, and died Dec. 1, 588. His festival is celebrated Dec. 1. See Gregory of Tours, Baillet, Dec. 1.

Aisa,

in Greek mythology, is the name *forfate*, sometimes thought to be an eternal supernatural power; at other times said to be the decrees of Jupiter.

Aitchison, William,

a Congregational minister, was born in Glasgow, Scotland, Jan. 4, 1826. He studied theology at Yale College, graduating in 1851, and during this period was tutor in the college from September, 1850, to April, 1851. He was for some time pastor at Fitchville, Conn. He was ordained at Norwich Jan. 4, 1854, to go to Shanghai, China, as a missionary of the American Board. In June, 1859, he was offered a place in the American embassy, then about going to Peking. After being in Peking about eight days, he was taken sick and borne away on the boats on the Peiho River, about twelve miles distant. He died Aug. 15, 1859. See *Obituary Record of Yale College*, 1860.

Aithalas.

- (1) Deacon and martyr, commemorated in the Greek Church Nov. 3.
- (2) Martyr, commemorated in the same Church Sept. 1.

Aithrion

(*αἶθριον*, *the open air*), a word employed by Eusebius to describe the open space between the church-walls and the extreme circumference of the various courts or outbuildings, and is synonymous with the common *termarea*. This court or churchyard was the station of the *enerqumens*, and of that class of penitents called *fientes*. These persons were also called *χειμαζόμενοι*, from the circumstance of their standing in the open air exposed to the weather.

Aitkins (Aiken, Elkins, Or Atkins), James,

a Scottish bishop was born at Kirkwall, and educated at Edinburgh, from whence he went to Oxford. Returning to Scotland, he became chaplain to Hamilton in 1638. in which station he conducted himself so well that, upon the return of the marquis to England, the latter procured from the king a presentation for Mr. Aitkins to the church of Birsa, in Orkney. In 1650, ill consequence of some trouble arising in the Church, he was apprehended and compelled to leave with his family for Edinburgh, and resided there obscurely until the Restoration, when he went to London to congratulate the king, at which time the bishop of Winchester presented him to the rectory of Wentfrith, in Dorsetshire. There he continued until 1677, when he was elected and consecrated bishop of Moray; but he was translated

from this see to that of Galloway, Feb. 6, 1680. He died at Edinburgh, Oct. 28, 1687. See Keith, *Scottish Bishops*, p. 153, 282.

Aiton (Or Haiton),

an Armenian prince, who served long in the wars of Palestine against the Saracens. About A.D. 1290 he became a Premonstratensian monk in the island of Cyprus, and spent his life in, retirement and devotion. About 1307, while resident at Poitiers, in France, he dictated a history of the Tartars, their customs and their wars, which Nicolaus Falconius translated from the French (in which language it had been composed) into barbarous Latin, entitled *Itinerarium et Flos Historiarum Oienitis*, with an appendix entitled *Passagium Terræ Sanctæ*. See Mosheim, *Hist. of the Church*, bk. iii, cent. xiv, pt. ii, ch. ii.

Aitwaros,

in Lithuanian mythology, is a spirit living in the country, frequenting fences, bushes, and roads.

Aius Locutius (Or Loquens)

(the *predicting speaker*), in Roman mythology. In the year B.C. 390 a voice was heard in Rome which warned the Romans of the approaching Gauls. The voice was not heeded, and the Gauls destroyed the city. A temple was afterwards erected to Aius Locutius to reconcile the slighted deity.

Aiushi,

Picture for Aiushi

in Kalmuck mythology, was a brazen image which showed the skill and perfection this nation had acquired in mechanical art. With crossed feet, he appears to sit upon an opening flower. The lower part of the body is covered, while the upper part is naked. The head carries a crown in the shape of a pyramid. This god is worshipped by old people: he is said to possess the power to give health, long life, and rejuvenescence.

Aix, Council Of

(*Concilium Aquense*), was held in September, 1585, by Alexander Canigianus, archbishop of Aix, assisted by the bishops of Apt, Gap, Riez,

and Sisteron, his suffragans, together with the grand vicar of the bishop of Frejus. Several useful regulations were drawn up relating to the discipline of the Church and the reformation of morals, similar to those of Bourges in the preceding year. See Labbe, *Concil.* xv, 1119; Landon, *Manual of Councils*, s.v.

Aix-La-Chapelle, Councils Of

(*Concilium Auisgrananse*). There were several of these.

I. Held in A.D. 800. At it Felix d'Urgel was heard in his defence before Charlemagne. He was answered and refuted by Alcuin (q.v.), whom Charles had induced to come over to France. On account of his frequent relapses, Felix was deposed, but he returned into the bosom of the Church, having sincerely abjured his errors, which he did in the form of a letter addressed to the clergy and people of Urgel.' He was, nevertheless, banished to Lyons, where he passed the remainder of his days. See Mansi, *Concil.* vii, 1151.

II. Held in October, 802, by order of Charlemagne. It was a numerous council. The bishops with the priests read the canons, and the abbots 'with the monks the rule of St. Benedict, in order that both parties might thenceforth live in conformity to the law which was prescribed for them. At that time there were no monks or religious persons who followed any other rule than that of St. Benedict. There remains to us of this council a capitular of seven articles. The most important are those which relate to the chorepiscopi. It was determined that they had no power. to perform any episcopal function, and should be considered simply as priests. This discipline agrees with that of the ancient councils of Anagra and Neo-Csesarea; nevertheless, it was not until towards the middle of the 10th century that they ceased to have authority in both the East and the West.

III. Held in December, 809, upon the question of the procession of the Holy Spirit, which had been first raised by John, a monk of Jerusalem. In order to decide it, the emperor sent as deputies to pope Leo III two bishops, Bernarius and Jesse, and the abbot Adelhard, who held a long conference upon the use of the word *Filioque* chanted in the Creed by the churches of France and Spain, but not by the Church of Rome. The pope expressed his regret, that the same caution had not been used elsewhere; and without condemning those who in chanting the Creed added the word

Filioque, and allowing that the word expressed the true faith, he refused to sanction the introduction of the word into the Creed, respecting the decision of those councils which had forbidden any addition to be made. See Labbe, *Concil.* vii, 1194.

IV. Held in September, 816. In it a rule was composed for canons, containing 145 articles; another, containing 28 articles, was drawn up for canonesses. Both rules are of great length, and are said to have been mainly composed by Amalry, deacon of Metz. See Labbe, *Concil.* vii, 1307.

V. At this council, held in July, 817, eighty chapters were drawn up concerning the rule of St. Benedict, which were confirmed by the emperor Louis, and by his authority put into execution. See Labbe, *Concil* vii, 1505.

VI. This council, held in 825, upon the subject of images, was a continuation of one held at Paris in, the same year. The bishops wrote (Dec. 6) to the emperor at Aix-la-Chapelle their decision, and the whole matter was sent to the pope by the hands of two bishops. The result of the negotiations between the pope and bishops is unknown. The French, however, maintained for some time after that images are neither to be broken nor adored, rejecting the second Council of Nice, although the pope had approved it.

VII. Held Feb. 6, 836. The acts of this council are divided into three parts. Part i refers to the life and doctrine of bishops, and contains twelve canons, the third of which makes it imperative upon all bishops to have some poor persons always at their table when they eat, or within sight, and to send them food. Part ii relates to the morals, conversation, and degree of knowledge to be required in other ecclesiastics, and contains twenty-eight canons. Part iii treats of the virtues and duties required of the emperor and his children, principally in ecclesiastical affairs. This part contains twenty-five canons. A very long address was also drawn up to Pepin, king of-Aquitaine, requiring him to restore the property of the Church. See Labbe, *Concil.* vi, 1700.

VIII. This council was a plenary court of the emperor Frederick, assembled in 1165, for the canonization of Charlemagne, which was performed Dec. 29. Although this canonization was the result of schismatics, and had the sanction only of an antipope, no pope has ever refused to recognise it.