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**Ajala Martin Perez De- Andrew Bishop Of  
Samosata**

*by James Strong & John McClintock*

*To the Students of the Words, Works and Ways of God:*

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## Ajala Martin Perez De,

a Spanish prelate, was born in the diocese of Carthagenia in 1504. He first taught grammar in order to support his family. He was sent by Charles V as theologian to the Council of Trent, and obtained successively two bishoprics and finally the archbishopric of Valence. He died in 1566. He prepared a Latin translation of the *Apostolical Traditions* (Paris, 1562, 10 vols.). See Hoefler, *Nouv. Biog. Generale*, s.v.

## Ajataa

in the mythology of the Finns, was an evil female spirit that led all those to ruin to whom she appeared. She led travellers into wrong paths or into swamps to suffocate them, or into woods, where they died of hunger or became a prey to wolves.

## Ajoutre St.

*SEE ADJUTO.*

## Ajzat

is a name of the sections into which the Koran is usually divided, each of them twice as long as the Ahzab (q.v.), and subdivided into four parts. These divisions are for the use of the readers in the royal mosques and the adjoining chapels, where emperors and other great men are buried.

## Aka

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

## Akabja, Ben-Mahalaleel,

a celebrated Tanaite, who probably lived in the 2d century, is known for his learning and probity, and the attitude he took against his colleagues. He had made decisions in regard to four Halachas in a manner unpalatable to the sages. As nothing could shake his testimony, an attempt was made to bribe him into compliance with the theological wishes of the rabbins by the tempting offer of raising him to the office of ab-beth-din. But he remained firm. "Rather," exclaimed he, "may I be termed a fool all my life than for one hour stand as a transgressor before God!" (*Eduyoth*, 5, 6). Argument failing, he was excommunicated, and in conviction of the righteousness of his cause, he patiently bore this sentence to the day of his death. But before

his decease, Akabja admonished his son to submit to the Sanhedrim. He could not have done so, as he had received the traditions from more than one rabbi; but his son had only heard them from the lips of his father. Before expiring, the rabbi also directed his son not to seek the patronage of men, but the recommendation of deeds which would deserve the praise of others. This was his maxim: "Ponder on three things, and thou wilt be kept from committing sin. Consider whence thou comest, whither thou goest, and in whose presence thou must shortly render an account" (*Pirke Aboth*, 3, 1). See Frankel, *Darke Mishna*, s.v. "Akabja;" Gratz, *Gesch. d. Juden*, 4, 59; Jost, *Gesch. d. Judenth. u. s. Sekten*, 2, 34; Hamburger, *Real-Encyklop.* s.v. (B. P.)

### Akasia

(ἄκακία, *guilelessness*) a Greek name for the purple bag, filled with dust or earth, which the Greek emperor anciently carried, in token of humility, at his coronation.

### Akals

is a name given among the Druses on Mount Lebanon to ecclesiastics. They are distinguished from the seculars by their white dress, and particularly the white turban, which they wear as a symbol of their purity. They despise all employments of honor in the world, believing that on the return of Hakem, the personification of deity, they shall be kings, viziers, and pashas. They do not marry the daughters of seculars, and they refuse to eat with the sheiks and emirs of their own nation. Akals eat only with Akals, and with the peasants and humble laborers. They superintend divine worship in the chapels and instruct the children in a kind of catechism. They are obliged to abstain from swearing and all abusive language, and dare not wear any article of gold, or silk in their dress. There are different degrees of Akals, and women are also admitted into the order—a privilege of which many avail themselves, as they are thus exempted from wearing: the expensive head-dress and rich silks fashionable among them. The order is estimated to number about ten thousand.

### Akambue

in the mythology of the Caribbeans, is a general name for the spirits, good and evil.

## Akar

is a mystical name of a region of the Egyptian *Hades*, which is mentioned in the *Ritual of the Dead*.

## Akar

is also a mystical reptile, called the “viper of Lot,” mentioned in ch. 94 of the Egyptian *Ritual of the Dead*.

## Akarkhentkats

(*wise one keeping her place*), in Egyptian mythology, is the name of the third of the mystical cows, or *Hathors*.

## Akasmukhis

a Hindu sect, who hold up their faces to the sky until the muscles of the back of the neck become contracted, and retain it in that position. They wear the *jatu* and allow the beard to grow, smearing the body with ashes. They subsist on alms.

## Ak-baba

in Oriental mythology, is a fabulous bird mentioned in the stories of the Arabians, Turks, and Persians. It is said to live one thousand years.

## Akbrat

a species of adoption permitted among Mohammedans and very common among the Turks. The ceremony by which this deed is confirmed consists in the person who is to be adopted putting on and going through the shirt of the person: who adopts him. *SEE ADOPTION*.

## Akdah

in Oriental mythology. Prior to Mohammed, the Arabs made use of fortune-telling and of oracles. The oracles were especially noted for the seven holy arrows, which were called by the above term. Whoever desired to know anything, or was unable to arrive at a decision concerning something, went to the priests in the temple, where these seven Akdahs were kept. Three of the arrows were put into a bag. The priest would draw one, which would be the answer of the oracle. On the first arrow was

written “Do it;” on the second, “Do not do it;” and the third was blank, indicating that the undertaking might or might not be fortunate.

### Akerman, James

an English Wesleyan minister, was born at Bromham, Wilts, June 28, 1786. Although blessed with Christian parents, he was not converted until his twentieth year. He soon after commenced to preach, and in 1809 regularly entered the work of the ministry. On the Axminster and Exeter circuits he met with persecution from the magistrate and from mobs. On the Redruth Circuit a great revival attended his ministry, in which nearly two thousand souls were converted. A disease of the heart, to which he had been subject for many years, compelled him to leave the active work in 1829. His death at Penzance, April 13, 1848, was very sudden. Akerman’s character was one of peculiar amiability. See *Minutes of British Conference*, 1848; *Wesleyan Methodist Magazine*, 1851, p. 521.

### Akersloot, William

a Dutch engraver, was born at Haarlem about 1600. His principal religious engravings are, *Christ Taken in the Garden*, after Hondius: — *Christ Bound*: — *Peter Denying Christ*, after Molyn.

### Akh

(*Intelligence*), in Egyptian mythology, is one of the five component parts of the human being. It was also sometimes called *Khu*.

### Akh es-Samain

(*Brother of the Heavens*) was an Arabian deity worshipped at the city of Irdah.

### Akhekh

in Egyptian mythology, is one of the names of the mystical Serpent of Evil.

### Akhem

in Egyptian mythology, is the sacred name of the Mummied Hawk. It was an emblem of the deity Sokari, or rather of the Memphite dwarf deity Pthah-Sokari-Osiris.

### Akhuvitr (Or Akhvizr)

an Etruscan goddess, who is represented as clothed like Alpanu, with the addition of a star behind her head.

### Akhvistr

an Etruscan divinity, generally represented as a nude winged youth, with a long fillet in his hand, and an attendant upon Turan and Atunis (Adonis).

### Akka

*SEE ACCHO.*

### Akkasi, Jacob Ben-Moses,

of Huesca, lived towards the end of the 13th century. Nothing is known of him except that he translated the Mishna commentary to the treatise Nashim (נשׁוּבִים) from the Arabic of Maimonides into Hebrew for the Jews of Rome in 1298. Gratz is of opinion that his name is not *Akkasi*, but *Abbasi*. See Furst, *Bibl. Jud.* i, 29; Gratz, *Gesch. d. Juden*, 7, 284. (B. P.)

### Aklima

in Oriental mythology. According to the traditions and books of the Persians and Mohammedans, Eve had twins by Adam. Aklima was twin sister of Cain, and fondly loved by him; but Adam gave her to Abel, which caused the first fratricide. *SEE ABEL.*

### Akomano

(the *Evil Spirit*), in Zendic mythology, is the first of the evil Darvands.

### Akrill, Joseph,

an English Wesleyan minister, was born at Horncastle, May 15, 1817 He was converted in early life, was received on trial by the Conference, and sent to the Theological Institution at Hoxton. His abilities were of no ordinary character, and his ministry was increasingly spiritual and faithful. He was a diligent student. He died of a short but severe illness at Chester, Oct. 5, 1849. See *Minutes of British Conference*, 1850.

## Akti

(the *Sunbeam*) was the son of Helios, the sun, and is a mythical hero who was said by the Rhodians to have been the first astronomer.

## Aktistetae

*SEE ACTISTETAE.*

## Aku (Or Paku)

an Accadian deity.

## Akuman

in Persian mythology, is the first evil spirit created by Ahriman. He is the most frightful of all the evil spirits, is poisonous, and plagues good people. The Prince of Darkness created seven such monsters, and set them against the seven Amshaspands. Rustan, a Persian, fought seven days and nights with Akuman. Rustan was thrown into the sea by Akuman, but rose again and overcame the monster.

## Akusaa

(the *Setting Sun*), an Egyptian goddess, the wife of the god Tum.

## Al, Or El

(*God*), the name of the Supreme Being of the ancient Nabatheans. He was the universal Deity of Palestine and Phoenicia. *SEE GOD.*

## Al

in Hindu mythology, is the noted tree in Brahma's Paradise bearing all the fruits-of the world.

## Alaba (Or Alava) Y Esquivel, Diego De,

a Spanish prelate of the 16th century, was born at Vitoria, the capital of Alava. He studied at Salamanca, and was made bishop of Astorga, in which capacity he attended the Council of Trent. After his return he was made bishop of Avila, and lastly of Cordova. He died Feb. 16, 1562, leaving a work entitled *De Conciliis Universalibus ac de his quae ad Religionis ac Reipub. Christ. etc.* (Granada, 1852, fol.). See Aspilcueta, *De Rescrip.* No.

164; Antonio, *Biblioth. Hisp.*; Landon, *Eccles. Dict.* s.v.; Chalmers, *Biog. Dict.* s.v.; Hofer, *Nouv. Biog. Generale*, s.v.

### Alabandus

in Greek mythology, son of Callirrhoe, was ranked among the gods, and worshipped at Alabanda, a city of Caria.

### Alacoque, Marie Or Marguerite.

*SEE ALCOQUE.*

### Alaguni

in Hindu mythology, is one of the four heavenly streams which flow from the palace of Brahma and unite to form the Ganges.

### Al-aib

("the rump bone," *os coccygis*). The Koran teaches that a man's body is entirely consumed by the earth, excepting only the *al-aib*, which is to form the basis of a new body. The renewal of the whole human frame is to be effected by a forty days rain, which will cover the earth to the height of twelve cubits, and cause the bodies to spring up like plants. But the time of the resurrection is to them a perfect secret, known only to God; the angel Gabriel himself acknowledging his ignorance on this point when Mohammed asked him.

### Alain, De La Roche,

a French monk of the order of Preaching Friars, was born in Brittany in 1415. He assumed the Dominican habit at Dinan, and finished his studies in a monastery of the same order in Paris. In that city and in other places he taught theology; and died on the Festival of the Assumption of the Blessed Virgin, about 1462. Andrew Coppenstein gives his works as follows: *A Treatise on the Psalter or Rosary of Jesus Christ and Mary* (Fribourg, 1619; Cologne, 1624): — *The Confraternity of the Psalter of Our Lady* (Paris, 16mo): — *The Mirror of the Sinful Soul*, etc. See Echard, *Script. Ord. Proed.*



## Alainus (Alanis, Or Halain)

a French monk, was abbot of Farfe in the 8th century. He was born in Aquitaine, whence he passed into Italy. After taking the religious vows at Farfe, he became a hermit, and, retiring to a neighboring mountain, applied himself to copying several works of antiquity. In 761 he was elected abbot of Farfe, and died in 770. His principal work is a *Homiliary*, a compilation of passages of Scripture. See Rivet, *Histoire Lit. de France*, V, 5, 10.

## Alal

a wicked daemon in the Accadian mythology who caused diseases of the chest.

## Alala

another form of the name of the Assyrian goddess *Allat*. She was one of the forms of Ishtar.

## Alalcomeneis

in Greek mythology, was an epithet of *Minerva*, concerning the origin of which there are many, but no well-substantiated, theories.

## Alalcomenia

in Greek, mythology, daughter of Ogyges, king of Thebes, by Thebe, daughter of Jupiter, and Lodamia, was the most celebrated daughter of that monarch, from her office as nurse to *Minerva*, and from the worship paid her after her death. She was considered the goddess who brought designs to a happy issue, and was represented, not by a whole statue, but only by a head or breast, to show that it is the head or understanding that determines the limits of things; and for the same reason the heads only of victims were sacrificed to her. Her temples were all uncovered, to signify that she drew her origin from heaven, the sole source of wisdom.

## Alam

(*the shadow*, or *the image*), in Babylonian astronomy, was the name of the deity *Marduk* as the planet Mercury in the month Chislew.

## Alam

in Hindui mythology. Around about the mountain Mern there are four other mountains, on each of which grows a beautiful tree called *Alam*, always blooming and bearing fruit.

## Alamanni

*SEE ALEANNI.*

## Alami, Salomon,

a Jewish writer of Portugal who lived in the 14th century, is only known by his *rsllm trgaæse*an epistle to his disciple, wherein he exhorts him to live a pious and moral life. This epistle is very valuable, as it gives us a true picture of the condition of the Jews at that time. He is especially severe on the rich who do not care for the poor or for religion, and rather follow their own inclinations. This epistle (which was first published at Constantinople, 1619) has lately been edited by A. Jellinek (Leipsic, 1854). See Furst, *Bibl. Jud.* i, 33; Gratz, *Gesch. d. Juden*, 8, 42 sq.; Kayserling, *Gesch. d. Juden in Portugal*, p. 61 sq. (B. P.)

## Alan

a Scottish prelate, was elected to the see OF ARGYLE in 1250, and was also bishop in 1253, when he ratified to the monks of Paisle the donation of the Church of Kilfinan. He confirmed a Church in Kintyre to the abbey of Paisley. He was bishop, here in 1261, and was contemporary with William, bishop of St. Andrews. He died in 1262. See Keith, *Scottish Bishops*, p. 286.

## Alan

a native OF LYNN, in Norfolk, England, flourished in the 14th century, and taught at Cambridge. He died in 1420, leaving many works, among which are, *Elucidarium S. Scriptursae: — Moralia Bibliorum, de Vario Scripturac Sensu: — Praelectiones Theologica*. See Lucius, in *Bibl. Carm.*; Pitseus, *De Script. Angl.*

## Alan

an English Benedictine monk, and subsequently abbot OF TEWKESBURY, who flourished about 1177. As a monk, he was distinguished for his learning and piety. He died in 1201, leaving an account of the *Life and Exile of St. Thomas of Canterbury*, with whom he had been closely intimate; also a volume of *Sermons*, and one of *Epistles*. See Cave, *Hist. Lit.* 2, 245.

## Alandus, Johannes,

a Jesuit, biographer, and ascetic writer of Poland, was born at Leopold in 1561. He was director of the college of Nieswicz, the village of prince Nicholas Radziwill. He wrote a work on *The Miracles of the Angels* (Nieswicz, 1610): — *Soliloquia S. Augustini*, published under the name of Tyrzna (ibid.:1612): — also a *History of the Life of Prince Nicholas Radziwill* (Wilna, 1635). See Hoefler, *Nouv. Biog. Generale*, s.v.

## Alans

SEE HUMS.

## Alanus

SEE ALAN DE LISLE.

## Alapi

the Assyrian name of the winged human headed bulls which were used to guard the entrances of the palaces, and beings similar to which were believed to have had real existence at the mythical time of Izdubar. They were also called *Kirubi*, whence perhaps the *cherubim* of Hebrew writers.

## Alar, Francois Antoine,

a French Dominican, general preacher, and prior of the Convent of St. Paul at Valenciennes near the commencement of the 19th century, wrote, *Les Allumetes d'Amour du Jardin Delicieux de la Confrerie du Saint Rosaire de la Vierge Marie* (Valenciennes, 1617). See Hoefler, *Nouv. Biog. Generale*, s.v.

## Al-Araf

according to the Mohammedan theology, is the wall of separation between heaven and hell. Those whose good and evil deeds exactly balance each other are placed astride this wall, they being deemed not worthy of heaven nor yet deserving of hell. Those who have gone to war without their parents' consent and have fallen in battle are placed in the same category. The Mohammedan Al-Araf bears some resemblance to the Roman purgatory; but there are decided differences.

## Alarcon, Alfonso de

a Spanish ecclesiastic of the 17th century. He was canon of Ciudad Rodrigo, secretary of Francis de Alarcon, and bishop of Pampeluna. He compiled a large number of poetic writings, on the occasion of the death of Martin Suarez of Alarcon, killed at the siege of Barcelona, entitled *Corona Sepulcral; Elogios en la Muerte de D. Martin Suarez de Alarcon, Hijo Primoginito del Marques de Trocifal, Conde de Torres Vedras, Escritos por DiJerentes Plumas, Sacados d Luz*, etc. (Madrid, 1652). See Hoefer, *Nouv. Biog. Generale*, s.v.

## Alarcon, Arcangel

General of the Order of Capuchins, was born at Tarragona, and died in the year 1598. He left in verse, *Verjel de Plantas Divinas*.

## Alarcon, Bartolome, De Los Rios,

a Spanish hermit of the Order of St. Augustine. In 1622 he went to Brussels; in 1635 he was definitior of the province of Cologne, etc., and died at Madrid in 1652. Among his works are, *Phoenix Thenensis e Cineribus Redivivus* (Antw. 1637, 8vo): — *Christus Dominus in Cathedra Crucis Docens et Patiens* (Brussels, 1645, 4to): — *Vitta Coccinea*, or *Commentary on the Gospels of the Passion and Resurrection* (Antw. 1646): — *Hierarchia Mariana* (ibid. 1641, fol.): — *De Excellentia et Virtutibus B. M. V.* (1647, fol.).

## Alarcon, Diego de

a Spanish Jesuit, died at Madrid in 1634, and left a work on scholastic theology (Lyons, 1633) and a *Life of Father Diego Deza*.

## Alard (Adhelard, Or Adelard)

a Dutch priest, was born at Amsterdam in 1490. He was versed in the Greek and Latin languages, also in belles-lettres, which he taught at Amsterdam, Cologne, Utrecht, and Louvain. He bequeathed his library to the orphans of Amsterdam, and died at Louvain in 1544. He edited a large number of works on literature and controversy, among which are, *Hippocratis Coi Epistola* (Salinlgiaci, 1539): — the *Lucubrations* of Frison R. Agricola, and the work of Marbod, *De Gemmis*: — *Selectae Similitudines, sive Collationes ex Bibliis* (Paris, 1543). See Hoefer, *Nouv. Biog. Generale*, s.v.

## Alard, Francois

a Flemish theologian, was born of a noble family at Brussels about the beginning of the 16th century. His father, William Alard de Centier, a zealous convert to popery, obliged him to enter the Order of Dominican Friars. While employed by them as a preacher, a Hamburg merchant procured him, privately, the works of Luther, and aided him in escaping from his convent. He then studied divinity at Jena and Wittenberg, but, deprived by his friend's death of his assistance, he ventured to return to Brussels and ask help of his father. His mother denounced him to the Inquisition; and, upon his refusal to return to the Church, she even offered to furnish wood to burn him. He was sentenced to death and conducted to prison, from which he contrived to escape, and, reaching Oldenburg, became almoner to the prince. Hearing that freedom of religion was granted at Antwerp, and his father coming to see him, he persuaded him to renounce Romanism. When it was no longer safe for him to remain in the Netherlands, Christian IV of Denmark gave him the curacy of Wilster, in Holstein, where he died, July 10, 1578. His works, written in Flemish or German, consist of, *The Confession of Antwerp*: — *Exhortation of the Ministers of Antwerp*: — *Agenda*; or, *Discipline of Antwerp*: — *Catechism*: — *Treatise on Original Sin*. See Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

## Alard, Lambert

a German historian, son of William, was born at Krempen in 1600. He first studied there and at Hamburg; went to Leipsic when nineteen, and entered upon a course of theology and political science. In 1624 he had acquired

much reputation as a philosopher and poet; and, returning to Krempen, was made dean of the college. After holding this position for five years, the king of Denmark appointed him inspector of the schools at Brunswick and assessor of the Council of Meldorf. By order of the emperor he was, in 1643, created A.M., and was made a licentiate in divinity by diploma. He died May 29, 1672. His works are, *Delicioe Afficoe* (Leips. 1624, 12mo): — *Heraclius Saxconicus* (ibid. eod. 12mo): — *Gracia in Nuce, seu Lexicon Novum Onmniium Grcecoe Linguae Primogeniarum* (ibid. 1628, 1632, 12mo): — *Promptuarium Patholigicum Novi Testamenti* (ibid. 1635, 1636, 12mo), and others.

### Alard, Nicolaus Sr.,

a Lutheran theologian of Germany, was born Dec. 17, 1644. He studied at Giessen and Helmstadt; was appointed in 1675 pastor at Tonningen; and promoted in 1679, by the Kiel University, as doctor of theology on presenting a dissertation, *De Christo Θεανθρώπῳ*. In 1682 he was called as provost to Eyderstadt; four years later (in 1686) king Christian V appointed him general superintendent of Oldenburg. Alard died Oct. 3, 1699. He wrote, *Idea Theologiae*: — *Tabule Grammaticam Ebroeam, Chronologiam, etc., Exhibentes*: — *Der verderbte Zustand der reformirten Kirche*, etc. See Thiessen, *Gelehrte Geschichte von Hamburg*, 1, 6; Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

### Alard, Nicolaus Jr.,

son of the preceding, was born Sept. 6, 1683. He studied at Kiel; was in 1712 pastor at Neukirchen, in 1717 at Steinbeck, and in 1738 cathedral preacher at Hamburg, where he died, Feb. 13, 1756. He wrote, *Decas Alardorum Scriptis Clalorum* (Hamburg, 1721): — *Bibliotheca Harmonicobiblica* (ibid. 1725): — *Dissertatio de Misericordia Dei Fortuita ex Aureo Beati Lutheri in Genesin Commentario* (Wittenberg, 1705). See Jocher, *Allgemeines Gelehrten Lexikon*, s.v.; *Supplement*, s.v.; Thiessen, *Gelehrte Geschichte von Hamburg*, s.v.; Moller, *Cimbria Litterata*; Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

### Alard, Wilhelm

a Lutheran theologian of Germany, son of Francis, was born at Wilster, in Holsteii, Nov. 22, 1572. He studied at Wittenberg, and was appointel

corector at Krempe in 1596. In 1608 he succeeded to the pastorate of that place; and died May 8, 1645. He is the author of *Decas Prima Hymnorum ad Deum Opt. Max.* (Hamburg, 1599): — *Tres Centurice Excubiaum Piarun* (Frankfort, 1607, 1628, 1630): — *Chilias Triariorum h. e. epigrammatum Piorum seu Meditafiuncularum ex Evangeliiis Anniversariis et Patrum Dictis* (Goslar, 1618, 1626): — *Poedice Christiance ad Imitationem Servatoris Jesu 12 Annos Nati Vario Genere Carminis Adornatce* (Lips. 1622): — *Euthanasia, sieben Predigten von der edlen Kunst christlich und selig zu sterben* (ibid. 1623): — *Achtzehn Danlksagungspredigten* (ibid. 1640). See Witten, *Memor. Theol. Dec.* 11. (Francof. 1684), p. 1473 sq.; Moller, *Cimbria Litterata* (Haunia, 1774), 1, 4-7; Wezel, *Hymnop.* vol. 1; Koch, *Gesch. d. deutsch. Kirchenliedes*, 3, 223 sq.; Hoefer, *Nouv. Biog. Genrale*, s.v. (B. P.)

### Alary, Etienne Aime

a French priest, was born at Montpezat, in Vivarais, Sept. 29, 1762. He studied theology at the seminary of Viviers, and took sacred orders in 1785. At the time of the Revolution he was of the number of royalists who assembled at Jales, and emigrated in 1792. He was then appointed almoner of the general ward of the prince of Conde; and successively confessor of the dukes of Angouleme and Berry. He was found in all the campaigns in which the army of Conde was engaged from 1792 to 1800, displayed rare courage, and distinguished himself by lavish expenditure in succoring the wounded. He was wounded before Munich in 1796. He returned to France in 1803, was arrested in 1804, imprisoned at Sainte-Pelagie, and transferred to the Temple, where he spent many years of captivity. Banished until the return of Louis XVIII, he followed that monarch into Belgitim, and resumed the functions of almoner of the general ward. He died in 1819. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Alary, George

a French missionary, was born Jan. 10, 1731, at Pampelonne, in the diocese of Albi. In 1764 he went to Siam, where he preached Christianiy. After eleven months of bondage at Rangoon, in the kingdom of Ava, he resorted successively to Bengal, Pondicherry, Macao and the province of Kouei-tcheou, in China. In 1773 he returned to France, and pope Clement XIV appointed him director of the Seminary of Missions at Paris. During the Revolution he retired to England. In 1802 he returned to France, where,

until 1809, he filled his former office. He died Aug. 4, 1817. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Alascani

a name given to the followers of John a Lasco (q.v.), a celebrated Polish Reformer. He left no permanent sect, but was instrumental in promoting the Lutheran Reformation.

### Alastor

in Greek mythology, was

- (1.) a surname of Jupiter, as punisher of evil.
- (2.) A son of Neleus and Chloris, who married Harpalyce, the daughter of Clymenus, king of Argos.
- (3.) A companion of Sarpedon, slain by Ulysses.
- (4.) One of the horses of Pluto.

### Al-asvad

*SEE AIHALA.*

### Alath

in ancient Nabathæan mythology, was the feminine form of the local deity Elga.

### Alatrino, Johanan Mordecai,

an Italian rabbi who lived at the commencement of the 16th century, wrote, *L'Angelica Tromba, con Alcuni Sonetti Spirituali del Medesimo* (Venice, 1628). See Hoefler, *Nouv. Biog. Generale*, s.v.

### Alava Y Esquivel, Diego D

*SEE ALABA.*

### Alb

in Scandinavian mythology, was the spirit of the night, or the nightmare; the *succubus* of mediæval writers.



## Alba, Duke Of.

SEE ALVA.

## Alba, Giacomo

an Italian rabbi, was a native of Montferrat, and lived at Florence near the close of the 16th and at the commencement of the 17th century. His treatises and commentaries on the Pentateuch, under the title *Toledoth Jaacob*, were published at Venice in 1609. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Alba, John of

a Spanish Carthusian of the monastery near Segovia, province of Valencia, Spain. He studied the Scriptures with great success, also the Oriental languages; and died in 1591 leaving many works. Some of these have been printed, and others, remain, or at least did so a little before 1850, in the library of his monastery of Val-Christ. See Antonio, *Biblioth. Hisp.* 1, 477.

## Alba, Martial

a martyr, was a student in the University of Lausanne in 1560. He was a Frenchman, and was one of five who instructed others in the knowledge of the Lord. They went from Lausanne to Geneva, from there to Lyons, where, while sitting at the table of a friend, Alba was apprehended and led to prison, where he continued a year. He was learned and well exercised in the Scriptures. Alba was examined, and refuted his adversary in reasoning; but right was overcome by might, sentence was given, and he was burned in Lyons, his face first being smeared with fat and brimstone. See Fox, *Acts and Monuments*, 4, 409.

## Albani, Alessandro

an Italian cardinal, was born at Urbino, Oct. 15, 1692; and was promoted to the rank of cardinal by pope Innocent XIII. He had great taste and knowledge of antiquities, and became a munificent patron of learning. He wrote some historical and literary works, which are held in much esteem. In 1762 his portfolio, consisting of three hundred volumes one third original drawings of the first masters, the others collections of the most capital engravings were sold to the king of Great Britain for fourteen

thousand crowns. Albani died Dec. 2, 1779. See Stroock, *Vita Alex. Albani* (Romae, 1779); Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Gen.*, s.v.

### Albani, Annibale

an Italian prelate, brother of Giovanni Francesco, was born at Urbino, Aug. 15, 1682, and died about 1750. He was cardinal of St. Clement chamberlain of the Church at Rome; bishop of Sabina, and arch-priest of the Basilica of St. Peter of the Vatican. We are indebted to him for a collection of the works of his uncle, pope Clement XI (Rome, 1724, 2 vols. fol.; Frankf. 1729): — and *Monologium Græcorum* (Urbino, 1727), in Greek. and Latin. He also edited the *Roman Pontifical* (Brussels, 1739, 3 vols. 8vo). See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Gen.*, s.v.

### Albani, Giovanni Francesco

an Italian prelate, nephew of Alessandro, was born at Rome in 1720. Endowed with a pleasing countenance and sought for on account of his genius and learning, he spent his early years in pleasure, and neglected the affairs pertaining to his calling. He, however, continued to have considerable influence owing to the Jesuits, who since the bull *Unigenitus* considered him as obligated to the brotherhood. He was advanced to the purple, soon after he entered the priesthood, in 1747, and not long after was appointed archpriest of the Basilica of Santa Maria Maggiore and bishop of Porto. In 1767 Albani took an active part in behalf of the Jesuits. In 1775 he was appointed bishop of Ostia and Velletri, and consequently dean of the sacred college; and in 1779 succeeded his uncle Alessandro in almost all the charges which that prelate had possessed. He was appointed plenipotentiary of Austria, protector of Poland, and head of the Order of Malta, of the republic of Ragusa, and of the College of La Sapienza at Rome. He became an ardent patron of literature; increased the library of his uncle from 25,000 to 30,000 volumes; and in 1793 his villa was computed to contain about 200,000 works of art and specimens of antiquities. When the French took possession of Rome, they confiscated his estates, and sacked and plundered his palace and villa. The cardinal took refuge in a Carmaldolese convent on the southern frontier; then went to Naples, and to Messina. In 1800 he was present at Venice at the election of pope, Pius VII. Returning to Rome, he died there in 1803. See *Athoeneum*, vol. 3; Duppa, *Subversion of the Papal Government*, p. 131; Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

## Albani, Giovanni Geronimo

an Italian cardinal of the same family with the foregoing, was born at Bergamo, Jan. 3, 1504. He at first studied law; then bore arms in defence of the republic of Venice, for which he was rewarded with the chief magistracy of Bergamo. He there met cardinal Alessandrini (afterwards pope Pius V), who was so struck by his zeal for religion that, when he was elected pope, he invited him to Rome, and made him cardinal in 1570. Upon the death of Gregory XIII, the conclave would have elected Albani but for fear of the influence of his children. He died at Rome, April 23, 1591. He wrote the following: *De Donatione Constantini Ecclesie Facta* (Cologne, 1535): — *De Ecclesiarum et ad eas Confugientium Immunitate* (Rome, 1553): — *Disputationes ac Concilia* (ibid. eod.; Lyons. 1563): — *De Summi Pontificis et Concilii Potestate* (ibid. 1558 ): — *De Cardinalatibus, et de Donatione Constantini* (1584): — *Commentaria ad Bartholum de Saxoferrato* (Venice, 1561). See *Biog. Univ.* 1, 388; *Le Mire, De Script.* sec. 16, c. 65; *Mag. Biblioth. Eccles.*; Chalmers, *Biog. Dict.* s.v.; Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

## Albani, Giuseppe

an Italian cardinal, nephew of Giovanni Francesco, was born at Rome in 1750. He held a place in the sacred college after 1801. Like many other Roman lords, he passed his youth in idleness, preferring music to all other occupations. Narrowly bound to the system of his brotherhood, he allied himself with Austria against France, and his enemies accused him of complicity in the assassination of Basseville. In 1796 he went to Vienna in order to serve the interests of the holy see; but letters addressed to cardinal Cusca, which were intercepted, and put under the eye of the French director, furnished a pretext to the general-in-chief of the French republic for breaking the amnesty and for occupying Rome. He remained a long time in Vienna, and returned to Rome in 1814, where he became first secretary of the pope's briefs and the legate of the pope at Bologna. At the accession of Pius VIII he became secretary of state, a position which he lost at the exaltation of Gregory XVI. He was appointed, in 1831, apostolic commissioner in the four legations for the purpose of establishing order and peace. He entered the regular army, but finally retired from all these offices, and died at Pesaro, Dec. 3, 1839. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Albani

was an epithet of *Juno*, thus named from Alba, where she was worshipped.

### Albanian Version Of The Scriptures.

This language is vernacular in Albania, which lies partly opposite to the Ionian Islands, and extends for more than 250 miles along the Mediterranean and Adriatic coasts. The Albanians possessed no version of the Scriptures till the year 1819, when Dr. Pinkerton, agent of the British and Foreign Bible Society, employed a native Albanian to prepare a translation of the New Test. int Albanian. The translator, Evangelos Mexicos, after having finished the translation, handed the same for revision to Gregory, archbishop of Negropont. In 1825 the Gospel of St. Matthew was printed, and in 1827 the New Test. was completed at press in Corfu, under the superintendence of the Rev. J. Lowndes. The expense of the work was borne by the Ionian Bible Society. Of late the attention of the British and Foreign Bible Society has been directed towards the Albanians, who, with much that is degrading, combine some fine traits of character. During the year 1866 a translation of the four gospels and the Acts of the Apostles in the Gheg, or Northern Albanian dialect, was printed at Constantinople. The translation was made by Mr. Constantine Christophorides, a native of the country. During the year 1868, the Psalms in the Tosk, or Southern Aibanian dialect, were printed, which' were also translated by Mr. Christophorides. The same translator proceeded with other parts; and at present there exist in Gheg the New Test. and Psalms, and in Tosk the New Test. and the Psalms in a revised edition. (B. P.)

### Albano (Or Albani), Francesco,

an Italian painter, was born at Bologna, March 17, 1578. When quite young he displayed a talent for painting, and was placed, at the age of twelve, under the tuition of Denis Calvart. Albano afterwards went to Rome, where his genius soon gained him a reputation. The greater part of the work in the national Church of the Spaniards was executed by Albano. Returning to Rome, he. executed the large works to be seen in the tribune of the Madonna della Pace. He died at Bologna, Oct. 4, 1660. Among his best works at Bologna are, the *Baptism of Christ* in the Church of San Glorio: — the *Annunciation*, in the Church of San Bartolomeo: — and the *Resurrection*, in the Church of Santa Maria de Galeria. He is regarded

more as an agreeable than a great painter. Among his other best efforts are the pictures of the four elements, painted for the cardinal Maurice, and now in the Gallery at Turin.

**Albans (St.), John Of.**

*SEE AEGIDIUS OF ST. GILES.*

**Albanus**

a saint (different from St. Alban of England) commemorated in the *Martyrologia Bedoe* on Dec. 1.

**Albanus, Heinrich Friedrich,**

a Lutheran theologian of Germany, was born Jan. 6, 1694, at Eisleben. He studied at Leipsic and Wittenberg, was in 1719 called to the pastorate at Zscheplin, in Saxony, and died Feb. 10, 1754. He wrote, *Disputatio Philolog. de Emphasi Verbi Psalmo 51, 9* (Lips. 1712): — *Dissertatib de ἁνθρωπίνῃ ἡμέρᾳ Cor. iv, 3* (*ibid.*): — *Dissertatio Epistolica de Quibusdan Vindemice Antiquitatibus ‘aptd Romanos* (*ibid.* 1712): — *Comment. Philolog, Omnis homi Mendax ad* <sup><BIBL></sup>Psalm 116:11 *et* <sup><BIBL></sup>Romans 4:4 (Dresden, 1717). He also published some sermons, for which see Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

**Albaspinius, Gabriel.**

*SEE AUBESPINE.*

**Albee, Isaac,**

a Free-will. Baptist minister, was born at Wiscassett, Me., Sept. 20, 1766. He was converted at Anson in June, 1795, and in August following he, with others, organized the first church of his denomination in that section of the country. Of this church he was ordained deacon on Oct. 19, 1812, and received license to preach and administer the ordinances wherever God in his Providence should call him. It is said of him that he was truly a nursing father in Israel. He died at Anson, Feb. 27, 1861. See *Free-will Baptist Register*, 1863, p. 90. (J. C. S.)

**Albelda, John.**

*SEE ALVELDA.*

### Albelda, Moses Ben-Jacob,

a Greek rabbi at Salonichi, who flourished at the beginning 'of the 16th century, is the author of *hçm çrd*, or expositions on the Pentateuch (Venice, 1603): — *dymt tl w[*, or disquisitions on the Pentateuch (ibid. 1526,1601): — *tyçar, t[d*, or treatises on the articles of faith (ibid. 1583) *h[md yr[ç*, an ascetical work on the vanity of the world, etc. (ibid. 1586) — *hrwtl yçr yçr 8p l [ rwab*, a supercommentary on Rashi's *Commentary on the Pentateuch* (Constant. s. a.). See Furst, *Bibl. Jud.* 1, 31 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 33 sq.; Hoefler, *Nouv. Biog. Generale*, s.v., (B. P.)

### Alberelli, Giacomo,

an Italian painter, was born at Venice, and lived about 1600. He studied under Jacopo Palma, the younger, and remained his coadjutor for thirty-four years. He died about 1650. Some of his works are in the public edifices of Venice, the best of which is a picture of the *Baptisma of Christ* in the Church of Ognissanti (or All-Saints).

### Alberga

(med. Lat.), a term used to signify the right of procurations, as *albergaria* is the composition made in lieu of procurations. See Martbne, *Thesaur: Anec.* 1, 815.

### Albergati, Antonio

an Italian prelate, was born at. Bologna, Sept. 16,1566. In 1609 he was appointed bishop of Veglia (Naples) by Paul V. He died at Rome, Jan. 4,1634. He wrote, *Tre Libri della Guida Spirituale*(Bologna, 1628): — *Instructio et Decreta Generalia pro Pastoribus Civitatis et Diaecesis Leodienis* (Leodii, 1614). See Hoefler, *Nouv. Biog. Generale*, s.v.

### Albergati, Fabio

a native of Bologna, Italy, flourished about the close of the 16th century. He was the author of *Il Cardinale* (Bologna, 1599, 4to); and of *Trattato del Modo di Riduerre a Pace le Inimnicizie Private* (Venice, 1614, 8vo). In 1573 Zanetti published, at Rome, six vols. of Albergati's moral works. See *Dict. Historique; Biog. Universelle; Chalmers, Biog. Dict.* s.v.

## Albergati, Niccolo

an Italian cardinal, was born at Bologna in 1375. At the age of twenty he entered the Order of Chartreux, and distinguished himself by his doctrines in favor of the absolute sovereignty of the pope. Martin V made him bishop of Bologna; then cardinal of St. Croix of Jerusalem; and sent him as apostolic nuncio to France in order to mediate between Charles VI and Henry V, king of England. He was several times expelled from his bishopric by the people of Bologna, and was obliged to take refuge in Rome. In 1431 Eugenius IV sent him to preside at the Council of Basle. Here he encountered strong opposition against his doctrines concerning the pope, and returned to Rome with his mission unaccomplished. In 1433 he went to Basle with three associate cardinals, who, with him, governed the seventeenth session of the council. New dissensions arose, and Albergati obtained, in 1437, a bull from the pope transferring the council to Ferrara. This was the occasion of a new schism. The prelates who assembled at Ferrara, Jan. 10, 1438, declared null all that was done by those who remained at Basle. The Council of Ferrara was broken up by a pestilence, and nothing was decided concerning the union of the Church East and West. Albergati was appointed penitentiary; then treasurer of the pope; and died shortly after at Sienna, May 9, 1443. Benedict XIV canonized him in 1745. See Rugger, *Testimonia de Nic. Albergato* (Rom. 1744); Hoefer, *Nouv. Biog. Generale*, s.v.

## Alberghino, Giovanni

an Italian monk of the third Order of St. Francis, was born at Palermo in 1574. He assumed the habit of that order in 1590. While still young, he took his doctor's degree, and taught philosophy and scholastic theology with great credit. He was appointed definitor of the province of Sicily, and twice provincial, as well as consuler and censor of the Inquisition. He died at Palermo in 1644, in the Convent of St. Mary of Pity. His works are, *Manuale Qualificatorum S. Inquisitionis* (Palermo, 1642, 8vo; Saragossa, 1671): — *Lucubrationes Scholasticce et Mor. Theologie*: — *Breve Chronicon Tertii Ordinis 'S. Francisci*. See Mongitore, *Biblioth. Sicil.* 1, 314; Coromnelli, *Biblioth. Univ.*; Landon, *Eccles. Dict.* s.v.

## Albergoni, Eleutero,

a Minorite preacher, was born at Milan about 1560. He was provincial and consuler of the sacred office, for a number of years acted as teacher and preacher at Milan, was in 1611 appointed bishop of Montemarano, in Naples, and died in 1636. He wrote, *Resolutio Doctrinæ Scotica* (Padua, 1593; Lyons, 1643 ): — *Concordanza degli Evangelii Correnti nelle Cinque Domeniche di Quaresima con Cantico della B. Veryine* (Milan, 1594): — *Connexio a Evangeliorum Quadragesimalium et Psalmorum* (Rome, 1631 ): — *Lezioni sopra ii Magnificat Concordanti con gli Evangel Ambrogiani* (ibid. cod.). See *Mazzuchelli, Scrittori d' Italia* (Brescia, 1753 sq.), s.v.; Argellati, *Biblioth. Mediolanensis* (Milan, 1745). (B. P.)

## Alberht

abbot of Ripon, who succeeded abbot Botwin in A.D. 786, was probably present at the legatine Council of the North, held in September, 787, the acts of which were signed by an abbot Aldberich. He died in the autumn of the same year.

## Alberht

is also the name of

- (1.) an archbishop of York. *SEE ALDBERHT.*
- (2.) The ninth abbot of Glastonbury in Malmesbury's list, dated A.D. 712.

## Alberic Of Aix.

*SEE ALBERT.*

## Alberic

probably an Italian, was a monk OF MONTE-CASINO and cardinal of the Four Crowned Saints, and lived about 1057. He attended the Council of Rome, in 1079, against Berenger, and was charged with defending the faith of the Church. and refuting Berenger's arguments. Peter the Deacon mentions as works of his composition: *Treatise on the Body of the Lord*: — *Hymns on St. Nicholas*: — *Treatise against the Emperor Henry on the Election of the Pope*: — *Dissertations on the Last Judgment*: — *The Pains of Hell*: — *The Joys of Paradise*: — *Assumption of the Blessed*



*Virgin: — St. Paul: — St. Apollinarius: — On the Martyrdom of SS. Modestus and Ccesarius: — also Life of St. Dominic. See Cave, Hist. Lit. 2, 142.*

### Alberic Of Ostia,

a friar of the Order of St. Benedict, was born at Beauvais in 1080. He re-established the discipline in the Monastery of Cluny and in the Abbey of Vezelay (diocese of Autun). He was appointed cardinal-bishop of Ostia, and was sent as legate to England, at that time disturbed by the war of David I, king of Scotland, against Stephen I, king of England. On Dec. 14, 1138, Alberic held a council at London in order to settle certain questions. After a fruitless mission into Sicily in order to bring into submission the people of Bari, who were rebelling against Roger II, he returned to the East and called a council at Antioch, Nov. 30. 1140, which deposed the patriarch Rudolph, who was accused of heresy. After having visited Jerusalem and the holy sepulchre, he returned to Rome. He afterwards returned to France in order to combat, with St. Bernard and Geoffrey of Chartres, the heresiarch tnon de l'Estoile, to establish in his seat the archbishop of Bordeaux, who had been banished by his clergy, and to arrange with Louis the younger a journey through the Holy Land. He died at Verdun in 1147. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Alberic Of Rosata

(or Roxiati), a learned Italian, lived about 1350. We have of his composition an excellent *Commentary on the Sixth Book of the Decretals: — De' Statutis* (four books): — *Dictionary of Civil and Canon Law: — a treatise On Witnesses*, and another *On Propositions*. See *Biog. Univ.* 1, 396; *Cave, Hist. Lit.* vol. 2; *Landon, Eccles. Dict.* s.v.; *Hoefler, Nouv. Biog. Generale*, s.v.

### Alberic

probably a Frenchman, was a Cistercian monk of the Abbey OF TROIS-FONTAINES, diocese of Chalons, and was born near that place early in the 13th century. He is the author, according to some, but in the opinion of others only the interpolator and continuator, of a *Chronicle* from the Creation to 1241. Leibnitz printed it in his *Accessiones Historicme* (Leips. 1698, 4to), vol. 2, and Menckenius in *Scriptores Rerum Germanicarum et Saxon.* (ibid. 1728, fol.), vol 1. The National Library at Paris contains a

more complete MS. than has ever been published. Alberic also wrote some poems. See *Biog. Univ.* 1, 396; Cave, *Hist. Lit.* 2, 298; Rose, *Gen. Biog. Dict.* s.v.; Chalmers, *Biog. Dict.* s.v.; Landon, *Eceles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

### Alberic, Felippo

an Italian monk, was born at Mantua about 1470. He was commissioner at the court of Rome, and was sent by the pope, Julius II, to France, to England, and to Germany in order to combat the doctrines of Luther. He died at Naples in 1551. He wrote a *History of the "Order of the Blessed Virgin:"* a *Life of St. Philip of Benisi*, a Latin poem: — *De Sacratissimo Christi Corpore per Judean Penis Afflicto*. This last poem is in heroic verse, and very rare. Its subject is the pretended miracle known under the name *Billetes*, dated in the year 1290. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Alberic Of Vere (Albericus De Vere),

an Englishman of the family of the earls of Oxford, was a monk of the order of the Regular Canons of St. Augustine. He flourished about 1250, and composed a *Treatise on the Eucharist*: — *Life of St. Osyth*: — and an *Account of the Antiquities of the Monastery of St. Osyth*. See *Life of Alberic* in Surius, Oct. 7.

### Alberici, Enrico

an Italian painter, was born at Vilminore, in the territory of Bergamo, in 1714. He studied three years under Ferdinando Cairo of Brescia, and is said by Tassi to have been an artist of distinction. He died in 1775. Some of his most prominent paintings are to be found in the Church dei Miracoli at Brescia, viz., the *Woman of Samaria*: — *Parable of the Pharisee and the Publican*: — *the Raising of Lazarus*: — *the Prodigal Son*: — and the *Good Shepherd*.

### Alberici, Giacomo

a friar of the Order of Augustinians, died at Rome in 1610. His work *Catalogo degli Illustri Scrittori Veneziani* (Bologna, 1605) contains the lives of Croce, Gabrielle, Zartino, etc. See Hoefer, *Nouv. Biog. Gen.*, s.v.

## Albericus, De Vere.

SEE ALBERIC OF VERE.

## Albero Of Montreuil,

archbishop of Treves, was born in 1080 at Montreuil, near Toul. He was a zealous propagator of the ecclesiastical ideas of Gregory VII, and abolished many abuses then predominant in the Church. In 1130 he was made archbishop. At first he declined this honor, but finally adhered to the wishes of the pope. His position was a very trying one; but, with his usual energy, he commenced the reformation of his diocese. The monasteries were especially cared for, while his own palace formed the nucleus for the gathering of men of learning in his time. He died Jan. 18, 1152. See Walde, *De Alberone Trevirorum Archiepiscopo* (Monasterii, 1855); Prumer, *Albero von Montreuil, Erzbischof von Trier* (Gott. 1874); Huyskens, *Albero von Montreuil, Erzbischof von Trier*, 1. Theil (Munster, 1879); Wetzer u. Welte, *Kirchen-Lexikon*, s.v. (B. P.)

## Alberon (Or Adalberon) I

prince-bishop of Liege, was a brother of duke Godfrey, canon and dean of Metz, and was elected bishop of Liege after the office had been vacant for about two years. This long vacancy was caused by the contentions of the empire and the priesthood concerning the investitures. Peace was made between the two powers Sept. 23, 1122; and the following year the emperor Henry V came to celebrate the festivals of the Passover at Liege. During his sojourn the election of bishop took place, and Alberon united all the votes in behalf of his brother, the duke. The first care of this prelate was to clear his diocese of brigands who infested it. Their retreat was the citadel of Fouquemont, from which they were finally driven. Thus, under the episcopacy of Alberon, peace and harmony were restored. About 1123 he founded a monastery on Mount Cornillon; a short time after the one at Floreff. was founded, belonging to the same order. In 1124 he placed the canon monks in the Church of St. Giles-au-Mont. In 1127 Renaud of Martigni, archbishop of Rheims, submitted the laws of his Church to the seigniorship of Bouillon and his successors; but he reserved for himself, and those who should come after him in the Court of Rheims, the prerogatives of justice and of military service. At the same time, he received the homage of Alberon. Alberon abolished the ancient custom of mortmain which had

prevailed among the bishops of Liege. He died in January, 1129. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Alberon II

prince-bishop of Liege, was born of the house of the counts of Namur. He was dean of the Church of Metz, and in 1136 was made bishop. In 1140 he had a war with the count of Namur, Henry II, the most fierce and daring of his neighbors. This was soon ended by a treaty of peace which made him the ally of his enemy. He then turned his attention towards the recovery of what he had lost, and sought to engage the emperor and the pope in his behalf; but the money which the count of Bar had lavished in these two courts made this attempt useless, and therefore he resorted to arms. In 1141 Alberon made a league with the count of Namur; and the two, having united their forces, besieged the chateau of Bouillon. After long and painful effort they became discouraged; and the prelate proposed a journey to the place where rested the remains of St. Lambert. At length the supplies failed, and they surrendered. Historians relate this as a miracle; and Nicholas of Liege, a writer of the time, has given us a full account of it under the title *Triomphe de Saint Lambert*. Some believe that the character of Alberon was such that it would not call down the special favor of Heaven; and it is certain that under his episcopacy the license of the people and the debauchery of the clergy reached their climax. Henry of Leyen, provost of the Church, at length came to the rescue. He went to Rome, and carried the reports of these disorders to the tribunal of the sacred court. The pope called for the bishop of Liege, who, accordingly, presented himself at Rome. It is not known what passed between him and the pope, but on his return from Rome he was attacked with a violent fever, and died at Otride, Italy, March 27, 1145. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Alberoni, Giulio,

a famous Italian cardinal and prime-minister of Spain, was born near Piacenza, May 31, 1664. Being the son of a gardener, he at first was a tiller of the soil. At the age of fourteen years he became clerical bellringer of the Cathedral of Piacenza. He entered the school of the Barnabites, where he showed a good deal of ability, and sought the protection of Barni, vice-legat of Ravenna, who, having become bishop of Piacenza, placed him in charge of the house and made him a member of the order. Afterwards Alberoni accompanied the son of his protector to Rome, and there learned

the French language. He also gained the friendship of the secretary of the duke of Vendome and of the poet Campistron, which was of great service to him afterwards. During the war of the Spanish Succession he was interpreter to the government of Parma. In 1706 Alberoni accompanied the duke of Vendome to Paris, where he was presented to Louis XIV, who offered him the rectory of Anet; but he refused this, preferring to remain with his patron rather than be placed at the head of a parish. The duke of Vendome having been appointed in 1711 generalissimo of the armies of Philip V, Alberoni accompanied him to Spain as his secretary. A little later the death of his benefactor occurred, and he returned to Paris to inform Louis XIV of the fact. The following year the duke of Parma conferred upon him the title of count, and appointed him his consular agent to Spain. The princess of Ursins had at that time great influence at the Court of Madrid; but at the death of the queen of Louis XIV, Elizabeth Farnese, daughter of the last duke of Parma and niece of the acting duke, was proposed for queen. Alberoni shared with the new queen his unlimited influence with the king. About this time the death of Louis XIV completely changed the policy of the cabinet of Madrid. The age of Louis XV rendered a regency necessary; and Philip V believed that he had a claim to the position. After the death of Innocent XIII (March 7, 1724), cardinal Alberoni obtained ten votes in the conclave. It was on this occasion that the lampoon was posted in Rome "Il cielo vuol Orsini; il popolo, Corsini; le donne, Ottoboni; il diavolo, Alberoni." Cardinal Orsini was chosen under the name of Benedict XIII. Alberoni did not gain the favor of the new pope, and therefore retired to his estate at Castel-Romano, and did not return to Rome until after the death of the pope, which occurred in 1730. The new pope, Clement XII, confided to him several negotiations, and appointed him in 1734 legate of Ravenna. In spite of his advanced age, he was still active. He constructed canals, founded benevolent institutions, reformed the police system, and prohibited vagrants from taking refuge in churches. About this time he became entangled in the affairs of the small republic of San Marino. Alberoni had to the last his health and energy. His conversation was sprightly; and he was able to converse in Italian, French, and Spanish. He died at Rome, June 16, 1752. After his death, a pretended *Testament Politique* was printed under his name in 1753. The *Vie d'Alberoni*, by Rousset, which we cite as the principal authority, was completed in 1718. Two letters of his have been found, the first of which is addressed by Alberoni to cardinal Camarlingo Paulucci, and is the famous apology of the cardinalminister. This is followed by a second apology in

the form of a letter addressed to a Genoe'se marquis by a Roman prelate. This prelate is Alberoni himself. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Albert (Alberic, Or Albricus)

a French ecclesiastic, was canon OF Aix, in Provence, and died about 1120. He is the author of a *History of the First Crusade*, from A.D. 1095 to 1120. Albert was not a witness of the exploits he records, but appears to have had recourse to information from others. Reinerius Reineccius first published it under the title of *Chronicon Hierosolymitanum* (Helmsthdt, 1584). It is printed by Bongars, as the work of Albert, in the *Gesta Dei per Francos*, i, 184. 'See *Biog. Universelle*, i, 419; *Cave, list. Lit.* ii, 206; Chalmers, *Biog. Dict.* sv.; Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

### Albert De Argentina

was theologian of the bishop of Strasburg in the 14th century. About 1378 he composed a *History*, from the beginning of the house of Hapsburg to the death of Charles IV, A.D. 1270 to 1378 (imperfect by Cuspinian, Basle, 1553, 1569). Christianus Urstadius gave it entire in his *Scriptores Germanici* (Frankf. 1670, 2, 97). Albert also wrote a *Life of Bertholdus, Bishop of Strasburg and Spire*. For the catalogue of his other works, see Dupin, *Bibliothèque*, 14th Century; also Cave, *Historia Literaria*.

### Albert Of Bergamo

was a monk of the Third Order of St. Dominic. He gave at a very early age tokens of his future eminence in holiness. At the age of seven he devoted himself to prayer and fasting. Later he assisted his father in his agricultural labors; and, to satisfy his parents, took a wife, who was displeased with his charities. After a time he retired to Cremona, and shortly after took the monastic vows. He went on a pilgrimage to the Holy Land, and died May 7, 1279. His body was buried under the choir of the church where he had spent much of his time in prayer. Benedict XIV permitted his festival to be observed by the Dominicans and the clergy of Bergamo and Cremona.

### Albert Baron Of Bonstettin,

was almoner of the emperor Maximilian II, and dean of the Hermits of St. Augustine, in Switzerland. He lived about 1500, and wrote *The Life of St. Nicholas of Tolentino*, a monk of that order, who is reported to have lived

many years without eating (given by Surius, Sept. 10). See Cave, *Hist. Lit.* vol. 2, App. p. 214.

### Albert Of Brandenburg,

grand-master of the Teutonic Order, took monastic vows at Mergentheim, where he received the record of his nomination; and entered at Konigsberg Nov. 22, 1512. Albert having refused to render homage to Poland, king Sigismund declared war against him Dec. 28, 1519. This lasted until 1521, and was terminated by the intervention of the emperor and the king of Hungary, who secured a truce of four years. In 1521 he accorded to Walter of Plettenberg, provincial master of the Teutonic knights in Livonia, the right to exercise sovereignty in his own name. In 1524 Albert took the oath of loyalty to the empire in the Diet of Nuremberg, and held to the rank of the ecclesiastical princes after the archbishops and before all the bishops of the empire. In 1525 the treaty with Poland expired, and it was desired to enter upon the conferences at Presburg; but this was useless. The grand-master, already preceded by the doctrines of Luther, sent an embassy to Cracow, where he finally went himself; and concluded, April 9, a treaty with his uncle, the king, by which he was recognised hereditary duke of all the territory possessed by the order in Prussia, with the stipulation that his brothers and their successors should receive investiture by the king. This was immediately put into execution. Albert, strengthened by a large number of Poles, took possession of the duchy, quitted the habit of the order, and expelled the Catholics. Thus was the Teutonic Order overthrown in Prussia, by the action of its grand-master. He died near the middle of the 16th century. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Albert II Of Cuyck,

prince-bishop of Liege, ascended in 1194 to the tribunal of that Church, after Rome had declared null the election of Simon of Limburg, a youth of sixteen. Pope Celestin III made null that election at the request of Albert of Cuyck and three other archdeacons, and ordered another election at Namur, Nov. 18, 1194, at which Albert was elected. In order to indemnify Simon of Limburg, Celestin made him cardinal Albert disgraced his office by the simony which he so boldly practiced, and which was thus communicated to the clergy of Liege. The various hardships which the country suffered at this time were regarded as a punishment brought upon them for the wickedness of this prelate. He nevertheless made him self

beloved by the people of Liege, to whom he granted many favors. Albert died Feb. 1, 1200. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Albert Bishop Of Freising (en),

came of an Alsacian family of Hohenburg. He was first chaplain of pope Clement VI, who resided at that time at Avignon, and who, in 1345, appointed him to the bishopric of Wurzburg, contrary to the wishes of the chapter. This occasioned trouble between the pope and the emperor, which was settled by the appointment of Albert to the bishopric of Freising. He died in 1359. He is supposed to have written the lives of the martyrs St. Kilian, bishop of Wirzburg, and his companions St. Colman and St. Totman, in the *Acta Sanctorum*. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Albert Of Gembloux

(*Albertus Gemblacensis*), a Benedictine, was born at Loben, near Liege, towards the close of the 10th century. He studied at Paris and at Chartres under the celebrated Fulbert, and became priest of Gembloux, then of St. James, at Liege, where he died in 1048. Sigebert speaks of him as being eminent for his knowledge of civil and religious affairs, as well as for his zeal in religion. He assisted Burkhard, bishop of Worms, his pupil, in the compilation of *Magnum Volumen Canonum*, and wrote several hymns and lives of saints. Of these the *Life of St. Veronus Olbertus* (ed. by Galopinus, 1635; and by Henschenius, *Acta SS.* vol. 3, March 30) is the best known. See Sigebert, *De Script. Eccles.* c. 142; Cave, *Hist. Lit.* 2, 128; Landon, *Eccles. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

### Albert II Count Of Hallermonde

and cardinalarchbishop of Magdeburg, enlisted on the side of king Philip of Suabia, and reconciled that prince with Innocent III. At the death of Philip (1208), he made peace with Otho IV, whom he accompanied in 1209 to Rome. In the following year, as legate of the holy see in Germany, Albert promulgated the sentence of deposition pronounced by the pope against Otho, and in 1212, at the Diet of Mentz, he concurred in the election of Frederick II. This brought the arms of Otho into Magdeburg. Twice the prelate was made prisoner in the course of these hostilities, and twice he was delivered by the valor of his troops. In 1216 he brought under his jurisdiction the metropolitan bishopric of Camin. Albert had no peace until the death of Otho, which occurred in 1218. He assisted, in 1225, at the



Dict of Aix-la-Chapelle, where he resolved on a new crusade to the Holy Land, but he had the prudence not to enroll himself for this expedition. In 1229 he raised a war between the prelate and the margraves of Brandenburg, Otho and John, to bring under subjection the house of Waldeck; but this was soon ended. The prelate was considered one of the most important men of his time. In 1207 he commenced to rebuild his cathedral church, which had been burned. He died about 1232. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Albert Patriarch Of Jerusalem,

was born about 1150 at Castello di Gualtieri, near Parma. After having been prior of a community of canons, he was appointed successively bishop of Bobbio and of Vercelli. The high estimate in which his prudence, his uprightness, and his ability were held led the emperor Frederick Barbarossa and pope Clement III to choose him as arbitrator of their disputes. Henry VI, successor of Frederick, appointed him count of the empire. Popes Celestin III and Innocent III also employed him in many negotiations. In 1204 the Christians of Palestine appointed him Latin patriarch of Jerusalem, although he could not reside there because Jerusalem was in the hands of the Mussulmans. At this time he established certain wise but rigid regulations for the order of the Carmelites which were modified by the commissaries appointed by pope Innocent IV. Pope Innocent III invited Albert to be present at the General Council of Lateran, held in 1215; but Albert was assassinated the year before, Sept. 14, at Acre, by a man whom he had rebuked for his crimes. He is honored April 8 as a saint of the Order of Carmelites. Tritheim attributes to him *Status Terrce Sanctce*, which is unpublished. The *Regula Carmelitarum* is found with the *Life* of Albert in the *Acta Sanctorum*. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Albert Bishop Of Livonia,

was born in 1160. Being a native of Germany, he placed himself at the head of the nobility of Saxony and of Westphalia and came to Livonia in order to propagate the Catholic religion. He obtained of Innocent III in 1204 permission to found a monastic military order, which took the name "Chevaliers Porte-glaives" (in Latin, *Ensiferi*, and in German, *Schwertbruder*). Their first grand-master was Winno of Rorhbach. Albert established a number of colleges for the diffusion of the light of religion

throughout all Livonia. He died at Riga, Jan. 17, 1229. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Albert (Or Olbert) Of Loben.

*SEE ALBERT OF GEMBLoux.*

### Albert I

archbishop OF MAGDEBURG, was first monk of Corbie, then of St. Maximin of Treves. He was sent in 961, by the emperor Otho I, to preach the Gospel in Russia. In 968 he was appointed archbishop of Magdeburg by pope John XIII. On Dec. 21 following, he arrived at Magdeburg, where he consecrated the bishops of Merseburg, of Zeitz, and of Misnia. He gave a grand reception to Hermann, burgrave of Magdeburg, and in 978 he received from Otho the jurisdiction of all the inhabitants of the place, with the right of appointing the burgrave. The following year he gave to the canons the right of electing their archbishop. Albert deserved the consideration which he received for the faithful performance of his duties. While on his way to visit the diocese of Merseburg, he fell from his horse, and died from the accident June 10, 981. His body was interred in the cathedral at Magdebulg. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Albert III

count of Sternberg and archbishop OF MAGDEBURG, was appointed by pope Urban V, at the request of the emperor Charles IV, of whom he was chancellor, in preference to Frederick of Hoym, bishop of Merseburg, whom the chapter had chosen. Albert, after his installation, confirmed the privileges of the states and towns of his archbishopric. This prelate was a very bad economist. He alienated many cities and Villages dependent upon his Church, and gave up Lusatia, which his predecessor had acquired of the landgrave Tiesceman. Having in consequence of this brought upon himself the scorn and derision of his subjects, he collected his treasures, with many valuable articles, and went to Bohemia, where in, 1371 he exchanged his archbishopric for the bishopric of Leutmeritz, which was at that time held by Peter of Bruma. He died near the close of the 14th-century. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Albert IV

lord of Querfurt and archbishop OF MAGDEBURG, is represented as a penurious, anxious, wanton prelate. In 1390 he aided the prince of Brunswick against the inhabitants of Brandenburg, and in 1394, by the aid of the prince of Anhalt and the lord of Querfurt, by treachery, he surprised the city of Rathenow and pillaged it. This city was restored to the inhabitants of Brandenburg by the prelate in 1396. The deterioration of currency in 1401 obliged the archbishop and his chapter, with the city of Magdeburg, to which they vainly laid claim, to take advantage of the interdict. The threat which the prelate made of bringing this before the formidable tribunal of Westphalia was, however, efficacious. A contract was made Feb. 14, 1403, by means of which all was restored to order. Soon after the archbishop became ill and chose as his coadjutor Gunther, younger son of the count of Schwarzburg. Albert died at Giebichenstein, June 14, 1403, and was interred in the cathedral. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Albert (Or Albrecht) I

archbishop OF MENTZ, was the son of Sigebert, count of Saarbruck, and chancellor of the emperor Henry V. In 1110 he accompanied this prince to Italy, and on their return to Germany Albert was elected archbishop (Aug. 15, 1111), and immediately received the investiture by the ring and pastoral staff. The following year he took part against Henry, who, with the Council of Vienna, attempted the excommunication of the pope; and Henry, surprised and irritated at this, cast him into the prison of Treufels, where he suffered for three years, until, in 1115, he was released at the threats and demands of the people. Albert resorted to Cologne, and there received his episcopal ordination at the hands of Otho, bishop of Bamberg, in the presence of Thierr, cardinal-legate. But the city of Mentz soon changed its regard for him, and in 1116 it is said that such a sedition was raised against him that he was obliged to take flight, but was soon restored by his friends. Albert still persevered in his aversion for the emperor, and sought every occasion to injure him, not only with pope Paschal, but also with Gelasius II and Calixtus II, his successors. This roused the spirit of revenge in Henry, and they became exceedingly hostile towards each other. These hostilities were arrested by a Diet which was held at Wurburg. Albert assisted (Sept. 8, 1122), with the cardinal-legate Lambert, who was afterwards pope under the name of Honorius II, at the Dict of Worms,

where this prince renounced his investitures, but retained the right of conferring the regalia upon prelates. Henry died in 1125, and Albert accordingly called an assembly for the election of a new emperor. The choice was for Lothaire, which was in accordance with the desires of Honorius II and the king of France, and for him Albert worked zealously. Albert died July 14, 1137, and was interred in the abbey of Erbach, which he had founded. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Albert II

archbishop OF MENTZ, was brother of the preceding, and succeeded him in 1138. In 1141 he allowed himself to become involved in the conspiracy of the Saxon nobles, who wished to annul as surreptitious the election of the emperor Conrad, made in 1138. A little later he became reconciled with that prince, and engaged to serve in the crusade which he was then planning and which was carried into effect in 1147. The death of this prelate, which occurred at Erfurt, June 23, 1141, forbade his putting this promise into execution. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Albert Of Metz

(*Albertus Metensis*), a Benedictine of the monastery of St. Sympherien at Metz, lived near the commencement of the 11th century. He wrote historical sketches, which were inserted by Eckart in his *Corpus Historicorum Medii AEvi*, 1, 91-131. These sketches contain important details of the history of Lorraine and of Alsace from 973 to 1025. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Albert, St., A Carmelite Of Monte Trapani,

was born at Trapani, Sicily, in 1212. Dedicated to the service of God in his infancy, Albert assumed the habit of the Carmelites in the above-mentioned convent, where he subjected himself to great austerity. Receiving a mission to preach, he went to the remotest parts of Sicily, addressing Jews as well as Christians. He died in a solitude near Messina, Aug. 7, 1292, and, according to common opinion, was buried there, in the church of the convent of his order. Part of his relics were taken to the convent at Monte Trapani. He was canonized at Rome about the middle of the 15th century, and his festival is observed Aug. 7. See Baillet, *Vies des Saints*, Aug. 7.

## Albert Of Padua

was a monk of the Order of Hermits of St. Augustine in the 14th century. He was a disciple of the celebrated Gillins Romanus at Paris, and taught theology with such reputation that scholars flocked to him from all parts. Boniface VIII called him to Rome; but that pontiff dying very soon after, Albert returned to France, and died at Paris in 1328. He wrote many *Sermons* (Paris, 1544, 1550), and *An Explication of the Gospels for Every Sunday in the Year* (Venice, 1476. fol). Other works of his in MS. are preserved at Padua. See Cave, *Historia Literaria*.

## Albert Of Saxony

(*Alberts de Saxonia*) was a learned Dominican friar who lived in the first half of the 14th century. According to Lockhaupt, he studied and sojourned a long time in Paris. The library of Bologna contains a number of MS. commentaries by him upon the Alphonsine tables and the *Physics* of Aristotle. He also wrote, *Magistri Alberti de Saxonia Tractatus Proportionum cum aliis praecipue Augustini Niphi* (Venice, 1496). He afterwards prepared an abridgment, entitled *De Velocitate Motuum F. Alberti de Saxonia, Opus Redactum in Epitomen; a F. Isidoro de Isolani Mediolanensis Ordinis Prcedicatorum* (Lond. 1580). See Hoefer, *Nouv. Biog. Generale*, s.v.

## Albert Of Stade

(*Albertus Stadiensis*) was a Benedictine priest of the Cloister of St. Mary at Stade. He was appointed priest in 1232, and made vain efforts, with the concurrence of the pope, to put down the disorders of the monks of his abbey. Being greatly troubled, because the bull which he obtained in 1236 of Gregory XI produced no effect, he entered in 1240 the Order of Franciscans. He became, after Olearius, general, and still lived in 1260. Albert of Stade, who must not be confounded with Albert of Pisa, composed in Latin a *Chronicle*, embracing the period from the creation of the world down to 1256. This is especially valuable for consultation concerning the occurrences in the north of Germany from 1072 to 1256. Andrew Hoier added a supplement, which comprehends a period of sixty years (Hafniae, 1720). This was published with notes, by Reineccius, under the title *Chronicon Alberti Abbatis Stadensis, a Conditio Orbe usque ad*

*Auctoris Etatem*, etc. (Helmstidt, 1587). See Hoefer, *Nouv. Biog. Generale*, s.v.

### Albert Of Treves

(*Alberfus Trevesanus*) was priest of the Monastery of St. Matthias at Treves. The monastery was distinguished in the 9th and 10th centuries for its precepts and its learned masters. Albert died in 980. He wrote, in verse and in prose, instructions for the young priests; and added the history of his time to the history of Treves, which he entitled *Gesta Treverorum*. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Albert, Charles

a German Reformed minister, was born at Whitehall, Lehigh Co., Pa., in 1824. He graduated at Mercersburg in 1848; was ordained to the work of the ministry in 1852 by the Classis of North Carolina, where he acted as president of Catawba College for some time. He finally came North; passed over to the Episcopal Church; and died in Texas in 1869. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4, 499.

### Albert, Charles H.

a Protestant Episcopal clergyman of the Missionary Diocese of Arkansas and Indian Territory, entered the ministry about 1854. In 1857 he was minister in Marshall, Tex.; the following year resided in Matagorda, Tex.; in 1860 became rector of St. John's Church, Camden, N. J.; the following year he had charge of St. Mark's Church, Lasalle, Ill.; in 1862 officiated in St. Paul's Church, Peru, N. Y.; in 1864 was rector of St. Paul's, Kankakee, Ill.; in 1866 officiated at Batesville, Ark., and remained in this mission-field until his death, which occurred in 1868. See *Prot. Epis. Almanac*, 1869, p. 109.

### Albert, Crantz

a German ecclesiastic, was born at Hamburg. He took his doctor's degree in 1490; and became dean of that cathedral and professor. He earnestly desired a reformation in the Church; and when he heard of Luther's intention to set it on foot, advised him as follows: "Go, my brother, into your cell, and say *Miserere mei, Deus!*" He died at Hamburg in 1517, leaving *Metropollis; or, An Ecclesiastical History of the Churches of Germany from 780 to 1504* (Basle, 1548; Cologne, 1574, 8vo; Frankf.

1576,1590): — thirteen books on the *History of the Vandals* (Frankf. 1575): — a *Chronicle of the Other Northern Nations*, viz. Sweden, Denmark, Norway, etc. (Strasb. 1546; with additions by Wolfus, Frankf. 1575). All these have, been inserted in the *Index of Prohibited Works*. There is also a small work on the *Office of the Mass* (Rostock). See Cave, *Hist. Lit.*

### Albert, Erasmus

a Lutheran divine of Germany, was born at Wetterau (or, according to some, at a small village near Frankfort-on-the-Main) at the close of the 15th century. He studied divinity, and became one of the most zealous adherents of Luther. For a time he was preacher to Joachim II, elector of Brandenburg; but, on a dispute respecting the revenues of the clergy, he lost that situation, and travelled in the interest of the doctrines of the Reformation. In 1548 he was a preacher of Magdeburg; but the *Interim* proposed by Charles V obliged him to leave that place and reside in a private station at Hamburg. He was afterwards appointed superintendent-general of New Brandenburg, in Mecklenburg, where he died, May 1, 1553. He published the *Acoran of the Cordeliers*, collected from the book written by Albizzi on the *Conformities of St. Francis with Jesus Christ* (in German, 1531; in Latin, Wittenberg, 1542-44). Luther honored it with a preface, and Conrad Baudius augmented it with a second book, translated into French (1556, 12mo; Geneva, 1560, 2 vols. 12mo). The last edition of this satirical work is that of Amsterdam (1734, 3 vols. 12mo). There is also of this author, *Judicium de Spongia Erasmi Roterodami*: and the *Book of Wisdom and Virtue* (Frankf. 1579, 8vo), in German verse. See Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

### Albert, Franz

professor of theology at Hamburg, Germany, flourished in the 15th century. He wrote a *History of Saxony and the Vandals*: — a *Chronicle from Charlemagne to 1504*. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Albert, Jan

a Carmelite monk of Haarlem, Holland, died at Mechlin in 1496, leaving, among other works, a *Commentary on the First Epistle of John* an *Explication of the Book of Ecclesiastes*: — *Sermons*: — and *Questions on the Master of the Sentences*.

### Albert, John E.

a German Reformed minister, was born in the latter part of the 18th century. He was licensed to preach, probably, during the year 1818; was ordained in 1820, and had charge of three congregations in Pennsylvania. On account of ill-health he resigned his charge in 1832; after which time he lived in retirement at the York Springs, Adams Co., where he died in 1856. He was a very pious man. "The service he rendered his Master must have been a cheerful and pleasant one, since he always, until the day of his death, spoke of the ministry as a subject very dear to his recollection." See Harbaugh. *Fathers of the Germ. Ref. Church*, 4, 122.

### Albert, Pierre Antoine

a Huguenot minister, was born of a highly respectable family in 1765, at Lausanne, Switzerland. In 1796 he became pastor of the French Protestant Church in New York. The history of that Church is full of interest. The Revocation of the Edict of Nantes brought to the New World a large number of refugees, many of whom settled in New York. There were about two hundred families of these Huguenots, and they were among the most influential in the city. In process of time there was built for their use a commodious chapel on Pine Street, to which they gave the name *L'Eglise du Saint-Esprit* — The Church of the Holy Ghost. It was the custom of the minister, at the close of the public services, always to say "Remember ye the poor," when old and young dropped their benefactions into the poor-box behind the church doors. For one hundred and thirty years the French Protestants used the forms of religious worship to which their fathers had been accustomed in the public services of the Reformed churches of France and Geneva. In 1804 they became Episcopalians. Of this Church Mr. Albert was rector for nine years (1797-1806). He is said to have been "an accomplished gentleman, an erudite scholar, a profound theologian, and a most eloquent preacher. A stranger, of unobtrusive manners and invincible modesty, he led a very retired life. His worth, however, could not be concealed. He was esteemed and beloved by all his acquaintances." See Disosway, *Huguenots in America*, in Smiles's *Huguenots*, p. 433; Allen, *Amer. Biog.* s.v. (J. C. S.)



## Alberti, Albert

a learned Italian Jesuit, was born at Trent, Feb. 2, 1593. He studied at Padua, and distinguished himself by his controversies with the celebrated Scioppi, whom he silenced, and who died of chagrin because of his defeat. Alberti died at Milan, May 3, 1676. His principal works are, *Generales Vindicice adversus Famosos. Gasp. Scioppi Libellos* (Lucca, 1649): *Lydius Lapis Ingenii* (ibid. 1647): — *Liber contra Saltationes et Choreas* (1650): — *Actio in Eloquentice turn Profanoe cum Sacrcce Corruptores* (Milan, 1651). See Hoefler, *Nouv. Biog. Generale*, s.v.

## Alberti, Cherubino

a distinguished Italian painter and engraver, was born at Borgo San Sepolcro in 1552. It is probable that he was a scholar of Cornelius Cort; and afterwards acquired a freer style by studying the works of Francesco Villamena and Agostino Caracci. He was far more distinguished as an engraver than as a painter; and executed 180 prints, 75 of which are from his own designs. He died at Rome in 1615. Some of his most important works are, *Portrait of Pope Gregory XIII*: — *The Flight into Egypt* (in 1574): — *The Holy Family, with St. Elizabeth* (dated 1571): — *The Body of Christ Supported in the Clouds by Angels*: — *The Virgin Mary and Infant in the Clouds*, inscribed "Regina Caeli:" — *Mary Magdalene, Penitent* (dated 1582): — *The Crucifixion*: — *St. Andrew Bearing the Cross*: — *Christ Praying in the Garden*: — and many others of value.

## Alberti, Durante

an Italian painter, was born at Borgo San Sepolcro in 1538. He visited Rome when quite young, and gained eminence by some works he executed for the churches and other public edifices. There are some of his works in several of the Roman churches. In the Church of San Girolamo della Carita, one of the chapels is entirely painted by him in fresco. In the Church of Santa Maria de Monti he painted *The Annunciation*. His portrait is in the Academy of St. Luke. He died in 1613, and was buried in the Chiesa del Popolo, his funeral being attended by all the principal artists of Rome.

## Alberti, Giovanni Andrea,

a celebrated preacher of Nice, was born in 611, and entered the Society of Jesus in 1628. He was professor of eloquence. He died of the plague at

Genoa, July 4, 1657. He wrote, *Le Querele della Pieta* (Torino, 1640): — an oration delivered on the death of Anthony Provana, archbishop of Turin: — *Museo Reformato nel Collegio di Genova della Conmpagnia di Gesit* (Genoa, 1640 ): — *Oratio Panegyrica. de Venerabili P. Camnillo de Lellis, Fundatore Ministrorum InJfirmis* (Genuse, 1647): — *Il Sole Ligure*; a discourse addressed to J. B. Lercaro, accompanying a eulogy on his family. entitled *Lercariarum Elogia* (Genoa, 1644): — *Adelaide, Istoria Panegirica* (ibid. 1649): — *Eneade, Panegirica detta a San Francesco Saverio* (Bologna, 1650): — *L'Impieta. Flagellata. dal Santo Zelo d'Elia* (Genova, 1655): — *Viteeac Elogia XII Patrum Fuundatorum Ordinum* (Taurini, 1638): — *Zeopiste, overo Vita di Paola Maria di Gesiu Centuriona, Carmelitana Scalza* (ibid. 1648). See Hoefer, *Nouv. Biog. Generale*, s.v.

### Alberti; Giovanni Battista,

an. Italian of Savona, was one of the regular-clergy called Somaschians. He died about 1660, leaving, among other works, *Lib. II de Vita et Rebus Gestis S. Majoli* (Genoa, 1638, 8vo): *Lib. IV de Apparitione Virginis Misericordie Savonensis. et de Irmaginibus ejusdem* (ibid. 1642 ): — *Apes Liizi* (Tortona, 1646).

### Alberti, Heinrich,

a Lutheran hymn-writer and musician, was born at Lobenstein, in Prussia, June 28, 1604. He was intended for the legal profession, and was to have studied for that purpose at Leipsic, but he gave the preference to music, to which he devoted the energies of his life. At Dresden and Konigsberg he cultivated his chosen art, and at the latter place became, in 1631, organist of the cathedral. One of his principal friends was Simon Dach. the eminent musician and hymn-writer. Alberti composed many beautiful tunes for Dach's hymns, as well .as for his own and others. The piety that shines forth in his hymns shed its sunlight first to his own heart. He died Oct. 6, 1668. Albert Knapp calls him "*an excellent musician for the times in which he lived, and a good poet.*" He is the author of the excellent hymn *Gott des Himmels und der Erden* (Engl. transl. in *Lyra Germ.* i, 213: "God who madest earth and heaven"), to which Alberti himself composed the cheerful tune that is still used in Germany. It is related that in 1685 a tailor at work in the house of a Jew at Hamburg, through singing this famous hymn, and especially the third verse-

"Let the night of sin depart, As this earthly light hath fled. Jesus, take in to thy heart; In the blood that thou hast shed Is my hope and help alone For the evil I have done was the means of leading the daughter of the Jew to make inquiries about Christ, which resulted in her believing in him. See Koch, *Geschichte des deutschen Kirchenliedes*, iii, 191 sq., 257 sq. (B. P.)

### Alberti, Johann,

a German lawyer and scholar of the 16th century, was born at Widmanstadt, and became deeply versed in the Oriental languages. He died in 1559. He published an abridgment of the Koran, with critical notes (1543, 4to), which procured him the title of chancellor of Austria and chevalier of St. James; and a New Testament in Syriac, from a manuscript used by the Jacobites, at the expense of Ferdinand I (1556, 4to). It contains neither the second epistle of Peter, nor the second and third of John, nor Jude, nor the Apocalypse. Only one thousand copies were printed. He also composed a Syriac grammar. See Moreri; *Biog. Universelle*, s.v.

### Alberti, Julius Gustav,

a Protestant theologian of Germany, was born at Hanover, Aug. 16, 1723. He studied at Gottingen, was appointed in 1753 pastor at Grossenschneen, in 1755 pastor of St. Catherine's at Hamburg, where he died March 30, 1772. His main work is his *Anleitung zum Gesproch uber die Religion* (Hamburg, 1772), which has been republished very often. See Doring, *Die gelehrten Theologen Deutschlands*, i, 5 sq. (B. P.)

### Alberti, Leone Battista,

an Italian ecclesiastic and artist, was born at Florence about 1400. In order to have leisure to pursue his studies, he entered orders; he was canon of the metropolitan Church of Florence in 1447, and abbe of San Savindo or of Sant' Eremita of Pisa. Alberti, although known as a scholar, a painter, a sculptor, and an architect, it is to his works of architecture' that he owes his principal fame. Among his works are, the completion of the Pitti Palace, Florence; the chapel of the Rucellai, in the Church of St. Pancras; the facade of the Church of Santa Maria Novella, and the choir of the Church of Nunziata; the churches of St. Sebastianl and St. Andrew, Mantua. But his principal work is generally acknowledged to be the Church of St. Francis at Rimini. Of his writings, those on the arts are in- the highest

estimation, and he derives the most of his reputation from his treatise on architecture, *De Re Edificatoria*, published after his death (1485, 10 books; last ed. Bologna, 1782, fol.). See *Life* prefixed to Leoni's *Architecture*; Vasari, *Life*; *Biog. Universelle*, s.v.; Roscoe, *Lorenzo de' Medici*.

### Alberti, Luigi,

an Italian theologian, was born at Padua in 1560. He became a monk of St. Augustine, and professor of theology in his native place. He died at Paris in 1628. He published a number of Latin treatises, among which are, *The Life of St. Nicholas of Tolentino* (Padua, 1610): — *De Reali Praesentia Christi iz Euch. Sac.* (1613): — *De Terrestri Paradiso* (1619): *Life of St. Clara de Monte-Falco*: — *Lectiones quaedam de Operibus VI Dierum* (1629): — *Lib. de Praedestinatione et Reprobatione* (Ven. 1623).

### Alberti, Niccolo,

an Italian ecclesiastic, was born at Palermo, Dec. 20, 1652, and entered at an early age the ecclesiastical state. He was soon distinguished for his learning and piety. He died at Palermo, Oct. 16, 1707, after the most intense suffering. His *Life* has been written by Mongitore. He left several works in Italian, some of which have been published, especially *Commentas Sacro-istorici della Vita, Dottrina, e Miracoli di Gesu Cristo* (Palermo, 1703; Venice, 1716): — *La Terrai de Viventi Scoperta a Mortali, cioe lo Stato de Beati in Paradiso* (ibid. 1709): — *Oferte Fervorose al SS. Crocefisso, e Maria Immacolata* (ibid. 1713, 1714). See Mazzuchelli, *Scrittori d'Italia*. (B. P.)

### Alberti, Paul Martin,

a Lutheran theologian, was born May 10, 1666. He studied at Jena, in 1691 was pastor at Nidernhall, and died July 3, 1729, as archdeacon at Heersbruck. He wrote *Porta Linguae Sanctae, i.e. Lexicon Novum Hebreo-Latino-Biblicum* (Bautzen, 1704). See Wills, *Nurnberger Gelehrten-Lexikon*, s.v. (B. P.)

### Alberti, Valentin,

a Lutheran theologian, was born at Lehna, in Silesia, Dec. 15, 1635. He studied at Leipsic, where he also lectured in the philosophical and theological faculty. In 1678 he was promoted as doctor of theology. He

died at Leipsic, Sept. 19, 1697. His writings are very numerous. His doctrinal position was that of the orthodox Lutheran Church, and from that point he wrote alike against Pietism and Roman Catholicism. A memoir of Alberti and a catalogue of his writings are given by Pipping, *Mem. Theol.* p. 669. See *Allgemeines Deutsche Biographie*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

### Albertinelli, Mariotto,

an Italian painter, was born at Florence in 1475. He is said to have been the disciple and friend of Fra Bartolomeo di San Marco, whose style he followed, and whose merit he nearly approached. He was of a very jealous and unhappy disposition. Once, upon hearing an unfavorable criticism on his work, he abandoned the art for some time, but returned to it some years after. His works are almost wholly upon sacred subjects. Several of them are in the churches and convents of Rome, Florence, and Viterbo. In the Church of San Silvestro a Monte Cavallo is a picture by him of *The Virgin and Infant on the Throne, with S. Domenico and S. Catterina da Siena*. He died in 1520.

### Albertini, Francesco (1),

an ecclesiastic of Florence, Italy, who flourished in the beginning of the 16th century. He was all able antiquarian, and published, *De Mirabilibus Novce et Veteris Urbis Romce* (Rome, 1505, 4to 1510, 1515, 1519, 1520), three books, and dedicated to Julius II: *Tractatus Brevis de Laudibus Florentice et Saonce (1509)*: — *Memoriale di Molte Statue* (Florence, 1510, 4to), etc.

### Albertini, Prancesco (2).

a Jesuit of Cantazaro, in Calabria; died in 1619. He left, besides other works, *Corollaria Theologica ex Principiis Philosophicis Deducta* (Naples, 1606, 1610, 2 vols. fol.).

### Albertini, Giorgio Francesco,

an Italian theologian, was born Feb. 29, 1732, at Parenzo. He studied at Venice, entered the Order of St. Dominic, distinguished himself for his talent as a preacher, and was appointed professor of dogmatics in the College of the Propaganda at Rome. He wrote, *Elementi di Lingua Latina* (Venice, 1782): — *Dissertazione dell Indissolubilita del Matrimonio* (ibid.

1792): — -Piano *Geometrico e Scritturale* (ibid. 1797): — *Acroasi ossia la Somma di. Lezioni Teologiche* (Padua, 1798; Venice, 1800). See Hoefer, *Nouvelle Biographie Generale*, s.v.

### Albertini, Paolo,

a celebrated divine and politician of Venice, was born in that city in 1430. He entered the religious order of Servites at the age of ten years, and made profession for ten years. Afterwards he taught philosophy, became a popular preacher, and was employed by the Republic of Venice in many affairs of state, being sent as ambassador to Turkey. He died in 1475, leaving several works in Latin: *On the Knowledge of God: — History of the Servites: — and other theological subjects*. See *Biog. Universelle*, s.v.; Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

### Albertino, Arnoldo,

an Italian prelate of Majorca. He was first canon of the Church of Majorca; then apostolic inquisitor of the kingdoms of Valencia and Sicily; and, finally, bishop of Paces, in Sicily. He died Oct. 7, 1545. He wrote, *Tractatus sive Quaestio de Secreto quando Debeat aut non Debeat Revelari* (Valencia, 1534): — *Tractatus de Agnoscendis Assertionibus Catholicis et Itcereticis* (Panormi, 1533; Venetiis, 1571). See Hoefer, *Nouv. Biog. Generale*, s.v.

### Albertis, De.

SEE ALBERTI.

### Albertrandy, Jan

(or *John Christian*), a Polish bishop and scholar, was born at Warsaw in 1731. He was educated entirely under the care of the Jesuits, and joined their society at the age of fifteen. He was sent as public tutor to the College of Pultusk at the age of nineteen; and subsequently held the same office at Plovsko, Nieswicz, and Wilna. In 1760 he was appointed librarian of the collection opened to the public by bishop Zaluski. He was for several years the instructor of count Felix Lubieniski, during which time he became one of the first numismatists of his age. Having become keeper of medals and librarian to king Stanislaus, he was sent to Italy in 1782, and subsequently to Sweden, to collect material for a history of Poland. The result was a valuable collection of MSS., almost two hundred in number.

As a reward for these services the king presented him with a medal, the cross of the Order of St. Stanislaus, and made him bishop of Zeriopolis. When seventy years of age he was called to preside over the newly founded Royal Society of the Friends of Science of Warsaw; and he continued to direct its operations until his death, Aug. 10, 1808. See Knight; *Eng. Cyclop. of Biog.* s.v.; also *Biog. Diet. of the Society for the Diffusion of Useful Knowledge*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

### Albi, Council Of

(*Concilium Albiense*). Albi, or Alby, is a town of France, capital of the department of Tarn, situated on the river Tarn; and' was the place whence the Albigenses derived their name.

A council was held there in 1254 by order of St. Louis, who had lately returned from the Holy Land. Bishops from the provinces of Narbonne, Bourges, and Bordeaux attended; Zoen, bishop of Avignon, presiding. Seventy-one canons were published; part of them relate to the extirpation of heresy, and part to the reformation of the clergy, etc. The first twenty-eight 'are taken from the canons of Toulouse in 1229.

1. Orders that persons be duly appointed to search after heretics.
2. Grants a silver mark to every one taking a heretic.
5. Deprives of their land persons who allow heretics to harbor there.
6. Orders the destruction of the houses of heretics.
- 11, 12. Enact that all persons arrived at the age of puberty shall abjure heresy, and take an oath of fidelity to the Roman Church.
15. Orders that all boys above seven years of age shall be brought to Church by their parents, to be instructed by the curate in the Catholic faith, and to be taught the Credo, Pater Noster, and Salutation of the Blessed Virgin.
- 21-23. Relate to the papers, etc., of the Inquisition.
24. Orders the constriction of prisons for the condemned heretics, where they shall be detained and supported (as the bishop shall direct) out of their confiscated property.

**25.** Orders that the bones of those who have died in heresy, and have been buried, shall be taken up and publicly burned.

**29.** Renews the canon "Omnes utriusque sexus."

**31-36.** Relate to excommunication.

**37.** Orders that every will shall be made in the presence of a priest.

**41.** Forbids to harbor any suspicious woman within the precincts of the Church.

**42.** Orders silver chalices to be used in all churches of which the revenues amount to fifteen *livres tournois*.

**48.** Forbids clerks to gamble; orders them to have their hair so cut all around as to leave the ears altogether uncovered.

**50, 51.** Forbid them to hunt, hawk, and tilt, in game, with shield and lance.

**55.** Orders two regular canons, at least, in every prison.

**64, 65.** Provide that all Jews shall have a distinctive dress, and shall constantly wear a large wheel figured on their breast.

**66-70.** Of Jews. See Labbe, *Concil.* xi, 720.

### Albi, Henri,

a French Jesuit, was born at Bollene, in Comtat-Venaissin, in 1590. At the age of sixteen he entered the Order of Jesuits; and, after studying languages for seven years, he studied divinity, which he afterwards taught, together with philosophy, for twelve years. He was afterwards successively rector of the colleges of Avignon, Arles, Grenoble, and Lyons. He died at Arles, Oct. 6, 1659. He wrote, *Vie de St. Gabin, Martyr* (Lyons, 1624, 12mo): — *Vie de St. Pierre de Luxembourg* (ibid. 1626, 12mo): — *Vie de la Mere Jeanne de Jesus* [Foundress of the Augustine Nuns] (Paris, 1640, 12mo): — *Vie de Seur Catharine de Vanini* (Lyons, 1665, 12mo): — *Eloyes Historiques des Cardinaux Francais et Etrangers mis en Paralleles* (Paris, 1644): *Anti-Theophile Paroissial* (Lyons, 1649, 12mo): — *L'Histoire des Cardinaux Illustres qui ont ete employes dans les Affaires d'Etat* (1653): — and others. See Chalmers, *Biog. Dict.* s.v.; Landon, *Eccles. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.



### Albi (Or Alba),

Juan de, a Spanish Carthusian, had a great reputation, in the 16th century, for piety and learning. After acquiring a sound knowledge of theology, and great proficiency in the Oriental languages, especially Hebrew, he took the monastic habit in the Carthusian monastery called The Valley of Jesus Christ, near Segovia, where he died, Dec. 27, 1591. He left, among many other works on Holy Scripture, *Sa crarum Simioseon Animadversionum et Electorum ex Utriusque Testamenti Lectione Commentarius et Centuria* (printed at his monastery, 1610). Le Mire speaks of another of his writings, *Selectee Annotationes et Expositiones in Varia Utriusque Testamenti Difficilia Loca* (1613). See Le Mire, *De Script. Scec. XVI*; Antonio, *Biblioth. Script. Hisp.*

### Albicus, Sigismund,

archbishop of Prague, was born at Mihrisch-Neustadt, in Moravia. When young he entered the University of Prague, taking his degree in medicine in 1387. In order to prosecute with more success the study of civil and canon law, he went to Italy, and received his doctor's degree at Padua in 1404. Returning, he taught medicine in the University of Prague for nearly twenty years, and was appointed first physician to Wenceslaus IV. In 1409, on the death of the archbishop of Prague, Wenceslaus recommended him for his successor; and the canons elected him, although reluctantly. He resigned his bishopric in 1413, when Conrad was chosen in his room. Albicus afterwards received the priory of Wissehrad, with the title of archbishop of Casarea. He was accused of favoring the new doctrines of John Huss and Wycliffe. During the war of the Hussite he retired to Hungary, where he died, in 1427. His only works are on medical subjects. See Chalmers, *Biog. Dict.* s.v.; Hofer, *Nouv. Biog. Generale*, s.v.

### Albin,

a Scottish bishop, was elected to the see of Brechin, Oct. 10, 1248, where he continued until 1260, when he was appointed judge in a controversy between Archibald, bishop of Moray, and some of the canons of that see. He died in 1269. See Keith, *Scottish Bishops*, p. 159.

## Albinus

is the name of two saints mentioned in the old Roman martyrologies; one a bishop and confessor commemorated March 1, the other a martyr commemorated June 21.

### Albinus,

priest of the Convent of the Augustinians at Canterbury, was versed in the ancient languages, and very learned for his time. He died in 732. He assisted Bede in the composition of his *Historia Ecclesiastica*. The letter from Bede thanking Albinus for his assistance is still preserved. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Albinus (St.) De Bosco.

*SEE AUBIN DES BOIS.*

### Albinus, Johann Georg,

a Lutheran theologian of Germany, was born at Nessa, March 6, 1624. He studied at Leipsic; was in 1653 appointed rector of the cathedral school at Naumburg; in 1657 he received the pastorate of St. Othmar; and died there May 25, 1679. Albinus composed a number of hymns, which are still used in Germany. One of these, *Straf mich nicht in deinem Zorn*, has been translated into English by Jacobi in his *Psalmody Germanica*, i, 63: "Lord, withdraw the dreadful storm." See Koch, *Gesch. d. deutsch. Kirchenliedes*, iii, 392 sq. (B. P.)

### Albius, Thomas.

*SEE WHITE, THOMAS.*

### Albizzi (Or Albici), Francesco,

an advocate of Cesena, Italy, who, on account of the ill-usage he had received from a client whose cause he lost, returned to Rome. Here he became closely connected with the Jesuits; and, through their interest, became secretary to certain prelates, and afterwards to the pope himself. He drew up the celebrated bull of Urban VIII (q.v.) against the *Augustinus* of Jansenius, in the famous question of the Five Propositions. He died in 1684, leaving a *Treatise on the Jurisdiction of the Cardinals in the Titular Church of Rome* (Rome, 1668).

## Albo, Joseph,

a learned Spanish rabbi of Soria, in Old Castile, was born about 1380, and died. about 1444. He is known as one of the Jewish disputants in the conference with Jerome de Santa Fe, which took place at Tortosa, between Feb. 7, 1413, and Nov. 12, 1414, under the presidency of Pedro de Luna (afterwards pope Benedict XIII). Albo, who in the *Branch -of David* (dywd j mx) is styled "the divine philosopher," published in 1425 his  $\mu\gamma\rho\zeta$  [ 8s *The Book of Principles*, (of Jewish faith), a philosophical view of the theology of Judaism, divided into three parts. The first speaks of the existence of God, the second of revelation, and the third of reward and punishment. According to Albo, "the belief in the resurrection of the dead is an article of faith incumbent on the Jews and accepted according to the national tradition, although its denial was not held by him as a rejection of the law of Moses." The *Sepher Ikkarim* is written in difficult Rabbinical Hebrew, and has been carefully explained by annotations in the *Ohel Jacob* (bq[y l ha) of Jacob ben-Samuel (Freiburg, 1584; Cracow, 1594); also in the *Ets Shathul* (l wtç / [) of Gedalja Lupschiitz, with the text (Venice, 1618; Lemberg, 1861), and in *Historische Einleitung zu Albo's kkarim*, by L. Schlesinger (Frankfort, 1844). A Latin translation was made by Genebrard (Paris, 1566), wherein he answers Albo's attacks upon Christianity. See Fiirst, *Bibl. Jud.* i, 32; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 34; id. *Biblioth. Antichristiana*, p. 14; Lindo, *History of the Jews in Spain*, p. 194; Finn, *Sephardim*, p. 390 sq.; Etheridge, *Introduction to Hebr. Literature*, p. 264; Basnage, *History of the Jews*, p. 689; Gratz, *Gesch. d. Juden*, viii, 115 sq., 157-167; Jost, *Gesch. d. Judenth. u. . Sekten*, iii, 99, 102; Herzog, *Real-Encyklop.* s.v.; and especially Back, *Joseph Albo's Bedeutung in der Gesch. derjud. Religions philosophie* (Breslau, 1859). (B. P.)

## Al-Borak

(*lightning*) is the name of the white horse on which Mohammed pretended to have ridden in his celebrated journey from Mecca to Jerusalem. The prophet claims to have made this journey in the twelfth year of his mission, and to have been carried from Jerusalem to the highest heavens in one night. He was accompanied by the angel Gabriel, holding the bridle of Al-Borak on which Mohammed was mounted. This horse is -held in high repute by the Mohammedan doctors, some of whom teach that Abraham,

Ishmael, and several of the prophets made use of him; that, having been unemployed from the time of Jesus Christ to that of Mohammed, he had become restive, and would not allow any one- to mount him unless Gabriel sat behind the rider. Others affirm that Mohammed had the sole privilege of training this horse at first, and that he intends to mount him again at the general resurrection. *SEE MOHAMMED.*

### Al-Borj.

*SEE BORJ.*

### Albornos, Gilles Alvares Carillo,

an eminent Spanish cardinal and statesman of the 14th century, was born at Cuenca, and educated at Toulouse. Alfonso XI appointed him almoner of his court; afterwards archdeacon of Calatrava; and finally, although then very young, archbishop of Toledo. In return for his bravery in saving the king's life at the battle of Tarifa, the king knighted him, and in 1343 gave him the command of the siege of Algezares. Falling. under the dis-pleasure of Peter the Cruel, he fled to Avignon, where Clement VI admitted him to his Council and made him a cardinal, upon which he resigned his archbishopric. Innocent VI, Clement's successor, sent him to Italy in 1353, as pope's legate and general, to reconquer the ecclesiastical states which had revolted from the popes during their residence at Avignon. He was recalled in 1357, but was again reappointed, and succeeded in establishing the temporal power of the papacy in these states. For many years he was a very popular minister of state, giving to Bologna a new constitution, and founding there the magnificent college. At length he announced to pope Urban V that he might enter Rome, and received him with great pomp at Viterbo. He then accompanied Urban to Rome, but returned to Viterbo, where, he died, Aug. 24, 1367. His body was removed to Toledo, at his own request, and buried with great pomp. He wrote a book, *On the Constitutions of the Roman Church* (Jesi, 1475, very rare). His political life, *Histo rid de Bello Administratio in Italia per Annos XV, et Confecto ab A.g. Albornotio*, was written by Sepulveda (Bologna, 1623, fol.). See *Biographie Universelle*, 8. v.

### Albrecht, Christian,

a Protestant missionary, was a native of Suabia, and was sent into Southern Africa by the Missionary Society of London. He arrived at Cape Town Jan.

19, 1805, and explored, with other missionaries, the savage country in order to preach Christianity. After having founded the establishment Warn-Bath, he returned, in May, 1810, to the Cape, and there married a Dutch lady, who accompanied him to Warn-Bath. His establishment was devastated by an African chief. He afterwards collected the remains of his colony at Pella, to the south of the Orange River. He died at Cape Town, July 25, 1815. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Albrecht, Georg,

a Lutheran theologian of Germany, was born Aug. 1, 1601, at Pilnhofen, near Neuburg. He studied at Tübingen and Strasburg; was at first deacon at Augsburg; and when he had to leave the place, on account of his religion, he went to Gaildorf: and afterwards as superintendent to Nordlingen, where he died, Nov. 21, 1647. He wrote, *Erklärung der Passion nach den vier Evangelien* (Ulm, 1650), in sixty-four sermons: — *Meletemata Festivalia* (Frankfort, 1660): — *Hierarchia (Economica* (Nuremb. 1671): — *Anti-Bellarminus Biblicus* (Nordlingen, 1633), etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Witte, *Memoriae Theologorum*. (B. P.)

### Albrecht, Johann,

a Lutheran theologian of Germany, was born at Hildesheim, Sept. 24, 1644. He studied at Helmstadt and Jena; was in 1668 pastor of St. Paul's in his native place; in 1689 pastor of St. Andrew's there; and died May 13, 1691. He wrote, *Dissertatio de Forma Judiciorum in Republica Recte Instituenda* (Helmstadt, 1666): — *.Discussio Præcipuorum Fidei Caputum infer Protestantas et Pontificios Controversorum, Disputationibus II Comprehensa* (ibid. 1667): — *Christliche Passions-Andachten* (Hildesheim, 1674). See Lauenstein, *Hildesheim. Kirchen-Historie*, ii, 158; vii, 21 sq. (B. P.)

### Albric (Albericus, Or Alfricius),

an English philosopher and physician, was born in London about 1080 or (according to others) 1220. He is said to have studied at Oxford and Cambridge; and to have travelled for improvement. He had the reputation of a great philosopher, an able physician, and was well versed in general literature. Bale, in his *Third Century*, has enumerated the following works of Albric: *De Origine Deorsumn*: — *De Ratione Veneni*: — *Virtutes*

*Antiquorum: Canones Speculativi*. The full title of the third work is *Summa de Virtutibus Antiquorum Principium, et Philosophorum*, and it is still extant in the library of Worcester Cathedral. The same library contains a work by Albric entitled *Mythologia*. None of these works have been printed. In the *Mythographi Latini* (Amsterdam, 1681, 2 vols. 12mo) is a small treatise, *De Deorum Imaginibus*, written by a person of the same name; but it is doubtful whether this is not Albricus, bishop of Utrecht, in the 8th century. See *Biog. Universelle*, s.v.; Chalmers, *Biog. Diet.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

### Albright, Alexander, Count De Hirschfeld,

a minister in the Methodist Episcopal Church, South, was a native of the Duchy of Oldenburg, Germany, and descended from a very noble family. Concerning the date of his birth and his early life, we have no source of information. He graduated at the military school at Eutin, in Holstein; and in 1840 entered the army of his native state with the rank of lieutenant. Three years later he entered the Austrian army with, the rank of captain; and in 1853 emigrated to America. Three years after his arrival he joined the Methodist Episcopal Church in Missouri. In due time he became a member of the Missouri Conference; and in 1871 he was transferred to the Texas Conference, and given charge of the German mission in Galveston. Two years later, his health failing, he applied for and obtained the position of professor of German literature at the Texas University; but increased debility forbade his entering upon his professorship, and caused his death at Georgetown, Texas, March 2, 1875. As a man Mr. Albright was austere—the result of his military training. Ostensibly there was little of the winsome and affable in his composition; but within that coarse exterior there beat an affectionate heart. He—walked with God, loved his Bible, prayed much, and was full of hope and faith. See *Minutes of Annual Conferences of the M. E. Church, South*, 1875, p. 269.

### Albright, Anne,

a Christian martyr, was one of seven who suffered martyrdom, by burning, at Smithfield, Jan. 31, 1556, for her faithful adherence to the Gospel. See Fox, *Acts and Monuments*, vii, 750.

## Albunea,

in Roman mythology, was a nymph whose spring lay near Tibur. Numerous sacrifices were offered to her. Some designate her as the tenth Sibyl. Ruins of her temple still exist in the vicinity of Tivoli,

## Alburnus,

a god revered on a mountain of the same name in Lucania.

**Albus**, a name given by Sidonius Apollinaris to the catalogue, or roll, in which the names of all the clergy were enrolled at an early period of the Christian Church. *SEE CANON, ECCLESIASTICAL.*

## Alcald (De Henares), Councils Of

(*Concilium Complutense*). Several councils have been held here, viz.:

**I.** In 1325, on the lives and moral behavior of clerks.

**II.** Held in 1326 by Juan of Arragon, archbishop of Toledo and primate of Spain. Three bishops and three deputies were present. Two canons only were published.

1. On the consecration of suffragans.

2. On the defence of the rights and property of the Church.

**III.** Held in 1333 on discipline.

**IV.** In 1379 on schism. See Landon, *Eccles. Dict. s.v.*; id. *Manual of Councils, s.v.*

## Alcala, Pedro De,

a Spanish friar, was sent in 1491, by Ferdinand and Isabella, to Granada, to labor for the conversion of the Moors. He wrote an Arabic grammar, entitled *Arte para Saber la Lingua Ardviga, Vocabulista Ardvigo en Lingua Castellana* (Granada, 1505). See Hoefler, *Nouv. Biog. Generale, s.v.*

## Alcantara, Pedro De.

*SEE PETER OF ALCANTARA.*

### Alcazar, Bartolomeo,

a Spanish Jesuit, who flourished about 1700, wrote the historic annals of the Society of Jesuits in the province of Toledo, under the title *Crono-historia de la Compaia de Jesus en la Provincia de Toledo, y Elogios de sus Varones Ilustres, Fundadores, Bienhechores, Fautores, e Hijos Espirituales* (Madrid, 1710). See Hoefer, *Nouv. Biog. Generale*, s.v.

### Alcazar, Luis De,

a Spanish Jesuit, was born in 1554 at Seville. He was for twenty years professor. of theology at Cordova and Seville, and died at the latter place, June 16, 1613. He is known as the author of *Vestigatio Arcani Sensus in Apocalypsi* (Antw. 1604 and often): — *De Sacris Ponderibus et Mensuris* (published together with his *Vestiqatio in 1619*): — *In eas Partes Veteris Testamenti quas Respicit Apocalypsis, nempe Cantica Canticorum, Psalmos Cozmplures, multa Danielis, aliorumque Librorum Capita, Libri V; cum Opusculo de Malis Medicis* (Lyons, 1631). See Clement, *Bibliotheqtue Curieuse* (Hanover. 1750); Alegambe, *Biblioth. Scriptorum' Societatis Jesu*; Antonio, *Biblioth. Script. Hisp.* (B. P.)

### Alce,

in Greek mythology, was the daughter of Cybele and Olympus.

### Alcedo (Or Alzedo), Mauricio De,

a native of the valley of Sopuerta, in Biscay, was prothonotary and judge-apostolical, etc., in the early part of the 17th century. He was the author of *De Excellentia Episcopalis Dignitatis deque Ecclesia Regenda, Visitanda, Administranda: necnon de Generalis Vicarii Auctoritate et Muneribus* (Lyons, 1630, 4to). See Antonio, *Biblioth. Script. lisp.* ii, 95.

### Alcensia, Nicolaus,

a German Carmelite, lived about 1495, and left some *Sermons*: — *a Commentary on Exodus: -and On the Apocalypse*. See Trithemius, *De Script. Eccles.*

### Alcester, Council, Of

(*Conciliumn Alnense*), in A.D. 709, was an imaginary council, resting solely on the legendary life of Ecgwin, bishop of Worcester, and founder of



Evesham Abbey, by Brihtwald of Worcester (or Glastonbury). It was said to have been held to confirm the grants. made to Evesham (Wilkins, i, 72, 73; Mansi, xii, 182-189). Wilfrid of York, said to have been at the council, died June 23, 709.

### Alcestis,

in Greek legend, was the daughter of Pelias and Anaxibia. She was the only daughter of this king that did not take part in the murder of her father. She was married to Admetus, king of Pherae, and because of her childlike and sacrificing love she has become the wonder of all ages. Admetus was the friend of Apollo, who promised to save the king on. condition that some one would sacrifice himself for him. When Admetus therefore became sick, Alcestis, who had heard of Apollo's condition for the king's recovery, offered herself as a sacrifice, and the king recovered. Hercules liberated the faithful wife from the bonds of Hades.

### Alchardus.

*SEE ALHEARD.*

### Alcher,

a friar of Citeaux, in France, lived in the 12th century. Certain writings of Alcher on religious subjects have been published in the works- of Augustine, of Hugo de St. Victor, and in Tissier, *Biblioth. Cisterciensium*. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Alchmund (Alhmund, Or Alkmund),

the Saxon martyr, is commemorated March 19. Of him we have little trustworthy information; but, according to hagiographers, he was the son of Alcred, king of Northumbria, who was put to death, as recorded by Simeon of Durham, in A.D. 800, by the servants of Eardulf. He was early an object of veneration, for a church at Silhrewsburv was founded under his dedication by Ethelfieda, daughter of Alfred. According to tradition (Albert Butler, from a MS. sermon in his possession), Alchmund's remains were first buried at Lilleshull, and thence translated to Derby. Several churches in Derbyshire and Shropshire are dedicated to St. Alchmund. See *Acta SS. Bolland.* March 3, . 47.

## Alchmund

is likewise the name of several Saxon prelates.

**1.** (*Alkmund* or *Ealhmund*.) The ninth bishop of Hexham, consecrated April 24, A.D. 767, with archbishop Ethelbert of York. An account of his translation and the miracles attributed to him is given by Ailred of Rievaulx in his *Hist. of the Saints of Hexham*. See Mabillon, *Acta SS. Ord. Sanct. Bened.* iii, i, 214.

**2.** The thirteenth bishop of Westchester. He attended the Council of Clovesho, in A.D. 803, with four abbots and two priests. His name is attached to several charters from 802 to 805.

**3.** An abbot of this name attended the Council of Clovesho among the clergy, of the diocese of Leicester. He was evidently a person of mark, for he was present at the legatine council of A.D. 787, and attested charters of Offa and Kenulf of Mercia from 789 to 803. See Spelman, *Concil.* i, 301, 325.

## Alciati, Giovanni Paolo,

an Italian theological disputant, lived near the middle of the 16th century. He was a native of Piedmont, and abjured Catholicism in order to unite with the Protestant Church. He set forth the new doctrines upon the mystery of the Trinity, and formed a new party not less odious to the Protestants than to the Catholics. Alciati commenced his innovations at Geneva in concert with a physician named Blandrata and an advocate named Gribaud, with whom Valentine Gentilis associated himself. Their efforts here met with so much opposition that they retired to Poland, where Blandrata and Alciati scattered their heresies with some success. From Poland they intended to cross into Moravia; but Alciati retired to Dantzic, where he died in the Socinian faith, and did not, as some have believed, become a Turk. He published *Letters to Gregorio Paoli* (1564). See Hoefler, *Nouv. Biog. Generale*, s.v.

## Alciati, Terenzio,

an Italian Jesuit and theologian, was born at Rome in 1570. Urban VIII had a high regard for him, and said publicly that he was worthy of the honor of cardinal; but Alciati died. Nov. 12, 1651, before receiving this honor, and left the materials for a work entitled *Historice Concilii Tridentini a*

*Veritatis Hostibus Evulgatæ Elenchus*. He had undertaken, by order of the pope, to refute the *History* of Paolo Sarpi. This material was, after his death, of use to cardinal Pallavicino, who composed a new *History* of the Council of Trent. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Alcibiades,

a martyr of the Christian faith at Lyons in A.D. 177. Eusebius mentions him in his *Hist. Eccles.* v, 3.

## Alcibiades Of Apamea

was a propagator of heretical doctrines and trafficker in professed spiritual powers, who found his way to Rome from the valley of Orontes, in the time of Hippolytus, early in the 3d century. According to the same authority, Alcibiades was led to Rome by what he had heard of the heretical teachings of Calixtus, then bishop of Rome. On this groundwork he conceived the hope of erecting a more subtle philosophical system, composed of elements derived from the Ebionites, Pythagoreans, Eastern magicians, and Jewish cabalists. He brought with him as his credentials the *Book of Elchasai* (Eusebins, vi, 38), received from the hand of an angel. He was openly met and successfully resisted by Hippolytus, and his heresy appears to have been speedily and effectually crushed. The untrustworthy Nicephorus (*Hist. Eccles.* v, 24) makes Alcibiades an opponent of the Elcesaites (q.v.).

## Alcimache

(*valiant warrior*), in Greek mythology, was a surname of *Minerva*.

## Alois

was a German divinity, supposed to correspond to *Castor and Pollux*.

## Alcock, John (1), LL.D.,

an English prelate, was born at Beverley, in Yorkshire, and educated at Cambridge, where he took the degree of doctor of laws.' In 1461 he was collated to the Church of St. Margaret, New Fish Street, London, and in the same year was advanced to the deanery 'of St. Stephen's, Westminster. The next year he, was appointed master of the rolls, and six years after he obtained two prebends-one in Salisbury Cathedral and the other in St.

Paul's, London. In 1470 he was made a privy-councillor and one of the ambassadors to the king of Castile.<sup>b</sup> In 1471 he was a commissioner to treat with the king of Scotland, and about the same time a member of the privy council to Edward, prince of Wales. In the same year he was promoted to the bishopric of Rochester, and in 1472 constituted lord high chancellor of England, which office he retained about ten months. In 1476 he was translated to the see of Worcester and appointed lord president of Wales. He was in disgrace with the protector, Richard duke of York, and was removed from his office as preceptor to Edward. On the accession of Henry VII he was again made lord chancellor, and in 1486 was translated to the bishopric of Ely. In the cathedral he built a beautiful chapel, and added the hall to the episcopal palace. Malvern Church was rebuilt by him, and he enlarged Wesburg Church. At Kingston-upon-Hull he founded a school, and built a chantry on the south side of Trinity Church. He contributed to the building of St. Mary's, Cambridge, and, lastly, founded Jesus College for a master, six fellows, and as many scholars. He died at his castle at Wisbeach, Oct. 1, 1500, and left: *Mons Peificationis ad Carthusianos* (Lond. 1501, 4to): *Galli Cantus ad Confratres suos Curatos in Synodo apud Barnwell Sept. 25, 1498* (ibid. per Pynson, 1498, 4to): *Abbatia Spiritus Sancti in Pura Conscientia Fundata* (ibid. 1531, 4to): — In *Psalmos Poenitentiales*, in English verse: — *Homilice Vulgares*: — *Meditationes Pice*: — *Sponsage of a Virgin to Christ* (ibid. 1486, 4to). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s.v.; Hook, *Eccles. Dict.* s.v.

### Alcock, John (2),

a Christian martyr of England, was cast into prison, where, from exposure and evil torments, he soon after died.' The cause of this treatment arose from the fact that he was known to read an English book used by king Edward, exhorting at the same time the people to pray with him, and would read English prayers to them, which they would repeat after him. This probably occurred in 1556. See Fox, *Acts and Monuments*, iv, 731.

### Alcoque (Properly Alacoque), Margaret Mary,

who instituted the Devotion to the Sacred Heart of Jesus, was born July 22, 1647, at Lauthecourt, a village in the diocese of Autun. From her godmother, Madame de Saint-Amour, she received the name of Margaret.' At four years of age she is said to have vowed perpetual chastity. Her piety

was such that at nine years of age she received her first communion. In consequence of a severe sickness, she consecrated herself to the Virgin Mary, and added to the name of Margaret that of Mary. On May 25, 1671, she entered the convent De la Visitation de Paray-le-Monial, and in the year following she took her vows. From that time on she had frequent visions, and believed that the Saviour told her that the first Wednesday after the octave of the holy sacrament should be consecrated to a special feast in honor of his heart. The first festival was celebrated in 1685, in the convent at Paray. The severe austerities and macerations which she underwent in the convent finally ruined her health, and she died Oct. 17, 1690. On June 24, 1864, pope Pius IX published a decree of her beatification. Of her smaller writings the best known is *La Devotion au Cmeur de Jesus*, first published by Croiset in 1698. See Languet, *La Vie de la Venerable Mere Marguerite Marie* (Paris, 1729); Daras, *Vie de la Bienheureuse Marguerite Mlarie* (ibid. 1875); Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

### Alcoran.

SEE KORAN.

### Alcyone

(or Halcyone), in Greek mythology, was

(1) the daughter of AEgiale by Aolus, a model of unspotted fervent love. Her husband led an unusually happy life with her, and left her only once to ask the advice of an oracle. He was shipwrecked and drowned. Alcyone made daily sacrifices to Juno for the safe return of her loved one, but Juno was not able to receive sacrifices the object of which was impossible to be realized. She therefore instructed Pluto to acquaint Alcyone with the calamity that had befallen her husband. Pluto informed her, and in a moment of utter despair she threw herself into the sea just as the body of her husband was washed ashore. The gods transformed both into birds (halcyones), from whose appearance is derived the expression *halcyon days*, signifying days of sweet rest.

(2.) The daughter of Atlas and mother of the Pleiades, and, by Neptune mother of several children: AEthusa, Hyrieus. ( father of Orion ), Hyperenor, and Anthas.

(3.) A surname of Cleopatra, the wife of Meleager, the famous victor over the Calydonian boar.

### Alcyoneus,

in Greek mythology, was

(1) a giant, tall as a mountain, who inhabited the Isthmus of Corinth, and robbed and murdered all passers-by. He lived on herds, and lay in wait for Hercules, who travelled across the isthmus with large numbers of oxen, and with a huge rock he destroyed at one time twelve wagons and twenty-four men belonging to Hercules. When he was in the act of throwing a stone at Hercules, the latter slew him with the club he carried.

(2.) A dragon-footed giant, the son of Gaea (Earth), born from the blood of the emasculated Uranus. Of all his brothers he was the most powerful born at Pallene, where he lived, and whence he drove the herds of oxen belonging to the god of the sun. Hercules made a search for the monster, and killed him by his superhuman strength. But no sooner had he been slain than he received new strength from his mother, the Earth, and began a renewed combat with Hercules. Minerva then instructed Hercules to drag him from Pallene; and when he was no longer in his own home, his strength failed him, and he died. He had seven beautiful daughters, the Alcyonides, named, respectively, Anthe, Alcippe, Asteria, Drimo, Methone, Pallene, and Phthonia. According to some, they all threw themselves into the sea upon the death of their father, and were transformed into ice-birds by the sympathizing gods.

### Aldabi,

a Spanish rabbi, lived at Toledo in the last half of the 14th century. He is the author of the *Shebiley Emuna* (הנהלמה יל יוספ) *paths of truth*), a celebrated work among Jewish theologians. This was printed in Hebrew at Trent in 1559, and at Amsterdam in 1627 and 1708. See Hoefer, *Nouv. Biog. Generale*, s.v.; Fiirst, *Bibl. Jud.* i, 33.

### Aldberht,

(1) one of the bishops of East Anglia, at the period at which the history of Bede closes. His name is omitted in the list of the bishops of Dunwich, to which it must have belonged, or else misplaced; for the fifth bishop, to

whom the name of Aldberht is given, must have been later than the time of Bede.

(2.) The ninth bishop of Hereford in the ancient lists; He signs a charter of Offa as "electus" in 777, and as bishop in 781. He died before the Legatine Council of 787, which is signed by his successor Esne, or Eine.

### Alde, Jean Baptiste,

a French Jesuit, was born at Paris, Feb. 1, 1674. He was secretary of P. le Tellier, and director of the Congregation of Artisans. He died Aug. 18, 1743. He wrote, *Description de la Chine et de la Tartarie Chinoise*, and some letters in the collection of *Lettres Edifiantes*. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Aldebert.

SEE ADELBERT; SEE ALDBERT.

### Aldegonde, St.,

was born in 630 at Cousobre, in Hainaut, France. Her father, Walbert, was allied to the kings of France, and her niece was a descendant of the royal family of Thuringia. After the death of her parents she returned to the Abbey of Hautmont, and took the veil at the hands of Amand, bishop of Maestricht. She consecrated her fortune to the building of a monastery in a wild spot, bathed by the Sambre, which was the origin of the celebrated chapter of Canonesses of Maubeuge. She died Jan. 30, 680, or, according to others, in 684 or 689. Her body was interred in the establishment which she had founded. The festival of St. Aldegonde is of very ancient date in Hainaut, for she is mentioned in the calendars of the time of Louis le Debonnaire and in the *Martyrology* of Usuard; The life of this saint has been written by Andrew Triquet, under the title *Sommaire de la Vie Admirable de la tres-illustre Princesse Sainte Aldegonde, Miroir des Velrtus, Patronne de Maubeuge* (Liege, 1625). It is also found in *Acta Sanctorum Belgii* (Brussels, 1783-89).-Hoefler, *Nouv. Biog. Generale*, s.v.

### Aldegraef (Or Aldegrever), Heinrich,

a German painter and engraver, was born at Zoust, in Westphalia, in 1502. He studied at Nuremberg under Albert Durer, and followed him in both arts and became very distinguished. Some of his pictures are to be seen in

the galleries of Munich and Schleisheim, and at Berlin a remarkable one of the *Last Judgment*. He executed some pictures for the churches and convents of Westphalia. After a few years he devoted himself entirely to engraving, and became very noted among that class called "the little masters," from the small size of their plates. His style was Gothic. The following are a few of the principal engravings: six plates illustrating the *Fall and Expulsion of Adam and Eve from Paradise* (dated 1540): — four plates of the *History of Lot* (1555): — four plates of the *History of Joseph and his Brethren*: — *Judith with the Head of Holofernes* (1528): — the *Four Evangelists* (1539): — the *Virgin Carrying the Infant Jesus, with a standard* (1552). The year of his death is not known, but there are prints by him dated as late as 1562.. His prints are very numerous, amounting, according to abbe de Marolles, to no less than 350.. The first collection of them was made by Mariette, to the amount of 390 pieces, comprising many-duplicates with differences. This collection was sold in France in 1805 for 660 francs. See Strutt and Pilkington, *Dictionaries*; Chalmers, *Biog. Dict.* s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

### Aldeguela, Josi Martin De,

a Spanish architect, was born at Manzaneda in 1730. He studied under Josed Corbinos of Valencia, and established his reputation by superintending the erection of the church and college of the Jesuits in Teruel. He was soon after engaged by the bishop of Cuenca to finish the Church of San Felipe Neri in that city. He afterwards erected a number of public edifices at Cuenca and elsewhere; constructed the new aqueduct at Malaga, and completed the noted bridge at Rouda.

### Aldegundis.

SEE ALDEGONDE.

### Aldelm.

SEE ALDHELM.

### Alden, Justin T.,

a Methodist Episcopal minister, was born at Hivesburg, Vt., Jan. 21, 1821. He was brought to Christ at the age of thirteen through the teaching, example, and prayers of his pious parents; was educated at Governor Wesleyan Seminary; received license to exhort when but eighteen; two



years later to preach; and in 1844 united with the Black River Conference. He died Aug. 29, 1865. Mr. Alden was mild, yet decided; genial, yet so positive in virtue and grace as to banish everything vicious. He was devoutly sincere. See *Minutes of Annual Conferences*, 1865, p. 112.

### Alden, Seth

a Congregational minister, was born at Bridgewater, Mass., May 21, 1793. He graduated at Brown University in 1814; conducted the Wakefield Academy the following year; entered upon his divinity studies at Cambridge in 1816; and became the pastor of Marlborough Church in November, 1819, where he remained fifteen years. In May, 1835, he was called to Brookfield, Mass., where he labored ten years; thence to Southborough; and, two years and a half later, to Lincoln, where he died four years afterwards. Mr. Alden, a direct descendant on both sides of the house from the Pilgrims, was a man of sincere piety, of untiring devotion to duty, and of a catholicity of spirit which constituted him a friend to all with whom he came in contact. See *The Christian Examiner* (Boston), 1854, p. 319.

### Alden, Timothy,

a Congregational minister, father of Rev. Dr. Timothy Alden, was a descendant of the famous John Alden of Plymouth renown. He was born in 1737, graduated at Harvard in the class of 1762, and was ordained pastor of the Church in Yarmouth, Mass., where he remained until his death, which occurred Nov. 13, 1821. He was a faithful, laborious minister of the Gospel. See Allen, *Amer. Biog.* s.v. (J. C.S.)

### Aldenbruck, Augustin,

a German archaeologist and Jesuit, lived in the first half of the 18th century. He engaged in interesting researches upon the monuments, the religion, the coins, the customs and ceremonies of the Ubians, an ancient people of Germany, and published the result of his labors in a work entitled *De Religione Antiquorum Ubiorum Dissertatio Historico-mythologica*; another edition was published at Cologne by Henry Noethen in 1749. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Alderette, Bernardo De,

a Spanish Jesuit, was born at Zamora in 1594. He entered the company in 1613, and is the first Jesuit to whom the University of Salamanca granted a doctor's cap. He died Sept. 15, 1657, at Salamanca. He is the author of, *De Incarnatione in Secundam Partem D. Thomce* (Lyons, 1652-57, 2 vols. fol): — *De Visione et Scientia Dei in Primam Partem D. Thomce* (ibid. 1662, 2 vols. fol.): — and *De Voluntate Dei, Praedestinatione, et Reprobatione* (ibid. eod. fol.). See Jocher, *Allgemeines -Gelehrten-Lexikon*, s.v.; Antonio, *Bibliotheca Hispania*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu.* - (B. P.)

### Alderette, Josef De,

a brother of Bernardo of Malaga, was born in 1560. He obtained a prebend of Cordova, which he resigned that he might enter among the Jesuits. He afterwards became rector of the College of Granada. He died in 1616. While among the Jesuits he published, *Exemption, of the Regular. Orders* (Seville, 1605, 4to): — and *De Religiosa Disciplina Tuenda* (ibid. 1615, 4to).

### Alderson, Alberry L.,

a minister of the Methodist Episcopal Church, South, was born in Hart County, Ky., in 1810. No record is accessible concerning his early life. In 1833 he entered the ministry in connection with the Kentucky Conference, and. in 1851 joined the Louisville Conference, in which he labored until his death, Nov. 3, 1871. Mr. Alderson was timid, retiring, and distrustful of his own ability; yet, when fully aroused, he had few equals as an eloquent orator and powerful preacher. As a speaker, he was clear, earnest, logical, and skilful; as a gentleman, pure and polished; and as a Christian, humble, devout, and full of faith. See *Minutes of Annual Conferences of the M. E. Church, South*, 1872, p. 725.

### Alderson; John, Sr.,

a Baptist minister, was born in Yorkshire, England, early in the 18th century. When quite young, he came to America under somewhat peculiar circumstances. He had become interested in a young lady and wished to marry her; but his father, a worthy minister of the Gospel, was opposed to the match, and, in order to divert his son from carrying out his purpose, he

induced him to travel. In a little while his funds were exhausted, and, ashamed to return to his father, he shipped on board a vessel bound to America. On reaching this country, the captain of the ship in which he had crossed the ocean hired him out to a farmer in New Jersey, that he might earn a sufficient sum of money to pay for his passage. While employed in the capacity of a farm-laborer, he was hopefully converted. Having been well educated, and now feeling a desire to preach Christ, he entered upon the work of the ministry. His first efforts were made near Germantown, Pa., where he preached until 1755, when he removed to Rockingham County, Va. Here he soon gathered a Church. known as the Smith and Lynnville Church, of which he was the pastor for about sixteen years. He then removed to Botetourt County, where, after nine years' labor, he died, in 1781. "No man of his day," we are told, "was more distinguished among the Baptists than John Alderson, Sr. He was one of the earliest evangelical preachers of Western Virginia. To him are many of the churches indebted, under God, for their existence and growth." See *Lives of Virginia Baptist Ministers*, p. 21, 22. (J. C. S.)

### Alderson, John, Jr.,

a Baptist minister, was born in New Jersey, March 5, 1738, O. S. He took very little interest in the subject of religion until he reached the meridian of life. Severe domestic affliction seems to have been sanctified to him, and he became a new man in Christ. He was ordained pastor of the Lynnville Creek Church, which his father had served, in October, 1775, where he remained two years, and then became pastor of a Church in Greenbrier County, Va., having the oversight also of several feeble churches in the neighborhood. During all this time he was compelled with his own hands to labor for the support of his growing family. After his family cares had been diminished, he gave himself wholly to the pastoral oversight of the churches under his charge. The last part of his life was spent with his son, under whose roof he died, March 5, 1821. Mr. Alderson is represented as having possessed an intellect naturally vigorous; and, although his early advantages had been limited, he was a man of respectable mental culture. In his preaching he delighted to dwell on the atonement of Christ and to recommend him to the attention of men. He was, without doubt, one of the most prominent men in the Baptist denomination in Western Virginia, and, says his biographer, "it may be doubted whether in any part of the, state

one. more self-denying and devoted could have been found." See *Lives of Virginia Baptist Ministers*, p. 147-151. (J. C. S.)

### Aldfrith (Or Atfrith)

was the tenth abbot of Glastonbury in Malmesbury's list, dated 709. See Smith, *Dict. of Christ. Biog. s.v.*

Aldhun, the first bishop of Durham, was born of a noble family in the 10th century, and succeeded Efsig in the bishopric of Lindisfarne, or Holy Island, in .990. Finding the island greatly exposed to the incursions of Danish pirates, he removed the see, after about six years, to Durham. He took with him the body of St. Cuthbert from Chester-le-Street, and at Dunelm (or Durham) erected a cathedral to that saint. Aldhun had a daughter named Eegfrid (or Ecgfrid), who married Ucthred, son of Waltheof, from whom she was afterwards divorced, whereupon Aldhun took back the six towns belonging to the episcopal see, with which he had endowed her. He educated king Ethelred's two sons, Alfred and Edward; and when their father was driven from the throne, he conducted them and queen Emma into Normandy to Richard, the queen's brother, in 1017.. In 1018 the English were defeated by the Scots, and the bishop was so affected by the news that he died a few days after. Radulphus de Diceto calls this bishop *Alfhunus*, and bishop Godwin, *Aldwinus*. See Hutchinson, *Hist. of Durham*, vol. i; Surtees, *Hist. of Durham*.

### Aldigieri, Da Zevio.

*SEE ALTICHERIO.*

### Aldobrandini, Cinzio Passero,

an Italian cardinal, was son of a citizen of Sinigaglia and of a sister of Clement VIII. He took the name of his uncle, and was appointed cardinal in 1593 under the title of St. *George*. He was a great friend of Tasso, who dedicated to him his *Jerusalemme Liberata*. .

His brother PIETRO, twenty years younger, also cardinal, went as legate to France, and settled the difficulties existing between Henry IV and the duke of Savoy in 1601.

He had still another brother, GIOVANNI FRANCESCO, who served in a Turkish company under the emperor Ralph II, and died at Waradin in 1601.

His son SILVESTRO became cardinal, and his nephew, GIOVANNI GIORGO, prince of Rossano, in the kingdom of Naples. See Hoefer, *Nouv. Biog. Generate*, s.v.

### Aldobrandini, Giovanni,

an Italian cardinal, was born about 1525. He was the son of a jurist; was first auditor of the tribunal, then bishop of Imola, and finally, in 1570, he received the purple at the hand of Pius V. He was employed in different missions among the various sovereigns in order to form a league against the Turks. He died at Rome in 1573, and was interred in the church of St. Mary, where a marble statue has been erected. See *Hoefer Nouv. Biog. Generate*, s.v.

### Aldom, Isaac,

an English Wesleyan minister, was born in Gloucestershire. He was converted in his fourteenth year, admitted into the ministry in 1811, became a supernumerary in 1840, residing first at Peterborough and then (1841 sq.) on the Oundle Circuit, and died at Elton, near Oundle, Northampton, April 29, 1859, in his sixty-ninth year. See *British Minutes*, 1859.

### Aldred,

an English prelate of the 11th century, was abbot of Tavistock, and was promoted to the bishopric of Worcester in 1046. He was the first bishop of England that journeyed to Jerusalem, which he did in 1050. Upon his return, he was sent by Edward the Confessor on an embassy to the emperor Henry II, and remained in Germany a year, learning certain points of ecclesiastical discipline, which he afterwards introduced into the Church in England. He was promoted in 1060 to the see of York, holding the see of Worcester in *commendam*. On this account the pope, when Aldred went to Rome on an embassy from then king, refused him the pall; but being robbed by highwaymen on their journey home, earl Tosti insisted on the pope's making good their loss. He thereupon presented the pall to Aldred, insisting, however, upon his resigning the see of Worcester. After the death

of Edward the Confessor, Aldred supported the pretensions of Harold, and crowned his conqueror, William of Normandy, over whom he exerted a very powerful influence. Of the latter part of Aldred's life we know but little. He is said to have been so afflicted by an insurrection of part of the people of his diocese that he died, Sept. 11, 1069. See *Biog. Univ.* i, 472; Will. Malmsb. in *Angl. Sacra*, ii, 248.

### Aldrewold,

a friar of the. Abbey of Fleury, in France, was born about A.D. 818, near this abbey, and died in 890. He wrote, *Histoire des Miracles operes par Saint Benoit depuis quil avait eif transfer du Mont Cassin a l'Abbaye de Fleury*. Aldrewold finished this history about 876, and it was printed in the *Bibliatheque de Fleury* and in the collection of the Bollandists. He also wrote a treatise in which he asserted, contrary: to John Scotus, the real presence of Jesus Christ in the eucharist, by the authority of the fathers. D'Archer published this treatise in his *Spicilegium*, vol. xii. Another work of Aldrewold is *Vie de Saint Aygulphe*, priest of Lerins and a martyr. Mabillon has reproduced this in his *Acta SS. Ordd. Bened.* vol. xi, from a MS. considered authentic in the Library of the Abbey of Fleury. The other writings which Trithemius attributes to Aldrewold have not come down to us. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Aldric, St,

a French prelate, was the son of Bavarian parents of royal descent, but subjects of the French empire, and was born about A.D. 800. He passed his early years at the court of Charlemagne, and became chaplain and confessor of the emperor. In 832 he was appointed bishop of Mans, and was deprived of his bishopric by Lothaire, but re-established by Charles II in 841. In 846 he assisted at the Council of Paris, and in 849 at that of Tours. He died Jan.7, 856. He composed a *Recueil de Canons*, collected from the councils and the decretals of the popes. The loss of this interesting compilation, known as *Capitulaires d'Aldric*, is regretted. He also wrote three *Testaments* and an *Order for Divine Service*, published in the *Analectes* of Mabillon and in the *Miscellanea* of Baluze. He ordered that his church at Mans should, at the grand ceremonies, be illuminated by at least 190 lamps and by ten wax tapers. It is not true that organs were first introduced in his time, neither that the first one was established in his church. They were of more ancient origin. Constantine Copronymus gave

one to Pepin in 757, and this was the first one known in France. , See Hoefler, *Nouv. Biog. Generale*, s.v. *SEE ALDRICUS*.

### Aldrich, David,

a Baptist minister, was born in Cumberland, R. I., Jan. 14, 1781. He was a graduate of Brown University in the class of 1806. - Having pursued a course of theological study with the Rev. Dr. Gano, pastor of the First Baptist Church at Providence, he was ordained; to the work, of the Christian ministry, under the direction of that Church, and settled as pastor of the Church at Goshen, Conn. Ill-health compelled him to retire from the ministry, and he lived during the remainder of his long life on a farm in his native town, holding various civil offices, and in many ways making himself useful in his day and generation. He died May 19, 1879, being at the time of his death the oldest alumnus of Brown University. (J. C. S.)

### Aldrich, Jonathan,

a Baptist minister, was born at St. Johnsbury, Vt., Sept. 14, 1799. He was a graduate of Brown University in the class of 1826, and studied at the Newton Theological. Institution one year  $\dot{p}$ (1826-27). He was ordained at West Dedham, Mass., in January, 1828. His pastorates were in West Dedham, Beverly, East Cambridge, Worcester, Newburyport, all in Mass.; Baltimore, Md.; and Framingham and Middleborough, Mass. He was for some time the district secretary for New England of- the American Baptist Missionary Union. His death occurred at Worcester, Jan. 17, 1862. Mr. Aldrich: was the compiler of a *Hymn-book*, which is used in quite a number of Baptist churches, especially in New England, for social services, (J. C. S.)

### Aldrich (Or Aldridge), Robert,

an English prelate, was born at Burnham, in Buckinghamshire, about the end of the 15th century. He was educated at Eton, and was elected a scholar of King's College, Cambridge, in 1507, when he took his A.M. He became proctor of the university, schoolmaster of Eton, fellow of the college; and at last provost. In 1529 he retired to Oxford, where he received his B.D., and about the same time was made archdeacon of Colchester. He was installed canon of Windsor in 1534, and the same year he was appointed register of the Order of the Garter. On July 18, 1537, he was consecrated bishop of Carlisle, and he died at Horncastle,

Lincolnshire, March 25, 1555. He wrote, *Epistola ad Gulielmum Hormanum: — Epigrammata Varia: — Several Resolutions concerning the Sacraments.: — Answers to Certain Queries concerning the Abuses of the Mass.* See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s.v.; Landon, *Eccles. Dict.* s.v. .

### Aldricus, St.

(or, in France, *St. Audry*), a French prelate, was born in the Pays du'Gatinais in A.D. 775. Although brought up in luxury, he early began to practice abstinence and every kind of austerity, subsequently taking the vows of the Monastery of Ferribres, then called Bethlehem. He was ordained deacon in 818. His reputation for piety attracted the notice of Jeremiah, bishop of Sens, who ordained him priest in .820, and also that of Louis le .Dbonnaire, who made him preceptor of his palace. He afterwards became abbot of Ferrieres and bishop of Sens in 828, and the following year assisted at the Council of Paris, where he had charge, together with Ebbon of Rheims, of reforming the Monastery of St. Denis. During the revolt of Lothaire, the archbishop of Sens remained faithful to his sovereign. In 834, at the Council of Thionville, he was one of the prelates who annulled' the acts of the rebels. He died Oct. 10, 840, and, according to his own request, his body was first buried in the drain of the Church of Ferrieres, but it was soon removed to a more suitable place. His festival is observed by-the Church of Sens Oct. 10. He wrote, *Lettre a Frothaire, Eveque de Toul*, in Duchesne, Mabillon, and Labbe. This article, signed by twenty-six prelates, is without date, and is addressed to the bishops of the empire of Lothaire in 833, the period of the deposition of Louis le Ddbonnaire.' His *Life*, written by a monk of the Abbey of Ferrieres, is given by Mabillon.-Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. **SEE ALDRIC.**

### Aldridge, W.,

an English Congregational minister, was born April 30, 1796. He was converted early in life and educated at Chestnut College. He preached successively at Newnham, Gloucestershire; Clifford, Herefordshire; Bearfield, Wiltshire; and Grinstead, Sussex.- Mr. Aldridge finally settled, about 1840, at Hereford, where he died, Dec. 30, 1857. He was an eminently good man. See (Lond.) *Cong. Year-book*, 1859, p. 190.



### Aldrovandini, Pompeo Agostino,

a celebrated Italian painter, was born in 1677. He executed many works for the palaces, theatres, and churches of Vienna, Prague, and Dresden, besides several beautiful works in oil, fresco, and distemper. He died in 1739.

### Aldulf (Or Ealdwulf),

the tenth bishop of Rochester, was consecrated by archbishop Brihtwald in the year 726. He was one of the consecrators of archbishop Tatwine in 731, and is mentioned by Bede in his closing chapter. He attests a charter of Oshere in 736 (Kemble, *Cod. Diplomat.* i, 99), and an act of his own, dated 738, is still extant requesting confirmation of a gift of land made to his Church by Eadberht, king of Kent. He also had a grant from Ethelbald of the toll of one ship annually in the port of London in 734. His death is placed by Simeon of Durham in 739, and by Florence of Worcester in 741; but as it is mentioned in connection with that of archbishop Nothelm in both places, it probably took place in 739.-Smith, *Dict. of Christ. Biog.* s.v.

### Aldulf,

a bishop whose consecration is recorded by Simeon of Durham to have taken place at Corbridge in 786. Wharton supposes him to have been archbishop of Lichfield; but Adulf of Lichfield was not bishop until after 800. He may, however, be safely identified with the bishop of Mayo, in Ireland, "Aldulphus Myiensis ecclesiae episcopus," who attended the Legatine Council of the North in 787. See Spelman, *Concil.* i, 301; Wharton, *Angl. Sac.* i, 430; Smith, *Dict. of Christ. Biog.* s.v.

### Ale, Egidius,

a Flemish painter, was born at Liege, and flourished in the latter part of the 17th century. He went to Rome and adopted the style, and painted in conjunction with Morandi, Romanelli, and Bonatti. He executed an altar piece in oil and the ceilings of the chapels in fresco for the Church of Santa Maria dell Anima at Rome. He died in 1689.

### Alea,

in Greek mythology, was a surname of *Minerva* at Tegea, in Arcadia, after Aleus, son of king Aphidas of Arcadia, who built the temple of Minerva at Tegea;. When this temple was destroyed by fire, it was rebuilt in a much more beautiful style by Scopas, one of the most famous architects of Greece. Pausanias relates that the statue of the goddess was so exquisitely beautiful that Augustus had it conveyed to Rome.

### Aleborn, Jacob,

a German Reformed minister, probably came into the ministry through the Independent Synod. He was early engaged in the missionary work at Kensington and Rising Sun. In 1840 he was without a charge, and also the two following years. In 1843 we find his name erased from their roll by the Classis of Pennsylvania, and he was entirely lost sight of afterwards. See Harbaugh, *Fathers of the German Ref. Church*, iv, 490.

### Alecto,

in Greek mythology, was a fury, daughter of Ether and the Earth.

### Alectorian Stone,

in Greek mythology, was a rocky substance which the ancients believed was found in the stomach or liver of cocks (hence its name, from *ἀλέκτωρ*). This stone was said to possess powers producing happiness and good luck. It was also said to produce love, to prevent danger, to give fluency of speech, and to be a disburser of riches. It was believed that Pericles, Demosthenes, and other renowned Grecians were in possession of such a stone.

### Alectryomancy

was a method of fortune-telling among the ancient Greeks by means of feeding fowls. The letters of the alphabet were placed in a circle, and upon each letter a grain of wheat was put. A cock was brought out, and the letters were carefully noted from which he took the wheat. Words were then construed from these letters.

## Alectryon

in Greek mythology, was a servant of Mars, whom he employed as a door-keeper when he made a call on Venus. Alectryon fell asleep. Sol finding entrance to the happy pair, betrayed their silent joy to Vulcan, who threw an invisible net about Mars and Venus; and, calling all the gods together, he thought to make them the butt of ridicule, when all the time he himself was laughed at by the gods. Mars transformed the unfaithful door-keeper into a cock.

## Alegre, Angelique d'

a French Capuchin friar who lived in the later half of the 17th century, wrote *Le Chretien Parfait; on, Le Portrait des Perfections Divines Tirees en l'Homme sur l'Original* (Paris, 1665). See Hoefer, *Nouv. Biog. Generale*, s.v.

## Alegre (De Casanate), Marcos Antonio

a Spanish Carmelite, was born in 1590 at Tarazona, a little town of Arragon. He chose to live in retirement rather than accept the position of secretary of the king, Philip III; and died Sept. 10, 1658. He wrote, *Paradisus Carmelitici Decoris, cum Apologia pro Joanne XLIV, Patriarcho Hierosolymitano* (Lyons, 1639). See Hoefer, *Nouv. Biog. Generale*, s.v.

## Alegress

The seven Alegresses are prayers addressed to the Blessed Virgin in the Roman Church. The word is derived from *alaigne*, Lat. *alacer*, and signifies uncontrolled joy.

## Alegrin, Jean

a French prelate, was born at Abbeville, in Picardy, about the middle of the 12th century. He was, at different times, archbishop of Besancon, bishop of Sabina, and cardinal and Latin patriarch of Constantinople. Under Gregory IX he was sent as legate *a latere* to Spain and Portugal; and died in 1237 or 1240. He wrote a *Commentaire sur les Psaumes de David: — Sermons: — Panegyriques: — and Expositions* of the Epistles and Gospels (Paris, 1521). See Hoefer, *Nouv. Biog. Gen.*, s.v.

## Aleman

LOUIS, known by the name of *Cardinal d'Arles*, a French prelate, was born in 1390 at the chateau of Arbent, seigniory of the country of Bugey. He was made bishop of Maguelonne; then raised to the see of Montpellier; then archbishop of Arles. In 1426 he was made cardinal by pope Martin V, who sent him to the Council of Sienna, and appointed him vice-camarlingo of the Church. In 1431 he, with cardinal Julian, presided at the Council of Basle. Eugenius IV, who succeeded in the same year Martin V, made every effort to maintain the pontifical authority, battered and broken by the Council of Constance, which had placed the authority of the councils beyond that of the pope. The Council of Basle, directed by the cardinals Aleman and Julian, sought to widen this breach. Pope Eugenius then wished to be transferred to Bologna, that he might exercise greater influence; but the French and German prelates, sustained by the princes of the North, strongly opposed this measure. Cardinal Aleman was active against this; and, having fortified himself with the alliance of the emperor Sigismund and the duke of Milan, he hurled against the pope the sentence of deposition, and placed in 1440 the tiara upon the head of Amadius VIII, duke of Savoy, who took the name of Felix V. According to contemporary historians, Aleman delivered an address which divided the Catholics into Moderates and Ultramontanists, and stirred up a remarkable fermentation. Eugenius excommunicated the antipope, and declared Aleman removed from all his ecclesiastical honors. In order to make an end of the scandal of a schism, Felix V abdicated at the same council with Aleman. Nicholas V, who in 1447 succeeded Eugenius, restored Aleman to all his honors and sent him as legate to the Low Countries. On his return Aleman retired to his diocese, where he zealously devoted himself to the instruction of the people. He died at Salon in 1459. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Alemand, Louis Augustin,

a French writer of considerable note, was born at Grenoble in 1653, of Protestant parents, whose religion he abjured. He was admitted M.D. at Aix; and, having failed in his profession, went to Paris. He did at his native place in 1728; and left, among other works, *Histoire Monastique d'Irlande* (Paris, 1690, 1 2mo). See Gough, *Typography*, vol. 2; Le Clerc, *Biographie Universelle*, 1, 481.

## Alemanni, Arcangela

a Dominican nun of the Monastery of St. Niccolodi, was a native of Florence, and lived in the later half of the 16th century. She wrote, in the form of letters, the life of the celebrated Lorenza Strozzi, her friend and confidante. These letters were entitled *Epistolce ad Zachariam Montium de Piis Moribus et Felici Morte ejus Materterce dictce Sororis Strozice, et Alice ad Alios*. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Alemanni (Or Alamanni), Cosmo

an Italian Jesuit, was born at Milan about 1559, and entered the Society in 1575. He was a warm admirer of St. Thomas's writings. His death took place May 24, 1634; and he left, among other works, *Summa Totius Philosophice et D. Thomoe Aquinatis Doct. Angel. Doctrina* (Paris, 1618). See Alegambe, *Bibl. Scrip. Soc. Jesu*; Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

## Alemanni (Or Alamanni), Giovanni Battista

an Italian prelate, was born at Florence, Oct. 30, 1519. He accompanied his father, the celebrated Luigi Alamanni, to France, where he became almoner to queen Catharine de' Medici. He afterwards became private councillor to king Francis I, who conferred on him the charge of the Abbey of Belleville. In 1555 he obtained the bishopric of Bazas, which he exchanged in 1558 for that of Macon. He died Aug. 13. 1581. He wrote, three *Letters*, addressed to Benedetto Varchi, which were inserted in the second volume of the *Prose Florentine: Sonnets*, addressed to, and published with the poems of, Varchi (Florence, 1557): — *La Anarchide*, a poem on his father (*ibid.* 1570). See Hoefer, *Nouv. Biog. Generale*, s.v.

## Alemanni, Nicola

SEE ALLEMANNI.

## Alemannus

a hero of the ancient Germans, whom they revered as a god.

## Alemdar

an officer of some distinction among the emirs, or descendants of Mohammed. He may be called the standard-bearer; for when the sultan

appears in public on any solemn occasion, the alemdar carries Mohammed's green standard, on which is inscribed *Naz-rum-nim-Allah* ("Help from God").

### Alemona

in Roman mythology, was the tutelary goddess who presided over children prior to their birth.

### Alen (Or Allen), Edmond,

an English clergyman, was a native of Norfolk. He was elected fellow of Corpus Christi College, Cambridge, in 1536; proceeded A.M. the year following; and became the steward in 1539. He shortly after went abroad for the sake of study, and became a great proficient in the Greek and Latin tongues. He was obliged to remain in exile during the reign of queen Mary; but no sooner was Elizabeth queen than she appointed him one of her chaplains, gave him a commission to act as an ambassador, and nominated him to the see of Rochester. After a long absence he died, either on his return or soon after, and never became possessed of the bishopric. It is said that he was buried in the Church of St. Thomas Apostle, in London, Aug. 30, 1559. He translated into English, *Alex. Alesius de Autoritate Verbi Dei* (12mo): — *Phil. Melanch. super Utraque Sacramenti Specie et de Autoritate Episcoporum* (1543, 12mo): — and *Conradus Pelicanus super Apocalipsin*. He published, *A Christian Introduction for Youth* (1548; 1550, 12mo; 1551, 8vo). See Masters, *Hist. of Corpus Christ. Coll.* (Cambridge).

### Alencon, Guillaume,

a martyr who did much good in the provinces of France, in 1554, by colportage. Coming to Montpellier, he was there circumvented by false brethren, detected, and put in prison. In his faith he was firm and constant to the end of his martyrdom; being burned Jan. 7, 1554. See Fox, *Acts and Monuments*, 4, 416.

### Aleni, Tommaso,

an Italian historical painter, was born at Cremona in 1500. He executed some works, in competition with Galeazzo in the Church of Santo Domenico at Cremona, which are difficult to distinguish from those of that master. He died in 1560.

## Alenio, Giulio

an Italian Jesuit, was born at Brescia in 1582. He travelled in the East, and arrived at Macao in 1610, where he taught mathematics. Thence he went to China, where he propagated Christianity for thirty-six years, travelling over the country in Chinese costume, and built several churches in the province of Fo-kien. He died in August, 1649, leaving several works in Chinese: *The Life of Jesus Christ* (8 vols.): *The Incarnation of Jesus Christ*: — *Of the Sacrifice of the Mass*: — *The Sacrament of Penance*: — *The Origin of the World*: — *Proof of the Existence of a Deity*: *The Dialogue of St. Bernard betwixt the Soul and Body*, in Chinese verse: — *The Life of Dr. Michael Yam*, a Chinese convert. See Sotwel, *Bibl. Script. Soc. Jesu*.

## Aler, Paul

a learned German Jesuit, was born at Saint Guy, in Luxemburg, Nov. 9, 1656. He studied at Cologne; and in 1676 entered the Order of St. Ignatius. He was professor of philosophy, theology, and belles-lettres at Cologne until 1691. In 1701 he was invited to the University of Treves, where he gave a course of lectures on theology; and in 1703 was appointed regent of the gymnasium school. About the same time he was employed in the organization and direction of the gymnasial academies of Munster, Aix-la-Chapelle, Treves, and Juliers. He died at Dieren in 1727, and left as his principal works, *Tractatus de Artibus Humanis* (Treves, 1717 4to): — *Philosophine Tripartite Pars I, sive Logica* (Cologne, 1710); *Pars II, sive Physica* (1715); *Pars III, seu Anima et Metaphysica* (1724): — and some classic annotations, etc. See *Biog. Universelle*; Chalmers. *Biog. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

## Ales

a term applied in England to certain festivals, which were variously distinguished as the bridal-ale, Whitsun-ale, lamb-ale, leet-ale, etc. But the church ales and clerk-ales (sometimes called the lesser church-ales) were among those authorized sports which, at the time of the Reformation, caused great contention between archbishop Laud and the Puritans. The people, on the conclusion of afternoon prayers on Sundays, were in the habit of going to their "lawful sports and pastimes," in the churchyard or neighborhood, or in some public-house, to drink and make merry. It was

claimed that the benevolence of the people at their pastimes enabled many poor parishes to cast their bells, beautify their churches, and raise stock for the poor. Sometimes these were held in honor of the tutelar saint of the church, or for the express purpose of raising contributions for its repair. Clerk-ales were festivals for the assistance of the parish clerk with money or with good cheer, as an encouragement in his office.

### Aleshdan

in Persian religion, is the vessel in which the holy fire of the Guebres burns. It stands on the stone called Adosht, in the chapel of fire Ateshgat.

### Alesio, Matteo Perez D'.

an Italian artist, born at Rome, flourished about 1585, and was skilful both with pencil and graver. He went to Spain, where he executed many fresco paintings for the churches of Seville; the principal one being a colossal picture forty feet high, in the cathedral, representing St. Christopher carrying the infant Saviour on his shoulder. It is highly praised by Palomino Yelasco. After a few years he departed from Spain and went to Rome, where he died, in 1600.

### Alessandro, Benjamin Of Reggio,

a Jewish rabbi who flourished towards the latter part of the 17th and the beginning of the 18th century, is the author of, **twkb ʿwl a**, a commentary on Lamentations (Venice, 1713): — **ytbr hkyab twmwqm txq ʿwrp**, comments on some passages of the Midrash Echa, printed with his commentary (ibid.), together with **twl [mh yryç 8p**, a commentary on the songs of degrees: — **µl w[ twba**, a commentary on the sayings of the fathers (ibid. 1719). See Furst, *Bibl. Jud.* 1, 33; De Rossi, *Dizionario Storico* (Germ. transl.), p. 36. (B. P.)

### Alessandro, Innocenzio

an Italian engraver was born at Venice in 1740. He engraved several plates in aquatinta and in the crayon manner, of which the following are the principal: *The Annunciation: The Flight into Egypt*, after F. Le Moine: — *The Virgin Mary* with a glory of angels, after Piazzetta: — *The Virgin Mary*, with guardian angels releasing the souls in Purgatory, after Sebastian Ricci: — two landscapes, and a set of twelve landscapes after



Marco Ricci: — four prints representing Painting, Music, Astronomy, and Geometry, after Domenico Majotto.

### Alethea

(*truth*), in Greek mythology, was (1) the goddess of truth, daughter of Jupiter; according to others, of Saturn. (2) A nurse of Apollo.

### Aletrides

a name given in Greece to the young women of honor who prepared the flour for the sacrificial bread.

### Aleuromancy

in the service of Greek deities, was the prophesying which was done during the baking of the sacred flour.

### Aleuroomantis

was also a surname of *Apollo*, because these sacrifices were made to him.

### Aleutian Version

*SEE RUSSIA, VERSIONS OF.* For linguistic purposes, comp. Wenjaminoff, *Opyt Grammutiki Aleutsko-Lisjevskago Jazika* (St. Petersburg, 1846).

### Aleworth, John,

a Christian martyr, suffered death in a prison at Reading in July, 1555. See Fox, *Acts and Monuments*, 7, 328.

### Alexander

the name of a large number of saints in the early martyrologies:

- (1) Martyr under Decius, commemorated Jan. 30;
- (2) commemorated Feb. 9;
- (3) son of Claudius, martyr at Ostia, Feb. 18;
- (4) bishop of Alexandria, Feb. 26 and April 10;
- (5) of Thessalonica, Feb. 27;
- (6) of Africa, March 5;
- (7) of Nicomedia, March 6;

- (8) with Gaius, March 10;
- (9) bishop of Jerusalem, martyr, March 18, *SEE ALEXANDER OF CAPPADOCIA*;
- (10) martyr at Caesarea in Palestine, March 28, March 27;
- (11) saint, April 24, April 21;
- (12) the pope ALEXANDER I, said to have been martyred at Rome under Trajan (or Hadrian), May 3; he is named in the Gregorian Canon;
- (13) martyr at Bergamo, Aug. 26,
- (14) bishop and confessor, Aug. 28;
- (15) “in Sablinis,” Sept. 9;
- (16) commemorated Sept. 10;
- (17) “in Capua,” Oct. 15;
- (18) Armenian patriarch, Nov. 7, April 17, and Aug; 11;
- (19) bishop and martyr, Nov. 26;
- (20) martyr at Alexandria, translated Dec. 12.

### Alexander Bishop Of Antioch,

succeeded Porphyryns, A.D. 413, as the thirty-eighth bishop of the see. Before he was raised to the episcopate he had lived an ascetic life in a monastery. The influence of his mild words and winning character led to the healing of the schism which had lasted eighty-five years: between the remaining partisans of the banished Eustathius and the main body of the Church. He restored the name of Chrysostom to the ecclesiastical registers. He excited the people of Constantinople to demand the restitution of their archbishop’s name from the intruder Atticus. He was succeeded by Theodotus, A.D. 421.

### Alexander Bishop Of Apamea,

in Syria Secunda, and metropolitan, accompanied his namesake and brother metropolitan, Alexander of Hierapolis, to the Council of Ephesus, A.D. 431. He is probably the Alexander despatched by the Oriental bishops to Alexandria with one of the many vain attempts to overcome the obstinacy of Cyril.

### Alexander Bishop Of Basilinopolis,

in Bithynia, of a noble family, early embraced the monastic life and took holy orders. Going to Constantinople, he made the acquaintance of Chrysostom, who was so highly pleased with him that, before 403, he

ordained him bishop of the city of Basilinopolis. He shared the fall of Chrysostom, and, retiring to his native country, settled at Ptolemais, where Synesius found him in 410. He was afraid, however, to receive him in church or to appear with him in public on account of the malign influence of Theophilus of Alexandria. On the publication of the amnesty after Chrysostom's death, Alexander refused to avail himself of it or leave Ptolemais, deeming the peace a false one. See Synesius, *Epistle* 56, 57.

### Alexander, (St.) Carbonarius

(the charcoal-burner), a man of good family and wealth, left everything to embrace the lowly occupation of a charcoal-burner. The faithful in Comana having need, about A.D. 248, of a bishop, applied to St. Gregory of Neo-Caesarea, called Thaumaturgus; he came to the city and rejected all the candidates who were presented to him. Upon this, a person present jeeringly named "Alexander the charcoal-burner" as a man such as the bishop desired. He sent for, conversed with him, and was so charmed with his singular fitness for the sacred office that he appointed him to the bishopric. It is believed that he suffered martyrdom under the emperor Decius; and the modern martyrology marks his festival on Aug. 11. See Gregorius Nyssenus, *Life of St. Greg. Thaum.*; Baillet, Aug. 11.

### Alexander The Carpenter,

so called from his father's trade, was an Englishman, and flourished about 1430. He composed a treatise, *Destructorium Vitorum* (Venice, 1582), which has been by some attributed to Alexander of Hales. See Cave, *Hist. Lit.* 2, 129.

### Alexander, Of Carpineto,

in the Roman territory, flourished about 1196, and wrote a *Chronicle of the Abbey of St. Bartholomew*, at Carpineto, in six books (given by Ughelli in the *Italia Sacra*, 10, 349). See Cave, *Hist. Lit.* 2, 253.

### Alexander Of (St.) Elpidius,

in Italy, near Rome, was general of the order of Augustinian hermits in 1312, and in 1325 was made archbishop of Ravenna. The time of his death is uncertain. He wrote a treatise on *The Imperial Jurisdiction and the Authority of the Roman Pontiff*, by order of pope John XXII (Lyons. 1498,

in 2 books; Rimini, 1624): — also two other works. See Cave, *Hist. Lit.* 2, 16; Pamphilus, *Chiron. Ord. Erem.*

### Alexander. Essebiensis,

an English poet and theologian, flourished about 1220. He wrote, — *A Chronicle of England*: — *A Medical Compendium of Bible History*: — *A Life of St. Agnes*: — and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

### Alexander, Bishop Of Galloway,

in Scotland, was elected to that see in 1426. and was employed in an embassy into England in 1428. He was still bishop in 1444, and is said to have resigned the see in 1451. See Keith, *Scottish Bishops*, p. 275.

### Alexander Of Imola,

a lawyer, taught the law for thirty years at Pavia, Ferrara, and Bologna, and died in 1487, leaving *Commentaries on the Decretals and Clementines* (Venice, 1571). See Cave, *Hist. Lit.* 2, 185; Dupin, *Bibl. Eccles.*

### Alexander Bishop Of Lincoln,

was born at Blois, France, and was a nephew of Roger, bishop of Salisbury, who secured for him the bishopric of Lincoln, to which he was consecrated July 22, 1123. He rebuilt (in 1124) the greater part of the cathedral, which had been nearly destroyed by fire. In 1142 he went to Rome, and returned invested with legatine authority. He also visited Rome in 1144, and in August, 1147, made a journey into France to see the pope, then residing there, but fell sick, and, setting out for home, died soon after his return. See *Biog. Universelle*, 1, 528; Godwin, *Life of Alexander*.

### Alexander Of Lycopolis

wrote a short treatise against the Manichaeans, printed in Galland, *Biblioth. Veterum Patrum*, 4, 73-87. Its title is Ἀλεξάνδρου Λυλοπολίτου ἐπιστρέψαντος ἐξ ἔθνων, πρὸς τὰς Μανιχαίου δόξας. Photius (*Contra Man.* i, 11) calls him the archbishop of Lycopolis. He must have flourished early in the 4th century, as he says (c. 2) that he derived his knowledge of Manes' doctrines - ἀπὸ τῶν γνωρίμων τοῦ ἀνδρός. It has been disputed whether he was a Christian when he wrote

the book, or even became one afterwards; but the testimony of Photius seems to settle the latter point.

### Alexander Of Lyons,

a physician and martyr, was a native of Phrygia. During the persecution of the churches of Lyons and Vienne, he was exposed with another Christian to be devoured by the wild beasts in the amphitheater, which suffering was endured with great fortitude. The death of Alexander took place A.D. 177 and his memory is celebrated June 2, the same time as that of the other martyrs of Vienne and Lyons. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Alexander The Pargiter,

an Englishman and abbot of the Benedictine monastery of St. Augustine at Canterbury, who lived at the beginning of the 13th century, was distinguished for his steady adherence to king John, for which he was excommunicated. He wrote various treatises, among them *De Ecclesice Potestate*. He died either in 1217 or 1220.

### Alexander Bishop Of Ross,

in Scotland, was promoted to that see in 1357. and was bishop there in the thirtieth year of king David II (1359). He was bishop when king Robert II came to the crown. In August, 1404, he was witness to a charter by Isabel, countess of Mar and Garrioch, to Alexander Stewart, eldest son to Alexander earl of Buchan, granted upon the contract of marriage between them, and to an instrument in consequence thereof on Sept. 9 following; also to a charter and precept of seisin relative to the same on Dec. 9. Alexander was contemporary with Alexander bishop of Aberdeen and William Keith. See Keith, *Scottish Bishops*, p. 188.

### Alexander, Severus,

a Roman emperor, was born at Acre in Phoenicia, in 205. He was carefully educated by his mother, and was adopted and made Caesar by his cousin Heliogabalus, at whose death Alexander was raised to the throne in his seventeenth year. The young emperor followed the noble example of Trajan and the Antonines; and, on the whole, governed ably both in peace and in war. He was murdered in 235, in an insurrection of his Gallic troops headed by the barbarian Maximin. Alexander was favorable to Christianity. following the predilections of his mother Mammæa; and he is said to have

placed the statue of Jesus Christ in his private temple, in company with those of Orpheus and Apollonius Tyaneus. For a glowing account of his reign, as well as his studies in poetry, philosophy, and literature, see Gibbon, *Decline and Fall*, ch. 3.

### Alexander Of Somerset

was prior of the Monastery of Regular Canons at Ashby in the 13th century. He wrote many *Lives of Saints* and a *Calendar* in verse, books which remain unprinted.

### Alexander Of (St.) Theresa

was a learned Carmelite, and was born at Brussels in 1639. He taught theology at Louvain, and left several works, viz. *Clypeus Religionis* (Cologne, 1679, 2 vols. 4to): — *Preco Marianus Denunciants Illustrissima Uberrimaque Eulogia et Preconia*, etc. (ibid. 1681, 4to): — *Regula Fidei* (Ypres, 1682): — *Confutatio Justificationis Praxeos qua Nonnulli sub Nomine Patrum in Belgio Consueverunt Proponere* (ibid. 1683): — *Hydra Profanorum Noviatum* (Cologne, 1684, 4to): — *Tempes.tas Novaturiensis* (ibid. 1686, 4to): — *Sacrarium Reclusum* (Ypres, 1690, 12mo): — *Sanctum Sanctorum Conclusum* (ibid. eod. 12mo), against the use of the mass in the vulgar tongue. The last two have been printed in Dutch.

### Alexander

a Valentinian with whom Tertullian entered into a controversy on the incarnation (*De Came Chr.* 16 sq.). It is impossible to say whether he is identical with “Alexander the old heretic” whom Jerome names as a commentator on the Epistle to the Galatians (*Praef. ad Gal.*).

### Alexander, Ann

a minister of the denomination of Friends, was the daughter of William and Esther Tuke, and was born at York, England, May 16, 1767. Her first journey in the work of the ministry was a visit to Scotland in 1788, in which country she contributed much to religious progress. Her removal to Ireland, in 1791, was the cause of increased religious awakening in many parts of that country. She came to America in 1803, where she remained two years, preaching in various parts of the country. About 1811 she began the publication of a periodical devoted to the interests of the Society,

which has appeared annually since 1813 under the title *Annual Monitor*. She died near Ipswich, England, Oct. 19, 1849. See *Annual Monitor*, 1850, p. 124.

### Alexander, David

a Presbyterian minister, was born in Ireland. and was ordained in 1738. He may. have been educated at the Log College, and licensed by Newcastle Presbytery. When called in 1740 to answer for his neglect to attend the stated meetings, he excused himself on account of his bodily weakness, and because the Presbytery were too superficial in examining candidates and opposed the work of God, and the ministers chiefly instrumental in carrying it on; and also because they opposed the crying-out during sermons. The Presbytery met at his church to consider a charge against him of intoxication, He took the pulpit and preached. He acknowledged the intoxication, and the Presbytery judged it not so heinous as had been represented; but they suspended him, til satisfaction was given for his disregardful conduct, yet he was suffered to sit in the synod of 1741 and then withdraw. The conjunct presbyteries of New Brunswick and Newcastle appointed him, on account of "the necessity in the Great Valley," to supply there. He then passes out of sight. See Webster, *Hist. of the Presb. Church in America*, 1857.

### Alexander, James (1),

an English Wesleyan minister, was born at Bradford, Wiltshire, in 1768. He was converted early in life. When he was taken into the ministry, in 1794, he was sent to preach to the negroes of the West Indies, among whom he labored for six years. He then returned to England, where he ministered for nineteen years. In 1819 he became a supernumerary, and died at Wimborne, Jan. 26, 1829. See *Minutes of British Conference*, 1829.

### Alexander, James (2), D.D.,

a Presbyterian minister, was born in Mercer County, Pa., Sept. 25, 1798. He studied for a time in Mercer Academy, and graduated from Jefferson College in 1826. His theological studies were pursued in private. He was licensed by the Presbytery of Erie, April 9, 1828; and in October of the same year was ordained and installed pastor of the churches of Greenville, Salem, and Big Bend. This relation was dissolved June 2, 1834; and in the following year he was dismissed, to the Presbytery of Ohio. He labored

faithfully in churches in Ohio and Virginia, and died July 26, 1879. See *History of the Presbytery of Erie*.

### Alexander, John (1),

a Scotch Episcopalian, was born in 1703. He was ordained deacon and priest in the Scottish Church, and officiated at Alloa. In 1743 the clergy of Dunkeld elected him to be their diocesan, and he was consecrated bishop Aug. 9. In the persecution of the Episcopalians, the chapel of Alexander was razed to the ground, his house was plundered, and he was obliged to conceal himself. He resumed his duties, in spite of the penalties, after the first violence of the persecution ceased, and died in 1776. See Lawson, *Hist. of the Scottish Episcopal Church*; Keith, *Catalogue* (Russel's ed.); Skinner, *Annals*.

### Alexander, John (2),

a Scotch engraver, who worked at Rome in 1718. His plates were chiefly after Raphael. He engraved six mid-sized plates lengthways, dedicated to Cosmo III, grand-duke of Tuscany, as follows: — *The Benediction of Abraham* (1717): *The Sacrifice of Abraham* (1718): — *The Angel Appearing to Abraham* (eod.): — *The Departure of Lot from Sodom* (eod.): — *Jacob's Ladder* (eod.) — *Moses and the Burning Bush* (1717).

### Alexander, John (3),

an English Unitarian minister, was born in Ireland, of English parents, in 1736. After receiving a grammar-school education, he was sent to the Dissenting Academy at Daventry, from which he went to Dr. Benson. He afterwards entered the ministry, preaching in or near Birmingham, but principally at the small village of London. He died suddenly, Dec. 28, 1765. After his death, the Rev. John Palmer of London published a work of his entitled *A Paraphrase upon Ch. 15 of 1 Cor.*, with notes: — *Commentary on Ch. 6, 7, and 8 of Romans* — and a *Sermon on Eccles. 9, 10* (1766. 4to).

### Alexander, John (4),

an English Congregational minister, was born at Lancaster, Dec. 19, 1792. He learned to love and serve God in the family circle. In 1812 he was received into fellowship with the Church, and immediately began to preach. Mr. Alexander entered Hoxton Academy in 1814, and in 1817 was sent as



a supply to the Tabernacle, in Norwich. In 1820 he was ordained over that charge, and there labored for nearly fifty years. Upwards of a thousand persons were received into Church fellowship as the result of his ministry, and ten entered the ministry. Much of his success was owing to the love and attention he gave to the young people. As a preacher, Mr. Alexander was deliberate at the beginning of his sermons, waxing into great earnestness and fervor at its close; rather rhetorical in style; and apt in illustration, anecdote, and quotations from Scripture and sacred song. His efficiency both as preacher and pastor resulted greatly from thorough and prayerful preparation. His prayer-meeting addresses, week-day sermons, public prayers and speeches, Bible-class lectures, and visitations of the sick were as carefully thought over, written out in a marvelously neat hand, and prayed over, as were his three Sunday sermons. In 1866 Mr. Alexander resigned the care of his charge. He died July 3, 1868. Mr. Alexander published, by request, several single discourses and pamphlets: — also 2 vols. of sermons entitled *The Preacher from the Press: — brief Memoirs* of bishop Stanley and of Joseph John Gurney: — and a *Life* of his father, the Lancashire Apostle. See (Lond.) *Cong. Year-book*, 1869. p. 234-236.

### Alexander, Joseph

D.D., a Presbyterian minister, graduated at the College of New Jersey in 1760. He was licensed by the Newcastle Presbytery in 1767, and in October of the same year presented his credentials to the Hanover Presbytery, and accepted a call to Sugar Creek, N. C. He subsequently removed to Bullock's Creek, S. C., where he exercised his ministry and taught a school of high order, as he had also done in North Carolina. He was a man of small stature. but of fine talents and accomplishments, and an uncommonly animated and popular preacher. He died July 30, 1809. A volume of his sermons was published after his death. See Sprague, *Annals of the Amer. Pulpit*, 3, 331; *Index to Princeton Rev.* s.v.

### Alexander, Michael Solomon

D.D., a missionary bishop of the Church of England, was born of Jewish parents, in the grand-duchy of Posen, in May, 1799. Very little is known of his youth and education. He was baptized a Christian at Plymouth, June 22, 1825, by the Rev. Mr. Hatchard, inducted to a curacy in Ireland, and ordained shortly after by the archbishop of Dublin. He was subsequently a home missionary of the Society for the Propagation of Christianity among

the Jews, and professor of Hebrew in King's College. In 1841, when Chevalier Bunsen went to London on a mission for the establishment of a Protestant bishopric at Jerusalem, under the joint auspices of the sovereigns of England and Prussia, Dr. Alexander was consecrated to that important charge. Palestine, Chaldaa, Egypt, and Ethiopia were the four component countries of his diocese, and Egypt, being the least distant, claimed his first attention. Leaving Jerusalem for Cairo, he had proceeded as far as Ras el-Wady, a place within five hours' journey of the once populous city of Belbeis. Here the tents were pitched, Nov. 22, 1845, and the bishop retired to bed, but at one o'clock he was taken very ill and suddenly passed away. Dr. Alexander is described, by those who knew him well, as a Talmudist and Hebrew scholar who had few superiors, and who, in the relations of private life, was the most amiable of men. See *Christian Guardian* and *Church of England Magazine*, March, 1846, p. 137.

### Alexander, Neckam

an English abbot, was born at St. Alban's, in Hertfordshire, and was educated in different universities. Returning to England, he took up his abode in the abbey of St. Alban's, but shortly after removed to Exeter, where in 1215 he became abbot of the Regular Canons of St. Augustine in that church. He died at Worcester in 1227, leaving the following works: *Comment. in IV Evangel.* (MS. in Oxford): — *Expositio super Ecclesiasten* (MS. in the Cotton Library): — *Expositio super Cantica* (MS. in Oxford and Cambridge): — *Laudes Divini Sapientie* (MS.): — *De Naturis Rerum* (MS.): — *Elucidarium Bibliothecae* (MS. at Caius College, Cambridge). See Cave, *Hist. Lit.* 2, 286.

### Alexander, Nicholas

a Benedictine monk of the Congregation of St. Maur, was born at Paris in 1654, and died at St. Denis in 1728. He wrote, *La Medicine et la Chirurgie des Pauvres* (Paris, 1738, 12mo): — *Dictionnaire Botanique et Pharmaceutique* (ibid. 1716, 8vo). See *Hist. Lit. de la Congregation de St. Maur*; Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

### Alexander, Robert R. R.

a minister in the Methodist Episcopal Church, South, was born in Allen County, Ky., Oct. 3, 1831. He experienced conversion in 1849, and in 1851 was licensed to preach and admitted into the Louisville Conference. In

1855 he was transferred to the Louisiana Conference, and in it continued laborious until his death at Jefferson, Tex., April 11, 1867. See *Minutes of Annual Conferences of the M. E. Church, South*, 1867, p. 136.

### Alexander, Samuel

a minister in the Methodist Episcopal Church, South, was born Feb. 16, 1836. He professed religion in 1853; moved to Missouri from Tennessee in 1857; and was licensed to preach and received into the Missouri Conference in 1860. In 1872 he removed to Marion, Va., to recover his health, and in the following fall was transferred to the Holston Conference, and remained in its active ranks until he died, Feb. 15, 1874. As a preacher, Mr. Alexander was industrious and eloquent; as a Christian, pious, cheerful, dignified; as a father, devoted and kind. See *Minutes of Annual Conferences of the M. E. Church, South*, 1874, p. 15.

### Alexander, Thomas

a Methodist Episcopal minister, was born in 1815. His early history is unrecorded. In 1873 he was transferred from the Indiana to the Nebraska Conference, and entered upon his duties with great zeal. He died suddenly in Wahoo, Neb., June 4, 1874. Mr. Alexander had been in the travelling connection over twenty years, and had established a reputation for piety and devotedness. See *Minutes of Annual Conferences*, 1874, p. 135.

### Alexander, William (1),

a Congregational minister, was born at Stranraer, Wigton, Scotland, Feb. 21, 1763. He was apprenticed to his uncle in Newton Stewart to learn the trade of a carpenter. For several years he worked at his trade in Lancaster, England. Visiting the widow of a friend at Golgate in 1797, he was induced to speak to the family on the subject of religion. The neighbors hearing of this, came also to hear this good man and 'rare talker.' He thus involuntarily became a village preacher, working at his business all the week, and devoting his Sabbaths to the instruction of multitudes in the vicinity of Lancaster, preaching often four times on the Lord's day and walking thirty-two miles. In 1802 he preached at Prescot, and finally became their pastor, preaching also in the neighboring villages. He left Prescot and collected a congregation at Leigh, commencing his ministry here in 1811. He had to face much opposition, but his prudence, decision, and piety enabled him to bear as well as to disarm hostility. After fourteen

years, he removed to Churchtown, where he labored for twenty years, when old-age compelled him to resign. He died at Southport, in January, 1855. See (Lond.) *Cong. Year-book*, 1856, p. 207.

### Alexander, William (2),

a clergyman of the Protestant Episcopal Church, was born in Philadelphia, Aug. 6, 1797. When about seven years old his father took him to England, where he remained about thirty years. He became a Methodist at Dublin, Ireland, in June, 1815, and was licensed to preach at London in 1820 by the Rev. Richard Watson. In 1835 he returned to Philadelphia, and for nearly six years he was moral instructor in the Moyamensing Prison. Subsequently he was ordained a deacon in the Protestant Episcopal Church, and for a few years before his death was assistant rector of the Church of the Atonement. He died in Philadelphia, March 13, 1859. See *Amer. Quar. Church Rev.* 1859, p. 352.

### Alexander, William (3),

a minister in the Methodist Episcopal Church, South. Concerning his birth and life we have no other record than that from 1852 until his death, Dec. 5, 1872, he served the Church as a travelling preacher in the St. Louis Conference, and that he possessed good preaching abilities and was always a hopeful, cheerful, and devoted Christian and father. See *Minutes of Annual Conferences of the M. E. Church, South*, 1873, p. 869.

## Alexandria

### Picture for Alexandria 1

the modern city, stands, not exactly on the site of the old one, but partly on what was the island of Pharos, now a peninsula, and mostly on the isthmus by which the island is connected with the mainland. This isthmus was originally an artificial dike connecting the island with the shore; but through the accumulated rubbish of ages it has now become a broad strip. The principal public and government buildings are on the peninsula, but the residences, squares, and business part are on the mainland. The general appearance of Alexandria is by no means striking; and, from its situation, its environs are sandy, flat, and sterile. In the Turkish quarter the streets are narrow, irregular, and filthy, and the houses mean and ill-built; the Frankish quarter, on the other hand, presents the appearance of a European

town, having handsome streets and squares and excellent shops. Great improvements have taken place under the native Egyptian rule. The principal hotels, shops, and offices are situated in the Great Square, which is planted with trees and contains a fountain. In the suburbs are numerous handsome villas and pleasant gardens.

## Picture for Alexandria 2

The only surviving remains of the ancient city are a few cisterns still in use; the catacombs on the shore west of the city; the red granite or syenite obelisk of Thothmes III, with its fallen fellow, brought thither from Heliopolis, and usually called Cleopatra's Needles (lately removed, the one to London and the other to New York); and the Column of Diocletian, more commonly known as Pompey's Pillar. In 1854, while preparations were going on for the erection of new buildings, the workmen came upon ancient massive foundations which are supposed to have been the remains of the building of the celebrated Alexandrian Library. See Murray, *Handbook for Egypt*, p. 75 sq.; Badeker, *Lower Egypt*, p. 201 sq.

## Alexandria, Councils Of

(*Concilium Alexandrinum*). In addition to the information already given under this head, a fuller account of some of these councils may be found below.

**I.** Held in 306, under Peter, bishop of Alexandria. Meletius, bishop of Lycopolis, was deposed, having been convicted of sacrificing to idols and many other crimes.

**II.** This council was held in the year 319 by the celebrated Hosius, bishop of Cordova, sent by Constantine to appease the troubles to which the heresies of Arius and the schism of Meletius had given rise, and to restore the peace of the Church. Hosius conducted himself in the business with fidelity and care worthy of his piety and of the confidence placed in him. In this council everything relating to the doctrine of the Trinity and to the condemnation of the heresy of Sabellius, who denied the distinction of persons in the sacred Trinity, was thoroughly discussed. Very little, however, is known of what passed here. See Labbe, *Concil.* 1, 1493.

**III.** Held in 321, by Alexander, bishop of Alexandria, attended by all his clergy, on account of the heresy of Arius, which was there condemned.

Arius was the curate of a Church in Alexandria; he was a man of very considerable talent, with all the external appearance of inward excellence. Jealousy at seeing Alexander promoted to the throne of Alexandria betrayed him into heresy. The unimpeachable life of his bishop affording him no handle for attacking his character, he determined to accuse him on the score of doctrine; and as Alexander taught, according to the faith of the Church, that our Saviour Jesus Christ is truly God, Arius dared — first in private conversation, and afterwards publicly — to assert that the bishop was in error and had fallen into the heresy of Sabellius; that our Lord was but a creature, however exalted. Alexander, having sent for Arius, endeavored to win him back by mildness, advising and exhorting him to open his eyes to the enormity of his error; but the latter persisted in his opinions. At last this council was convoked, in which Arius and nine others of the clergy of Alexandria were condemned and deprived; also a synodical letter was addressed by Alexander to his brother bishop, Alexander of Byzantium., See Cave, *Apostolici*, p. 349.

Another council was held later in the same year by Alexander, composed of one hundred Egyptian bishops, exclusive of the priests who were present. After hearing Arius, it proceeded to anathematize him and twelve of his followers, both priests and deacons; also two bishops, Secundus and Theona; and to pass censure upon Eusebius of Nicomedia.

**IV.** Held in 340, in support of Athanasius, and after the death of Constantine. There were present at it eighty or one hundred bishops, from Egypt, the Thebald, Libya, and Pentapolis. All the calumnies advanced against Athanasius by the Eusebians were refuted. Everything at this council was done according to rule, and altogether in a manner very different from what had been done two or three years before at the Council of Tyre. Athanasius was fully justified. These same bishops also wrote a synodical letter to all the orthodox prelates in order that, by union among themselves, they might be strengthened against the heresy. Complaint was made that the Eusebians continued to persecute Athanasius; that they had caused him to be exiled; and that they had sent to the three emperors a letter filled with fresh calumnies against him. This council justified his conduct; it went back to the origin of the persecutions which Athanasius had suffered, and showed that the Arians had hated him, even when he was only in deacon's orders; it proved that his ordination was strictly according to rule; it observed that Eusebius of Nicomedia had changed his see several

times, forgetting that he who is once bound to a Church by the episcopate may not seek to change, lest he be found guilty of adultery according to the teaching of the Holy Scriptures. It showed, further, that the proceedings of the Council of Tyre were invalid, both because the party of Eusebius was dominant there, and the secular power prevented all freedom of action; again, it exonerated Athanasius of the murder of Arsenius, alluded afresh to the irregularity of the proceedings in the Mareotis, accused the Eusebians of dividing the Church by menaces and terror, and finally exhorted the bishops to give no credit to anything written against Athanasius. See Labbe, *Concil.* 2, 532.

**V.** Held in 362, by Athanasius, in concert with Eusebius of Vercelli, to deliberate with him and the other bishops upon the affairs of the Church, and particularly upon the means to be adopted for restoring peace and union to the Church of Antioch. The “orthodox” Christians could not induce the Eustathians (q.v.) to unite with them. The council settled that leaders and defenders of heresy should be admitted to penance, but not to retain their clerical office; while those who had been led away should be allowed to retain their rank, provided they subscribed the acts of the Council of Nicaea. See Athanasius, *De Ant.* p. 575; Baronius, *Annal.* p. 362, § 235; Cave, *Apostolici*, p. 444.

**VI.** In the council held in 401, the writings of Origen were condemned. Theophilus, bishop of Alexandria, who there presided, condemned also the promoters of the Arian heresy. See Labbe, *Concil.* 2, 1219.

### Alexandria, Jews In.

Whether the founder of Alexandria transplanted a Jewish colony into Egypt, or the first Ptolemy removed many Jewish prisoners to Egypt who received their freedom from his successor, or even a remnant of those emigrants who sought refuge in Egypt after the destruction of the first Temple had preserved themselves there, it is certain that the Jewish population was very numerous, numbering in Philo’s time as many as a million (see Philo, *In Flaccum*, § 6; ed. Mangey, 2, 523).

**I.** *Employment and Institutions.* — The Jews had spread all over Egypt, from the Libyan desert in the north to, the borders of Ethiopia in the south. In Egypt and Cyrene the Jews enjoyed the same privileges as the Greek inhabitants, and, because both having settled there at the same time, they

were even preferred to the Egyptian aborigines, who, being once vanquished, were treated as such by their rulers. The Alexandrian Jews felt very proud of this equalization (ἰσοπολιτεία). The greatest number of Jews resided at Alexandria, which was, next to Rome, the second town for commerce and political importance, and, in the same manner, next to Athens, the second for arts and sciences. Of the five parts of Alexandria the Jews occupied almost two; especially the quarter called Delta (Josephus, *War*, 2, 18, 8), situated on the sea-shore, was entirely inhabited by them. As an Egyptian ruler had granted them the right of inspection over the navigation of both sea and river, they availed themselves of the opportunity thus offered to carry on a large trade by sea; and prosperity, together with a refined mode of life, was the fruit of activity. But commerce was in nowise their exclusive occupation. There were among the Alexandrian Jews tradesmen and artists; if any artists were wanted for the Temple in Jerusalem, they were always called from Alexandria (Talm. *Yocma*, 38 a; *Erachin*, 10 b), just as they were formerly obtained from Phoenicia. They acquired also the Grecian art of war and policy, as well as the melodious Greek language, and at length absorbed themselves in Grecian erudition and philosophy, so that many of them understood Homer and Plato quite as well as they did Moses and Solomon; while others, as statesmen and generals, rendered great services to the rulers of Egypt. Thus the Jewish congregation of Alexandria was admitted to be a strong pillar of Judaism. At the head of the Egyptian Jews was a chief president, who was of priestly descent, with high judicial powers, bearing the Grecian name Alabarch; he had to see to the proper payment of taxes of all the Jews, whom he was bound to protect under all circumstances. Besides him, there existed also a High Council (γερουσία), a facsimile of the Jerusalem one, being composed of seventy members, who managed all religious affairs (Philo, In *Flaccum*, ed. Mangey, 2, 528).

In every part of the town houses of prayer, called προσευχαί, were erected, among which the building occupied as the chief synagogue was noted for its artistic style, elegance, and beautiful endowments. Each guild had its own place, in order that every stranger entering the synagogue might at once recognise his guild and be able to join his colleagues. In the Talmud treatise *Sukkah*, fol. 10, col. 2, we find the following graphic description of the synagogue in Alexandria: “He who has never seen the double hall of Alexandria has never beheld the majesty of Israel. It rose like a great palace (basilica); there was colonnade within colonnade; at times a



throng of people filled the building twice as great as that which went out of Egypt with Moses. There were seventy golden chairs within inlaid with precious stones and pearls, according to the number of the seventy elders of the Sanhedrim. Each of these cost twenty-five millions of golden denarii. In the midst arose an *alhamra* of wood, on which stood the choir-leader of the synagogue. When any one rose to read in the law, the president waved a linen banner, and the people answered ‘Amen.’ At every benediction which the president spoke he waved the banner, and the people answered ‘Amen.’ They did not sit promiscuously,” etc. The houses of prayer in Alexandria were also houses of instruction, for on all Sabbaths and festivals discourses were held by those well versed in Scripture, who explained in the Greek language the appointed portion of the Pentateuch which had previously been read to the congregation. During the Syrian oppressions, many prominent Jewish emigrants came from Judaea to Alexandria, and the most eminent among them was Onias, the youngest son of Onias III., the last legitimate high-priest, who, when his aged and venerable father was murdered, thought himself no longer safe in the mother country. The king of Egypt received him very favorably, and Onias rendered him, as general, many important services.

When, soon afterwards, the Temple was defiled by the Syrians, and especially when Alcimos was illegally made high-priest, Onias resolved to erect a lawful temple in Egypt in place of the one defiled in Jerusalem, and whose high-priest he himself should be. In order to obtain the consent of the Jews, he backed his proposition by referring them to the prophecy in ~~2319~~ Isaiah 19:19, which should thus become fulfilled — “One day an altar of the Lord will stand in Egypt.” The then reigning king, Ptolemy Philometor, gave him for the purpose a plot of land in the neighborhood of Heliopolis, four and a half geographical miles north-east of Memphis, in the land of Goshen, wherein Jacob’s descendants had dwelt till the departure from Egypt. In the small town Leontopolis, on the ruins of an Egyptian idol-temple, where once animals had been worshipped, Onias built a sanctuary for the only one God. Its exterior did not entirely correspond with the Jerusalem Temple, but was more in the form of a tower, and built of fire-bricks, while the interior contained the vessels of the temple after the model in Jerusalem, except that the standing candlestick of seven branches was replaced by a golden chandelier, fixed on a golden chain. Priests and Levites who had escaped the persecution in Judaea served in Onias’s temple. For the support of the temple and the

priests, the king resigned in the most generous manner, all the revenues of the Heliopolitanic country. This happened about the year 160. Although the Egyptian Jews considered the temple of Onias as their centre, whither they all went on pilgrimage during festivals and took their sacrifices, yet they never placed it on a par with the one in Jerusalem. They, on the contrary, honored Jerusalem as the most sacred capital of all Judaism and its Temple as a divine place. As soon as the latter received its former dignity after the Syrian wars, they fulfilled towards it all their religious obligations in sending yearly, their contributions by their own deputies, and also sacrificed there now and then. But the Jews of Jerusalem were, nevertheless, dissatisfied with this foreign temple; and although they did not exactly condemn it, yet they maintained that it was opposed: to the express determination of the law (<sup>(1623)</sup>Deuteronomy 12:13). The priests of the temple of Onias were not permitted to do service in Jerusalem; but they were not deprived of their priestly dignity, and received their share of contributions belonging to the priests (*Menachoth*, 109 a).

**II. Literary Productions.** — On account of many refugees coming from Judaea to Egypt, who, owing to their great attachment to the Mosaic law, gave up their fatherland, after suffering innumerable afflictions, a desire arose in the Egyptian king to become acquainted with this so much honored law, especially as Antiochus, the persecutor of the Jews, was also his enemy. He ordered, therefore, that seventy-two theologians should come from the Holy Land, to whom he gave the commission of translating for him the law of Moses into Greek. In order that they should be undisturbed in this important work, and that no communication should take place between them, he brought them to the isle of Pharos, situated a short distance from Alexandria, where he placed each of them in a separate apartment; yet their separate labor is said to have agreed, proving to the king the correctness of their interpretation. This translation is therefore generally called the translation of the Seventy. *SEE SEPTUAGINT*. In course of time, also, the remaining books of Holy Writ were translated; nay, even independently of these, some other books, facsimiles of the Biblical ones, were composed, such as the Book of Wisdom, and mostly the so-called Apocrypha, except the Book of Sirach, which was originally written in the sacred tongue. The completion of this work caused great joy among the Jews of Alexandria and Egypt. They were proud that the Greeks, boasting so much of their wisdom, at length perceived how much more sublime and ancient the wisdom of Judaism was than the doctrines of

Grecian philosophers. It pleased them to be able to say, “Behold, Moses is greater than your philosophers.” Therefore, in remembrance of this event, the day on which the king received the translation was kept as a jubilee on the isle of Pharos.

The Alexandrian Jews, however, were not satisfied with merely translating the books of their ancestors, but they produced a number of works of their own, the authors of which, together with fragments, are known to us from quotations preserved in Eusebius, or rather Alexander Polyhistor. The latter, who flourished between B.C. 90 and 80, is the author of a work, *Hepi 'Iovaiwv*, in which he gives extracts from Jewish Hellenistic writers. Some of these excerpts, again, have been quoted by Eusebius in his *Proeparatio Evangelica* (9, 17-39). These authors are in part historians, viz.:

1. Eupolemsus (Eusebius, *Proepar. Evangel.* 9, 17, 26, 30-34, 39), the author of nepl **Περὶ Ἰουδαίων τῆς Ἀσσυρίας** and **Περὶ τῆς Ἡλίου Προφητείας**, and, according to Clem. Alex. (*Strom.* 1, 343, ed. Sylburg), also the author of **Περὶ τῶν ἐν τῇ Ἰουδαίῳ Βασιλέων**. Josephus, who also mentions this author (*Apion*, 1, 23), did not regard him as a Jew; but from the preserved fragments there can be no doubt as to his Jewish origin.
2. Artapanus (Eusebius, *Prcepar. Evangel.* 9, 18, 23, 27) wrote **Ἰουδαϊκά**, or **Περὶ Ἰουδαίων**. The preserved fragments speaking of Abraham, Joseph, and Moses, also lead us to the conclusion that he was of Jewish descent.
3. Demetrlins (Eusebius, *ibid.* 9, 21, 29) treats in his history (the title of which is unknown) of Jacob and Moses. That he was a Jew there can be no doubt.
4. Aristeas (Eusebins, *ibid.* 9, 25) wrote a historical work, **Περὶ Ἰουδαίων**. His fragments, which indicate his Jewish origin, speak of Job. Eusebius cites also some poets, viz.:
5. The tragedian Ezekiel (*Prcepar. Evangel.* 9, 28, 29), who wrote a drama entitled **Ἐξαγωγή**, which treats of the Exodus from Egypt. In the first fifty-nine lines (the Greek text is given by Delitzsch in his *Geschichte der judischen Poesie*, p. 211 sq.) Moses is introduced conversing with Zipporab, to whom he describes the fate of Israel in Egypt and his own history. He questions her about the seven virgins whom he sees in her

company (ὁρῶ δὲ ταύτας ἐπὶ παρθένους τινάς),. After her reply there follows a description of the watering of the flock, of the marriage of Moses and Zipporah, and a fragment of a dialogue between the latter and Choum. In another fragment *Moses* relates a dream to his father-in-law. In another Moses is introduced as standing before the burning bush, and God is represented as speaking unto him. Then follow “Moses’ objections, Gods’ commission to Aaron, and the gift of the rod, whose wonder-working powers are described at great length. The whole concludes with a description of the drowning of Pharaoh’s army in the Red Sea, as given by an escaped Egyptian. (For Ezekiel’s tragedy and the following writers work, comp. Philippson, *Ezekiel, des judischen ‘rauerspieldichters Auszunq aus Aegypten, und Philo, des uilteren, Jerusalem* [Berlin, 1830]).

6. Philo (Ensebius, *Praepar. Evangel.* 9, 20, 24, 37), who wrote *Περὶ τὰ Ἱερουσόλυμα*; and

7. Theodotus (Ensebius, *ibid.* 9, 22), the author of an epic poem *Περὶ Ἰουδαίῳ*. He seems to have been a Samaritan, since he calls Sichem “the holy city.”

**III. Alexandrian Philosophy of Religion.** — “A philosophy of religion among the Jews appears, at first thought, an unwarranted expression. How could they, who, on the intellectual and religious side, secluded themselves so sedulously from all intercourse with neighboring peoples and were fully determined to give no admission to their sacrilegious notions concerning God and religious matters, come to feel any need of a religious philosophy or to have any inclination for it. The reason was that the attempted seclusion, especially in Alexandria, was far from complete, the spiritual blockade being inadequate to accomplish its purpose. It was inevitable that Greek ideas would follow the Greek language, and as soon as the doors were opened wide enough to admit the Sept. version some other means of defence than simple attempts to exclude and ignore the supposed hostile force were imperative. Hence began the period of compromise. Hellenism and the Hellenistic philosophy were an effort to harmonize the revelation of the Old Test. with the current and dominant teachings of Plato, Aristotle, and Pythagoras. Jewish scholars, like the author of the Book of Wisdom, like Aristobulus, and Philo, did not intend by any means to surrender anything essential to their faith, but, on the contrary, to win for their own prophets and wise men, even among the Greeks, a position higher than that

held by their most admired philosophers. They hoped to beat the enemy on his own ground.”

The main seat of this Judaeo-philosophic activity was Alexandria; but it would be erroneous to think that outside of Alexandria Jewish philosophy was not cultivated. Alexandria, however, was naturally the central place for this branch of science. Thus the oldest Jewish philosopher whom we know, Aristobulus, was an Alexandrian. He lived in the time of Ptolemy Philometor, about B.C. 160, and wrote a commentary on the Pentateuch, fragments of which have been preserved by Eusebius (*Praepar. Evangel.* 7, 14; 8, 10; 13, 12) and Clemens Alexandrinus (*Strom.* 1, 342; 5, 595; 6, 632, ed. Sylburg). His elucidations consist mainly in the endeavor to avoid anthropomorphisms. His philosophical tendency may be learned from the fact that he was known as a Peripatetic. The special object of his commentary was to prove that the true source of wisdom was the Old Test., and that this was also the source of Greek philosophy. Plato, Pythagoras, and the other philosophers have derived their wisdom only from Moses. Even the doctrines of the Greek poets, like Orpheus, Hesiod, Homer, and Linus, agree with those of Moses. He supports his assertion by quoting from these authors. These quotations, it is true, agree entirely with Jewish ideas, which make it certain that they were written by a Jew, whether falsified by Aristobulus or by some one else. While Aristobulus represented the Peripatetic school in the so-called fourth book of the Maccabees (formerly ascribed to Josephus, and found in his works under the title *Εἰς Μακκαβαίους*), the influence of the Stoic philosophy is perceptible. We know nothing of its author, nor of the time of its composition. It is a philosophical treatise or a discourse on the subject “Whether pious reason is master over the inclinations” (*εἰ αὐτοδέσποτός ἐστι τῶν παθῶν ὁ εὐσεβῆς λογισμός*). From history, especially from the example of Eleazer and the seven Maccabean brothers and their mother, the author tries to show the affirmative, *ὅτι περικρατεῖ τῶν παθῶν ὁ λογισμός* (1, 9). So far as he makes use of philosophical suppositions and ideas, they all belong to the Stoic school, as is indicated by the theme itself. Of greater import than those already mentioned is the Wisdom of Solomon. That the author of this hymn on divine wisdom was a philosophically learned Jew, probably an Alexandrian and belonging to the age before Philo, may be seen from the contents of his work, little as we otherwise know of him. He combines in his ideas Platonic and Stoic elements with those beginnings of theosophic speculations which grew on

the soil of Palestinian Judaism. It is known that already in the Book of Job (~~<K&D>~~ Job 28:12 sq.) and the Proverbs of Solomon (8-9), and more especially in Ecclesiasticus, the traces for a discernment between the divine wisdom and God himself are found, though the former is not yet actually hypostasized. But in the Book of Wisdom this hypostasizing of the divine wisdom is more freely carried out (comp. 7:22-8:5; 9:4, 9). The epithets given to wisdom are such as are only applied to God: thus she creates everything (8:5), governs everything (ver. 1), renews everything (7:27). He also distinctly discriminates wisdom from God, and places her in opposition to him as an independent being. She is a breath (**ἀτμίς**) of the power of God, a pure effluence (**ἀπόρροια**) from the glory of the Almighty, a reflection (**ἀπαύγασμα**) of the everlasting: light (7:25-26); she liveth together with God (**συμβίωσιν Θεοῦ ἔχουσα**), is initiated into the mysteries of the knowledge of God (**μύστις τῆς τοῦ Θεοῦ ἐπιστήμης**), and is chooser of his works (**αἰρέτις τῶν ἔργων αὐτοῦ**), i. e. wisdom chooses among God's works what shall be carried into execution (8:3-4); she sitteth on God's throne (9, 4, **ἡ τῶν βῶν θρόνων πάρεδρος**); she knoweth God's works, and was present when he created the world, and knoweth what is acceptable in his sight, and right according to his commandments (ver. 9). All this shows a strong inclination to hypostasizing, although, it cannot be said, considering the poetical and rhetorical, character of the book, that the author presents the doctrine of hypostasizing the divine wisdom as a fixed formulated dogma. The expressions which he uses in order to designate the work of wisdom in the world (7, 24, **διήκει, χωρεῖ**; 8. 1, **διοικεῖ**, etc.) remind us of the analogous formulas of the Stoical school. More distinctly we perceive the influence of the Stoical doctrine in the mentioning of four cardinal virtues (ver. 7, **σωφροσύνη, φρόνησις, δικαιοσύνη, ἀνδρεία**). On the other hand, however, the doctrine of the pre-existence of the soul (ver. 19-20), and that of the body as being the prison of the soul (9, 15), show the Platonic influence. The real classical representative of Jewish Hellenistic philosophy is Philo, for whom and his system see the arts. **SEE PHILO; SEE PHILOSOPHY, GREEK.**

We need not resume the thread of history. The Jews of Alexandria had to undergo the same fate as their brethren in Jerusalem. Like the Temple in Jerusalem, so the famous Alexandrian synagogue was destroyed (between A.D. 115 and 117), and the glory of the Alexandrian Jews disappeared, never to be seen again. See Gratz, *Gesch. d. Juden*, 3, 27, 180, 258-264,

271, 349, 411 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, 1, 344 sq.; Schurer, *Lehrbuch der Neutestamentlichen Zeitgeschichte*. p. 349, 622 sq., 631 sq., 642 sq., and especially 648 sq., where the literature on Jewish philosophy is given. (B. P.)

### Alexandrian Liturgy

is a title given to that ancient liturgy to which the name of Mark the Evangelist is usually prefixed, believed to be at least as early as the 2d century. Its liturgical peculiarity is the prefixing the Great Intercession for the living and departed to the words and Institution, instead of affixing them to the Invocation of the Holy Ghost, as is the case in liturgies of the Antiochene family, or inserting them between the words of Institution and Invocation, as is the case with the Nestorian. On this liturgy were subsequently founded those of St. Cyril, St. Gregory, and the Coptic community; all of which bear a certain resemblance to the more simple liturgy of Alexandria. *SEE LITURGY*.

### Alexicacus

was an appellation under which Neptune was worshipped. by the tunny-fishers, that their nets might not be torn by the sword-fish. It was also an epithet of *Apollo* in Athens, given him for having freed the city from a spreading pestilence.

### Alexirhoe

a nymph who was wife to Pan.

### Alexis, Guillaume,

a learned French Benedictine who lived near the close of the 15th century and at the commencement of the 16th. He was surnamed *the good monk* of the Abbey of Lyre, in the diocese of Evreux, and became prior of Bussy in Perche. He is supposed to have died in 1486, though the precise dates of his birth and death are unknown. Alexis made a pilgrimage to Jerusalem, and there fell a victim to the persecution of the Turks. He wrote, *Le Passe-temps de Tout Homme et de Toute Femme, avec A, B, C, des Doubles* (Paris, s. a.), in verse: — *Le Grand Blason des Faulces Amours* (ibid. s. a.; also in 1493; Lyons, 1506): *Le Contre-blason des Faulces Amours*, entitled *Le Grand Blason d'Amours Spirituelles et Divines, avec Certaines Epigrammes* (Paris, s.a.): — *Le Dialogue du Crucifix et du Pelerin* (ibid.

1521): — *Le Loyer des Folles Amours et le Triomphe des Muses contre Amour*, together with *Quinze Joies du Mariage*, in the two editions already cited: — *Le Passe-temps du Prieur de Bussy et son Firre' le Cordelier'*, etc. (Rouen. s.a.): — *Le Miroir des Mloines* (ibid. s. a.): — *Le Miiartyrologe des Fausses Langues et le Chapitre General d'Icelles tenu au Temple de Danger faits par Couplets*, etc. (ibid. and Paris, 1493): — *Quatre Chants Royaux*, which are found with the *Palinodes*, etc. (published at Paris, Rouen, and Caen). See Hoefler, *Nouv. Biog. Generale*, s.v.

## Alexius

of the monastery of Studius was patriarch of Constantinople from 1025 to 1043. Some of his decrees are extant.

## Alexius, St.,

was born at Rome about A.D. 350, and compelled by his parents to marry a lady of high rank, but escaping from her on the wedding evening, he spent the night in the porch of the Church of Our Lady of Edessa, where he lived on the charity of others for seventeen years. Having embarked for Tarsus, he was driven by contrary winds to Rome, and, unrecognised, took up his abode in a corner of his father's house. After his death a paper was found in his hand, on which were written his Naomi and that of his family, and an account of his marriage, etc. The Romans celebrate his memory on July 17, and the Greeks on March 17. He is probably a mythical person, and his history should, without doubt, be applied to St. John Calybites. It may be that the Greeks gave him the sobriquet of Alexius (*healer*) because of the many miraculous cures attributed to him. See Baillet, July 17.

## Alexius Aristenus

was ceconomus of the Church of Constantinople, and was present at the Council of Constantinople in 1166. He left *Notes upon a Collection of Canons*, printed by Justellus in his *Library of the Canon Law* (2, 673); also by Beveridge, in Greek and Latin, with notes, in the *Pandects of the Canons*. See Cave, *Historia Literaria*, 2, 238.

## Alexius, Nicolas

an Italian ecclesiastic, was born at Perugia, and at the age of twenty became a Dominican. Subsequently he ranked among the first preachers of



Italy, and was a canon of the cathedral of his birthplace. Having filled the offices of first professor of the College of Perugia and inquisitor, he died, Feb. 28, 1585. He published a small Latin poem, *On the Plague*, and left several MSS.

### Alexy, Gustav,

a Presbyterian minister, was born at Rosenau, Austria, in 1833. He was a student in the University of Milan, Italy, where he graduated in 1867. The following year he came to New York, and, having been early intended for the ministry, he entered the Union Theological Seminary, and graduated in 1871, when he became a resident graduate. Seeing the destitute condition of the thousands of Hungarians and Bohemians in the city, he began the study of the Bohemian language, and was ordained by the Presbytery of New York as a missionary to the same. Prior, however, to entering upon that work, he served as a missionary two years in Barcelona, Spain. He then returned to New York, and founded a Bohemian mission in East Fourth Street, near Avenue C. His labors were unceasing in preaching and pastoral visitation; and he was entirely successful in building up a Church and a flourishing Sunday-school. He died suddenly in the street, on Jan. 29, 1880. (W. P. S.)

### Alfablot

in Norse mythology, was a festival at which offerings were made to the elves at night by the inhabitants of the Scandinavian peninsula.

### Alfadur

(*Father of all*), in Norse mythology, was the supreme god of Norse antiquity. The same attributes which the Mosaic economy ascribes to the "unspeakable," and which the Christian ascribes to the "only God," are found here also. He is creator and preserver of the universe; his breath is felt in all ages; his greatness is unsearchable; he has never shown himself to a mortal; and when his spirit comes upon the earth, he dwells in the shade of quiet, sacred woods. His will is over all, and everything is subject to his might. This supreme being, who existed before the world, and will exist eternally, is often mistaken for Odin.

### Alfani, Domenico Di Paris

an Italian painter, was born at Perugia in 1483. He was a scholar of Perugino, whose style he excelled. His reputation has suffered from that of his son Orazio; and even in Perugia some fine works were long ascribed to the latter which are now restored to Domenico. They painted together some fine altar-pieces, especially one in the Church of the Conventuals at Perugia, mentioned by Mariotti. The same writer says he was living in 1536; but Zani says he painted as late as 1553.

### Alfaquis (Or Alfaquins)

is the term generally applied among the Moors to signify their clergy, or those who give instruction in the Mohammedan religion.

### Alfaro Y Gomez, Don Juan,

a Spanish painter, was born at Cordova in 1640. He studied under Antonio de Castillo and Velasquez. In the Church of the Carmelites is a fine picture of *The Incarnation* by Alfaro, and in the Church of the royal College at Madrid is his famous picture of the *Guardian Angel*. He also painted the portrait of Calderon de la Barca, which was placed upon the tomb of the poet in the Church of San Salvador at Madrid. He died in 1680.

### Alfasi

SEE ALFEZ.

### Alfenfuss (Or Alfenkreuz)

in Scandinavian mythology, is the noted Pentagram, or five-pointed star.

### Alferius

ST., flourished about the middle of the 11th century. A dangerous illness led him to embrace the ecclesiastical state; and he assumed the Benedictine habit at Cluny, under Odilo, about 991. His reputation for sanctity was such that Gaimarus III, prince of Salerno, sent for him to superintend the monasteries in that place. He afterwards retired to the side of Mount St. Elias, and thence to a solitary and dismal cavern, where he was followed by a number of persons. Out of these he chose twelve. The place of his retirement was called *the Cave*, and became the site of the celebrated

monastery *Cenobium Cavanese*. The saint died in 1050. See Bollandus, Jan. 17, Feb. 17, Mar. 14; *Italia Sacra*, 7, 367.

### Alfez (Or Alfasi), Isaac Berabbi Jacob,

a Jewish rabbi, was born near Fez in 1013. At the age of sixty-five he was obliged to retire to Cordova on account of a quarrel. He died at Lucena, Spain, in 1103. While at Cordova he composed a work on practical Jewish ceremonies (*t/kl hñirpse* *Book of the Halachoth*), which the Jews highly esteem and popularly call "The Little Talmud." This work had a large number of editions, the first and most rare is that published at Constantinople in 1509. Sabioneta published another at Venice in 1552, more complete and more highly valued. See Hoefler, *Nouv. Biog. Generale*, s.v.; Furst, *Biblioth. Jud.* 1, 35 sq.

### Alfheim

in Norse mythology, is the place of habitation of the elves, presented to the god Frey by the Asas when he got his first tooth. As Frey is the god of fruitfulness, the sunbeams must be subject to him, therefore the elves of light and their habitation must belong to him. Alfheim lies adjoining to Thrudheim, the kingdom of the thunder-god, Thor.

### Alfild

in Norse mythology, is an honored and famous name of women, e.g. of the wife of king Waldar, the daughter of Iwar Widfames, and the mother of the powerful Ragnar Lodbrog, etc.

### Alfhun

*SEE ALHUN.*

### Alfonso, De Espina, Or Spina,

a celebrated Spanish theologian and preacher, lived near the middle of the 15th century. He was, it is said, of Jewish origin, and entered the Order of Franciscans; became rector of the University of Salamanca, and bishop of Orense, in Galicia. He published a large anonymous work, entitled *Fortalitiu Fidei contra Judcedas Saracehos, aliosque Christiance Fidei Inimiccs* (first published in 1487, then in 1494 at Nuremberg; among other editions are those of Totanus, published at Lyons, 1511 and 1524). In the

third part may be found violent accusations against the Jews which served as a pretext for their persecution. See Hoefler, *Nouv. Biog. Generale*, s.v. *SEE ALPHONSO*.

### Al-forcan

(Arab. *distinction*), a name given by the Mohammedans to the Koran, because, as they claim, it distinguishes truth from falsehood, and what is just from what is unjust. The term may have been applied to the Koran as being a book distinct or separate from every other book.

### Alford, Henry D.D.,

an English prelate, preacher, poet, and commentator, was born in London, Oct. 7, 1810. His father was a clergyman of the evangelical party in the Church of England. Henry was an only child, and remarkably precocious and studious. Having left Ilminster School, he was sent as a private pupil to the excellent Mr. Bickersteth, of Acton, in Suffolk, where, in addition to thorough mental training, he was carefully instructed in the principles of evangelical religion. From Acton he went to Cambridge and entered Trinity College, in which his course was one of the highest distinction. In 1835 Mr. Alford obtained the presentation to the small vicarage of Wymeswold, in Worcestershire. When he took charge of the parish it was in a deplorable state of disorder and neglect; but through the indefatigable industry of the new vicar, the church was renovated and the spiritual wants of the people attended to with unceasing fidelity. In addition to his work as a clergyman, he engaged in teaching and in literary pursuits. One of his pupils whom he had prepared for Cambridge entered the Church of Rome, and he was charged with culpable negligence in having failed to counteract his Romish tendencies. This incident caused so much unpleasantness that Mr. Alford sought a fresh field of labor; and through the friendship of the Rev. J. H. Gurney, Quebec Chapel, London, became the scene of his ministrations (1853). It was a post for which he was singularly qualified, and in which he had ample opportunity of making full proof of his ministry. But ere long his reputation as a scholar and preacher won for him preferment to the deanery of Canterbury (1857). In this position he was in his element; here he found all that could please the eye, delight the ear, and fascinate a soul peculiarly open to aesthetic enjoyment. There was a halo of poetry and romance cast around even the historical associations of the fabric and the city most congenial to the temperament of the new dean. He became B.A. in 1832,

M.A. in 1835, and B.D. in 1849. He died Jan. 12, 1871. Dean Alford's poetical works are, *Poems and Poetical Fragments* (Camb. 1831): — *The School of the Heart, and Other Poems* (1835, 2 vols.): — *Abbot of Muchelnaye, and Other Poems* (12mo): — *Chapters on the Poets of Ancient Greece* (1841, 8vo): — *Psalms and Hymns Adapted to the Sundays and Holydays throughout the Year* (Lond. 1844), to which are added some occasional hymns: — *Poetical Works* (2 vols. 12mo): — *Select Poetical Works* (Boston, 1853, 12mo, pp. 424). Among his many hymns which are found in different hymn-books, there is also a rendering of the famous *Dies Iree* ("day of anger, the dread day"). In general religious literature, besides his contributions to the *Contemporary Review*, Dean Alford wrote, *The Consistency of the Divine Conduct in Revealing the Doctrines of Redemption* (Camb. 1842; pt. 2, 1843), being the Hulsean Lectures for 1841; to which are added two *Sermons* preached before the University of Cambridge: *Sermons* (8vo): — *Sermons at Quebec Chapel* (2 vols. 8vo): — *Village Sermons* (12mo): — *The State of the Blessed Dead* (1870): — *The Coming of the Bridegroom* (eod.): — *Eastertide Sermons* (1866): — *Advent Sermons* (1872): — *The Sons of God; the Known and the Unknown* (1875): — *Truth and Trust* (1871): — *Fireside Homilies* (edited by his widow, 1875): — *Meditations in Advent* (1865): — *The Year of Prayer* (1867): — *Life, Journal, and Letters* (ed. by his widow, Phila. 1873). His exegetical works are as follows: in 1849 he published the first volume of *The Greek Testament, with a Critically Revised Text, a Digest of Various Readings, etc., and a Critical and Exegetical Commentary*, and the whole was completed in 1861; since that time it has been published in different editions: — *How to Study the New Testament* (Lond. 1865-69, 3 vols.): — *The New Testament for English Readers, Containing the Authorized Version with Marginal Corrections of Readings and Renderings, etc.* (1868, 4 vols.): — *The New Testament of our Lord and Saviour Jesus Christ, after the Authorized Version; Newly Compared with the Original Greek and Revised* (1870): — *The Book of Genesis and Part of the Book of Exodus* (a revised version, etc. 1872). See (Lond.) *Christian Observer*, May, 1873, p. 337; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

### Alford, Michael (Griffith)

an English Jesuit, was born at London in 1582. He studied philosophy at Seville, and theology at Louvain. He was five years penitentiary at Rome,

then coadjutor of the superior of the English College at Liege, and finally rector of the house of the Jesuits at Ghent. Being sent to England, he was arrested on his arrival at Dover and cast into prison, from which he was released by Henrietta, queen of France. He retired to the province of Lancaster, where he occupied himself in collecting material for his *Annales Ecclesiastiques et Civiles d'Angleterre*. He was called back to the Continent in 1652 by the head of the order, and died the same year at St. Omer. He is the author of three learned works, *Vie de Saint Winifrid traduite du Latin de Robert prieur de Shrewsbury* (1635), under the name of John Flood: — *Britannia Illustrata, sive Lucii, Helence, Constantini Patria et Fides* (Antw. 1641): — *Annales Ecclesiastici et Civiles Britannorum, Saxorum, etc.* (Liege, 1663): Hugh Cressy made use of this work in his *Histoire 'Eglise d'Angleterre*. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Alfred

SEE ALRED.

## Alfred, William,

a Bible Christian minister, was born in Cornwall, England, July 15, 1842. He was converted when seventeen years of age; was accepted on trial by the conference in 1864; and in the year 1867 received an appointment to Victoria, Australia, at which place he arrived June 28. After laboring with great acceptability and usefulness for nearly five years, he died, April 27, 1872. See *Minutes of the Conference, 1872*.

## Alfric

(AILFRIC, ALVRIC, ALVRED, ELFRIC, or ALERIC), an English prelate, lived in the beginning of the 11th century, and was brought up in the school established at Winchester by the bishop St. Ethelwold. In 987 he was appointed by St. Elphegus to govern the abbey of Cerne, in Dorsetshire; afterwards he became abbot of Medehampton (or Peterborough), eventually bishop of Worcester, and in 1023 archbishop of York. He obtained from king Ethelred many privileges for his order, and died in 1050. On account of his great knowledge he was called "the grammarian," and his sermons were so highly esteemed that they were translated into Saxon, and read publicly in the churches. He is often confounded with Aelfric of Canterbury (A.D. 996-1006), Aelfric of

Abingdon (963-1005), Elfric of York (1023-1051), Alfric Bota the Anglo-Saxon scholar (11th century), Alfric of Hereford (941), Alfric of Bamsbury or (?) Malmsbury (942), and Alfric of Westminster (956). See Cave, *Historia Literaria*, 2, 108; Rose, *New General Biographical Dict.*, s.v.

## Alfroedull

in Norse mythology, is the first ray of light announcing the coming of day, at whose appearance all spirits of darkness flee.

## Algardi, Alessandro

an Italian sculptor, was born at Bologna about the year 1600. He was employed at Rome through the influence of Domenichino, and achieved a reputation as the first sculptor of his time by a statue of St. Philip Neri, in then sacristy of the Oratorian Church in that city, and a colossal group representing *The Decapitation of St. Paul*, in the Church of the Barnabites at Bologna. He executed the bronze statue of Innocent X, erected to commemorate the completion of the Capitol at Rome, the monument of Leo XI in St. Peter's, and a bass-relief representing Attila checked by St. Leo for one of the altars in the same church — the largest work of the kind in the world.

## Alger

(Lat. ALGERUS) OF LIEGE (OR OF CLUNY), a learned French priest, was born about 1055 at Liege. He studied at his native place, where he was appointed deacon of St. Bartholomew's. About 1100 bishop Otbert made him canon of the Cathedral of St. Mary and St. Lambert, where he labored for twenty years. In 1121 he retired to the monastery at Cluny, where he died about 1132. As an ecclesiastical writer he was very prominent. He wrote, *Tractatus Ecclesiasticis Negotiis et Catholicæ Fidei Valde Utiles: — De Sacramentis Corporis et Sanguinis Domini Libri III* (published by Erasmus, who called this work "Opus pium juxta ac doctum" [Basle, 1530, and reprinted in the *Bibl. Patr.* Lugd. 21, 251 sq.]): — *Tractatus de Misericordia et Justitia* (published by Mabillon in his *Vetera Analecta* [Paris, 1723], p. 129 sq.; by Martene in his *Thesaur. Nov. Anecd.* 5, 1019; and reprinted by Migne in vol. 158 of his patrology): — *Tractatus de Gratia et Libero Arbitrio* (published in vol. 4 of the *Thesaur. Anecd.* pt. 2, p. 114 sq.). A part of his *Letters* and his *History of the Church of Liege* have been lost. See Hoefler, *Nouv. Biog. Generale*, s.v.; Richter, *Beitrdge*

(Leips. 1834), p. 7-17; Hiffer, *Beitradge* (Minster, 1862 ), p. 1-66; Schulte, in *Allgemeine deutsche Biographie*, s.v.; Wagenmann, in Herzog's *Real-Encyklop.* (2d ed.), s.v.; Lichtenberger, *Encyclopedic des Sciences Religieuses*, s.v. (B. P.)

### Algerius, Pomponius

a martyr, was an Italian by birth, and a mans of great learning. He became a student in the University of Padua, where he ceased not, both by doctrine and example of life, to inform as many as he could in the evangelical doctrine and bring them to Christ. For this he was accused of heresy to pope Paul IV, who had him imprisoned at Venice, and afterwards sent to Rome. Resisting all persuasions and allurements to change his mind, he was burned alive in 1555. While in prison at Venice, he wrote several letters to his friends, indicative of his firm faith. See Fox, *Acts and Monuments*, 4, 467.

### Al-Ghazzali (Or Ilgazel), Abu Hamed Muhammad,

a Moslem theologian who met the heretical Arabian philosophers on their own ground, was born in 1058 and belonged to the sect of the Ascharites. At the age of thirty-three he became the head of a theological college at Bagdad, where his lectures were thronged with eager crowds, including all the imams of the country. His mind having revolted against the orthodox Mohammedan creed, he escaped from Bagdad on the plea of making a pilgrimage to Mecca, but went to Syria, and spent ten years in seclusion and meditation at Damascus. While on a journey to Egypt, his private affairs induced him to return to Bagdad, where he reluctantly resumed teaching. There he continued for fifteen years, then retired to Tus, in Khorassan, his native town, and devoted his remaining years to the contemplative life of the Sufis, who had been his earliest instructors. He died in 1111. He attacked the accepted Aristotelianism of the time in a work entitled *The Destruction of the Philosophers*. For information concerning his philosophical opinions, see Averrhoes, *Works*, vol. 10, but more especially his spiritual autobiography, translated by Schmolders in his *Enssai sur les Ecoles Philosophiques chez les Arabes*. See also Von Hammer, introduction to *O Kind*; Munk, *Melanges*; and Gosche, in *Abhandlungen der konigl. Akad. der Wissenschnfnen zu Berlin*, 1858.



## Algheard

*SEE ALHEARD.*

## Algos

(*pain*), in Greek mythology, was the daughter of Eris, a granddaughter of Night.

## Algrin (Or Malgrin), John,

a French prelate and theologian, was born near the close of the 12th century. Nothing definite is known concerning the first part of his life. He was prior of Abbeville, and afterwards went to the University of Paris, where he gained the reputation of being a learned man and an able preacher. In 1225 he was appointed archbishop of Besancon, and in 1227 Gregory IX made him cardinal. He was sent as legate to Arragon in order to stir up the crusade against the Saracens, and afterwards brought about a reconciliation between the pope and emperor Frederick II. He died Sept. 28, 1237. Manuscripts of sermons and commentaries upon the Psalms, written by him are found<sup>p</sup> in the National Library at Paris. He also wrote, *Commntaire sur le Cantique des Cantiques* (Paris, 1521). See Hoefler, *Nouvelle Biographie Generale*, s.v.

## Al-Hakem, Ibn-Atta.

*SEE ATHA BEN-HAKEM.*

## Alheard (Alchardus, Algheard, Or Ealheard, Ealghheard)

a bishop of Elmham, was present at the Legatine Council of A.D. 786, and at that of Clovesho in 803, the decree of which he signed. He attested several charters drawn up in councils (788-805), and is doubtless the person called *Alchbertus* in the charter of Winchelcomb, granted at the consecration of that abbey in 811. Alcuin's 217th letter is addressed to him and Tidfrith of Dunwich.

## Alhun (Alfhun, Aelhun, Or Aelfhun)

the eighth bishop of Dunwich, was consecrated about A.D. 790. He subscribed. several charters of Offa between that year and 793. He died in 797 at Sudbury, and was buried at Dunwich.

## Alhunig

SEE ALWIG.

## Ali (Or Wali)

in Norse mythology, was a god of spring, the symbol of the growing light in the north. He was the son of Odin and Rinda. He slew the wicked giant Hodhr to avenge the death of the beautiful Baldur, the beloved of gods and men. Walaskialf is the name of his crystal palace.

## Aliamet, Francois Germain,

a French portrait and historical engraver, was born in 1734. He studied in Paris, and afterwards went to London, and was for some time under Sir Robert Strange. His works are said to be fine, but they do not equal those of his brother Jacques. A few of the principal ones. are, the *Adoration of the Shepherds*, after Caracci: — the *Circumcision*, after Guido: — and the *Stoning of St. Stephen*, after Le Sueur.

## Aliberti, Giovanni Carlo,

an Italian painter, was born at Asti, in Piedmont, in 1680. Lanzi says he executed some important works in fresco in the churches of Asti, as in the Church of Sant Agostino, representing that saint taken up to heaven surrounded by angels, also another of Sant Agostino baptizing a number of children, and other figures. He died in 1740.

## Alien Priories

are cells belonging to foreign religious houses in England. They were dissolved by stat. 2 Henry V. One of the most perfect is that of Wilmington, Sussex.

## Alienation, Of Church Property.

The transference by gift, sale, exchange, or perpetual emphyteusis (renting) of Church property was from early times restrained by special enactments. It is a much debated question among canonists whether alienation, except in extraordinary cases, was not absolutely prohibited in the first ages of the Church. This was by reason of the sacred character impressed upon property given for ecclesiastical purposes, and by that act dedicated to God. The oath now taken by Romish bishops contains a clause relating to

the alienation of Church property. The words of this clause, as well as the time at which it was first introduced, have given rise to much controversy.

The general law of the Church makes all vessels and the like which have been consecrated to God, all immovable possessions, inalienable; the bishops to be ordinarily the administrators responsible to God. Its history, as it is found in the councils of different churches, has now to be traced.

The earliest canon on the subject is the fifteenth of, the Council of Ancyra (A.D. 314), which provides that the Church may resume possession of whatever property the presbyters of a diocese may have sold during the vacancy of the see. But this canon does not limit any, power which the bishop himself may have previously possessed.

The Council of Antioch (A.D. 341) has two canons bearing upon this subject. The twenty-fourth directs that Church property should be distinguished in such a way that the presbyters and deacons may know of what it consists, so that at the bishop's death it may not be embezzled, lost, or mixed up with his private property. By the twenty-fifth canon it is provided that the provincial synod should have jurisdiction in cases where the bishop is accused of converting Church property to his own use, or managing it without the consent of the presbyters and deacons, and also in cases where the bishop or the presbyters who are associated with him are accused of any misappropriation for their own benefit.

The seventh and eighth canons of the Council of Gangra prohibit, under anathema, all persons from alienating produce belonging to the Church except they first obtain the consent of the bishop or his ceconomus, or officer intrusted with the care of Church property.

The fourth Council of Carthage, can. 31, enjoined the bishop to use the possessions of the Church as trustee; and by the next canon pronounced invalid all gifts, sales, or exchanges of Church property made by bishops without the consent in writing of their clergy.

By the twenty-ninth canon of the African code (A.D. 419) it is ordained that no one sell the real property belonging to the Church; but in case of urgency the primate of the province is to determine in council with bishops (twelve) whether a sale is to be made or not. In case the necessity for action is so great that the bishop cannot wait to consult the synod, then he is to summon as witnesses the neighboring bishops at least, and to report

afterwards to the synod. The penalty of disobedience to this canon is deposition. By the thirty-third canon, presbyters are forbidden to sell any Church property without the consent of their, bishops, and in like manner the bishops are forbidden to sell any Church lands without the knowledge of their synod or presbyters.

Passing to Italy, we find that in A.D. 483, the clergy being assembled in St. Peter's upon the death of pope Simplicius, Basilius, the patrician and praefect of Rome, acting as vicegerent of Odoacer, the barbarian king, proclaimed the following edict: "That no one, under the penalty of anathema, should alienate any farm. buildings, or ornaments of the churches; that such alienation by any bishop present or future was null and void." This decree was declared invalid at the Council of Rome held by Symmachus (502), on the ground of its being contrary to the usages of the fathers, enacted on lay authority, and as not being ratified by the signature of any bishop at Rome. The same council, however, re-enacted its ordinances against the alienation of Church property. Previously to this, Leo the Great (447) had written to the bishops of Sicily and forbidden the alienation of Church property. Pope Gelasius (492-496) took action in the same direction.

In the Gallican Church, the earliest reference to alienation is to be found in a letter from pope Hilarv (A.D. 462) to the bishops of the provinces of Vienne, Lyons, Narbonne, and. the Maritime Alps, which prohibits the alienation of such Church lands as are neither waste nor unproductive, except with the consent of a council.

The Council of Agde (A.D. 506) contains several canons on alienation, and the first Council of Orleans (511) places all the immovable property of the Church in the power of the bishop. By the first Council of Clermont (535) all persons are excommunicated who obtain any Church property from kings. The twelfth canon of the third Council of Orleans (538) allows the recovery of Church property within thirty years, while the twenty-third canon renews the prohibition against the alienation of Church property by abbots, etc., without the written consent of the bishop. Canons against alienation were promulgated by the councils of Paris (the third), Narbonne, and the third, fourth, and ninth of Toledo. Similar provision were made in England by archbishop Theodore of Canterbury, and in the *Exceptiones* and the *Penitentiale*.

The provisions of the civil law have been arranged as follows: Immovable property belonging to the Church cannot be alienated under any circumstances if it fall within the following classes:

- (1) if it had been given by the emperor
- (2) if the thing to be alienated is the Church or monastery itself;
- (3) when the proposed transferee is the oeconomus or other Church officer, or a heretic;
- (4) when the property was given to the Church on the condition that it should not be alienated.

Subject to the above restrictions, immovable property may be alienated either for:

- (1) debt,
- (2) by way of emphyteusis for a term,
- (3) in exchange with another Church,
- (4) if the transferee be the emperor,
- (5) or for the redemption of captives.

We also find laws directed against the alienation of Church property in *Leges Visigothorum*, bk. 5, ch. 3 (about A.D. 700); *Lex Alamannorum*, ch. 20; and *Capitularia Regum Francorum* (814). So it is found that the utmost precaution was taken lest, under the pretence of necessity or charity, any spoil or devastation should be made of the goods and revenues of the Church. See Bingham, *Christ. Antiq.* bk. 5, ch. vi, § 6, 7; Smith, *Dict. of Christ. Antiq.* s.v.

In the United States the laws relating to the sale of Church property, especially real estate differ somewhat in the several states; but they all include a reference to the appropriate Church authority in the respective denominations, and generally require a special application to the civil court. *SEE CORPORATION, ECCLESIASTICAL.*

### Alignan, Benoit D',

a learned French Benedictine and a traveller in Palestine, was priest of Notre Dame of Grasse, in the diocese of Carcassonne, until, in 1229, he was appointed bishop of Marseilles. This city was at that time agitated by internal dissensions, occasioned by both the viscounts and the monks laying claim to civil jurisdiction. In 1239 D'Alignan associated himself at Thibet

with the king of Navarre and the count of Champagne in order to make a journey through the Holy Land, and while in the East he contributed towards the construction of a castle. In 1248 he assisted at the Council of Valencia. Under his prelacy, he introduced a new religious order called the "Brothers of the Holy Mary, the Mother of Christ," which Clement confirmed in 1266, and which the Council of Lyons suppressed in 1276. In 1260 he again visited the Holy land, where he remained three years. He died in July, 1268. He left some works printed and others in MS. Among those published we find, *Prcefationes Benedicti, Episcopi Massiliensis, in Commentarium suum, de Sancta Trinitate et Fide Catholica* (by Baluze): — *Sententia Lata in Synodo, de Decimis*: — *Epistola ad Innocentium Papam IV*, in the *Spicilegium* of D' Achery: — *De Constructione Castri Saphet*, a work also inserted by Baluze in his *Miscellanea*. This is concerning the building of the fortress of Saphet in the Holy Land, in which he asserts that its power extends over two hundred and seventy villages, the site of which villages he claims to have been the place where Joseph was sold, where Christ first preached, where Peter paid the tribute-money, and many other events of sacred history transpired. This castle, the boulevard of the Christians of the Holy Land, fell into the hands of the Babylonians in 1266, and the templars were driven out. Great effort was made to regain this, but two of their number proving traitors led to their defeat. The MS. (Bibliothèque Nationale, No. 4224) which contains the principal work of D' Alignan is a large volume in parchment. The title of the work is *Tractatus Fidei Diversos Errores super Titulum: De Summa Trinitate et Fide Catholica in Decretalibus*. This is a great exposition of Christian doctrine, or a treatise on practical theology. In connection with this the author has several brief treatises, as, *Exposition de 'Oraison Dominicale*: — *Salutation Angelique*. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Alilat

an ancient Arabian goddess, possibly a form of the *moon*.

## Alinard (Or Halynard)

a French prelate, was born in the last half of the 10th century. He joined the Benedictine friars at the monastery of St. Bdnigne, at Dijon. His parents, who belonged to the first families of Burgundy, attempted by persuasion and derision to deter him from this purpose, but in vain. Alinard

was made priest at St. Benigne; and his wise administration, together with his saintly life, won for him the esteem of kings Robert and Henry I, as well as of the emperors of Germany, Conrad and Henry III. The position becoming vacant, the people of Lyons demanded Alinard for their archbishop, but he modestly refused until ordered by pope Gregory VI to accept. When he presented himself to receive the investiture, the emperor wished him to take the oath of fidelity, but he refused, asserting that his promise was sufficient, and that he preferred to remain a priest rather than take an oath. This firmness pleased the monarch, who wished to assist at the consecration of Alinard (1046). In 1047 the emperor went to Rome, taking with him the new archbishop, who, by his affability and eloquence, won the regard of the Romans. After the death of Clement II, the people demanded him for pope, but he secreted himself until Leo IX had been raised to the position. At the request of the new pontiff, Alinard accompanied him to France, Rome, and Monte-Casino, and was employed in the negotiations which preceded the treaty of peace between the Normans and the inhabitants of Lower Italy. The pope, invited to visit the emperor, desired Alinard to remain at Rome in order to take part in the administration of the affairs of the Church. Hugh, who for bad conduct had been deposed from the bishopric of Langres, came to the court of Rome: to solicit his re-establishment. As he was about to return to France, Alinard joined him, with his companions, and dined with him. At the dinner some one administered poison to Alinard, who died in consequence, July 29, 1052, and was interred with high honor in the Church of St. Paul. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Alpes

in Roman mythology, was a surname of *Mercury*, because he had wings on his feet.

## Alison, Archibald

an English divine, was born in 1757, and matriculated at Baliol College, Oxford, in 1775, where he proceeded to the degree of B.C.L., March 23, 1784. At the time of his decease he was senior minister of the Episcopal Chapel, Cowgate, Edinburgh. In 1790 Mr. Alison published *Essays on the Nature and Principles of Taste*, which work has attained a wide celebrity. He gave to the world a number of *Sermons* (1809-15), also a *Memoir of the Life and Writings of Lady Woodhouslee* (Trans. Edinb. R. Soc. 1818,

7, 515). See *Christian Remembrancer*, July, 1839, p. 440; Allibone, *Dict. of Brit. and Amer. Authors*. s.v.

### Alison, Hector

a Presbyterian minister, was examined by the Synod's committee and approved May 28, 1745. He was ordained by the Newcastle Presbytery in 1746 at White Clay, and settled at Drawyers. In 1750 he was sent for eight Sabbaths to Western Virginia. In 1753 he asked for a dissolution of his pastor' al relation, but it was not granted for obvious reasons. In 1760 he was allowed to go as chaplain to the Pennsylvania forces, and, in answer to a pressing application made to the Synod in that year by the Church at Albany, N. Y., he was directed to supply the same. He joined the Newcastle Presbytery in 1761. An application from Baltimore on his behalf was not placed in his hands, it being deemed inexpedient. He was dismissed from the presbytery in December of that year with a view to join the South Carolina Presbytery, and was settled at Williamsburg, S. C., where he remained till his death, the date of which is not known. (W. P. S.)

### Alison, Hugh

a Presbyterian minister, was a native of Pennsylvania. After his graduation from Princeton College, he was for some time engaged as a teacher in Charleston, S. C. He removed to James Island, taking with him a number of young men, with a view to superintend their education. He also became pastor of the Presbyterian Church on that island, where he died in 1781. See Alexander, *Princeton College in the 18th Century*.

### Aliterius And Aliteria

*Jupiter* and *Ceres* were thus called for preventing millers from stealing meal.

### Alitta

in Arabian mythology, was a goddess of the Bedawin, whom Herodotus compares with *Venus* and *Urania* of the Greeks, the *Mylitta* (q.v.) of the Assyrians, *Mitra* of the Persians, perhaps also with *Astarte* of the Phoenicians, and *Anaitis* of the Armenians. The Arabians have always represented this goddess by a black, three-cornered, four-foot-high and two-foot-broad stone, which rested upon a golden frame, in Mecca. They affirm that this' stone came from Abraham's feet when he again built the



holy Kaaba according to the original plan, which had been carried by the angels into heaven at the time of the Flood.

### Alix, Ferdinand

a French theologian, was born at Frasné in 1740. He was brought up by one of his uncles; studied theology at Besançon; emigrated during the Revolution, after which he returned and became rector of Verceil, near Pontarlier. He died there, Feb. 4, 1825, leaving, *Le Manuel des Catholiques, ou Recueil de divers Entretiens Familiers sur la Religion: — Les Impies Modernes: — Le Dernier Prône d'un Pretre du Jura*. These three works were published in Switzerland from 1794 to 1796. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Alix, Jean

a French painter and engraver, lived in the 17th century, and was a scholar of Philip de Champagne. There is an 'etching by this artist of a *Holy Family*, after Raphael, executed in a pleasing style. It is marked "R.V.P.," i.e. "Raphael Urbino pinxit."

### Alix, Pierre

a French ecclesiastical historian, was born at Dole in 1600. He was canon at Besançon, and priest of St. Paul's in 1652. He sustained firmly the laws of the metropolitan chapter against the pope, Alexander VII. He died July 6, 1676. He wrote a treatise entitled *Pro Capitulo Imperiali Bisuntino, super Jure Eligendi suos Archiepiscopos ac Decanos Commentarius* (Besançon, 1672): — also *Refutatio Scripti Roma nuper Transmissi contra Jura Copitui-Bisuntini*. This again aroused the censure directed against him by father Simard, inquisitor of Besançon; but he responded to him in a small treatise, entitled *Eponge pour Efficer la Censure du Pere Simard*, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Al-Jahedh

the founder of a sect among the Mohammedans, which maintained that the Koran was an animated being, sometimes a man, sometimes a beast. This opinion has sometimes been supposed to be an allegory, signifying that the Koran becomes good or bad according to the true or false exposition of it; and' in this sense the most orthodox Mussulmans often say that the Koran

has two faces, that of a man and that of a beast, meaning thereby the literal and spiritual sense.

### Alkabaz (And Alkabets), Solomon Ben-Moses,

a Jewish writer of Safed, in Upper Galilee, who flourished from 1529 to 1553, is the author of a commentary on the Song of Songs, entitled *µybha t l ya* (Venice, 1552): — on Esther, entitled *ywl h twnm* (ibid. 1585): on Ruth, called *yçy çrç*, *The Root of Jesse* (Const. 1561); He also wrote religious hymns, *µyryç*, of which the hymn for the Sabbath eve, *ydwd hkl*, “Come, my beloved,” is best known. See Furst, *Bibl. Jud.* 1, 39; De Rossi, *Dizionario Storico* (Germ. transl.), p. 38. (B. P.)

### Al-kadba

a term used by Mohammedans to denote the visit of consummation or accomplishment and pilgrimage to Mecca which Mohammed and his followers performed in the seventh year of the Hegira. At the distance of six miles from the town they all took an oath to perform religiously all the ceremonies and rites prescribed in that visit. Leaving their arms and baggage outside, they entered the holy city in triumph, devoutly kissed the Black Stone in the Kaaba, and went seven times round the temple. The first three rounds they went running, jumping, and shaking their shoulders, to show that they were still vigorous after their journey; the other four rounds they walked, so as not to exhaust themselves. This custom is still observed by the Moslems making pilgrimages to Mecca. Having finished their seven rounds, prayer was proclaimed, and the prophet, mounted on a camel, rode seven times between two hills, in which at that time were to be seen two idols of the Koreishites. The whole concluded with a sacrifice of seventy camels, and the Mussulmans shaved themselves.

### Al-kelam

(Arab. *the knowledge of the word*) is the scholastic and metaphysical theology of the Mohammedans. It treats of speculative points, such as the attributes of God, and is full of subtleties in reference to abstract notions and terms. It is divided into four heads. The first treats of the nature and attributes of God; the second discusses predestination, free will, and other kindred topics; the third contains the questions about faith and its efficacy, repentance, and other doctrines; the fourth inquires into the evidence of

history and reason, the nature and force of religious belief, the office and mission of prophets, the duty of the imams, the beauty of virtue, the turpitude of vice, and other kindred themes. The various disputes which have from time to time arisen on all the different points of their scholastic theology have given rise to a large number of different sects and parties, all of whom adhere to the Koran as the standard of their faith. Among these may be enumerated the Ascharians, the Keramias, the Motazales, the Cadhariainse the Nadharians, the Giabarians, and the Morgiansk

### Al-kitab

(Arab *the book*), a name given to the Koran as “the book” by way of eminence, after the manner of the English expression “the Bible.”

### Allah akbar

is the prayer with which the Mohammedans begin their religious service.  
*SEE MUEZZIN.*

### Allah Mapraha

was an ancient Indian teacher of religion, a holy priest, who commanded the carrying of the Lingam, and promised the forgiveness of sins as the result of obedience.

### Allah Taala

is the name given to the almighty being who was worshipped by the ancient Arabs before the introduction of Mohammedanism. He is the only true god, and stands above all the deities, who are companions of his power, but over whom he is supreme ruler,

### Allamu

a Chaldaean name of the deity *Nergal*. Allan, a Scottish bishop, was a native of Galloway, and became bishop of the Isles in 1305, and was one of the Scotch clergy who recognised king Robert Bruce’s right to the crown in 1309. He died Feb. 15, 1321, and was buried at Rothesay, in the Isle of Bute. See Keith, *Scottish Bishops*, p. 301.

### Allat

*SEE ALITTA.*

### Allcott, John,

an English Congregational minister, was born in Warwickshire in 1764. He was designed by his friends for a carpenter; but he became an artist in Scagliola, under the tuition of the celebrated Wyatt. He established himself in business as a statuary and dealer in marble. Having acquired much wealth, he retired from trade, and gave himself to the ministry. He had been awakened to a sense of his spiritual danger in his eighteenth year by a sermon preached after a terrific thunder-storm which occurred in London. He united with the Church at Tottenham Court Chapel, London. Most of his Sabbaths he spent in preaching in connection with the London Itinerant Society. He was ordained as an evangelist in order that he might administer the sacrament to the suburban villages. He preached at Berkhamstead for a short time on retiring from business; but in 1814 he settled at Epping, and became pastor of the Independent Church. His labors were continued for nearly eighteen years. Paralysis having disabled him for service in 1832, he retired to his house, where he died Feb. 19, 1853. See (Lond.) *Cong. Year-book*, 1854, p. 217.

### Alle, Girolamo,

an Italian friar, was a native of Bologna, and lived in the first half of the 17th century. He entered the Brotherhood of St. Jerome at Fiesola, taught theology at Bologna, and succeeded to the highest honors of his order. He studied literature, together with the ecclesiastical sciences. He distinguished himself as a preacher, and published his sermons, together with certain works of poetry, among others four representations, a species of sacred drama, which were printed successively at Bologna from 1641 to 1650. Another ethical work has its title, *Il Concatenato Sconcatenamento de' Pensieri, Parole et Attioni Umane ch' e Letto e Practicato Concatena le Virti nell' Animo, e li Sconcatena i Vitti*, etc. (Bologna, 1653). See Hoefler, *Nouv. Biog. Generale*, s.v.

### Allegation

in ecclesiastical law, denotes articles drawn out in a formal manner to establish the complainant's cause against the person injuring him. The defendant answers the allegation upon oath, and this is called a *defensive* allegation. When issue is thus joined, both parties proceed to their respective proofs.

## Allegri, Antonio

(better known as *da Correggio*), an illustrious Italian painter, was born at Correggio, a town in the duchy of Modena, in 1494. Some Italian writer says he was instructed by Francesco Bianchi and Giovanni Murani. Others say that he was pupil to Leonardo da Vinci, and others still, to Andrea Mantegna. It is most probable that he learned the rudiments from his uncle, Lorenzo Allegri, a painter who was very fond of him, and at his death left him most of his property. His wonderful genius created such an admirable system of harmony, grace, and grandeur as his successors have never equalled. The principal work of Correggio is the great fresco painting in the cupola of the cathedral at Parma, completed in 1530. The cupola is octangular, and the subject the *Assumption of the Virgin*. In the lower part he has represented the apostles admiring the event. The dome of the Church of San Giovanni (of the Benedictines) at Parma is another of his wonderful works, which represents the *Ascension of our Saviour*, with the twelve apostles and doctors of the Church. Among his oil-paintings, one of the most celebrated is the *St. Jerome* at Parma, including the Virgin seated with the Infant on her knee. For the Church of San Giovanni he painted two altar-pieces — one representing the *Descent from the Cross*, and the other the *Martyrdom of San Placido*. Correggio's famous work, called *La Notte*, representing the Nativity, may be seen in the Gallery at Dresden, and also a beautiful little picture of the *Magdalen* reading. Writers differ widely as to whether Allegri engraved any plates. This great artist passed some time in Mantua, on two occasions, with the marchese Manfredo, and the celebrated patroness of arts and letters Veronica Gambara, relict of Gilberto, lord of Correggio. Here he had the advantage of examining the works of Andrea Mantegna, the frescos of Cosso, Lionardo Bruno, and Dosso, and also the grand collection of pictures, medals, cameos, and antiquities of Isabella da Este. He died March 5, 1534.

## Allegri, Gregorio

an Italian ecclesiastic and composer of Church music, was born at Rome about 1580. He studied under Nanini and was intimate with Palestrina. He was thoroughly acquainted with harmony, and, although he did not possess a remarkable voice, was made one of the singers in the pope's chapel in 1629. He composed the famous *Miserere* which is performed there yearly on Wednesday and Friday of Passion-week. He died at Rome, Feb. 18, 1652.

## Allegrì, Pomponeo

an Italian painter, was the son of Correggio, and was born in 1522. He learned the rudiments of the art from his noted father, who died, however, when Pomponeo was only twelve years of age. He continued his studies under Francesco Maria Ronidani, the most talented of Correggio's scholars. Pomponeo executed a fresco painting in the cathedral at Parma, representing *Moses Showing the Israelites the Tables of the Law*, which is finely colored, with beautiful parts, and heads expressed entirely in the style of Correggio.

## Allegrini, Francesco

(called *Da Gubbio*), a Roman historical painter, was born in 1587, and was a scholar of Arpino. He executed some works for the churches and palaces of Rome, both in oil and fresco. He died in 1663.

## Allegrini, Giuseppe

a Florentine engraver, lived in the early part of the 18th century. The following are his principal works: the *Virgin Mary with the Infant*: — the *Circumcision*: — and the *Stoning of St. Stephen*.

## Alleine (Or Allein), Richard,

an English Nonconformist and Puritan, was born in Somersetshire in 1611. He was educated at St. Alban's Hall, Oxford, and became rector at Balcombe, Somersetshire, but was rejected in 1662. He was noted for piety and zeal in labors. He died Dec. 22, 1681. He published *Vindicice Pietatis* (1663), a work still held in considerable estimation.

## Alleluia

The singing of this Hebrew word, meaning *Praise the Lord*, like Amen and Sabaoth, has been derived from the use of the Church of Jerusalem. It is attributed to pope Damasus. Pope Gregory allowed it to be sung out of Eastertide. The *Alleluioe inclusio* was the close of the time for singing Alleluia, from Christmas to Epiphany. The famous Alleluia Victory was won by St. Germanus and the Britons chanting Alleluia (A.D. 492) at Easter-time over the Saxons and Picts. The Saturday before Septuagesima was called "Alleluia Saturday," because the Alleluia was then sung for the last time until Eastertide. Gregory ordered the Alleluia to be sung not only

at Easter, but throughout the year. It was allowed at funerals. Alexander II prohibited the Alleluia in the liturgy in the interval between Septuagesima and Easter-eve, and the fourth Council of Toledo forbade it on all fast-days. It was used in the mass to represent the Hebrew title of the cross, as *Kyrie eleison* was a reminiscence of the Greek. Victor of Utica called it the Alleluiatic Melody. On the Circumcision, which was a fast-day as a protest against heathen revelry, the Alleluia was not sung. The people sang it together in divine service, monks assembled to its sound, and the laborer in the field and the seaman on shipboard chanted it in the early days of the Church. As early as the 4th century, Alleluia seems to have been well known as the Christian shout of joy or victory, and as an expression of encouragement. A special use of the Alleluia is found in the liturgies both of East and West. In most Eastern liturgies it follows immediately upon the Cherubic Hymn, which precedes the greater Entrance, as, for instance, in those of St. James, St. Mark, and St. Chrysostom. In the Mozarabic it is sung after the gospel, while the priest is making the oblation; while in the West it immediately precedes the reading of the gospel. In early times it seems to have been simply intoned by the cantor who had sung the gradual, standing on the steps of the ambo, and repeated by the choir. Before the 8th century the custom arose of prolonging the last syllable of the Alleluia, and singing it to musical notes. This was called *jubilatio*. In the Roman arrangement of the ordinary offices, the Alleluia follows the Invocation, but from Septuagesima to the Thursday of Holy-week the verse “*Laus tibi, Domine, Rex aeternae gloriae*” is substituted.

### Alleluia Saturday

*SEE ALLELUIA.*

### Alleluiatic Psalms

the five last psalms in the Psalter of David, which commence with terms in English which are equivalent to the Hebrew Alleluia.

### Alleluiatic Sequence

that ancient hymn of which the burden corresponds with the Hebrew term from which it is named. In English hymnals the translation commences, “The strain upraise of joy and praise, Alleluia.”

### Allemani (Or Alemanni), Nicolo,

a celebrated Italian antiquity was born of Greek parents at Ancona, Jan. 12, 1583, an educated in the Greek College founded by Gregory XIII; He afterwards entered holy orders and was ordained subdeacon by a Greek bishop, but, changing his mind, he received the other orders from Romish bishops. He taught Greek to several persons of rank, and gained the friendship of Scipio Cobellutins, which paved the way for his obtaining the post of secretary to cardinal Borghese. He was afterwards made keeper of the Vatican Library, and died July 24, 1626. His death is said to have been occasioned by too close attendance on the erection of the great altar of St. Peter's at Rome. He published, among other works *Procopii Historia Arcana*, etc.: (Lugd. 1623; Paris, 1663, fol.), and *Dissert. Hist. de Lateranensibus Parietinis* (Rome, 1625).

### Allemanno, Jochanan,

a learned Jew of Constantinople, who flourished in Italy towards the end of the 15th century, where he instructed the famous Pico della Mirandola in Hebrew, is the author of **hml ץ qqj** , a commentary on the Song of Songs. The introduction to this commentary, **qqj h r [ץ**, was published separately by Baruch ben-Moses Chajim (Leghorn, 1790). See Furst, *Bibl. Jud.* 1, 39; De Rossi, *Dictionario Storico* (Germ. transl.), p. 38 sq. (B. P.)

### Allen, Amos

a Baptist minister, was born in Maine about 1775. In 1807 he was licensed to preach by the First Church in Bluehill, Me. Three years afterwards he received ordination; and for eight years he devoted himself to evangelical labors among the destitute churches of his native State. In 1818 he was chosen pastor of the Church in Brooksville, where he remained till 1833. For the next four years he supplied destitute churches. In 1837 he was called to the pastorate of the Second Church in Bluehill. Here he remained till 1842, when he resigned and returned to his work as an evangelist. The exact date of his death we have not been able to ascertain. See Millett, *Hist. of the Baptists of Maine*, p. 433. (J. C. S.)

### Allen, Asa Smith

a Congregational minister, was born at Medfield, Mass., June 21, 1797. He studied theology at Angelica, N. Y., with Robert Hunter, D.D., and was



ordained March 2, 1837, by the Presbytery of Angelica. At Cuba, N. Y., he became acting pastor of the Congregational Church in 1837, in which position he remained until 1846, when, in the employment of the American Home Missionary Society, he went to Wisconsin. Afterwards he became pastor, for nine years, of the Church in Dodgeville. From 1855 to 1868 he was pastor of the Church at Blue Earth; and in the latter year removed to Clear Lake, Ia., as pastor of the Church in that place, where he died, Nov. 7, 1876. See *Cong. Quar.* 1877, p. 407.

### Allen, Benjamin Russell

a Congregational minister, was born at Newport, R. I., in 1805. He commenced his ministry among the Baptists; but subsequently became a Congregationalist. His ordination took place Sept. 10, 1829. From Aug. 13, 1831, to Jan. 4, 1838, he was pastor in North Scituate, R. I.; and from Sept. 26, 1838, to some time in 1842, he was settled in Barrington. Shortly after leaving Barrington, he was called to South Berwick, Me., as the successor of the lamented William Bradford Horner. Here he remained twelve years. Immediately on resigning his office in South Berwick, he accepted a call to Marblehead, Mass., where he remained from 1854 until his death, which took place June 2, 1872. Mr. Allen was a minister of marked ability in his denomination, and left his impress on the communities in which he lived as a minister of the Gospel. See *Memorials of Deceased Congregational Ministers in R. I. (C. S.)*

### Allen, Beverly

a Methodist Episcopal minister, concerning whose birth, early life, and conversion there is no accessible record. He entered the itinerancy in 1781, was elected for ordination at the Christmas Conference; and in 1785 was commissioned to introduce Methodism into Georgia, where he became very prominent, having an almost unparalleled popularity as a preacher; but, like David, in an evil hour, fell into sin, violated the laws of the country, and a writ was issued for his apprehension. He warned the sheriff not to enter his room, with the threat of death if he did. The sheriff rushed in and Allen shot him, fled the country, and settled in Logai County, Ky., then called "Rogue's Harbor," where his family followed him, and where he resided until his death, practicing medicine. He ever remained a warm friend to the Methodist Church, which struck his name from her list of workers in 1792; but, to ease his troubled conscience, he drank in the

doctrine of Universalism. Peter Cartwright, in his schoolboy days, boarded some time with Mr. Allen; and, on becoming a preacher, visited the doctor on his dying-bed, and records Mr. Allen's last sentiments as being a belief in the salvation of all but himself. We are unable to find the date of his decease. Mr. Allen was in his early career an earnest and devout preacher, and a man of extraordinary talents and zeal. See Sprague, *Annals of the Amer. Pulpit*, 7:113; Stevens, *Hist. of the M. E. Church*, 2, 165, 249, 301; 3, 101, 336; *Minutes of Annual Conferences*, 1781-92.

### Allen, Carey

a Presbyterian minister, was born in Cumberland County, Va., in 1767. He entered Hampden Sidney College at the age of seventeen. In 1789 he was received by the Hanover Presbytery as a candidate for the ministry; was licensed to preach in 1790; and spent the two succeeding years as a missionary in Virginia and Kentucky. In 1794 he settled in Kentucky, and was installed pastor of Paint Creek and Silver Creek churches. He died Aug. 5, 1795. He was remarkable for a kindly disposition, and a great propensity to drollery without seeming to be aware of it. See Sprague, *Annals of the Amer. Pulpit*, 3, 563.

### Allen, Charles

a Congregational minister, was born in the north of Ireland, Aug. 7, 1843. He was converted during the great Ulster revival, joined the Wesleyans, and became a class-leader and local preacher. (On Mr. Allen's removal to Queensland, he joined the Congregationalists; studied four years at Camden College; and in 1871 was ordained in Newtown Congregational Church. He now entered upon his labors at Ulladulla, New South Wales, and continued with great earnestness until his death, May 3, 1872. See (Lond.) *Cong. Year-book*, 1873, p. 314.

### Allen, David J.

a minister in the Methodist Episcopal Church, South, was born at Charleston, S. C., Aug. 24, 1808. He professed conversion in his nineteenth year, and entered the South Carolina Conference in 1829. On account of ill-health he located in 1836, and settled in Western Tennessee. In 1840 he joined the Memphis Conference, and, with a short intermission, remained in its ranks until his death, in 1868. Mr. Allen possessed an extensive and accurate knowledge of general literature. He filled

acceptably the appointments assigned him, and was twice elected as a delegate to the General Conference. See *Minutes of Annual Conferences of the M. E. Church, South*, 1868, p. 246; Simpson, *Cyclopedia of Methodism*, s.v.

### Allen, Diarca Howe

D.D., a Presbyterian minister, who died Nov. 9, 1870, was a member of the Presbytery of Cincinnati; and was for a number of years professor in Lane Theological Seminary at Walnut Hill, O., having been previously a professor in Marietta College. In the Theological Seminary he occupied the chair of sacred rhetoric and pastoral theology, and afterwards the chair of systematic theology. See *Presbyterian*, Nov. 19, 1870.

### Allen, Edmond

*SEE ALTEN, EDMOND.*

### Allen, Edward E.

a Methodist Episcopal minister, was born in Accomac County, Va., Aug. 15, 1804. He was converted at the age of seventeen; soon began to preach; and in 1827 was admitted into the Baltimore Conference. In 1865 he supernumerated; and died at Shrewsbury, Pa., May 28, 1872. Mr. Allen was practical, scriptural, tender, affectionate, fervent. See *Minutes of Annual Conferences*, 1873, p. 21.

### Allen, Edwin Halsted

an English Congregational minister, was born at Chichester, June 17, 1836. Surrounded by the influences of a holy parentage, he was one of those who grow up "as children of the kingdom." In 1859 Mr. Allen entered Spring Hill College; but college duties proved too much for his strength, and he was compelled to return home, where he died, Sept. 1, 1860. See (Lond.) *Cong. Year-book* 1861, p. 198.

### Allen, Eli W. R.

a Methodist Episcopal minister, of whose birth and early life no record is accessible, joined the Genesee Conference in 1825; the Oneida Conference in 1830; and the Black River Conference in 1836. He superannuated in

1843, for one year, and again in 1863; and died at Amber, N. Y., March 3, 1864. See *Minutes of Annual Conferences*, 1864, p. 105.

### Allen, Elizabeth

a minister of the Society of Friends, was born at Bristol, England, Dec. 11, 1787. She had a sweet disposition, was well educated, and was carefully instructed by Christian parents. In 1828 she appeared as a public minister. Her preaching was very pathetic and affecting. In 1863 a serious fall caused a lameness for the rest of her life. She died Aug. 29, 1871. See *Annual Monitor*, 1872, p. 13.

### Allen, Ethan (1),

an American general and infidel, was born at Roxbury, Conn., in 1739. He first became conspicuous in resisting the laws of New York in behalf of those who held land grants under New Hampshire. He led the attack against Ticonderoga in 1775, and did other valiant service in the American cause during the Revolution; and died in 1789. He published a number of controversial pamphlets: — a *Narrative* of his observations during his captivity from 1775 to 1778: — and *Allen's Theology*; or, *The Oracle of Reason* (1786). The object of this last work was to ridicule the doctrine of Moses and the prophets. Allen had some very absurd notions as to the future state of man; e.g. that man would, after death, transmigrate into beasts, birds, etc.; and that he himself would live again in the form of a large white horse. See Allen, *Amer. Biog. Dict.* s.v. Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

### Allen, Ethan (2),

an Episcopal minister, was born at Londonderry, Vt., Nov. 25, 1794, and was a graduate of Brown University in the class of 1823. For some years after his graduation he was engaged in teaching in Millwood, Va. In 1828 he became principal of the academy in Hanover, Mass., where he remained five years, and then removed to Rochester, N. Y. Here he had charge for some time of St. John's Parish School. While engaged in teaching, he had directed his attention to the study of theology, and, having been ordained, his first settlement was in Otis, Mass., where he remained ten years (1836-46), and then removed to Nantucket, Mass., and was rector of Trinity Church in that place for nine years (1846-55). His next parish was in Guilford, Vt., for twelve years, and he died there May 19, 1867. (J. C. S.)

### Allen, Ethan (3), D.D.,

a Protestant Episcopal clergyman of the diocese of Maryland. and historiographer of the diocese, was rector in Dover, Md., in 1853; in 1857 was assistant minister in Baltimore; and in 1859 was agent for diocesan missions, and rector of St. Thomas's Church, Homestead, Baltimore Co.,Md., which offices he continued to hold until 1862, when, retaining the agency, he officiated in Ellicott Chapel, Baltimore. In 1864 he resumed his rectorship in Homestead; in 1867 he became rector of the Church of the Messiah, as well as of St. Thomas's; in 1870 was rector of St. Thomas's only; in 1873 was appointed historiographer, and subsequently was associate rector of St. Thomas's. In 1878 he removed to Newport, Ky., where he died Nov. 28, 1879, aged eighty-two years. See *Prot. Episc. Almanac*, 1881, p. 172.

### Allen, Harrison

a Congregational minister, was born at Chilmark, on Martha's Vineyard, April 26,1792. In 1815 he entered upon the preparatory studies for college, and completed them at the academy in Bloomfield. In the fall of 1820 he became a member of Bowdoin College. He taught a portion of his time while in college, graduated in September, 1824, and soon commenced a course in theology. For a time he took charge of the academy during his connection with Bowdoin College. He attended the Andover Theological Seminary, completing his course in 1828, and during the subsequent year was employed as agent for the American Board in parts of Maine and Massachusetts, where he was instrumental in forming several associations auxiliary to the Board. On Sept. 24, 1829, he was ordained in Boston, from which place he embarked Dec. 1 of the same year, and arrived at Elliot, the scene of his mission work, Jan. 26,1830. He describes the Choctaws as kind and friendly to strangers, and he speaks of the interest they manifested. He died Aug 19, 1831. See *Memoirs of Amer. Missionaries*.

### Allen, Henry

an English Wesleyan Missionary, was proposed to the Conference in 1823, sailed for the mission field in Jamaica, W. I., in March, 1824, and ere a month had elapsed, died of pneumonia, April 17. He was a young man of considerable promise. See *British Minutes*, 1824.

### Allen, Isaac

a Unitarian minister, was born at Weston, Mass., Oct. 31, 1770. He graduated at Harvard College in 1798, was ordained and installed pastor of the Church in Bolton, Mass., March 14, 1814, and died in 1844. See Sprague, *Annals of the Amer. Pulpit*, 8, 178.

### Allen, Jacob

a Congregational minister, was born at Columbia, Conn., Aug. 18, 1781. When about twenty-three he went to North Coventry, where he was converted, and where he studied under Rev. E. T. Woodruff. After teaching, he entered Dartmouth College, graduating in 1811; studied theology with Dr. Burton of Thetford, Vt.; was ordained pastor at Tunbridge, Vt.; labored there and at Eastbury, Conn., at Voluntown, Sterling, and Preston; in 1851 he returned to Voluntown, preaching there until his death, March 13, 1856. Rev. Henry Robinson, in a sermon at his funeral, described him as "a sound and able theologian, an earnest and instructive preacher; eminently gifted in prayer; a faithful and devoted pastor, a wise and safe counsellor," etc. Mr. Allen was a frequent contributor to periodicals. See *Cong. Quarterly*, 1861, p. 261.

### Allen, James (1),

a Congregational minister, was born at Roxbury, Mass., in 1692, and was a graduate of Harvard College in the class of 1710. His ordination took place Nov. 5, 1718, and he was the first minister of the Church in Brookline, Mass. His ministry continued twenty-eight years, being terminated by his death, which occurred Feb. 18, 1747. His published sermons were seven in number, one of them being *The Election Sermon Preached before the Massachusetts Legislature* in 1744. His parish shared largely in the revival which so generally pervaded New England in the middle of the century in which he lived. See Pierce, *Centen. Discourse*; Allen, *Amer. Biog. Dict.* s.v. (J. C. S.)

### Allen, James (2),

an English Methodist minister, was born in Yorkshire, June 14, 1734. It was the purpose of his father to educate him for the ministry in the Established Church. To fit his son for his profession, he placed him under the tuition of a clergyman, whose immoral character so displeased the

young candidate for holy orders that he withdrew from a Church which harbored in its communion men so dissolute as his tutor. Having received spiritual benefit from the ministry of Mr. Ingham, a Methodist preacher, he joined his connection, and for nine years he was a popular minister in that denomination. Having the means to build a house of worship, he erected a meeting-house for himself, in which, with a good degree of success, he preached during the remainder of his life. Mr. Allen was the author of the hymn commencing "Sinners, will you scorn the message?" He died Oct. 31, 1804, in the village in which he was born. See Belcher, *Historical Sketches of Hymns*, p. 75. (J. C. S.)

### Allen, James (3),

an English Wesleyan minister, was born at Burslem, Sept. 28, 1787. He became a member of the class-meeting at the age of twelve; was called into the work of the itinerancy in 1806; retired: from its activities in 1854; went subsequently to Bramley, and died there, Sept. 20, 1863. Deep spirituality of mind, coupled with modesty and a constitutional reserve, made this benevolent and affable man appear distant and taciturn. "His character was without a blemish, and the consistency shown in his youth was manifested in old-age" (Isaac Keeling). "I have known many Wesleyan ministers, but I never knew a holier man" (John Farrar). He was characterized by an eminent and unostentatious liberality, sometimes denying himself of even the necessaries of life in order to give the more. See (Lond.) *Wesleyan Meth. Magazine*, Aug. 1865, p. 682-693; *Minutes of British Conference* (Lond. 1864), p. 11.

### Allen, James (4),

a Methodist Episcopal minister, was born in Worcester County, Md., Dec. 22, 1811. He became an orphan in early youth; experienced religion in 1832; acquired a good education; and in 1837 entered the Philadelphia Conference, in which he labored faithfully until death, Aug. 27, 1850. Mr. Allen was greatly devoted to the Church, and much beloved by all. As a preacher, he was studious and zealous; as a parent, affectionate and devoted; as a Christian, cheerful and spiritual. See *Minutes of Annual Conferences*, 1851, p. 558.

### Allen, James (5),

an English Wesleyan minister, son of James (3), was born at Uttoxeter, Aug. 30, 1822. He was educated at Kingswood School, entered the Didsbury Theological Seminary in 1844, the ministry in 1846, and died at Bramley, Aug. 30, 1873. "He was one of the best men," says a minister, "I ever knew. So unostentatious; so content to be good without popularity; so single-minded in living for Christ; so indefatigable as a minister; so true and kind and affectionate to his colleagues." Says another, "'His sermons, his counsels, his prayers, his wit, his cheerfulness, his very presence, always charmed me into kindness and love. And I am speaking very moderately when I say there are scores of ministers and officers in the Church who owe their position and influence mainly to his efficient training and oversight.'" "His life was radiant with all manner of goodness." Mr. Allen was a diligent student, and very successful in conducting theological classes. See Bunting's sprightly *Memoir* of him, with extracts from his journal, in *Wesleyan Meth. Magazine*, Jan. and Feb. 1875; also *Minutes of British Conference*, 187, 4, p. 9.

### Allen, James Wilburn M.A.,

a minister in the Methodist Episcopal Church, South, was born in Virginia, Jan. 10, 1804. He was converted in 1822, and in the same year united with the Tennessee Conference. In 1827. he located on account of ill-health; but was again admitted into Conference in 1847, though unable to do any regular work, and was continued on the supernumerary list until his death, Oct. 1, 1858. He was an industrious and able writer, and during. his latter years, when unable to preach, wrote largely for the Church periodicals. See *Minutes of Annual Conferences of the M. E. Church, South*, 1858, p. 20.

### Allen, John

an English Wesleyan minister, was born at Chapel-en-le-Frith, Derbyshire, June 10, 1737. He joined the Methodist Society in 1759, and in 1766 was appointed to the Manchester Circuit, and successively to the Sussex Circuit. in Staffordshire, and others, including London, 1769; Bristol; 1772; Keighley, 1777; Leeds, 1794; Liverpool, 1795; and Bolton, 1797. In 1799 he became a supernumerary, and took up his residence in Liverpool, where he died, Feb. 20, 1810. "He had all the marks of a man of God." See



*Wesleyan Meth. Magazine*, 1812, p. 2, 81; *Minutes of British Conference*, 1810.

### Allen, John D.

an English Wesleyan missionary, entered the ministry in 1813, and was appointed to the island of Nevis, W. I. He labored with much zeal until June, 1817, when he was compelled to return to his native land to save his life. But it was too late. He gradually sank until he died, in November, 1817. He was a young man of an amiable disposition and genuine piety. See *Minutes of British Conference*, 1818.

### Allen, Jonathan

a Congregational minister, was born at Braintree, Mass. He graduated at Harvard in 1774; studied theology with Rev. Ephraim Judson, of Taunton; was ordained over the First Church in Bradford June 8, 1781; and died March 6, 1827. See *Cong. Quarterly*, 1859, p. 47; Sprague, — *Annals of the Amer. Pulpit*, 2, 483.

### Allen, Laban Wheaton

a Congregational minister, was born at Pelham, N. H., Dec. 11, 1843. After a preparatory course at Phillips Academy at Andover, he entered Amherst College, at which he graduated in 1866, and three years afterwards graduated at Andover Theological Seminary. In 1869 he was ordained pastor at South Braintree, Mass., but left in 1872, going to Greeley, Col., where he was acting pastor until 1873. On account of failing health, he sailed for Europe, residing there a year, then went to Los Angeles, Cal. Returning to his father's house in Hanover, Mass., he died there Aug. 23, 1875. See *Cong. Quarterly*, 1876, p. 418.

### Allen, Lemuel Q.

a minister, in the Methodist Episcopal Church, South, was born in Habersham County, Ga., June 1, 1825. He experienced conversion in 1849; received license to preach in 1851, and in 1852 united with the North Georgia Conference. He was not equipped with any of the aids that early culture and mental discipline afford, but he consecrated a vigorous mind and an honest, noble heart, and soon became a powerful herald of the Cross. He died of cancer, Aug. 11, 1868. Mr. Allen's pulpit ministrations were characterized by simplicity of manner and solidity of matter. He was

zealous and devoted; was endowed with high social qualities, and was peculiarly happy in his domestic relations. See *Minutes of Annual Conferences of the M. E. Church, South*, 1868, p. 220.

### Allen, Lorenzo Bickford, D.D.,

a Baptist minister, was born at Jefferson, Me., June 4, 1812, and was a graduate of Waterville College in the class of 1835. For the next four years he was engaged in teaching, a part of the time at Richmond and a part of the time at Waterville. He pursued his theological studies at Thomaston under Prof. Calvin Newton, and was ordained pastor of the First Baptist Church at Thomaston on May 27, 1840, where he remained four years, and then became pastor of the Second Church in the same place, sustaining the relation until July, 1849. During most of the years from 1845 to 1856 he was employed as secretary of the Maine Baptist Missionary Society. From November, 1849, to November, 1856, he was pastor of the Baptist Church in Yarmouth. In April, 1857, he entered upon his duties as professor of ancient languages in Burlington University, of which he was for a time the president, resigning his position in 1865. For the next three years he was pastor of the First Baptist Church at Minneapolis, Minn., and for the next three years and more he preached and taught at Wasioja, where he died, Aug. 20, 1872. (J. C.S.)

### Allen, Morrill

a Unitarian minister, was born at Dover, Mass., April 3, 1776, and was a graduate of Brown University in the class of 1798. Having studied theology, he was ordained as pastor of the First Congregational Church and Society at Pembroke, Mas., and there remained from Dec. 9, 1801, to Dec. 9, 1841. After resigning his office, he continued to preach for his parish and perform ministerial functions as his services might be needed. He was fond of agricultural pursuits, and acquired a wide reputation as an agriculturist. For several years he was president of the Plymouth Agricultural Society, which he had been largely instrumental in establishing. Although never seeking office, he was twice elected to the Senate of Massachusetts from Plymouth County, and was a member of that body in 1844 and 1845. He lived to the very great age of ninety-four years, four months, and fourteen days. See *Necrology of Brown University*, 1871. (J. C. S.)

### Allen, Nathan

a Presbyterian minister, was born at Lansing, N.Y., March 9, 1820. In 1842 he entered Western Reserve College, where he remained until 1844, when he went to Hamilton College and completed his college course. In 1847 he entered Auburn Theological Seminary, and he spent two years in that institution. Having completed his studies, he was licensed by the Auburn Presbytery, and became pastor of the Congregational Church at Castile, N. Y. He was ordained by the Angelica Presbytery, and became pastor of the Presbyterian Church of Cuba, N. Y. He died in 1864. See Wilson, *Presb. Hist. Almanac*, 1865, p. 159.

### Allen, Peter

a minister of the Reformed (Dutch) Church, was born in Columbia County, N.Y., in 1808. He graduated at the New Brunswick Seminary in 1837, and was licensed by the Classis of Poughkeepsie, N. Y., in the same year. He served as pastor at West New Hempstead and Ramapo from 1837 to 1853 — the former in Rockland County, N. Y.; the latter in Bergen County, N.J. After 1853 he again served the former place until his death, which occurred in 1862. He was a good man, and full of the Holy Ghost and of faith. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 164.

### Allen, Phoebe

a minister of the Society of Friends, was born Dec. 4, 1769, at Hitchin, England. She had a careful religious education. Possessing a lively disposition and superior tastes, she was both loved and admired. The power of true religion soon shed its influence upon her, and she dedicated her powers to the Master. In 1794 she made a journey into Yorkshire in the interest of the Society. She did not appear regularly in the ministry until 1797. From 1798 until 1801 she attended various meetings of the Society, and held some important positions. She lived a retired life until 1839, in which year she and her husband started on a journey through their own country and adjoining provinces. She died Oct. 2, 1856. See *Annual Monitor*, 1858, p. 5.

### Allen, Reuben

a Free-will Baptist minister, was born in Rhode Island in 1794. He was one of the most laborious and successful ministers of his denomination. He

confined his labors to the New England States, because, as we are told, he found the inhabitants more congenial to his tastes and sooner impressed by his methods. He is said to have baptized at least fourteen hundred converts. He was especially gifted in revivals and protracted meetings. After many years of rare devotion to the cause of Christ, he died at North Scituate, R. L, May 30, 1872. See *Freewill Baptist Register*, 1873, p. 84. (J.C.S.)

### Allen, Richard (1),

an English Baptist minister, who flourished at the close of the 17th and the beginning of the 18th century, is said to have been a man of good endowments; and though he had not the advantages of a learned education, yet by constant application he became a good Oriental scholar. His public ministry began in the reign of Charles II, and he was a victim to the persecuting spirit which brought such discomfort to the Dissenters. He was fined and imprisoned and subjected to innumerable annoyances. On one occasion, as he was preaching a Thursday lecture, he, with ten other persons, was seized and thrown into Newgate, where he remained until some of his friends paid his fine and secured his release. In 1695 he became pastor of a church, meeting in Paul's Alley, London, and continued in that relation for nearly twenty-two years. His death occurred Feb. 20, 1717. He was the author of the following works: *An Essay to Prove Singing of Psalms with Conjoined Voices a Christian Duty, and to Resolve the Doubt concerning it* (1690, 8vo): — *A Brief Vindication of an Essay to Prove Singing of Psalms, etc.* (1696, 8vo): — *A Gainful Death: the End of a Truly Christian Life* (1700, 8vo), a sermon at the funeral of Mr. John Griffith: — *A Discourse on the Death of King William III* (1702, 4to): — *A Sermon on the Union of England and Scotland* (1707, 8vo): — *Biographia Ecclesiastica* (2 vols. 8vo), or the lives of the most eminent fathers of the Christian Church who flourished in the first four centuries and part of the 5th. See Haynes, *Baptist Cyclop.* 1, 18-20. (J. C. S.)

### Allen, Richard (2),

a minister of the denomination of Friends, was born at Cork, Province of Munster, Ireland, in 1786. He was one of the first pupils admitted into the Waterford School, and for many years was connected with that institution. His services were not limited to the education of the young, but for upwards of half a century he was a useful minister among the Friends. He often travelled as a messenger of Christ through his own country and Great

Britain, and once visited Canada. He died Jan. 5, 1873. See *Annual Monitor*, 1874, p. 1.

### Allen, Samuel (1),

a minister of the denomination of Friends, was born in London, England, Nov. 15, 1771. His ministry did not extend beyond the central and southern counties of England. His standard of right in religious and social and commercial affairs was a high one. His appeals to others were not always made in that spirit of charity which "hopeth all things." Towards the end of his life he suffered with many bodily infirmities, which often induced mental depression. He died at Hitchin, Oct. 22, 1868. See *Annual Monitor*, 1870, p. 2.

### Allen, Samuel (2),

brother of two other ministers in the British Wesleyan Methodist Conference, was born at Fetcham, Surrey, in March, 1800. He was converted at the age of fourteen, ordained in 1818, and appointed to Ceylon, where he labored with much success for fourteen years, when failing health compelled his return to England. He retired from circuit work in 1863, and died at Wavertree, April 1, 1878. He was a faithful and discriminating pastor, and his ministry was valued for its thoughtful exposition of Scripture. He was a diligent student of the Scriptures in the original, and collected and collated various versions with reverent and scholarly care. See *Minutes of British Conference*, 1878, p. 37.

### Allen, Stephen Thompson

a Protestant Episcopal minister of the diocese of Quincy, Ill., was ordained, and soon after began his ministry, at Aurora. In 1865 he removed to Muscatine, Ia., as rector of Trinity Church, and held this position until 1868, when he returned to Aurora as rector of his former parish, Trinity. In 1871 he became rector of Grace Church at Galesburg, Ill., and continued to officiate in that parish until the date of his death. He died in Aurora, May 3, 1878, aged sixty-nine years. See *Prot. Episc. Alm.*, 1879, p. 168.

### Allen, Thomas

an English clergyman and writer was born in 1572. He was educated at, and became fellow of, Merton College, Oxford; became the literary friend and assistant of Sir Henry Saville; and died in 1636. He published

*Observationes in Libellum Chrysostomi in Esaiam.* See Wood, *Athence Oxonienses*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

### Allen, Thomas D.

a Methodist Episcopal minister, was born in Accomac County, Va., Dec. 26, 1801. He was taught the fear of the Lord from childhood; experienced conversion about 1820; and subsequently emigrated to Ohio, where, in 1829, he united with the Ohio Conference. In 1834 he was transferred to the Baltimore Conference, in which his burning zeal overcame his constitution, and he died, June 25, 1835. Mr. Allen was a man of thorough devotion and unflagging energy. See *Minutes of Annual Conf.*, 1836, p. 408.

### Allen, Thomas G.

a Protestant Episcopal minister of the diocese of Pennsylvania, served as missionary in Philadelphia during the most of his ministerial life. He died Aug. 11, 1868, aged seventy-four years. See *Prot. Episc. Almanac*, 1869, p. 109.

### Allen, Timothy

a Congregational minister, was born at Norwich, Conn., Sept. 1, 1715, and graduated at Yale College in 1736. He was ordained pastor at West Haven in 1783, but four years after was dismissed by the Consociation for some little imprudences of speech. This was at the time of the great awakening, and Mr. Allen was one of the most stirring preachers. He was for a while teacher of a kind of theological school in New London called "The Shepherd's Tent." He was settled in Ashford in 1757, remaining there seven years. His next charge was Chesterfield, Mass., from which he was not dismissed until he was eighty-one years of age. He died there, Jan. 12, 1806. Mr. Allen was somewhat eccentric in his manners, but was a man of genius and talents, of strict morals, and a powerful preacher. He published several *Sermons*, and two pamphlets, entitled, respectively, *Salvation of All Men Put Out of All Dispute*, and *An Essay on Outward Christian Baptism*. See *Cong. Quar.* 1859, p. 267.

### Allen, Wilkes

a Unitarian minister, was born at Sterling, Mass. He graduated at Harvard College in 1801; was ordained pastor of a church at Chelmsford, Nov.

16,1803; and died in 1845. He published several single *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 8, 58.

### Allen, William (1),

a Christian martyr, was a laboring man, and lived at Somerton, England. He was burned at Walsingham in September, 1553, because he would not adhere to the rules and regulations of the Romish Church. See Fox, *Acts and Monuments*, 7, 381.

### Allen, William (2),

a Baptist minister, was born in Maine about the year 1780. He received a license to preach from the Church in Columbia, and not long after received a call from the First Church in Jefferson, of which he was ordained pastor in 1809. During the long period of twenty-seven years he was the devoted and faithful minister of this church, his pastorate closing with his death in 1836. See Millett, *Hist. of the Baptists in Maine*, p. 433. (J. C. S.)

### Allen, William (3), D.D.,

a Congregational minister and writer, son of Thomas Allen, was born at Pittsfield, Mass., Jan. 2, 1784. He graduated at Harvard College in 1802; and studied theology under the Rev. Dr. Pierce, of Brookline. He began preaching in Western New York in 1804; after some months he returned to Massachusetts, and was made a regent of Harvard and assistant librarian. In 1809 appeared the first edition of his *American Biographical Dictionary*, containing notices of some 700 Americans — the first work of the kind published in this country. The second edition of this *Dictionary* was published in 1832, and contained over 1800 names; and the third edition, published at Boston in 1857, contains about 7000 biographies. In 1810 he was ordained pastor of the Church in Pittsfield, as his father's successor. In 1817, when Dartmouth College was organized as a university, Dr. Allen was appointed president; but when the Supreme Court declared this organization illegal in 1819, he was compelled to retire; and in 1820 became president of Bowdoin College, Me., where he remained until 1839, when he retired to Northampton, Mass., and spent the remainder of his life in literary pursuits. He died July 16, 1868. He contributed largely to Worcester's and Webster's dictionaries; and published, among other works, *Junius Unmasked: — Accounts of*

*Shipwrecks: Psalms and Hymns* (1835.: — *Christian Sonnets* (1860): — *Poems of Nazareth and the Cross* (1866): — *Sacred Songs* (1867).

### Allen, William (4),

a Methodist Episcopal minister, was born in Sussex County, Del., in 1790. His early life and conversion are unrecorded. In 1819 he was received into the Philadelphia Conference, in which he served diligently until his sudden death, May 28, 1841. Mr. Allen was esteemed for his literary ability, and the simplicity and meekness of his Christian character. See *Minutes of Annual Conferences*, 1842, p. 308.

### Allen, William (5),

an English Wesleyan minister, was born at Fetcham, Surrey; Feb. 25, 1804. He united with the Church at the age of thirteen; entered the ministry at nineteen (1823); became a supernumerary in 1864; and died March 14, 1866. He was an earnest and conscientious minister; labored on important circuits; was chairman of a district; and was an example to believers in word and in spirit. See *Minutes of Conf.* (Lond. 1866), p. 25.

### Allen, William G.

a minister in the Methodist Episcopal Church, South, was born Sept. 5, 1824. He received a careful religious training; experienced religion in his sixteenth year; began to exhort in 1851; was licensed to preach in 1852; and in 1853 entered the Georgia Conference, in which he served efficiently until his death, Sept. 13, 1866. Mr. Allen was an industrious and careful student, a model preacher, a devoted pastor, and a devout Christian. See *Minutes of Annual Conferences of the M. E. Church, South*, 1867, p. 118.

### Allendorf, Johann Ludwig Conrad,

a Lutheran theologian of Germany, was born Feb. 9, 1693, at Jobbach, near Marburg. He studied at Halle; was appointed court chaplain at Kothen in 1724; and at the time of his death was school-inspector and pastor of St. Ulrich's, in Halle, where he died, June 6, 1773. He was a fertile writer of hymns, of which he composed one hundred and forty, full of religious sentiment. Some of these were translated into English, as *Die Seele ruht in Jesu Armen* ("Now rests the soul in Jesus' arms," in *Lyra Germ.* 1, 250): — *Das Briinnlein quillt, das Lebenswasser* ("The fountain flows! its



waters all are needing,” in Mill, *Horce Germanicce*, No. 21). See Koch, *Gesch. d. deutschen Kirchenliedes*, 4, 416, 434 sq., 441 sq. (B. P.)

### Allerstain (Or Hallerstain)

a German Jesuit and missionary to China, was born near the commencement of the 18th century. His knowledge of mathematics and astronomy led to his being called to the court of Peking, where he obtained the esteem of the emperor Khien-loung. He was made mandarin and appointed president of the tribunal of mathematics. We are indebted to him for a census of the inhabitants of each province of China for the twenty-fifth and twenty-sixth years of the reign of Khien-loung (1760 and 1761). He obtained these statistics from Heoupou, and translated them into Chinese. The original and the translation were found in Europe in 1779. The conquering Tartars for a time suppressed this census-taking, fearing that it would reveal the secret of their forces to the Chinese. He confirmed all the calculations of the celebrated missionary Amiot, and gave the proof of the progressive augmentation of the Chinese population. The census obtained by Allerstain is found in the *Description Generale de la Chine*, 4th ed. p. 283. In the twenty-fifth year of the reign of Khien-loung the population numbered 196,837,977, and the following year 198,214,624. Allerstain died in 1777. See Hoefer, *Nouv. Biog. Gen.*, s.v.

### Allerton, Ralph,

a Christian martyr, suffered under the reign of queen Mary, being burned at Islington Sept. 17, 1557, for rejecting the Romish priests. See Fox, *Acts and Monuments*, 8, 405.

### Allesbrook, Robert,

an English Congregational minister, was born at Darley Oaks, Needwood Forest., Staffordshire, in 1835. Subsequently his parents moved to Worcestershire, where he was converted. He removed to London, and was engaged in Ragged-school teaching and out-door preaching. From London he went to Spring Hill College, to better prepare himself for the ministry. In 1863 he was ordained at Ilkeston, Derbyshire, where he labored but a few months; and on Dec. 27 of that year died. See (Lond.) *Cong. Yearbook*, 1865, p. 218.

### Allet, Jean Charles,

a French designer and engraver of portraits, and sacred history, was born in Paris about 1668. He lived many years in Italy, and probably died at Rome in 1732. The following are some of his principal works: *The Crucifixion*, after Andrea Pozzo: — *The Adoration of the Shepherds*: — *The Virgin Mary and St. Joseph Adoring the Infant Jesus*: — *The Saviour Brought before Pilate*: — *Ananias Restoring Sight to St. Paul*: — *The Vision of St. Paul*. The last two are considered Allet's best works on historical subjects.

### Alley, Miss Isabella T.,

a missionary of the Protestant Episcopal Church, who died at Cavalla, Africa, Sept. 29, 1856, left a comfortable home in Virginia in October, 1855, going out in company with Rev. Robert Smith to identify herself with the mission at Cape Palmas. See *Amer. Quar. Church Rev.* 1857, p. 144.

### All-Fools-Day

a name given to the first day of April, on account of an absurd custom, which prevails" in various parts of the world, of ridiculing people and imposing on them in a variety of ways. Numerous explanations of the origin of this custom have been attempted. Among them are the following:

(1.) In France the person imposed upon is called *poisson d'Avril*, "an April fish," which is thus explained. It is contended that the word *poisson*, through the ignorance of the people, is corrupted from *passion*, and through the lapse of time the original idea was almost entirely lost. The intention, it is contended, is to commemorate the mocking of our Lord by the Jews. As the passion of Christ took place about this time of the year, and as the Jews sent him backwards and forwards, from one officer to another, to mock and torment him, so we send about from one place to another such persons as we think proper subjects for our ridicule (see Bellingen, *Etymology of French Proverbs*, 1656; and *Gentlemen's Magazine* for July, 1783).

(2.) Another attempt to explain it has been made by referring to the fact that the year formerly began in Britain on March 25, which was supposed to be the day of the incarnation of our Lord. So April 1, being the octave

of March 25, and the close of the festival both of the Annunciation and the New Year, became a day of extraordinary mirth and festivity.

(3.) It has also been explained as having a Jewish origin. It is said to refer to the mistake of Noah in sending the dove out of the ark before the water had abated on the first day of the Hebrew month, answering to our month of April; and, to perpetuate this deliverance, it was thought proper that whoever forgot so remarkable an event should be sent on some fruitless errand similar to the ineffectual message upon which the bird was sent by the patriarch.

(4.) It has been shown that the practice of making April fools on the first day of that month has been an immemorial custom among the Hindus at a celebrated festival held about the same period in India; called the *Huli festival* (see Pearce, *Asiatic Researches*, vol. 2).

(5.) Maurice, in his *Indian Antiquities*, says that the custom, prevailing both in England and in India, had its origin in the ancient practice of celebrating with festival rites the vernal equinox, when the new year of Persia anciently began.

### All-Hallows

*SEE ALL-SAINTS DAY.*

### Alliaco, Peter De.

*SEE AILLY, PIERRE D.*

### Alliance Of Reformed Churches.

*SEE PRESBYTERIAN ALLIANCE.*

### Allibond, John, D.D.

an English clergyman, was born in Buckinghamshire, and educated at Magdalen College, Oxford. He was for some years head-master of the free-school adjoining Magdalen College, and afterwards became rector of Bradwell, in Gloucestershire, where he died, 1648. He was an excellent Latin poet and philologist. See Allibone, *Dict. of B. and A. Auth.* s.v.

### Allibond, Peter

an English clergyman, was born at Wardenton, near Banbury, Oxfordshire, about 1560. He was educated at Magdalen Hall, Oxford, and travelled for some time beyond the seas, after which he became rector of Cheyneys, Bucks. He died in 1629. He translated several religious works from the French and the Latin. See Wood, *Athence Oxonienses*, s.v.

### Allin, Edmund

a Christian martyr, was a miller, dwelling in the parish of Frittenden, Kent, England. He read and explained the Scriptures to his friends, and in this way was the means of bringing many souls: to Christ. His course was soon found out by some popish priests, and he was arrested, examined, and cast into prison, where he suffered miserable torments. He was afterwards burned at Maidstone, in 1557. See Fox, *Acts and Monuments*, 8, 321.

### Allin, Frederick

an English Congregational minister, was born at Lancing, Sussex, Jan. 25, 1821. While at school at Portsea, he was converted under the ministry of the Rev. T. Cousins. He received private instruction from the Rev. Joseph Turnbull at Brighton, and afterwards at Boulogne. He was admitted as a student at Highbury College in 1839, and left in February, 1843, to commence his ministerial labors at Hanover Chapel, Brighton. After officiating here a few months, he removed to the Public Rooms, and afterwards to the Grand Parade Chapel, where he was ordained July 8, 1846. Upon the failure of his health, he left Brighton in March, 1848, and went to the vicinity of London. Having recovered strength, he preached for a time at Highgate, but found it necessary soon to remove to the more genial climate of Penzance, in Cornwall, at which place he became, in the summer of 1850, co-pastor with the venerable John Foxell. He died March 29, 1852. See (Lond.) *Cong. Year-book*, 1853, p. 204.

### Allin, John (1),

a Congregational minister, was born in 1596. After graduating, as is supposed, at the University of Cambridge, he entered the ministry of the Church of England. It is thought that he is the man who was silenced at Ipswich by bishop Wren, on account of his Nonconformity, and removed to London. In 1637 he removed to New England, being obliged to escape

thither in disguise. Immediately after his arrival he became a resident of Dedham, Mass., and afterwards was teacher there. On April 29, 1639, he was ordained as pastor of the Congregational Church in that place. In 1646, when an attempt was made to bring the colonists into subjection to the British Parliament, he was chosen spokesman for his Church, and presented a paper sustaining the magistrates of the colony who were determined on resistance. One of the leading controversies of this period grew out of the decision of the Synod in 1662 that persons who had been baptized in infancy, and whose lives were moral, might claim baptism for their children. President Chauncy, of Harvard College, wrote a work in opposition to this view, to which Mr. Allin replied; supporting the Synod. The controversy was a protracted one, and Mr. Allin took a prominent part in it. Though not elegant, his written style is marked by simplicity and force. Occasionally he shared the labors of Eliot in his benevolent visits to the Indians. He died at Dedham, Mass., Aug. 26, 1671. See Sprague, *Annals of the Amer. Pulpit*, 1, 108.

### Allin, John (2),

an English Wesleyan minister, was born at Sutcombe, near Holsworthy, Aug. 19, 1809. He united with the Church in his eighteenth year, with the ministry in 1834, became a supernumerary at Bristol in 1876, and died April 24, 1878. His aim was to do his Master's work in his Master's spirit. In pastoral duties he was diligent (being especially attentive to the sick and needy), amiable, and judicious. See *Minutes of British Conference*, 1878, p. 41.

### Allin, Rose

a Christian martyr, was one of the five who were burned at Norwich in the middle of the 16th century for the testimony of Christ and his Gospel. See Fox, *Acts and Monuments*, 8, 381.

### Allin, Thomas

one of the most honored ministers in the Methodist New Connection, and one of the most venerable for years and attainments, was born at Broseley, Shropshire, England, Feb. 10, 1784. He had but a moderate education, but was converted at thirteen, and then saw the advantages of mental culture. Removing into Staffordshire, he became a useful local preacher, and in 1808 began to itinerate, though with distrust and hesitation. He had fine

natural graces, exalted piety, and an affectionate disposition. His circuit life extended only to twenty-five years. A delicate constitution obliged him to become a supernumerary in 1833, having travelled in only twelve circuits, but for more than thirty years he rendered greater service to the cause of God in his retirement than he had done in his activity. He became distinguished as a preacher, and men of culture gathered from various churches to hear him in his later years; yet he was as diligent and faithful as a pastor as he was eminent as a preacher. For many years he was corresponding member of the annual committee which gave him the authority of a perpetual president in the Connection. He was president of the Conference in 1822 and 1846, and for many years secretary of the missions. In addition to these important duties, for some years before any college was established in the body, Mr. Allin guided the studies of a succession of young men who had been chosen for the ministry, and he was theological tutor to the Connection. He was also the author of several polemical publications, which were of great value when written, and a volume of chaste and elegant sermons, published after his death, was soon bought up. Paralysis overtook him at the age of eighty-one; but the serene, luminous atmosphere in which he lived enabled him to rally, and the childlike simplicity of his life made old-age delightful, even beautiful. His earthly pilgrimage closed at Cheadle, in all the calm of a summer sunset, Nov. 7, 1866.

### Allio, Matteo

an Italian sculptor, lived in the 17th century. He executed some works in the Church of Sant' Antonio at Padua in 1653, and some very elegant pilasters, which are highly praised by Cicognara. In the chapel of the Dominican Church at Padua there is a statue of San Lorenzo Giustiniano by Matteo, which, being inferior to one of Sant' Antonio by Brunelli, placed by the side of it in 1667, is said to have caused the artist's death, owing to the serious way in which he took the matter to heart.

### Allio, Tommaso

an Italian sculptor, lived in the 17th century, and was brother to Matteo. In the chapel of the Dominican Church at Padua there are two statues by Tommaso one of *Faith* and the other of *Hope*; in the Church of Sant' Antonio also, one of *Hope* and one of *Charity*; and some statues in the chapel of the Church of San Benedetto.

### Allioli, Joseph Franz,

a Roman Catholic prelate of Germany, was born at Sulzbach, Aug. 10, 1793. He studied at Munich, Amberg, and Landshut; received holy orders in 1816; and went to Vienna, Rome, and Paris for the sake of studying Oriental languages. In 1821 he was appointed *Privatdocent* at Landshut, and advanced in 1823 to the chair of exegesis and Oriental languages. In 1826 he went to Munich, where he lectured until 1835. He was next called to Ratisbon, to leave this place again in 1838 for Augsburg, where he died, May 23, 1873, as cathedral provost. Of his many works, the most important is *Die htilige Schrift des Alten u. Neuen Testaments. Aus der Vulgata mit Bezug auf den Grundtext, neu iibersetzt und mit kurzen Amesrkungen erliutert* (6 vols. Nuremb. 1830-35, and often since). Besides, he published, *Hausliche Alterthumer der Hebrlier nebst biblischer Geographic* (Munich, 1821): — *Ueber die inneren Motive der kanonischen Horen* (Augsburg, 1848; French transl. by Dodille, *Des Motifs Intrinseques des Heures Canonicales*, Chalon-sur-Saone, 1865). See *Literarischer Handweiser fur das kathol. Deutschland*, 1873, p. 240. (B. P.)

### Alliott, Richard, LL.D.,

an English Congregational minister, was born at Nottingham, Sept. 1, 1804. He was thoughtful and serious from early childhood, and mental exercises were more pleasurable to him, when a boy, than physical. He joined his father's (Rev. Richard Alliott) Church, and became exceedingly useful in teaching young men both in the Bible and in general knowledge. His convictions and tastes led him to seek the ministry as his profession and joy. Mr. Alliott completed a course at Homerton College, and studied for two sessions (1826-27) at the University of Glasgow. He became assistant minister to his father in 1827, and in 1830 was ordained as co-pastor. On the death of his father, in 1840, he succeeded to the entire pastorate. In 1843 Mr. Alliott accepted the pastorate of the Church in York Road, Lambeth. In 1849 the Western College invited him to its presidency, which he accepted. In 1856 Chestnut College pressed its claims on his attention, and he exchanged the provincial for a metropolitan chair. In 1860, because of his wife's ill-health, Mr. Alliott removed to Birmingham, and occupied the theological and philosophical chairs at Spring Hill. Soon after he connected with his professorship the pastorship at Acock's Green. But he was not privileged to occupy these posts of honor and usefulness long. He

died Dec. 20, 1863. Mr. Alliott did not aspire to authorship to any great extent. Besides a few miscellaneous sermons and articles, he published only the Congregational lecture in 1854, an octavo vol. entitled *Psychology and Theology*. See (Lond.) *Cong. Year-book*, 1865, p. 217.

### Alliott, William

an English Congregational minister, brother of the Rev. Richard Alliott, Jr., was born at Castlegate Parsonage, Nottingham, July 22, 1807. He united with his father's church at Castlegate, and thence proceeded to Wymondley College and the University of Glasgow to study for the ministry. He was ordained to the pastorate of Howard Chapel, Bedford, in 1832, where for thirty-five years he made full proof of his ministry. His death occurred Aug. 12, 1867. Mr. Alliott was very wise, modest, and spiritual. His ambition was not fame, but usefulness. For more than twenty years he was engaged in preparing students for labor in connection with the London Missionary Society. See (Lond.) *Cong. Year-book*, 1868, p. 248.

### Allison, David

a Presbyterian minister, was born at Galefoot Farm, in Ochiltree, Ayrshire, Scotland, in 1799. He graduated at the University of Glasgow with the honors of his class. He was licensed in 1821, and died July 7, 1858. As a preacher he was clear and perspicuous. He was not a popular preacher, but a useful one. See Wilson, *Presb. Hist. Alm.*, 1860, p. 271.

### Allison, John

an English Baptist minister, was born at Craven, Yorkshire, in 1788, and was converted in early life. Soon after his decision to enter the ministry, he pursued a course of preparatory study at the Academy in Bradford, and then settled in a village near that place, where he remained nine years. Subsequently he was pastor at Ogden fifteen years, and at Chapelfold, near Dewsbury, for ten years. His life was a laborious one. He preached three times on the Sabbath, once or twice during the week, and conducted a dayschool for the support of a large family. He died Jan. 17, 1852. See *English Baptist Manual*, 1852, p. 45, 46. (J. C.S.).

### Allison, Matthew

a Presbyterian minister who died July 8, 1872, aged seventy-seven years, was a member of the Presbytery of Huntingdon, and was pastor of the



Presbyterian churches of Mifflintown and Lost Creek, Pa. See *Presbyterian*, Aug. 3, 1872.

### Allison, Thomas

a minister of the Associate Church, was born in Pennsylvania, June 3, 1771. He pursued his classical studies at Canonsburg Academy (now Jefferson College); and studied theology under the direction of the Rev. Dr. John Anderson. He was licensed early in the year 1800, and preached in various places until some time during the following year, when he was installed as pastor at Mount Hope, Pa. In this charge he continued to labor until near the close of his life, when failing health induced him to resign. He died in April, 1840. See Sprague, *Annals of the Amer. Pulpit*, IX, 3, 71.

### Alloeoisis

(*transmutation*) is a term used by Zwingli, in his controversy with Luther, to indicate that the identification of the two natures of Christ is only figurative and nominal. See Hagenbach, *Hist. of Doctrines*, 2, 346.

### Allogenes

(Ἀλλογενεῖς).

(1.) Revelations of "Allogenes," as of Zoroaster and others, are mentioned by Porphyry (*Vita Plot.* § 16) as appealed to by the Gnostics contemporary with Plotinus. But it seems probable that he mistook for the name of an author the plural title of the following book.

(2.) An apocryphal book or series of books bearing this name is said by Epiphanius to have been used by the Sethians, the Archontici, and, apparently, the sect which he calls "Gnostici."

### Alloprosallos

(*favoring now one, then another*), in Greek mythology, was a surname of Mars, given because of the uncertainty of war.

### Allori, Cristofano

(called *Bronzino*), an Italian painter, was born at Florence in 1577. He was the son of Alessandro, and by him was instructed in the art for a time. He became a good colorist by imitating the works of Ludovico Cardi, called

*Cigoli*. He did several fine pieces of work for the churches and convents of Florence, and for the palace of the Medici; also many admirable portraits of the most eminent men of his time. The *St. Julian* of the Pitti Palace is the grandest of his productions, though his picture of *Judith with the Head of Holofernes* is better known. Many copies of his works are to be found throughout Italy. Owing to vicious indulgences that often seduced him from his labors, his works are extremely rare and lie himself comparatively little known. He died in 1621.

### Allouez, Claude Jean,

an early Jesuit explorer of the Northwest, was born in France in 1620. He went to Quebec in 1658, and spent some years in the Algonquin missions on the St. Lawrence. In 1665 he founded the Mission of the Holy Ghost at Chegomegon, on Lake Superior. He then began collecting data concerning the Mississippi; explored Green Bay, where he founded the Mission of St. Francis Xavier; and labored among various tribes of Indians. In 1676 he permanently established at Kaskaskia, Ill., the mission begun by Marquette; but in 1679 retired at the approach of La Salle. His last field of labor was among the Miamis on St. Joseph's River, where he died in 1690. His contributions to the Jesuit *Relations*, concerning the ideas and manners of Indians of that time, are said to possess great value.

### Allovin

*SEE BARON, ST.*

### Alloway, William,

an English Congregational divine, was born at Trowbridge, June 19, 1809. In his seventeenth year he was converted in the Tabernacle at Trowbridge. In 1830 he entered Hackney College as a student for the ministry. Having completed his course in 1834, he offered himself to the London Missionary Society to work among the freed blacks of Jamaica, and was immediately sent. Mr. Alloway occupied successively three stations of the mission — Dry Harbor in 1835, Porus in 1842, and Ridgemount, Mandeville, in 1856, where he died Jan. 19, 1877. Mr. Alloway's work was characterized by the intelligence and thorough devotedness of his converts, and his high standing as a counsellor among his fellow-ministers. See (Lord.) *Cong. Year-book*, 1878, p. 303.

## Allston, Washington,

an eminent painter, was born of honored parentage at Georgetown, S. C., Nov. 5, 1779, and was a graduate of Harvard College in the class of 1800. He developed early in life his enthusiastic love for the fine arts. Such was his desire to perfect himself in what he meant to make his profession that, having disposed of his patrimonial estate, he embarked in 1801 for the Old World, and became a pupil in the Royal Academy in London, of which Benjamin West was the president. Subsequently he spent several years in Paris and in Italy. During the eight years he was abroad, he made the acquaintance and secured the friendship of some of the most eminent painters and poets in Europe. Returning to America in 1809, he passed two years in this country, and then crossed the ocean again, and remained seven years (1811-18). Domestic afflictions were greatly blessed to him in leading his thoughts to more serious subjects, and he came back to his native land an altered man. Having built a studio in Cambridge, Mass., he devoted himself to religious art, producing some of the finest paintings in that department that have seen the light in modern times. The subjects of some of these were, *The Dead Man Revived by the Bones of Elisha*: — *The Angel Liberating Peter from Prison*: — *Jacob's Dream*: — *Elijah in the Desert*: — *Saul and the Witch of Endor*: and *Belshazzar's Feast*, his last work, which he left in an unfinished state. His other works were, *Spalatro's Vision of the Bloody Hand*: — *Gabriel Setting the Guard of the Heavenly Host*: — *Anna Page*: — *Beatrice*, etc. He died suddenly at Cambridge July 8, 1843. In a sermon preached after his decease by Rev. Dr. Albro, the religious character of Allston was portrayed in a most attractive light. See *Allibone, Dict. of Brit. and Amer. Authors*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v. (J. C. S.)

## All-Sufficiency Of God

is that power or attribute of his nature whereby he is able to communicate as much blessedness to his creatures as he is pleased to make them capable of receiving. As his *self-sufficiency* is that whereby he has enough in himself to denominate him completely blessed as a God of infinite perfection, so his *all-sufficiency* is that by which he has enough in himself to satisfy the most enlarged desires of his creatures and to make them completely blessed. **SEE ATTRIBUTES OF GOD.**

We practically deny this perfection —

1. When we are discontented with our present condition and desire more than God has allotted for us (<sup><0035></sup>Genesis 3:5; <sup><0193></sup>Proverbs 19:3);
2. When we seek blessings, of what kind soever, in an indirect way, as if God were not able to bestow them upon us in his own way, or in the use of lawful means (<sup><0275></sup>Genesis 27:35);
3. When we use unlawful means to escape imminent dangers (ch. 20, 26; <sup><0213></sup>1 Samuel 21:13);
4. When we distrust his providence, though we have had large experience of his appearing for us in various instances (<sup><1607></sup>Joshua 7:7, 9; <sup><0271></sup>1 Samuel 27:1; <sup><4441></sup>2 Chronicles 14:11; 16:8; <sup><1689></sup>Psalms 68:19);
5. When we doubt the truth or certain accomplishment of the promises (<sup><0182></sup>Genesis 18:12; <sup><1978></sup>Psalms 77:8, 9; <sup><3914></sup>Isaiah 49:14);
6. When we decline great services, though called to them by God, under a pretence of our unfitness for them (<sup><2006></sup>Jeremiah 1:6, 8).

The consideration of this doctrine should lead us —

1. To seek happiness in God alone, and not in human things (<sup><2123></sup>Jeremiah 2:13);
2. To commit all our wants and trials to him (<sup><0816></sup>1 Samuel 30:6; <sup><0712></sup>2 Corinthians 12:8, 9; Hebrew 11:19);
3. To be courageous in the midst of danger and opposition (<sup><1921></sup>Psalms 27:1);
4. To be satisfied with his dispensations (<sup><1638></sup>Romans 8:28);
5. To persevere in the path of duty, however difficult (<sup><0171></sup>Genesis 17:1). See Ridgley, *Body of Div. quest.* 17; Saurin, *Sermons*, vol. 1, ser. 5; Barrow, *Works*, vol. 2, ser. 11.

## Allu

the Seven Stairs to the abode of Osiris, which are mentioned in ch. 164 of the Egyptian *Ritual of the Dead*.

### Alluno, Niccolo,

an Italian painter, was born at Foligno about 1450. In the Church of San Niccolo at Foligno is an altar-piece by this artist of the *Virgin and infant* with saints, and also his picture of the *Pieta*, so highly praised by Vasari. He gained quite a reputation before his death, which occurred in 1510.

### Allyn, Henry

a Methodist Episcopal minister, was born at Windsor, Conn., about 1813. He emigrated to Illinois in 1832; was converted in his seventeenth year, and received license to preach in 1839. Six years later he was ordained deacon, in 1850 elder, and in 1851 entered the Southern Illinois Conference, wherein he labored until his death, Nov. 27, 1855. Mr. Allyn was laborious, zealous, spiritual. See *Minutes of Annual Conferences*, 1856, p. 165.

### Allyn, Norman

a Methodist Episcopal minister, was born at Hartford, Conn., Jan. 23, 1810. No record of his life-work is accessible other than that he was a member of the Southern Illinois Conference, served the Church as an able and earnest minister for nearly thirty years, and that hundreds were added to the Church through his instrumentality. He died March 27, 1864. See *Minutes of Annual Conferences*, 1864, p. 205.

### Allyn, William

(cardinal). *SEE ALLAN*.

### Alma

(*bounteous*, i.e. "the giver of food"), in Roman mythology, was a surname of several deities, but more especially of *Ceres*, goddess of food (or of plenty).

### Almachius

a martyr at Rome, is commemorated as a saint on Jan. 1 in old Roman lists.

### Almakah

a principal deity of the Himyarites of Southwestern Arabia.

### Almali, Nathanael Ibn,

a Jewish physician of Saragossa, who flourished in the 13th century, is known only as the translator of Maimonides's Mishna-commentary on the *Seder Kodashim*. For the benefit of the Jews of Rome, he made the Hebrew translation from the Arabic. The translation was finished, together with a preface, by the translator in 1298. See Furst, *Bibl. Jud.* 1, 39; Gratz, *Gesch. d. Juden*, 7, 284. (B. P.)

### Almaria (Or Armaria)

a name used in ancient English records for the muniments or archives of a church library.

### Almarick, John,

a martyr, was in prison for some months in Turin, Piedmont, in 1558, where he sustained much cruelty, being racked to death. See Fox, *Acts and Monuments*, 4 440.

### Almaricus Of Chartres.

SEE AMALRIC.

### Almery (Or Aumbry)

#### Picture for Almery

the mediaeval *hutch*; a cupboard occasionally used for keeping broken meat; hence a confusion was made in calling the "*almonry*" the place of alms-giving, and the "*almery*" that where the dole of fragments from the conventual tables was daily made. The word is derived from *armarium*, and usually designates the wall-closet or locker for keeping the church books or altar-plate, the chrism used in baptism and confirmation, and the holy oil for the sick. In many cases the eucharist reserved for the last communion was stored in an aumbry near the altar, as is still the case in Italy. In the cloister the books used in reading-time were kept in an aumbry placed either within the church close to the door, or else in a locker adjoining it at the north-east angle. The Greeks had an aumbry for holding the vestments of the religious — a sort of hanging wardrobe over the altar; from the 5th century presses for the same purpose were erected in the sacristies of the Western Church. The Carthusians had two aumbries, one

on the right for the vessels, and another for books. Aumbries to contain processional crosses, the bier, taper-stands, and burial furniture occur in walls near the cloister and cemetery. All the keys were locked up by the sacristan at night in a master-aumbry until early in the morning. Usually the aumbry is provided with a slab. Up to the 13th century the piscina had a small upper shelf for the chalice; and even in later examples a little credence for holding the cruets and vessels is found. Sometimes a small ledge for the calamus appears; and until the 13th century the marks of holes for the hinges of doors are visible: after that date, however, the aumbry became common.

### Almoli, Solomon Ben-Jacob,

a Jewish physician, who flourished in the Levant at the beginning of the 16th century, is the author of *abc twkyl h*, or a grammatical treatise on the Sheva (Constantinople, 1520): *twl bg twrçrç*, a Hebrew lexicon, only reaching to the letter *Nun* (ibid.). See Furst, *Bibl. Jud.* 1, 39 sq.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 39; Steinschneider, *Bibliog. Handbuch*, p. 5; id. *Catalogus Libr. Hebr. in Bibl. Bodl.* p. 2282. (B. P.)

### Almond-tree

the symbol of St. Mary, in allusion to Aaron's rod, which blossomed in a night; but M. Montalembert conceives the plant to be dedicated to the Holy Trinity.

### Almonry

a room where alms were distributed, generally near to a church, or forming a part of it. *SEE ALMERY.*

### Al-moshaf

(Arab. *the volume*), one of the names of the *Koran* (q.v.).

### Almoshtari

the planet *Jupiter*, was adored as a divinity by the ancient Arabians.

### Almosnino, Moses Ben-Baruch,

a Jewish rabbi, was born about 1500. He was the son of a Spanish family which was driven from the peninsula by the decree of 1492 and settled at

Salonica. He received an excellent education in almost all branches of science and literature, and was one of the greatest pulpit' brators of his age. He died about 1580. Besides a number of astronomical works, he wrote, **hçm ydy** (Salonica, 1572; Venice, 1597), a philosophical commentary on the five Megiloth: — **hçm rqrp** (Salon. 1563), a commentary on the *Pirke Aboth*: — **hçml hl pt** (ibid. eod. and often), an apology for the Mosaic law and the Shema prayer: — **j k xmam 8s** (Venice, 1588), a collection of twenty-eight discourses delivered on different occasions, edited by his son: — *Regimiento de la Vida* (Salonica, 1564, and often), an ethical hand-book: — **ynp hçm**, a commentary on the Pentateuch, in the *Oppenheimeriana*: — a commentary on Job (MS.). See Furst, *Bibl. Jud.* 1, 40; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 39 sq.; Gratz, *Gesch. d. Juden*, 9:41, 403, 417 sq.; Frankel, *Monatschrift*, 1864, p. 29 sq. 57 sq.; Zunz, *Zur Geschichte u. Literatur*, p. 531. (B. P.)

### Alms-bag

a small purse, of velvet or other cloth used for carrying alms during divine service.

### Alms-Basin (Or Alms-Dish)

#### Picture for Alms-Basin

a vessel of metal in which to receive the bags containing the “alms for the poor and the other devotions of the people” for presentation on the altar. They are made of brass, pewter, or more precious metals. Ancient examples frequently have representations in relief of the temptation of Eve or the return of the two spies from Canaan; modern specimens are commonly adorned with texts of Scripture.

### Alms-bowl

a vessel used by the priests of Buddha for the purpose of receiving the food presented as alms by the faithful. These priests are strictly forbidden to eat any food not given as alms, except it be water or some substance used to clean the teeth; and when in health, the food that a priest eats must be procured by his own exertions in carrying the alms-bowl from house to house in the village or city near which he resides. When going to receive alms, his bowl is slung across his shoulder; and is usually covered by the



outer robe. It may be made either of iron or of clay, but of no other material. It must first be received by a chapter, and then be officially delivered to a priest whose bowl is found, on examination, to be in the worst condition. No priest is allowed to procure a new bowl so long as his old one has not been bound with five ligatures to prevent it from falling to pieces. When a priest visits a house with the alms-bowl, he must not do anything to attract the attention of the inmates, but remain silent until he is observed; then if anything is given, he receives it, otherwise he passes on. Buddha says, "The wise priest never asks for anything; he disdains to beg; it is a proper object for which he carries the alms-bowl; and this is his only mode of solicitation." The priest is forbidden to pass by any house, when going with the bowl to receive alms, on account of its meanness or inferiority. When he visits a village, house, or street three successive days without receiving anything, he is not required to go to the same place again; but if he receives only the least particle, it must be visited regularly. When his bowl is sufficiently filled, he is to return to his dwelling and eat the food he has received, of whatever kind it may be. The bowl is also carried by the priestesses, or chief female recluses, who go from door to door in the same manner as the priests, receiving the contributions of the faithful. See Hardy, *Eastern Monachism*.

### Alms-Box (Or Alms-Chest)

a receptacle fastened to the wall or standing on a pillar in a church, for receiving the general offerings from the poor during public service. This usage is mentioned in the fourth Council of Carthage (where this receptacle is called *sacrarium* and *gazophylacium*), and by St. Augustine (*De Diversis*, serm. 50). It was appointed by canon 84 of the Synod of London (1603) to be provided in every parish, to the intent that parishioners may put into it their alms for their poor neighbors. See Landon, *Eccles. Dict.* s.v.

### Alms-Day (Or Alms-Saturday)

the Saturday before Passion Week, i.e. preceding Palm Sunday; so called because contributions for the poor during Lent are sometimes given out on that day, so as not to interfere with the solemnities of the coming Holy Week. The Secret in the Sarum office for the day referred both to the alms-giving and the alms-distribution.

## Alms-dish

*SEE ALMS-BASIN.*

## Alms-men

a name for male inmates of an almshouse, or house of charity. Some of the 16th-century almshouses were erected out of the spoils of the suppressed monastic institutions.

## Almutium (Or Amess)

is often confounded with, but is wholly distinct from, the *amice* (*amictus*). The amess was a hood of fur anciently worn while reciting the offices by canons, and afterwards by other distinguished ecclesiastics, as a defence against the cold. At times it fell loosely on the back and shoulders, and was drawn over the head when occasion required; the ends, becoming narrower and usually rounded, hung down in front like a stole, for which, by some modern writers, it has been mistaken. The amess has a certain similarity to some of the academical hoods now in use. There are very many specimens of this vestment represented on memorial brasses, one of the best of which — a figure of Sir John Stodeley — remains in the Church of St. Mary Magdalen, Upper Winchendon, Bucks. This garment is still used in the Latin Church, some of the bishops and abbots of which wear imesses of ermine lined with purple. In the Church of England its use appears to have been wholly discontinued.

## Almy, William,

an American philanthropist, a member of the Society of Friends, was born Feb. 17, 1761. He became a cotton-manufacturer at Providence, R. I., where he amassed a large fortune and endowed a large boarding-school. He died Feb. 5, 1836.

## Alnense, Concilium.

*SEE ALCESTER, COUNCIL OF.*

## Aloa

a holyday observed by the heathen laborers of Athens, after they had received the fruits of the earth, in honor of Dionysus and Demeter.

## Aloee (Or Alwee)

in the mythology of the inhabitants of the Andes, was an evil spirit which the Chilians regarded as the originator of all evil and destruction. They also believe that they would live forever if this spirit did not come to take them away in death. They affirm that the white people (Spaniards) brought this evil daemon to their country, and that previous to his coming death was entirely unknown.

## Alohim

(*the gods*), the name of a group, or possibly triad, of Sidonian divinities, to whom temples were erected by Eshmonezer II, king of Sidon.

## Alois, Pietro

an Italian poet and theologian, was a native of Caserte. He entered the order of Jesuits, and became professor in the colleges of Naples and Lecca. He died in 1667. He wrote, *Centurice Epigrammatum* (Lyons, 1635; Naples, 1646): — *Commentarii in Evangelia Quadragesimæ* (Paris, 1658). See Hoefler, *Nouv. Biog. Generale*, s.v.

## Alowiochus

SEE ALWIG.

## Aloysius, Johannes,

a martyr, was sent down from Geneva to certain parts of Calabria in 1559, there to be their minister. He was subsequently sent for to Rome, and there suffered martyrdom. See Fox, *Acts and Monuments*, 4, 471.

## Aloza (Or Alozza)

(*the powerful*) was the name of a goddess worshipped by several tribes in Arabia, especially at Nakla, near Mecca. A tree (Akazie) was dedicated to her. The Arab Dalem was the first to dedicate this tree to her. He also built her a temple, which was said to give out musical sounds when any one entered it. When Mohammed introduced Islam, he destroyed the temple and the tree, and slew the priestess.

## Alpan

an Etruscan goddess who waits upon Turan, or Venus. She is winged, with ear-rings and necklace, and bears two palm branches, which she strikes together. She may be compared to the Greek *Graces*.

## Alpanu (Or Alpnu)

an Etruscan goddess, with coronet, ear-rings, tunic, and mantle, and a star behind her head, who is represented on one mirror as embracing the goddess Akhuvitr, on another as embracing the goddess Thaur, and on a third as attracting the love of a youth called Famu.

## Alpedrinha, Jorge Da Costa,

a Portuguese prelate, was born at Alpedrinha, in the province of Beira, about 1406. He is more commonly known by the name of *cardinal de Alpedrinha*, in remembrance of the place of his birth; but he was in reality cardinal of the capital of Portugal, and was one of the most able theologians of his time. Born of a noble family in the enjoyment of opulence, he received a brilliant education, became a priest, and was first bishop of Evora, from which he became archbishop of Lisbon. He was loaded with favors by Edward and his son, and it is said that he received more ecclesiastical revenue than any other prelate of his time. He was appointed counsellor of Alfonso V, and had charge of the education of Catharine, daughter of king Duarte. The credit of cardinal Alpedrinha became proverbial, and he maintained his influence in all the affairs during the reign of Alfonso V. In the time of Joao II he was prince-regent, and held the direction of affairs. Old causes of dissension still existing, however, eventually led to trouble between the youthful prince and the cardinal. At length, wearied of these dissensions, Alpedrinha betook himself to Rome, where he acquired as much influence as he had at Lisbon, and under Sixtus IV, Innocent VIII, Alexander VI, Pius III, and Julius II he served well the interests of Portugal. He died at Rome, Sept. 19. 1508, at an extremely old age. The fragments of his *Letters* still preserved bear evidence of great wisdom. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Alphanus

an Italian ecclesiastic, was successively a monk of Monte-Casino, abbot of St. Benedict at Salerno, and archbishop of that city. He attended a council,

held by Nicolas II, at Beneventum, and subscribed his own name immediately below his. Peter the deacon mentions some of his writings, as an *Account of the Martyrdom of St. Christina*: — and *Hymns*, all given in the *Italia Sacra*, tom. 2.

### Alphea (Also Alpheonia)

in Greek mythology, was a surname of *Diana*, derived from Alpheus, god of the river from whose persecution she was compelled to hide among the nymphs of Letrina, and blacken her face with mud, that the god might not find her. A temple was erected here in her name, and also a statue of black marble in remembrance of this occurrence.

### Alpheus (Or Alypius)

was bishop of Apamea, in Syria Secunda, and attended the councils of Neocaesarea (A.D. 315), Nicsea (325), and Antioch (341). He was one of the bishops by whom Eusebius of Caesarea was elected to the see of Antioch.

### Alpheus

in Greek mythology, was a god of a river, the son of Oceanus and Tethys, famous for his love for the nymph Arethusa, who bathed in the river which he ruled over. She refused his proposal and fled, leaving her dress behind her. Alpheus was already close upon her, when she prayed to Diana, who covered her with a cloud. However, Alpheus followed the cloud, when it was suddenly changed into water. Alpheus now changed himself into his watery form and sought to mix his stream with hers, but Diana removed her to the island of Ortygia. Again Alpheus found a way to her, and Arethusa, not wishing to withstand such a passionate love, permitted him to mix his waves with hers. The ancients related some very wonderful things about these two streams. The Arethusa was said to become of a red color when the blood of the sacrifices at Olympia flowed into Alpheus. The latter is also said to have slain his brother, and in despair he threw himself into the Nyctimus River, which subsequently bore his name. The water was said to possess the virtue of giving to departed souls forgetfulness of all the past. The Alpheus River rises on the southern limit of Arcadia, and runs through Elis, in Peloponnesia.

### Alphonso (Alfonso) Of Santa Maria,

archbishop of Burgos, distinguished himself at the Council of Basle (1431-43), from which, with the other Spanish prelates, he withdrew when the synod proceeded to depose Eugenius IV. He left an abridged *History of the Kings of France and Spain, the Emperors, and Popes*.

### Alphonso (Alfonso) De San Victor

was bishop of Zamora, and a Benedictine. He moved to the see of Toledo, thence to Orense, and lastly to Zamora, where he died, in 1660. He composed the *Rule of St. Benedict*, in Spanish (vol. 1, Madrid, 1415; vol. 2, Toledo, 1651).

### Alred

*SEE ALDRED.*

### Alrich, William P., D.D.,

a Presbyterian minister, was born in 1807. His first pastorate was at Newcastle, Del. He was for many years connected with Washington College, Pa.; filling the chair of mathematics and natural philosophy. He served several churches successively as pastor in the neighborhood of Washington. He died at Winterset, Ia., Dec. 31, 1869. As a student he was laborious and patient, an instructive and amiable gentleman. See *Presbyterian*, March 26, 1870; *Gen. Catal. of Princeton Theol. Seminary*, 1872. (W. P.S.)

### Alrunen

in German mythology, are prophesying women, to whom the ancients paid the greatest respect and honor. The Gothic historian Jornandes relates the following: "The Gothic king Filimer found certain women among his people, whom he called *Aliorumnes*. As these women were somewhat suspicious-looking characters, he banished them from his kingdom, and compelled them to wander about in forsaken places. Thus they came in contact with other people of the woods, called *Feigenfaunen*, and thus originated this horrible generation of human beings." Tacitus says of them, "We have seen, during the reign of Vespasian, Weleda, a certain deity, universally worshipped as a goddess; but in earlier times also the Germans

worshipped Aurinia and other women.” It is not quite clear, however, that the name Aurinia is the same as Alrune.

### Alsace, Thomas Louis De Henin Lietard,

*cardinal d'*, a Belgian prelate, was born at Brussels in 1680. He was distinguished even more by his lofty character and the sanctity of his manner than by his illustrious ancestry, which ran back to Thierry of Alsace, count of Flanders. Although a younger son when he was consecrated to the ecclesiastical calling, he became the elder by the death of his brother, Charles Louis Anthony, prince of Chimay, and lieutenant-general in France and Spain, who died in 1740. Thomas, then cardinal-archbishop of Mechlin and primate of the Low Countries, immediately transmitted the principality of Chimay to his younger brother, Alexander Gabriel, governor of Oudenarde. After the taking of Brussels by the French, he addressed a letter to Louis XV, expressive of his faith in a Higher Power, and suggesting the sentiment contained in the *Te Deum*, which they were ordered to chant. He died Jan. 6, 1759. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Al - Sameri

is the name of the person who, the Mohammedans allege, formed the golden calf for the worship of the Israelites in the wilderness. They represent him as a chief among the Israelite, and they believe that some of his descendants inhabit an island bearing his name in the Arabian Sea.

### Alscheich, Moses Ben-Chajim,

one of the most distinguished Jewish commentators and preachers of the 16th century, was born at Safet, in Upper Galilee, about 1520. He was rabbi of his native place, where he died about 1595. “His merits as an exponent of Scripture consist chiefly in his having simplified the exegetical labors of his predecessors. He generally gives the literal interpretation first, and then endeavors to evolve the recondite and allegorical sense, so that his commentaries may be regarded as a useful synopsis of the various Midrashic and Cabalistic views of Scripture” (Ginsburg). He wrote, *hçm trwt*, a commentary on the Pentateuch (Venice, 1601 and dften): *yqm[ h tnçwç*, a commentary on the Song of Songs (ibid. 1591): — *µynynp bwy*, a commentary on Proverbs (ibid. 1601): — *l a twmmwr*, a commentary

on the Psalms (ibid. 1605): — **hçm yny** [ , a commentary on Ruth (ibid.:1601): — **hçm taçm**, a commentary on Esther (ibid. eod.): — **twabwxh twarm**, also **rs** [ **yrt l** [ **8p** ‘, a commentary on the twelve minor prophets (Fiirth, 1765): — **a8 8j twabwxh twarm**, a commentary on the earlier prophets (Offenbach, 1719): — a commentary on the later prophets (Fiirth, 1765): — **µybwf µyrbd**, a commentary: on Ecclesiastes (Venice, 1601): — **µyrbd ymwj n**, a commentary on Lamentations (ibid. eod.): **yrçh tl xbj** , a commentary on Daniel (Amst. 1726): and **qqyj m tqj j** , a commentary on Job (Jesnitz, 1727 ). See Furst, *Bibl. Jud.* i, 41 sq.; De’ Rossi, *Dizionario Storico* (Germ. transl.), p. 40 sq.; Kitto, *Cyclop.* i, 123; Ginsburg, *Commentary on Ecclesiastes* (London, 1861), p. 73 sq.; Basnage, *Histoire des Juifs* (Taylor’s transl.), p. 704; Etheridge, *Introd. to Heb. Literature*, p. 415. (B. P.)

### Alsentz, John George,

a German Reformed minister, emigrated to America in 1757; was pastor of a Church in Philadelphia, and while serving there accepted a call to Germantown in 1758, where he remained until 1762. From Germantown he was called in 1763 to Wentz’s Church in Montgomery County, and was especially active in its erection. Here he labored seven years, and died in 1769. See Harbaugh, *Fathers of the German Ref. Church*, 2, 97.

### Al-Sirat

the sharp bridge which the Mohammedans believe to be laid over the middle of hell, and which must be crossed by all at the close of the solemn judgment, whether destined for Paradise or torment. They believe that the just will pass over it like lightning, but that the wicked will be an age in passing it, and will fall into hell fire.

### Alsop, Vincent,

a celebrated English Nonconformist divine, was educated at St. John’s College, Cambridge. He received ordination at the hands of a bishop, and settled as assistant master in the free school of Oakham, Rutland. Here becoming dissatisfied with his former ordination, he was ordained “in the Presbyterian way,” and afterwards presented to the living of Wilby, Northamptonshire, but was ejected by the Act of Uniformity in 1662. He



then preached privately at Oakham and Wellingborough, and suffered persecution for his Nonconformity. He wrote a hook against Sherlock, called *Antisozzo*, which procured him much celebrity as a wit, and, in addition, an invitation to succeed the venerable Mr. Cawton in Westminster. Here he drew great crowds to his chapel. *His Mischief of Impositions*, in answer to Stillingfleet's *Mischief of Separation*, and his *Melius Inquirendum*, in answer to Dr. Goodman's *Compassionate Inquiry*, remain historical landmarks in the history of Nonconformity. He died May 8, 1703. See *Encyclop. Brit. s.v.*

### Alston, Nathaniel

an English Wesleyan minister, was born at Preston, Lancashire, in 1812. He was converted young; became a local preacher at the age of sixteen; entered the ministry in 1834; became a supernumerary after forty-one years of active service; retired to Fareham, and died of paralysis, Aug. 7, 1878. He was a close student, an original, evangelical preacher, a man of penetration, although, timid. See *Minutes of Conf.* (Lond. 1879), p. 12.

### Alston, Philip William Whitmel

a clergyman of the Protestant Episcopal Church, was born on Fishing Creek, in Warren Co., N. C., Feb. 28, 1813. His mother dedicated him to the Lord from his birth, and took care that his education should be conducted accordingly. The family removed to Edenton, N. C., when he was about five years of age; and here, in process of time, he began his academic course under the Rev. John Avery, D.D. In 1822 he attended Shocco Springs Academy, in the same state. In January, 1826, he entered the University of North Carolina and graduated in 1829, but remained at the university as a resident graduate during the next year, when he removed to the neighborhood of Randolph, Tenn., and was occupied for two or three years in reading and study. In 1834 he joined the Protestant Episcopal Church, and in the following year was a deputy to the General Convention. In June, 1838, he was ordained deacon, and exercised his ministry at Randolph until February of the next year, when he became rector of Calvary Church, Memphis, a position which he held until the close of his life. He died at Columbia, Tenn., June 17, 1847. Mr. Alston was distinguished for his taste for the fine arts, possessing considerable skill in drawing. As a preacher, his manner was earnest, but quiet. His

social qualities were of a high order. See Sprague, *Annals of the Amer. Pulpit*, 5, 754.

### Alston, William J.

a Protestant Episcopal clergyman of the diocese of New York, entered the ministry in 1859, and in the following year became rector of St. Philip's Church, New York city; in 1862 he was rector of St. Thomas's Church (African), Philadelphia, in which rectorship he remained until 1872, when he returned to his former charge, St. Philip's. He died May 26, 1874, aged forty-seven years. See *Prot. Episc. Almanac*, 1875, p. 144.

### Alsup, Asaph H.,

a minister in the Methodist Episcopal Church, South, was born in Wilson County, Tenn., Dec. 17, 1826. He professed conversion in 1848, and was admitted into the Tennessee Conference in 1850. Early in 1856 he retired to his native place, where he died, Aug. 31, 1856. Mr. Alsup was an excellent preacher and a devout Christian. See *Minutes of Annual Conferences of the M. E. Church, South*, 1856, p. 669.

### Alsvitur

(*swift*), in Norse mythology, is one of the two horses that draw the wagon of the sun; the other is called *Arwakur*.

### Alt, Johann Karl Wilhelm,

a Protestant theologian of Germany, was born Oct. 1, 1797, at Hoyerswerda, in Upper Lusatia. He studied at Leipsic and Halle, and after passing his theological examination in 1817, he became tutor in a noble family. In 1821 he was promoted as doctor of philosophy; was appointed deacon at Eisleben in 1823, and advanced to the pastorate in the same place in 1829. In 1835 he was called to Hamburg; was honored in 1836 with the degree of D.D.; and was appointed in 1860 as senior of the Hamburg ministerium. He died Dec. 23, 1869. His theology was that of vulgar rationalism. His publications are mainly sermons, a list of which is given by Zuchold, *Bibl. Theol.* 1, 18-20. See *Hamburger Correspondent*, Jan. 12, 1870, No. 10. (B. P.)

## Altaheimum

SEE ALTHEIM.

## Altamura, Ambrose Of;

a Dominican, published several works: *Il Melchisedek* (1658), in praise of the Holy Sacrament: — *Praises of the Saints of his Order*: — and commenced a new *Dominican Library* (vol. 1, 1677 —shortly after his death). See Echard, 2, 660.

## Altan, Gatusun

is an idol worshipped by the Kalmucks, and is represented in the form of a snake with four feet. The carrying of such an idol is thought by them to be a suire protection against all dangers.

## Altan, Jidakti Burchan

(*the golden and imperishable*), in the mythology of the Mongolians, was one of the holy prophets who came from heaven from time to time to warn men. He appeared in that period of the world's history when the ages of men had come down as low as thirty thousand years.

## Altani, Antonio,

an Italian prelate and diplomatist, was employed by pope Eugenius IV in several important affairs, especially as nuncio at the Council of Basle. Two new nunciatures — one in Scotland in the time of James I, the other in England in 1437 — were intrusted to him by the same pontiff, who also made him bishop of Urbino. Nicholas V, successor of Eugenius, also sent Altani as nuncio to Spain in order to negotiate for the marriage of the emperor Frederick III and Eleanor, infant princess of Portugal. Altani died at Barcelona in 1450, after more than twenty years of service and labor. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Altanus

in Roman mythology, was a south-westerly wind, believed to be a son of Tellus because he was thought to come out of the earth.

## Altar, Christian,

the table or raised surface on which the eucharist is consecrated.

### Picture for Altar

#### I. Names of the Altar. —

**1.** *Trapeza* (τράπεζα, a table; as in <sup><4602></sup>1 Corinthians 10:21). This is the term most commonly used by the Greek fathers and in Greek liturgies; sometimes simply *the* table by pre-eminence, but more frequently with epithets expressive of awe and reverence. St. Basil in one passage (Ep. 73) appears to contrast the tables of the orthodox with the altars of Basilides. Sozomen says (*Hist. Eccles.* 9:2, p. 368) of a slab which covered a tomb that it was fashioned as if for a holy table — a passage which seems to show that he was familiar with stone tables.

**2.** *Thusiasterion* (θυσιαστήριον, the place of sacrifice), the word used in the Sept. for Noah's altar (<sup><0083></sup>Genesis 8:20), and both for the altar of burnt-sacrifice and then altar of incense under the Levitical law, but not for heathen altars.

This word in <sup><8130></sup>Hebrews 13:10 is referred by some commentators to the Lord's table, though it seems to relate rather to the heavenly than to the earthly sanctuary. In Ignatius, too, it can scarcely designate the table used in the eucharist. But by this word Eusebius (*Hist. Eccles.* 10:4, 44) describes the altar of the great church in Tyre, and again (*Panegy.* s. f.), he speaks of altars erected throughout the world. Athanasius, or Pseudo-Athanasius (*Disp. contra Arium*), explains the word "table" by this term. This name rarely occurs in the liturgies. It not unfrequently designates the enclosure within which the altar stood, or bema (see Mede, *Works*, p. 382 sq.).

**3.** The Copts call the altar *Hilasterion* (ἱλαστήριον), the word applied in the Greek Scriptures to the mercy-seat, or covering of the ark; but in the Coptic liturgy of St. Basil they use the ancient Egyptian word *Pimanershoiishi*, which in Coptic versions of Scripture answers to the Greek *thusiasterion*.

**4.** The word *Bomos* (βωμός) is used in Scripture and in Christian writers generally for a heathen altar (so 1 Maccabees 1:54, 59). The word is,

however, applied to the Levitical altar in Ecclesiasticus 1:12, the work of a *gentilizing* writer. It is generally repudiated by early Christian writers except in a figurative sense: Clement of Alexandria (*Stromata*, 7:717) and Origen (*Contra Celsum*, 8:389) declare that the soul is the true Christian altar (bomos), the latter expressly admitting the charge of Celsus that the Christians had no material altars. Yet in later times it was sometimes used for the Christian altar.

**5.** The expression *mensa Domini*, or *mensa Dominica*, is not uncommon in the Latin fathers, especially Augustine. An altar raised in honor of a martyr frequently, bore his name; as “*mensa Cypriani*.” The word *mensa* is often used for the slab which formed the top of the altar.

**6.** *Ara* is frequently applied by Tertullian to the Christian altar, though not without some qualification. Yet it is repudiated by the early Christian apologists on account of its heathen associations. In rubrics, *ara* designates a portable altar or consecrated slab. *Ara* is also used for the substructure on which the *mensa*, or altar proper, was placed.

**7.** But by far the most common name in the Latin fathers and in liturgical diction is *altare*, a “high altar,” from *altus*. This is the Vulgate equivalent of *thusiasterion*. So Tertullian, Cyprian, and Augustine. Yet Cyprian speaks (Ep. 59, § 15) of “*diaboli altaria*,” so uncertain was the usage. In the Latin liturgies scarcely any other name of the altar occurs than *altarne*. The plural, *altaria*, is also occasionally used by ecclesiastical writers, as invariably by classical authors, to designate an altar. The singular *altarium* occurs in late writers, but is also used in a wider sense for the *bema*, or sanctuary; so also *altaria*.

**8.** In most European languages, not only of the Romanesque family, but also of the Teutonic and Slavonic, the word used for the Lord’s table is derived, with but slight change, from *altare*. In Russian, however, another word, *prestol*, properly a throne, is in general use.

**II. Parts Composing Altars.** — In strictness the table or tomb-like structure constitutes the altar — the steps on which it is placed, and the ciborium, or canopy which covered it, being accessories.

The altar itself was composed of two portions — the supports, whether legs or columns, in the table form, or slabs in the tomb-like, and the *mensa*, or slab which formed the top.

The expression *cornu altaris* (horn of the altar), often used in rituals, appears to mean merely the corner or angle of the altar, no known example showing any protuberance at the angles or elsewhere above the general level of the mensa, although in some instances the central part of the surface of the mensa is slightly hollowed. By the *cornu evangelii* is meant the angle to the left of the priest celebrating; by *cornu epistole* that to the right. These phrases must, however, it would seem, date from a period subsequent to that when the Gospel was read from the ambo.

**III. Tomb-altars.** — The change from wood to stone as the material of altars in the early Church was not only for reasons of durability and elegance, but probably grew in part out of the necessities of the times, especially the celebration of worship in the catacombs of Rome; and this in turn gave rise to the custom, especially prevalent there, of combining an altar and a tomb together. Hence the form gradually changed from the flat table, or *mensa*, to the chest, or *arca*.

It was, however, not only in Rome that the memorials of martyrs and altars were closely associated. The eighty-third canon of the African Code (A.D. 419) orders that the *altaria* which had been raised everywhere by the roads and in the fields as *memorie martyrum* should be overturned when there was no proof that a martyr lay beneath them, and blames the practice of erecting altars in consequence of dreams and “inane revelations.” The most clear proofs of the prevalence of the practice of placing altars over the remains of martyrs and saints at an early period are furnished by passages in Prudentius. The practice of placing the altar over the remains of martyrs or saints may probably have arisen from a disposition to look upon the sufferings of those confessors of the faith as analogous with that sacrifice which is commemorated in the eucharist; and the passage in ~~the~~ Revelation 6:9, “I saw under the altar the souls of them that were slain for the Word of God,” no doubt encouraged or instigated the observance. The increasing disposition to venerate martyrs and their relics fostered this practice. **SEE TOMB-ALTAR.**

It is difficult to find the date at which it became customary to incise crosses, usually five in number, on the mensa of an altar; but they are found on the portable altar which was buried with St. Cuthbert (A.D. 687). Two are to be seen on the oaken board to which the plating of silver was attached, and two on the plating itself, but it is quite possible that originally there were five on each. In the order for the dedication of a church in the

sacramentary of Gregory the Great, the bishop consecrating is desired to make crosses with holy water on the four corners of the altar; but nothing is said of incised crosses.

The practice of making below the mensa a cavity to contain relics, and covering this by a separate stone let into the mensa, does not appear to be of an early date.

**IV.** *Structural Accessories of the Altar* — Usually, though not invariably, the altar was raised on steps, one, two, or three in number. From these steps the bishop sometimes preached. Beneath the steps it became customary, from the 4th century, at least, at Rome and wherever the usages of Rome were followed, to construct a small vault called *confessio*. This was originally a mere grave or repository for a body, as in the Church of St. Alessandro, near Rome, but gradually expanded into a vault, a window or grating below the altar allowing the sarcophagus in which the body of the saint was placed to be visible.

In the Eastern Church a *piscina* is usually found under the altar. What the antiquity of this practice may be does not seem to be ascertained; but it may have existed in the Western Church, since in a Frankish missal, in consecrating an altar, holy water is to be poured *ad basem*.

The altar was often enclosed within railings of wood or metal, or low walls of marble slabs. These enclosures were often mentioned by early writers under the names *ambitus altaris*, *circuitus altaris*; the railings were called *cancelli*, and the slabs *transennae*.

Upon these enclosures columns and arches of silver were often fixed, and veils or curtains of rich stuffs suspended from the arches. Pope Leo III gave ninety-six veils, some highly ornamented, to be so placed round the *ambitus altaris* and the *presbyterium* of St. Peter's at Rome. For the canopy over the altar, *SEE CIBORIUM*.

**V.** *Appendages of the Altar*. — In ancient times, a feeling of reverence prevented anything from being placed upon the altar but the altar-cloths and the sacred vessels with the elements. Even in the 9th century Leo IV (*De Cura Pastoralis*, § 8) limited the objects which might lawfully be placed on the altar to the shrine containing relics, or perchance the codex of the Gospels, and the pyx, or tabernacle in which the Lord's body was reserved for the viaticum of the sick.

The book of the Gospels seems anciently to have been frequently placed on the altar. With regard to the relics of saints, the ancient rule was, Ambrose tells us (*Ad Marcellinam*, epist. 85), that they should be placed “under the altar;” and this was the practice of much later times. The passage of Leo IV quoted above seems, in fact, the first permission to place a shrine containing relics on the altar, and that permission was evidently not in accordance with the general religious feeling of that age.

In the early centuries of the Christian Church, the consecrated bread was generally reserved in a vessel made in the form of a dove and suspended from the ciborium, or perhaps in some cases placed on a tower on the altar itself. Gregory of Tours speaks distinctly (*De Gloria Martyrum*, 1, 86) of the deacon taking the turris from the sacristy and placing it on the altar; but this seems to have contained the unconsecrated elements, and to have been placed on the altar only during celebration; nor does the reservation of the consecrated bread in the turris, capsula, or pyx, on the altar appear to be distinctly mentioned by any earlier authority than the decree of Leo IV quoted above.

No instance of a cross placed permanently on the mensa of an altar is found in the first eight centuries. Crosses were seen in the sanctuary in the 4th century. The cross was found on the summit of the ciborium, as in the great Church of St. Sophia at Constantinople, and in some churches, both at Rome and in Gaul, suspended from the ciborium over the altar, but not on the mensa of the altar itself. A cross was, however, placed on the altar during celebration. The third canon of the second Council of Tours (A.D. 567) probably means that the particles consecrated should not be arranged according to each man’s fancy, but in the form of a cross, according to the rubric.

Tapers were not placed on the altar within the period we are considering, though it was a very ancient practice to place lights about the altar, especially on festivals. Flowers appear to have been used for the festal decoration of altars at least as early as the 6th century. They appear as decorations of churches as early as the 4th century.

**VI.** *Number of Altars in a Church.* — There was in primitive times but one altar in a church. Augustine speaks (*On 1 John*, tract 3) of the existence of two altars in one city as a visible, sign of the Donatist schism. But in the time of St. Basil there were more than one altar in Neocesarea.



The Greek and other Oriental churches have even now but one altar in each church; nor do they consecrate the eucharist more than once on the same day in the same place. They have had, for several centuries, minor altars in side-chapels, which are really distinct buildings. Such side-chapels are generally found where there has been considerable contact with the Latin Church.

Some writers rely upon the *arcosolia*, or altar-tombs in the catacombs, as proving the early use of many altars, Two, three, and more such tombs are often found in one crypt, and in one case there are, as many as eleven *arcosolia*; but there is a deficiency of proof that such tombs were actually so used, nor is their date at all a matter of certainty in the great majority of cases.

The practice of considering the tomb of a martyr as a holy place fitted for the celebration of the eucharistic sacrifice, and such celebration as an honor and consolation to the martyr who lay below, probably led first to the use of several altars in a crypt in the catacombs where more than one martyr might rest, and then, when the bodies of several martyrs had been transferred to one church above ground, to the construction of an altar over each, from a wish to leave none unhonored by the celebration of the eucharist above his remains. Such ideas were prevalent as early as the beginning of the 5th century. At that period, and indeed long after, the disturbance of the relics of saints was held a daring and scarcely allowable act, and was prohibited by Theodosius and much disapproved of by pope Gregory the Great; nor was it until some centuries later that the increasing eagerness for the possession of such memorials was gratified by the dismemberment of the holy bodies.

It has been contended that more than one altar existed in the Cathedral of Milan in the latter part of the 4th century. Ambrose more than once uses the plural *altaria* in connection with the church, but *altaria* frequently means an altar. In the Theodosian Code *altaria* is probably equivalent to sanctuary. At the end of the 6th century we find distinct traces of a plurality of altars in Western churches. Gregory of Tours speaks (*De Gloria Martyrum*, 1, 33) of saying masses on three altars in a church at Braisne, near Soissons; and Gregory the Great says (*Epist.* 5, 50) that he heard that his correspondent Palladius, bishop of Saintonge, had placed in a church thirteen altars, of which four remained unconsecrated for defect of relics. Moreover, the Council of Auxerre (A.D. 578) forbade two masses

to be said on the same day on one altar, a prohibition that probably contributed to the multiplication of altars, which was still further accelerated by the disuse of the ancient custom of the priests communicating with the bishop or principal minister of the church, and the introduction of private masses, more than one of which was frequently said by the same priest on the same day. Bede mentions (*Hist. Eccles.* 5, 20) that Acca, bishop of Hexham (deposed 732), collected for his church many relics of apostles and martyrs, and placed altars for their veneration, placing a separate canopy over each altar within the walls of the church. There were several altars in the church built by St. Benedict at Aniane. In the 7th and 8th centuries the number of altars had so increased that Charlemagne, in a capitulary (805-806) at Thionville, attempted to restrain their excessive multiplication. This was not very effectual, and in the 9th century the multiplication of altars attained a high point. In the plan of the Church of St. Gall, in Switzerland, prepared in the beginning of that century, there are no less than seventeen altars. The will of Fortunatus, patriarch of Grado (died cir. 825) also affords proof of the increase in the number of altars then in active progress. In one oratory he placed three altars, and five in another.

**VII.** *Places of Altars in Churches.* — From the earliest period of which we have any knowledge, the altar was usually placed, not against the wall, as in modern times, but on the chord of the apse, when, as was almost invariably the case, the church ended in an apse; when the end of the church was square, the altar occupied a corresponding position. The officiating priest stood with his back to the apse and thus faced the congregation. In St. Peter's at Rome, and a very few other churches, the priest still officiates thus placed; but though in very many churches, particularly in Italy, the altar retains its ancient position, it is very rarely that the celebrant does so.

Exceptions at an early date to the rule that the altar should be detached are of the greatest rarity, if we except the tombs in the catacombs, which have been supposed to have been used as altars. It is possible, also, that in small chapels with rectangular terminations, the altar may, for convenience, have been placed against the wall. When, however, it became usual to place many altars in a church, it was found convenient to place one or more against a wall; this was done in the Cathedral of Canterbury, where the altar enclosing the body of St. Wilfrid was placed, against the wall of the

eastern apse; another altar, however, in this case occupied the normal position in the eastern apse, and the original high altar was placed in the same manner in the western apse. In the plan of the Church of St. Gall, prepared in the beginning of the 9th century, only two of seventeen altars are placed against walls.

In a few instances the altar was placed not on the centre of the chord of the arc of the apse, but more towards the middle of the church. In some early churches at Rome, the altar occupies a position more or less advanced. In the time of pope Gregory IV (A.D. 827-844) the altar of Santa Maria in Trastevere stood in a low place, almost in the middle of the nave; the pope therefore removed it to the apse; so the altar of Santa Maria Maggiore in the time of pope Hadrian I (772-795). It is thought by some that in the large circular or octagonal churches of the 4th and 5th centuries the altar was placed in the centre.

In the churches of Justinian's period constructed with domes, there is usually a sort of chancel intervening between the central dome and the apse; when such is the case, the altar was placed therein.

**VIII.** *Use of Pagan Altars for Christian Purposes.* Pagan altars, having a very small superficies, are evidently ill suited for the celebration of the eucharist; nor would it appear probable that a Christian would be willing to use them for that purpose. Nevertheless, traditions allege that in some cases pagan altars were so used; and in the Church of Arilje, in Servia, a heathen altar sculptured with a figure of Atys forms the lower part of the altar (*Mittheil. der k.-k. Central-Comm. zur Erforschung und Erhaltung der Baudenkmaln* [Vienna, 1865], p. 6). Such altars, or fragments of them, were, however, employed as materials (particularly in the bases) in the construction of Christian altars.

### Altar, Double,

an altar so constructionally erected that it might serve for two chapels. In some old examples a pierced screen divided it from north to south, in which case the two officiating priests would have faced each other had they celebrated contemporaneously. In most cases, however, the division was made by a screen which stood east and west, that is, supposing the altar to have been placed in its customary position. A double altar still exists, and is used at Bologna, without any screen to separate, it; at which altar the officiants face the congregation.

### Altar, High.

is

- (1) that altar which is the chief, cardinal, or principal altar in a Christian Church;
- (2) the altar which is ascended by a large number of steps, and the level of which is raised, elevated, or heightened above that of other altars;
- (3) the altar which stands in the eastern part of the choir or chancel;
- (4) the altar at which high mass is commonly sung on Sundays and chief festivals.

### Altar Of Our Lady,

that altar which stands in the lady-chapel of cathedrals, or in the side-chapel (one of which in most parish churches was anciently dedicated in honor of Mary). Here "Mary mass" was said.

### Altar, Portable,

#### Picture for Altar 2

a small tablet of marble, jasper, or precious stone used for mass when said away from the parish altar, in oratories or other similar places. It was termed "super altare," because commonly placed upon some other altar, or on any decent and fitting construction of wood or stone. A special license was needed to enable a cleric to possess and use a portable altar, which license was anciently given by the diocesan, but was afterwards reserved to the pope. Examples of such licenses are common in certain mediaeval documents, and are frequently referred to in the last testaments of the clergy.

### Altar Of The Rood,

that altar which, in England, anciently stood westward of the rood-screen in large churches, and at which ordinarily the parish mass was sung.

### Altar Stone (Or Slab),

that stone which should be without spot or blemish, and consequently entire, which forms the upper and chief part of a Christian altar. In the

Church of England, the law requires that the lower portion of the altar be of wood. At Westminster Abbey, and in hundreds of other churches, the slab is found of stone or marble.

### Altar, Wooden,

an altar made of wood. Anciently the altar was usually constructed in the form of a table, and hence was called the “divine” or “holy table.” The wooden altar-table on which Peter is said to have offered the Christian sacrifice is still preserved at Rome. In the Eastern churches the altars are commonly of this material. The same has been the case in the Church of England since the religious changes of the 16th century. Slabs of stone should be, as they frequently are, placed on the top of the table, which slabs, being marked with five crosses, are that part which is specially consecrated with prayer and unction.

### Altarage

a name for *altar-dues*, the offertory alms for a priest’s maintenance.

### Altar-Bread

#### Picture for Altar-Bread

the bread made use of in the Christian communion. This was originally unleavened (see <sup>4275</sup>Luke 22:15), and this custom, which is a matter of discipline and does not touch the essence of the eucharist, is still observed by the whole Latin Church, by the Armenians, and by the Maronites. The Ethiopian Christians also use unleavened bread at their mass on Maundy-Thursday, but leavened bread on other occasions. The Greek and other Oriental churches use leavened bread, which is especially made for the purpose with scrupulous care and attention. The Christians of St. Thomas likewise make use of leavened bread composed, of fine flour, which by an ancient rule of theirs ought to be prepared on the same day on which it is to be consecrated. It is circular in shape, stamped with a large cross, the border being edged. with smaller crosses, so that when it is broken up each fragment may contain the holy symbol. In the Roman. Catholic Church the bread is made thin and circular, and bears upon it either the impressed figure of the crucifix or the letters I.H.S. Pope Zephyrinus, who lived in the 3d century, terms the sacramental bread “*corona sive oblata sphericae figurae,*” a crown or oblation of a spherical figure (Benedict XIV, *De*

*Sacrificio Missae*, 1, 6, 4), the circle being indicative of the Divine Presence after consecration. The Orientals occasionally make their altar-breads square, on which is stamped a cross with an inscription. The square form of the bread is a mystical indication that by the sacrifice of Christ upon the cross salvation is purchased for the four corners of the earth — for north, south, east, and west; and, moreover, that our Blessed Saviour died for all men. In the Church of England unleavened bread was invariably made use of until the changes of the 16th century. Since that period, however, with but few exceptions, common and ordinary leavened bread has been used. The ancient rule has never been theoretically abolished, for one of the existing rubrics runs as follows: “It shall *suffice* that the bread be such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten.”

### Altar-Bread Box

#### Picture for Altar-Bread-Box

a box to hold the wafers, or altar-breads, before consecration. Such receptacles were anciently of boxwood or ivory. The example given in the illustration is of ivory mounted in silver.

### Altar-Card

a modern term used to describe a printed or written transcript of certain portions of the service for holy communion; more especially those parts which, having to be said by the officiating priest in the midst of the altar, he requires to have placed immediately before him. The altar-card, therefore, is placed in that position.

### Altar-Carpet

a carpet spread in front of the altar, over the steps of the deacon and subdeacon, as well as over the whole of the upper platform, or predella, on which the officiant stands to minister. In mediaeval times Eastern carpets were commonly used for this purpose. Modern changes have not as yet produced anything superior or more fitting. Green is the proper color for use, as harmonizing with any other shade of green, and as contrasting duly and well with all the other ecclesiastical colors.

## Altar-Cerecloth

*SEE ALTAR-LINEN.*

## Altar-Cloth

(*linfeamen, palla; ἄμφιον, ἄπλωμα*, etc.), an ordinary term for that covering of the altar which, made of silk, velvet, satin, or cloth, is placed over and around it. The altar-cloth is usually made in two portions: first, the antependium, which hangs down in front and is often richly embroidered; and, secondly, the superfrontal, which covers the slab and hangs down about six inches, both in front and at the sides. Such cloths, of different kinds and of various materials (originally of linen only), appear to have been in use in the earliest Christian times. See *Smith, Dict. of Christ. Antiq.* s.v.; Lee, *Gloss. of Liturg. Terms*, s.v. *SEE SUPERFRONTALE.*

## Altar-Cross

### Picture for Altar-Cross

a cross of precious or other metal placed behind the centre of an altar to signify that every grace and blessing bestowed upon the faithful is given for and through the death of our Lord upon the cross of Calvary. In recent times a figure of Jesus Christ has sometimes been affixed to the altar-cross. *SEE CRUCIFIX.*

## Altar-Curtains

hangings of silk, damask, satin, or other fitting material, suspended on rods so as to enclose the ends of an altar. In large churches they are found very convenient for protecting the altar-tapers from currents of air and draughts. Their color varies with the ecclesiastical season.

## Altar-Frontal

### Picture for Altar-Frontal

another name for an altar-cloth. Sometimes, however, frontals were made of wood in panels, richly painted, representing figures of saints or angels. In other cases the most elaborate mosaic work was introduced for the permanent adornment of altar-frontals, on which symbols and representations of types of the blessed sacrament of the altar were

appropriately placed. There were also frontals made of the precious metals in which beaten-work, chasing, and embossing were discreetly and tastefully adopted for their greater beauty and richness.

### Altar-Herse

a term sometimes used to describe the frame on which a temporary canopy was erected over an altar on special solemnities and festivals of the highest rank. Altar-herses were sometimes used at funerals of royal and noble persons. Their hangings were often adorned with heraldic devices. *SEE HEARSE.*

### Altar-Horns

the horns or corners of the altar which are on its western side. The north corner is called the “gospel horn” (*cornu evangeliz*), the south the “epistle horn” (*cornu epistolce*).

### Altariste

a term used to designate those priests other than the *parochus* who were specially appointed to say mass for specific intentions at private, chantry, or privileged altars.

### Altarium

a word sometimes used to designate not merely an altar, but the space within which the altar stood. The plural is also used in a similar sense by St. Ambrose and in the Theodosian Code. The same extended sense is found in some modern languages, e.g. in Portuguese “altar mor” (great or high altar) is used in the sense of choir or chancel.

### Altar-Lantern

#### Picture for Altar-Lantern

a term occasionally found in old records describing the lanterns which were used in lieu of simple wax-tapers for the altar when erected temporarily and out-of-doors. Abroad they are found in the sacristies of many churches, and are frequently used, carried on either side of the crucifix at funerals, solemn processions of the blessed sacrament, in those parts of the Church where reservation of the holy eucharist is practiced.



## Altar-Ledge

a step or ledge behind an altar on which the *ornamenta*, i.e. the cross, candlesticks, and flower-vases, are placed. Behind some altars there are more than one step, especially in those of Roman Catholic churches, from which benediction with the blessed sacrament is given.

## Altar-Lights

those lights which are placed either upon or immediately behind the altars of some churches to symbolize generally the light of the Gospel and the twofold nature of our Blessed Lord, who in the Nicene Creed is called "Light of Light," and is the true Light of the world. At the offering of the Christian encharist two lights are commonly used; but the law of the Church of England is that they must not be placed *upon* the altar. They may stand behind it or at its sides. *SEE CANDLESTICK.*

## Altar-Linen

those linen cloths, three in number, which are used to cover the altar-slab. The first is a cloath duly prepared with melted wax (hence called the altar-cerecloth); the second is a cloth to protect this first cloth; and the last is the cloth of linen which, placed over the top of the altar, hangs down to the ground, or nearly so, at either end of the altar.

## Altar-Piece

a painting placed over the altar. The practice was unknown to -Christians during the first three centuries, but it gradually crept in, particularly in the 4th century. In the Council of Eliberis in Spain, A.D. 305, it was decreed that pictures ought not to be in churches, lest that which is painted on the walls be worshipped and adored. In Romish churches, particularly in Roman Catholic countries, paintings of Scripture scenes and incidents by the most eminent artists are used as altar-pieces. The same custom has crept into some Protestant churches. In the Church of England, for instance, it is no uncommon thing to see paintings hung above the altar, although they are not to be found in other parts of the church. The English Reformers were violently opposed to the practice, and during the reign of Elizabeth a royal proclamation was issued prohibiting the use of either paintings or images in churches. The practice had become very general at the time of the Reformation, but was then checked by the Protestant

movement. Even at this hour, however, Romish churches, and many Anglican churches, attach great importance to the altar-piece, not so much as an ornament, but as an encouragement to the practice of the invocation of saints. *SEE IMAGES; SEE INVOCATION.*

### Altar-Protector

the name given to a covering of green cloth, baize, or velvet which, exactly fitting the top of the altar, is placed on it at all times when the altar is not in use, to protect the sacred linen from dust and defilement.

### Altar-Rails

The part of the church where the communion-table or altar stood in the ancient churches was divided from the rest of the church by rails. Eusebius says the rails were of wood, curiously and artificially wrought in the form of net-work, to make the enclosure inaccessible to the multitude. These the Latins called *cancelli*, and hence our English word *chancel* (q.v.). According to Synesils, to lay hold of the rails is equivalent to taking sanctuary or refuge at the altar. Altar-rails are almost uniformly found in Episcopal churches in England.

### Altar-Screen

the partition between the altar and the lady-chapel seen in large churches.

### Altar-Side

that part of the altar which faces the congregation. In correctly orientated churches this is, of course, the western side; but where altars are placed against the north and south walls of collegiate or cathedral churches, as is constantly the case on the Continent and in the Anglo-Roman communion, the altar-side will be that against which the priest stands when ministering at the same.

### Altar-Steps

the steps below and about the altar in a Christian church. They are usually at least three in number, independent of, and in addition to, the platform, predella, or dais on which the altar is actually placed. Sometimes there are more in number than three; if so, they are either five, seven, or fourteen.

The latter would pertain to the high-altar of a collegiate church or cathedral.

### Altar-Stole

a mediaeval ornament, in shape like the ends of a stole, hanging down over the front of the antependium of the altar, indicating, that the altar itself is constantly used, and symbolizing the power and efficacy of the Christian communion.

### Altar-Taper

#### Picture for Altar-taper

(so called because they taper in shape), the wax candles used in those candlesticks which are placed on or about the altar; ordinarily those tapers which are lighted during the celebration of the Christian sacrament. Custom in the West expects that at least two be lighted, even at low celebrations; at high celebrations in the Latin Church, as also in some English churches, six tapers are then ordinarily lighted. They symbolize (1) the fact that our Blessed Saviour, “God of God, Light of Light, Very God of Very God,” is the True Light of the World. They are also (2) symbols of joy and gladness on the part of the faithful that Christ is born into the world ( $\alpha$ ) naturally, i.e. by nature; ( $\beta$ ) sacramentally, i.e. in the eucharistic mystery.

### Altar-Tomb

#### Picture for Altar-Tomb

a raised monument resembling a solid altar. This is a modern term; the expression used by Leland is *high-tomb*. **SEE TOMB.**

### Altar-Vases

vases of latten, brass, china, or earthenware, specially made for holding flowers to decorate the altar. This custom does not appear to be of any very great antiquity, beautiful and appropriate as it is. Churches were anciently decorated with boughs and branches, and their floors strewn with rushes, bay and yew boughs; but the formal introduction of flowers in vases on the altar-ledge is of no higher antiquity than the early part of the last century.

## Altar-vessels

those vessels which are ordinarily used in the sacrament of the altar; viz. (1) the chalice, (2) the paten, and (3) the ciborium. The chalice is a cup of precious metal, the paten a plain circular plate of the same, and the ciborium—used to contain the sacramental species under the form of bread—is a covered cup surmounted with a small cross, from which the faithful are communicated when the communicants are numerous, and in which the holy sacrament is reserved for the communion of the sick. The cruets for wine and water, and the bread-box, in which, or the plate on which, the breads are placed, are not actually “altar- vessels,” being found on the credence-table, their proper place, during the Christian communion.

## Altar-wall

the wall behind an altar against which the reredos or altar-piece stands. *SEE ALTAR-PIECE; SEE REREDOS.*

## Altar-wine

wine used in the sacrament of the altar; this should be of the pure juice of the grape. The twentieth canon orders it to be “good and wholesome.” Tent-wine is ordinarily used in England, as being more appropriate in its symbolism; but light-colored wine is not uncommonly adopted. Claret, wanting in some particulars the true nature of wine, is forbidden by several Western decrees. *SEE WINE.*

## Altdorfer (Or Altorfer), Albert

a German painter and engraver, was born at Altdorf, in Bavaria. in 1488. He probably studied under Albert Durer There are some of his paintings at Ratisbon which are much praised. He was quite distinguished among that class of engravers called “the little masters.” He executed over one hundred and seventy prints, of which the following are a few of the principal ones. *The Virgin and Infant*, with two children, one holding a pot, dated 1507: — *The Repose in Egypt*: — *The Virgin Sitting*, with the Child upon her knee, and St. Joseph standing by, with a staff in his hand: — *Our Saviour on the Cross*. There are many other historical and mythological subjects, and some wood-cuts. History gives no account of his death.

## Al tehi ka-abotheka

(*ytwbak yht l a*), i.e. *Be not like thy Fathers*, is the title of a satirical epistle written by Profiat Duran (q.v.), and published some years ago by rabbi Wise of Cincinnati, in an English translation, in his paper, the *Israelite*. The pompous heading given to the translation, by the Cincinnati rabbi — “A Relic of Great Significance,” respectfully inscribed “to religion peddlers” — sufficiently indicates the animus of the publication, and is a poor apology for this effort to bring before modern readers a mediaeval epistle full of invectives against Christianity. (B. P.)

## Altenasochites

a Mohammedan sect, also called *Munasichites*; both names having reference to their belief in the Pythagorean doctrine of the transmigration of souls. *SEE METEMPSYCHOSIS*.

## Altenburg Conference

Altenburg is a city of Germany, capital of Saxe-Altenburg, twenty-six miles south of Leipsic. A conference of divines was held there in the year 1568, by order of Augustus, prince elector of Saxony, and John William, duke of Weimar. The occasion of the call was the disputes between the different parties of Lutherans in reference to the atonement of Christ. The subjects discussed were the Majoristic, Synergistic, and Adiaphoristic contests. The debaters were in part Misnian and in part Thuringian divines. As all the transactions were in writing, the conferences ‘were protracted to a great length; and on one single expression in the article on justification the discussion lasted five months. See Mosheim, *Hist. of the Church*, bk. 4, cent. 16, sec. 3, pt. 2, ch. 1; Sagittarius, *Introductio ad Hist. Eccles.* pt. 2, p. 1542.

## Alten-Oetting (Or Altotting)

a village of Upper Bavaria, pleasantly situated in a fertile plain near the river Inn. It is frequented by thousands of Roman Catholics from Austria, Bavaria, and Swabia, on account of a famous image of the Virgin Mary (the *Black Virgin*) which it possesses. The Redemptorist fathers, invited here in 1838, have built an educational institution, virtually a revival of the old Jesuit college erected in 1773. It was formerly a *villa regia*, several kings having held their courts there, and various princes having made

pilgrimages to it. It contains also the tomb of Count Tilly, called Tilly's Chapel, which is held in such veneration that Maximilian I and numerous others of the royal Bavarian family have had their hearts interred in it.

### Altensteig (Or Altenstaig), Johann

a German Catholic theologian, lived in the first half of the 16th century. He was for a time professor at Tubingen, and published, *Vocabularium Vocum quae in Operibus Grammaticorum Plusinorum Continentur* (Tubingen, 1508; Hagenau, 1512 and 1515): — *Vocabularium Theologicum* (Hagenau, 1517): — *Commentaries in Henrici Bibelici Triumphum Veneris* (Strasbourg, 1515): — *Ars Epistolandi* (Hagenau, 1512). See Hoefer, *Nouv. Biog. Generale*, s.v.

### Altercatio

in Roman mythology, is the personified vice of dispute.

### Alternate Presentation

THE RIGHT OF. In the Church of Rome the right of alternative consists in the power of presenting, alternately with the pope, to collative benefices; so that if the pope confers benefices which fall vacant in the month of January, the bishop confers those which become vacant in February, and so on. The exceptions with regard to the pope are benefices vacated by resignation, and those the patronage of which belongs to lay persons; and, with regard to bishops, benefices the collation to which, for other reasons, belongs to the pope: as, for instance, benefices becoming vacant *in curia*, i.e. by the death of the incumbents while within the precincts of the court of Rome. Cardinals are exempt from the reservation of the alternative, and collators in all countries possessing a concordat at variance with the alternative. The form of the alternative is given by Loterius, lib. 2, *De Re Beneficiaria*.

### Alteserra, Antoine Dadin

a famous French historian and canonist, was born at Guyenne in 1602. In 1644 he was appointed professor of jurisprudence at the University of Toulouse, and died in 1682 as dean of his faculty. His extensive knowledge of the Greek and Latin Church fathers as well as of the history of the councils made him an authority in that department and acquired for him the high esteem in which he was held by the French clergy. Of his many works

we mention, *De Origine et Statu Feudorum pro Moribus Gallica* (Paris, 1619): — *Innocentius III P. M., seu Commentarius Perpetuus in Singulas Decretales hujusce Pontificis, que per Libros V Decretalium sparsæ sunt* (ibid. 1666): — *Note in Epistolas Gregorii Magni* (Tolos. 1669): *Asceticon, sive Originum Rei ilonastic Libri X* (Paris, 1674; Halle, 1782): — *Notæ et Observationes in X Libros Historie Francorum Gregorii, Turonensis Episcopi, et Supplenentunm Fredegarii* (Tolos. 1679): — *Notce et Observationes in Anastasium de Vitis Romanorum Pontificum* (Paris, 1680): — *In Libros Clementinorum Commentarii* (ibid. eod.; Halle, 1782): — *Ecclesiasticm Jurisdictionis Vindicia adversus Caroli Feoreti et aliorum Tractatus de Abusu* (Paris, 1703, and often). A complete edition of his works was published at Naples in 1776-80. See Ingler, *Beitrdge zur juristischen Biographic* (Leips. 1773-80), 5, 51 sq.; Adelung, *Fortsetzung und Ergdnzung zu Jicher's allgem. Gelehrsten-Lexi-, kon* (ibid. 1784), i, 653 sq.; Michaud, *Bibl. Univ.* xyiii, 571; Wetzer u. Welte, *Kirchen-Lexikon* (2d ed. 1881), s.v. (B. P.)

### Alteserra, Plavius Francois

a brother of Antoine, professor of jurisprudence at Poitiers, who died about 1670, is the author of *Notce et Animadversiones ad Indiculos Ecclesiasticorum Canonum Fulgentii FerranDict, Cresconii Afri* (Poitiers, 1630): — *Exercitatio ad Tit. Decretalium Gregor. IX de Etate, Qualitate. et Ordine Prceficiendorum* (Paris, 1635). Both works are also reprinted in Meerman's *Thesaurus Jur. Civ.* 1, 133 sq.; 7, 825 sq. See Ingler, p. 59 sq.; Adelung, p. 654 sq.; Wetzer u. Welte, *Kirchen-Lexikon*, s.v. (B. P.)

### Altfriid

bishop of Hildesheim from 851, to 874, is said to have been a monk at Corvey before his elevation to the bishopric. The ordinations performed by his predecessor, bishop Ebbo, who died March 20, 851, he declared null and void, because he regarded the translation of Ebbo from Rheims to Hildesheim as in conflict with the laws of the Church. He took an active part in the affairs of Church. and State, and was present at the synods held at Mayence in 852 and 857, at Worms in 868, and at Cologne in 873. He founded many monasteries, and through, his efforts the cathedral at Hildesheim was built, which he dedicated in 872. He died Aug. 15, 875. See Luntzel,, *Geschichte der Diocese uand Stadt Hildesheim* (Hildesheim, 1858), 1, 16-35; Dummler, *Geschichte des ostfrianischen Reichs*, vol. 1;

Simson, *Jahrbücher des frankischen Reichs unter Ludwig den Frommen*, 2, 286; Hefele, *Conciliengeschichte*, vol. 4; Mullenhoff u. Scherer, *Denkmäler der deutschen Poesie u. Prosa* (Berlin, 1864), p. 483; Diekamp, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)

### Althiofi

in Norse mythology, was one of the original dwarfs, first created by the gods. He was famous for his skill in metallurgy.

### Althofer, Christoph

a Lutheran theologian of Germany, was born Nov. 9, 1606, at Hersbruck. He studied at Altdorf, Wittenberg, Leipsic, and Jena. In 1629 he was called as professor of theology and deacon to Altdorf, but resigned his deanery in 1637. In 1639 the Jena University made him doctor of divinity, and in 1644 he was appointed general superintendent at Culmbach, where he died, May 11, 1660. A catalogue of his theological works, comprising a commentary on the Pauline epistles, a Gospel harmony, polemical writings against Calvinists and Catholics, sermons, etc., is given by Zeltner, *Bibl. Theol. Altorf.* p. 268 sq. See also Will, *Nurnberger Gel.-Lexikon*, 1, 26; 5, 27; Witteln, *Mem. Theol.* p. 1487; Tholuck, *Das akademische Leben im 17. Jahrhundert*, p. 26; *Allgemeine deutsche Biographie*, s.v. (B. P.)

### Alticherio (Or Aldigieri), Da Zevio

an Italian painter, lived in the 14th century. He seems to have been the first Veronese painter of any note. Vasari says he executed, with great skill, a single picture of the history of the Jewish War, according to the account of Flavius Josephus, on the four walls of the great hall of the Palazzo de' Scaligeri. He painted also at Padua in the old Church of San Giorgio.

### Altino, Council Of

(*Concilium Altinense*); Altino is a city of Italy, situated on the Adriatic Gulf. It was formerly an episcopal see, but its destruction compelled the removal of the bishop's chair to Torcello. The council was held in 802; and in it Paulinus of Aquilea implored the help of Charlemagne against John, duke of Venice, who had thrown down from the top of a tower John, patriarch of Grado. See Labbe, *Concil.* 7, 1187.



## Altius

in Greek mythology, was a surname of *Jupiter*, derived from Altis, the name of a sacred forest near Olympia.

## Altman

a monk OF HAUTEVILLIERS, in the diocese of Rheims, who lived about A.D. 850, wrote the *Life of St. Sidulfus*, the confessor (see Mabillon, *Sec. Bened.* i, 368). Sigbertus of Gemblours attributes to him a *Life of Nivars*, bishop of Rheims; also of the *Empress Helena* and others. See Cave, *Historia Literaria*, s.v.

## Altman

bishop OF PASSAU, was born at Westphalia between 1010 and 1020. He studied at Paris, and for a number of years he stood at the head of the cathedral school at Paderborn. Here he became known to Henry III, who appointed him provost of Aix-la-Chapelle and made him one of his chaplains. In 1064 he accompanied the empress Agnes to Palestine, and succeeded Eigilbert, who died in 1065, in the bishopric of Passau. He entered upon his office in very troublesome times. Being one of the strongest promoters of the system of Gregory VII in Germany, and zealous for the glory of his Church, he built monasteries everywhere, and introduced ecclesiastical discipline. When in 1074 he published the papal bull concerning celibacy, he would have been killed by the married priests, were it not for the help of some of his servants who rescued him. This resistance, however, gave him the more courage, and he proceeded with inexorable severity against the disobedient ones, whom he deprived of their offices, and even excommunicated the cathedral provost Engilbert, who was at the head of the opponents. With Gebhard of Salzburg he fought for the cause of the pope, and they were the only ones of the bishops of South Germany who did not appear at Worms on Jan. 24, 1076, where the deposition of the pope was the subject of deliberation. He published the excommunication of the emperor, and was present at Ulm in 1076 as papal legate. In 1077 he was deposed by the emperor and driven away from his see. He went to Saxony and afterwards to Rome, where he reported to Gregory concerning the atrocities perpetrated at Passau by the king's adherents, and returned his bishopric to the pope because he had received it from the hands of the laity. The pope, however, confirmed him in his

dignity, and invested him with full power for the election of an antiking. In 1081 he again occupied his see, for Liupolt of Austria allowed him his protection while Henry had crossed the Alps. When Liupolt was beaten by the Bohemians in 1082 at Mailberg, Altman was again obliged to leave Passau, and went to Gottweig, where he died, Aug. 8, 1091. See *Vita Altmanni, Monumenta Germanice*, 12, 226; Wiedeman, *Altmann von Passau* (Augsburg, 1851); Stulz, *Leben des Bischofs Altmann* (Vienna, 1853); Holzwarth, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)

### Alto

an Irish missionary of illustrious family who arrived in Bavaria about A.D. 743. He lived a hermit life in a forest about midway between Augsburg and Munich. Pepin granted him a part of the forest for the purpose of erecting a monastery and a church. The latter was dedicated by St. Boniface, and the monastery was called, after him, *Alto-Munster* corrupted afterwards into *Alt-Munster*. The exact date of his death is unknown, but his memory is revered Feb. 9. See Langman, *History of Ireland*, 3, 189.

### Altobello

an Italian painter, was a native of Cremona, and lived. in the early part of the 16th century. He is said to have studied under Bramante, and Vasari extols him as superior to most of the Lombard painters of his time. He painted frescos in the Church of Santo Agostino, and also in the cathedral of Cremona. History gives no account of his death.

### Alton, Abel

a Methodist Episcopal minister, was born at Waterford, Vt., June 16, 1803. He began his Christian life at the age of ten; joined the New England Conference in 1828, and was immediately transferred to the Maine Conference. His latter years were spent laboring in the Providence Conference. He died in Marion, Mass., March 11, 1867. As a preacher, Mr. Alton was clear, methodical, instructive, earnest; as a pastor, devoted, zealous. See *Minutes of Annual Conferences*, 1867, p. 102.

### Alton, William

OF, so called from the town of Alton, in Hants, was a Dominican who flourished some time before 1267. A MS. in the library of St. Victor of 1267 speaks of the postils of William of Alton upon Ecclesiastes and the

Book of Wisdom. These latter postils were printed at Rome among the works of St. Bonaventura. He also left *Commentaries on Genesis, Exodus, Leviticus, Numbers, Joshua, Judges, Ruth, Isaiah, Jeremiah, and Lamentations*.

### Altor

in Roman mythology, was a surname of *Pluto*.

### Altria

an Etruscan goddess, answering to one of the Greek *Graces*. She was represented as a nude and beautiful woman, with a crown and necklace, and generally in the company of Thalna and Euterpe.

### Altschul, Naftali Ben-Asher

a Jewish printer in the city of Prague (1649), where his father had carried on the same profession, is the author of a commentary on the Old Test., simple and grammatical, compiled from the best authorities, entitled **h j w l ç h l y a** (in allusion to <sup><04421></sup>Genesis 49:21). The text is in Hebrew and the notes in Jewish-German (best ed. Amsterdam, 1777-78, 6 vols.). He also wrote a manual for preachers, **r p ç y r m a**, *Words of Beauty*, in thirty-two sections of commonplaces, arranged in alphabetical order (Lublin, 1602). See Furst, *Bibliotheca Judaica*, 1, 44; Etheridge, *Introduction to Hebrew Literature*, p. 447; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 42. (B. P.)

### Aluberht (1)

the fifth bishop of the South Saxons at Selsea, is known only by the appearance of his name in the lists. His date must fall between 747, when his predecessor Sigga was at the Council of Clovesho, and 765, when his successor signs.

### Aluberht (2)

was consecrated bishop of the East Saxons, or of the Old Saxons, in 767. Simeon: of Durham calls him Aluberht, and makes him bishop of the Old Saxons of Germany. If this be true, he was the last bishop consecrated in England for Germany, and identical with the missionary Alubert (q.v.). In the M.S. (more authoritative, used by Hoveden, he is called Alberht and

made bishop of Essex; and thus corresponds with Ealdberht, the ninth bishop of London in the ancient lists, and with an Aldberht who signs various charters between 775 and 785. As, however, there were contemporary bishops, Aldberht at Hereford and Eadberht at Leicester, he cannot be identified with certainty, but is, most probably the bishop Eadberchus who attests the proceedings of the legatine council of 787.

### Alubert

an eminent Anglo-Saxon missionary, who went over from England and joined Gregory in the superintendence of his school at Utrecht. Persuaded by Gregory, he returned to England to seek episcopal consecration. During the year he spent there, he enjoyed the society of the celebrated Alcuin, then superintending his famous school at York. Having received consecration, he returned and continued to assist Gregory in training missionaries for the Frisians and ordaining them to that office. See *Life of St. Liudger*; Pertz, *Mon. Germ.* 2, 407.

### Aluic

*SEE ALWIG.*

### Alulphus

a monk of St. Martin, of Tournay, who lived at the end of the 11th century, composed a selection of thoughts and extracts taken from the works of St. Gregory, and entitled *Gregorialia*. Mabillon has given the preface in his *Analecta* (vol. 1). Another work is attributed to him, *Opus Exceptionum* (Paris and Strasburg).

### Alumbrados

(Span. *the enlightened*). *SEE ILLUMINATI.*

### Alur

#### Picture for Alur

(Old Eng. *alours*). This word appears generally to have signified the gutter, passage, or gallery in which persons could walk behind a parapet on the top of a wall, or in other situations, especially in military architecture, where the alur becomes of the highest importance. The term, however, was sometimes used for passages of various kinds. Lydgate used the word for

covered walks in the streets. So in the form *alure* it signifies an alley or walk in a church or cloister. *SEE AMBULATORY.*

### Alured Of Beverley.

*SEE ALRED.*

### Aluredus

*SEE AILRED.*

### Alush, Mr. Rowlands

(in Fairbairn's *Dict.* s.v. "Rephidim") regards this as identical with the *Wadi el-Eish* reported by Dr. Stewart (*Tent and Khan*, p. 157) as "a large valley coming down from the hills to the east [north] and eventually falling into Wadi Sheikh;" evidently the *Wady el-Esh* of the Ordnance Map, at the junction of the great wadies Berrar and el-Akhdar, north of Wady el-Sheik, near the eastern termination of Wady Feiran at Wady Solaf.

### Aluza

*SEE ALOZA.*

### Alva (Or Alba), Fernando Alvarez De Toledo

*duke of*, a Spanish general and statesman, notorious for his persecuting cruelty, was born of an illustrious family in 1508. He was educated by the direction of his grandfather, Frederick of Toledo, who instructed him in military and political science. He carried arms when very young at the battle of Pavia, commanded under Charles V in Hungary, also at the siege of Tunis, and in the expedition against Algiers. In his earliest military efforts, his cautious disposition led men to believe that he had but little talent in that direction. His pride was offended at the low estimation in which he was held, and his genius was roused to the performance of exploits deserving of a permanent remembrance. In 1546-47 he was general-in-chief in the war against the Smalcaldian League, winning his greatest honors in the battle of Miihlberg, in which he totally routed the Protestant forces. The elector, John Frederick of Saxony, was taken prisoner, and the duke, who presided in the council of war, sentenced him to death, and strongly urged the emperor to execute the sentence. In 1554 he went with the Spanish crown-prince to England; and in 1555, shortly

before the accession of that prince as Philip II, he was commissioned as commander-in-chief of the army sent to attack the French in Italy and pope Paul IV, the irreconcilable enemy of the emperor Charles V. He gained several victories, relieved Milan, advanced to Naples, where the intrigues of the pope had stirred up a rebellion, and confirmed there the Spanish authority. He afterwards conquered the States of the Church and frustrated the efforts of the French. Philip, however, compelled him to contract an honorable peace with the pope, whom Alva wished to humble. A few years later the Netherlands revolted, and Alva advised the king to suppress the insurrection by severity and force. The king intrusted him with a considerable army and unlimited power to reduce the rebellious provinces. Scarcely had he reached Flanders when he established the Council of Blood, at the head of which stood his confidant, Juan de Vargas. This tribunal condemned, without discrimination, all whose opinions were suspected and whose riches excited their avarice. The present and the absent, the living and the dead, were subjected to trial, and their property confiscated. Many merchants and mechanics emigrated to England, more than 100,000 men abandoned their country, and others resorted to the standard of the proscribed prince of Orange. The cruelty of Alva was increased by the defeat of his lieutenant, the duke of Aremberg, and he caused the counts of Egmont and Horn to be executed on the scaffold, June 5, 1568. He afterwards defeated the count of Nassau on the plains of Jemmingen. William of Orange soon advanced with a powerful army, but was forced to withdraw to Germany. The duke stained his reputation as a general by new cruelties; his executioners shed more blood than his soldiers. The pope presented him with a consecrated hat and sword, a distinction previously conferred only on princes. Holland and Zealand, however, resisted his arms. A fleet, which was fitted at his command, was annihilated, and he was everywhere met with insuperable courage. This and perhaps the fear of losing the favor of the king induced him to request his recall. Philip willingly granted it, as he perceived that the resistance of the Netherlands was rendered more obstinate by these cruelties, and was desirous of trying milder measures. In December, 1573, Alva proclaimed an amnesty, resigned the command of the troops to Luis de Requesens, and left the provinces. His parting advice was that every city in the Netherlands should be burned to the ground except a few to be permanently garrisoned, and he boasted that during his six years' rule he had executed 18,000 men. But to this number must be added those who perished by siege, battle, and merciless slaughter, and the number cannot be computed.

He had kindled a war which burned sixty-eight years, cost Spain \$800,000,000, her finest troops, and seven of her richest provinces in the Netherlands. His cruelties were inhuman. Every conceivable mode of death and torture was wreaked upon the victims of his royal master's vengeance. At the sack of Haarlem three hundred citizens, tied two and two and back to back, were thrown into the lake, and at Zutphen five hundred more were drowned in the same manner in the river Yssel. Thousands of women were publicly violated, and unborn infants ripped from the wombs of their mothers. Yet Alva complained of the ingratitude of the Netherlanders in return for his *clemency*! He was well received at Madrid, but did not long enjoy his former credit. One of his sons had seduced one of the queen's maids of honor under a promise of marriage, and was for that reason arrested. His father assisted him to escape, and married him to one of his relatives contrary to the will of the king. In consequence, Alva was banished from the court to his castle at Uzeda. Here he lived two years, when the troubles stirred up by Dom Antonio, prior of Crato, who had been crowned king of Portugal, made it necessary for Philip to call out Alva to subdue the enemy. Accordingly, in 1581, he led an army to Portugal, drove out Dom Antonio, and reduced the entire country to submission. He made himself master of the treasures of the capital, and permitted his soldiers to plunder the suburbs and surrounding country with their usual rapacity and cruelty. Philip was displeased with this, and disposed to institute an investigation; but knowing the character of the duke, and fearing a rebellion, he desisted. Alva died Jan. 21, 1582. He was of a proud mien and noble aspect; he was tall, thin, and strong of frame; he slept little, wrote and labored much. It is said of him that in sixty years of warfare against different enemies he never lost a battle, and was never taken by surprise. But pride, severity, and cruelty tarnished his fame, and have condemned him to lasting infamy. See Motley, *Rise of the Dutch Republic*; also the arts. *SEE HOLLAND* and *SEE WILLIAM I OF ORANGE*.

### Alvarez, Baltasar

a Spanish Jesuit, was born at Cervera in 1533, and died in 1580. He left, among other works, *Tractatus de Modo et Ratione Loquendi de Rebus Spiritualibus*, against the Illuminati who had sprung up in Spain. See Antonio, *Bibl. Script. Hisp.*

### Alvarez, Baltazar

a Portuguese Jesuit, was professor of theology at Evora. He died at Coimbra, Feb. 12, 1630. He wrote *Index Expurgatorius Librorum ab Exorto Luthero*. See Antonio, *Bibl. Script. Hisp.*

### Alvarez, Bernadino de

a Spanish philanthropist, founder of the order of St. Hippolytus, was born at Seville in 1514. At the age of fourteen years he went to the New World to seek his fortune, and enrolled himself in the Mexican army; but, for bad conduct, was sent to the Philippine Islands, from which he escaped and took refuge in Peru. Having amassed wealth, he founded hospitals severally at Mexico in 1567, at Oaxtepe, at Vera Cruz, at Acapulco, and in other cities of New Spain. These hospitals were occupied by a charitable association of St. Hippolytus, the statutes of which were approved by pope Innocent XII, and printed in Mexico in 1621 and 1718. Alvarez died in 1584, and was eventually canonized. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Alvarez, Diego

a Spanish Dominican friar, was born at Rio Seco, in Old Castile, near the middle of the 16th century. He taught theology for thirty years in Spain and at Rome, to which latter place he was sent in 1596 in order to sustain the doctrine of St. Thomas against the disciples of Molina in the assemblies of *De Auxiliis*; but he left to his companion Lemos the brilliant part of this celebrated dispute. He died at Naples. in 1635. He published, in defence of the opinions of his order, *De Auxiliis Divince Gratice* (Lyons, 1611): — *Concordia Liberi Arbitrii cum Prcedestinatione* (ibid. 1622). These works gained for him the archbishopric of Trani, in the kingdom of Naples. He was considered the chief theologian of his school, and was the author of certain commentaries upon Isaiah and upon the *Summa* of St. Thomas; he is also the author of several learned works, as *De Incarnatione Divini Verbi Disput.* 80 (Lugduni, 1614): — *De Origine Pelagianoe Heresis*, etc. (Trani, 1629). See Hoefler, *Nouv. Biog. Gen.*, s.v.

### Alvarez, Fernando

*SEE ALVA, DUKE OF.*



### Alvarez, Francisco

was mass priest and chaplain to Dom Manuel, king of Portugal, about the year 1515. He was a native of Coimbra, and at that time advanced in life; but of his early history nothing is known. He visited Abyssinia in company with the Portuguese ambassador, Duarte Galvam, reaching that country in 1516. He passed several years there, and returned to Portugal, landing at Lisbon, July 25, 1527. He had explored a considerable part of Abyssinia, and an interesting account of his travels was published in 1540, entitled a *True Account of the County of Prester John*. He died about 1540.

### Alvarez, Goncalo

a Portuguese Jesuit, and missionary to the East, was born at Villaviciosa, in the first half of the 16th century, of a noble family; Having studied at Coimbra, he joined the Jesuit Order at that place, Jan. 1, 1549. Being a man of profound learning, he was chosen by St. Francis of Borja to fill the important office of visitor to the Indies. He started on this mission in 1568, and arrived there the following September, in the ship which conveyed Don Luis of Altayde. He accomplished his work, returned to China, and organized the firsts system of studies at Macao. On his way back to Japan, in order to continue his labors with Manoel Lopes, he was shipwrecked and drowned July 2, 1573. He wrote *Carta a Sao Francisco de Borja, General de Companhia*. This letter was useful to many historians, as well as another, entitled *Oriente Conquistado*, written at Souza. See Hoefer, *Nouvelle Biographie Generale*, s.v.

### Alvarez, Lorenzo

a Spanish painter, studied at Valladolid and Madrid under B. Carducci. In 1638 he went to Murcia, and executed some fine work for the convents of that city.

### Alvarez, Luiz

a Portuguese Jesuit, was born at Sao Romao, in the bishopric of Coimbra, in 1618, and died at Lisbon in 1709. This ascetic writer is regarded as a classical composer, and is the author of a great number of works, among others, *Amor Sagrado Offereceo P. Luiz Alvarez, da Companhia de Jesus* (Evora, 1673): — *Ceo de Graca Inferno Custoso* (Coimbra, 1692): — *Sermoes de Quaresma Offerecidas ao Illustrissimo Senhor D. Joio*

*Mascarenhas, Bispo de Portalegrme, etc.* (Lisboa, 1688). The second and third parts were prepared in 1693 and 1699. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Alvarez, Manoel

a Portuguese Jesuit, was born on the island of Madeira, June 4, 1526. He was well versed in the Greek and Hebrew languages, and, above all, in the Latin language and literature, which he taught at Lisbon and Coimbra thus gaining a high reputation. He filled various offices in his order, and died at Lisbon, Dec. 30, 1583. His Latin grammar, entitled *De Institutione Grammatica*, was published first at Lisbon in 1572, and was adopted in nearly all the schools of his order. Some of his companions, as Kess, Ricardi, Torsellino, prepared abridgments; others, criticisms. Alvarez is the author of a more celebrated work, entitled *De Mensuris, Ponderibus, et Numeris*. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Alvarez, Paulus

SEE PAULUS ALVAREZ.

### Alvarez, Thomas

a Portuguese canonist, born at Leyra, was first treasurer of the Chapel Royal. He devoted himself to the study of the rubrics of the missal and Roman breviary, and published the result in certain *Observations* (Lisbon, 1615, 1629).

### Alvaro, Pelagio

a Spanish theologian, was born near the close of the 13th century. He studied canonical law at Bologna; was a pupil of Scotus and the companion of William Ockam and Raymond Lully. He became grand-penitentiary of pope John XXII of Avignon; bishop of Sylves, in Algarves; and apostolic nuncio to Portugal. He died at Seville in 1352. He wrote, *De Planctu Ecclesie Libri Duo* (Lyons, 1517; Venice, 1560). This work, commenced at Avignon in 1330 and completed in 1332, set forth ultramontanism more prominently. Trithemius attributes to him, *Speculum Regum Liber Unus: — Super Sententias Libri Quatuor: — Apologia: — and other unpublished works*. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Alvelda (Or Albelda), Juan Gonzales De,

a Spanish Dominican, was born at Navarrete, diocese of Calahorra. In 1608 he was called to Rome, and appointed first regent of the college of St. Thomas della Minerva. After three years he returned to Spain, and filled the first chair in theology at Alcalá, from 1612 to 1622, when he died. He wrote a *Commentary* on the first part of the *Summa* of St. Thomas (Alcalá, 1621).

### Alvintzi, Peter

a Hungarian Protestant ecclesiastic of the 17th century, was born in Transylvania. He completed his studies at the best universities of Switzerland and Germany, and became pastor in Hungary. His religious zeal led him into a warm controversy with the Jesuit Peter Pazmany, archbishop of Gran. He wrote in the Hungarian language a number of controversial works, among which we notice one published in 1616, entitled *The Catholic Itinerary*, in which the author compares the two religions, the Protestant and the Catholic. He also composed a *Hungarian Grammar*. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Alviset, Benoit

a learned French Benedictine, was born at the commencement of the 17th century, at Besançon. During the wars which then desolated the Franche-Comté he returned to Italy and entered the brotherhood at Monte-Casino, under the name *Virginus*. He wrote a treatise upon the privileges of the monks, entitled *Murenulce Sacre Vestis Sponsce Regis AETerni Vermiculatce; Opus de Privilegiis Ordinum Regularium* (Venetiis, 1661). This work was put in the *Index* by the court of Rome, and reprinted at Kempten in 1673. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Alvord, Caleb Mattoon

a Methodist Episcopal minister, was born at Southampton, Mass., May 3, 1815. He received an academical education in his native town; experienced religion at Miccosukee, Fla., in 1839; was licensed to exhort at Marianna in 1841; and to preach at Wetumpka, Ala., in 1842. He followed the profession of teaching until 1858, when he united with the Providence Conference. In 1865 he was appointed a teacher in the Conference Seminary, where he continued until his death, Jan. 6, 1873. Mr. Alvord

was characterized by a joyful Christian experience. See *Minutes of Annual Conferences*, 1873, p. 39.

### Alvord, John Watson

a Congregational minister, was born at East Hampton, Conn., April 18, 1807. Having spent some time, as a student, in Oneida Institute, he studied one year in Lane Seminary. In 1836 he graduated from the Oberlin Theological Seminary, and Sept. 16 of that year received his ordination. For one year he was acting-pastor in Maumee City, O.; and then, from 1838 to 1842, held the same position at Barkhamstead, Conn.; March 16, 1842, he was installed pastor in Stamford, of which Church he remained in charge until Oct. 14, 1846. In November of that year he was installed pastor of Phillips Church, South Boston, Mass., from which he was dismissed March 24, 1852; from 1858 to 1866 he was secretary of the American Tract Society in Boston; from 1866 to 1870 was superintendent of schools in connection with the Freedmen's Bureau at Washington, D. C.; the next four years was treasurer of the Freedmen's Savings and Trust Company. He died at Denver, Col., Jan. 14, 1880. See *Cong. Yearbook*, 1881, p. 16.

### Alvord, Samuel

a Free-will Baptist minister, was born in Massachusetts in 1784. For several years he was a member of a Presbyterian church, and subsequently joined a Calvinist Baptist church. His doctrinal views inclining him more to the Free-will Baptists, he joined that denomination, and was a preacher among them for many years. He died at Hamilton, Ill., Aug. 13, 1871. See *Free-will Baptist Register*, 1871, p. 82. (J. C. S.)

### Alvred

*SEE ALFRIC.*

### Alvric

*SEE ALFRIC.*

### Alwee

*SEE ALOEE.*

### Alwig (Aluic, Alwih, Alowiochus, Alwine, Or Alhunig)

the fifth bishop of the Lindisfari (or people of Lindsey), was consecrated by Tatwine, archbishop of Canterbury, in A.D. 733. He subscribed several chapters from 736 to 747, and in the latter year attended the Council of Clovesho. He died, according to Simeon of Durham, in 750.

### Alwis

in Norse mythology, was a dwarf who skilfully and secretly won the attention of the daughter of Thor and married her. Thor, the omnipotent hero, being very angry, delayed the marriage until the sun arose, when the dwarf, not able to endure the light of day, was changed into a stone.

### Alwitra

in Norse mythology, was a heroine and a companion of the Walkyries. Alymnius, in Greek mythology, was a surname, of *Mercury*, after the city of Alymne, where he was worshipped.

### Alypius

*SEE ALPHEIUS.*

### Alypius

a learned architect, was commanded by the emperor Julian to rebuild the Temple of Jerusalem, with the avowed object of falsifying the prophecies of our Saviour with regard to that structure. It is said that while the workmen were excavating for the foundation, balls of fire issued from the earth and destroyed them. Alypius died about A.D. 363.

### Alypius

bishop OF CASAREA, in Cappadocia, was one of the metropolitans to whom the emperor Leo wrote respecting the Council of Chalcedon and the death of Proterius. He is also mentioned as assenting to the deposition of Lampetius, a Messalian, whom he had ordained, and who was convicted of immorality. See Labbe, *Concil.* 4, 1904 sq.; Photius, *Bibl.* 52.

## Alypius

a priest of the Church, OF CONSTANTINOPLE, who lived in A.D. 430. He wrote an *Epistle to St. Cyril*, exhorting him to contend against the heresy of Nestorius.

## Alysius, Festival Of,

observed by the Greek Church on Jan. 16.

## Alytarch

(or *alytarcha*), a title given to the pontiff of Antioch. The office lasted only four years, and the jurisdiction extended over the city only.

## Alzedo

*SEE ALCEDO.*

## Alzog, Johann

a Roman Catholic theologian of Germany, was born at Ohlau, Silesia, in 1808. He studied at Breslau and Bonn; received holy orders. at Cologne in 1834; was made doctor of theology at Munster in 1835; the same year he was appointed professor at the Clerical Seminary in Posen; in 1845 he was called to Hildersheim; and he died at Freiburg, March 1, 1878, where he had been laboring since 1853. He wrote, *Universalgeschichte der christl. Kirche* (Mentz, 1841; 9th ed. 1859 and often; Engl. transl. by Pabisch and Bryne): — *Manual of Universal Church History* (Cincinnati, 1874), vol. i and ii: — *Grundriss der Patrologie* (Freiburg, 1866). (B. P.)

## Am

(“*I am*”). *SEE JEHOVAH.*

## Am (Or Amam)

(*devourer*), a daemon of the Egyptian Hades who is mentioned in the *Ritual of the Dead*.

## Ama

in Indian mythology, was a popular name of the goddess *Bhavani*, or *Parvati*.

## Ama (Or Amula)

### Picture for Ama

the vessel in which wine for the celebration of the eucharist was offered by the worshippers. The word is used by Columella and other classical authors, but the earliest instance of its use as a liturgical vessel which has been noticed is in the *Charta Cornutiiana* of A.D. 471. Silver “amae” are mentioned (*Ordo Romanus*, 1, 5) among the vessels which were to be brought from the Church of the Saviour, now known as St. John Lateran, for the pontifical mass on Easterday; and in the directions for the pontifical mass itself (*ibid.*), we find that after the pope had entered the senatorium, or presbytery, the archdeacon following him received the amulae, and poured the wine into the larger chalice, which was held by the subdeacon; and again, after the altar was decked, the archdeacon took the pope’s amula from the oblationary subdeacon, and poured the wine through the strainer into the chalice (q.v.); then those of the deacons, of the primicerius, and the others. The amulae, which may not have been identical with the atnse, seem to have been church-vessels provided for the purpose of the offertory. Among the presents which pope Adrian (772-795) made to the Church of St. Adrian at Rome were an “ama” and also an “amula” of silver, which weighed sixty-seven pounds (*Liber Pontificalis*, p. 346). They were, however, often of much smaller size, and the small silver vessels preserved in the Museo Cristiano in the Vatican are deemed to be amulse. They measure only about seven inches in height, and may probably date from the 5th or 6th century. On a similar vessel of larger size, probably of the 4th century, the miracle of Cana is represented in a tolerably good style. The material of these vessels was usually of silver, but sometimes gold, and they were often adorned with gems. Gregory the Great mentions (*Epist.* 1, 62, 539) “amulae,” probably of onyx, or glass imitating onyx.

### Amabilis, St.

was born in the 5th century at Riom, in Auvergne, about two leagues from Clermont. Having received the order of priesthood, he was appointed to the cure of his native place, where he labored indefatigably, and built the churches of St. John Baptist and St. Benignus. He died at Clermont, Nov. 1, 464, and was buried in the Church of St. Hilary; but his body was afterwards translated to Riom, and interred in the Church of St. Benignus, which is now called by his name. His festival is celebrated June 11, the day

of his translation, or, according to Ruinart, Oct. 19. See Gregory of Tours, *De Gloria Confess.* 33, 921 and note by Ruinart.

### Amacius

a bishop whose deposition is set down in the martyrology of Bede on July 14.

### Amad

Tristram thinks this is the "little mound with traces of ruins, called *Un el-Amad*, five miles west of Wady el-Malek" (*Bible Places*, p. 215); meaning the *Um el-Amvad* of Robinson (*Later Researches*, p. 113, note), who, however, observes that "the people of Bethlehem [Beit-lahm of Zebulun adjoining] said there were no columns there," as the name ("mother of columns") would imply. The place is laid down on the Ordnance Map as *Umm el-Amed*, a village without any signs of ruins, one mile south of west from Beit-lahm, in the hills north of the plain of Esdraelon; but the situation is rather far east to have been included in the territory of Asher.

### Amadeo (Or Amadei), Giovanni Antonio

an Italian sculptor, was born at Pavia in 1400. His principal works are the monuments of the Venetian general, Bartolomeo Colleoni, in a church at Basella, near Bergamo.

### Amadesi, Giuseppe Luigi

an Italian canonist, was born, at Leghorn, Aug. 28, 1701. He was keeper of the celebrated records of the archbishopric of Ravenna. These he compiled, and he arranged and indexed a large number of writings which he employed in getting up his learned works. He became one of the important citizens of Ravenna, and was one of the founders of the literary unions which were organized in the palace of the marquis Cesare Rasponi. He was four times sent to Rome by the archbishops, where he transacted well much important business. He died at Rome, Feb. 8, 1775. He published, *De Jurisdictione Ravennatum Archiepiscoporum in Civitate et Diocesi Ferrariensi* (Ravenna, 1747): — *De Jure Ravennatum Archiepiscoporum Deputandi Notarios*, etc. (Rome, 1752): — *De Comitatu Argentano*, etc. (ibid. 1763): — and many other works, of which a complete list may be found in vol. 1 of a work upon the writers of Bologna by Fantuzzi. He assisted in the composition of the burlesque poem



entitled *Bertholdo con Bertholdino e Cacasenno*. The seventeenth canto, with notes, is by him. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Amadeus

bishop OF LAUSANNE, was born at Cote-Saint-Andre, a little village in Dauphine. His father, Amadeus was a relative of the emperor Henry V, and became a Cistercian monk in 1119; his son entered the same order at Clairvaux, where he studied under St. Bernard. In 1139 he was appointed abbot of the Cistercian monastery at Hautecombe (*Altacumba*), near Genoa. Under his guidance the monastery profited greatly and was in a very flourishing condition. After the deposition of bishop Guido I of Lausanne, Amadeus was elected in 1144 to the see as the twenty-third bishop of Lausanne, and was consecrated Jan. 21, 1145, The rights and privileges of his bishopric and Church he defended against all opponents, especially against the count of Geneva, the protector of Lausanne, who was finally deposed. The emperor, Conrad III, confirmed all the rights and privileges of the Church of Lausanne, and the emperor Frederick I esteemed Amadeus highly. He ruled his Church until his death in 1158. He is the author of some homilies, written in honor of the Virgin Mary, which were edited by Sopherus (Basle, 1517), and are contained in *Bibl. Patrum* (printed by P. Gibbon, Antwerp, 1603). Amadeus is among the saints of the Order of Citeaux. See *Gallia Christiana*, 15, 346-348; Manriquez, *Annales Cisterc. ad Annum* 1158, c. 5; Schmid, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)

## Amadeus (Or Amedius) Of Portugal

was a Franciscan, whose real name was *Joao de Mendez*, son of Rodrigo Gomez de Sylva and Isabella, his wife, both of high birth. He was born about 1420, and married at eighteen, but left his bride the instant he was married, and went into Spain, where he fought against the Moors under John II. Determined after this to embrace the monastic state, he became a hermit of St. Jerome. In 1452 he joined the order of the Franciscans and went to Italy. In Perugia and Assisi he was at first refused, till in 1455 the new general of the order received him as a lay-brother. He soon attracted attention on account of his austere penance and wonderful power of prayer. He then connected himself with some others for the purpose of observing most rigidly the rules of St. Francis. Having received holy orders in 1459, he was permitted to build convents of the regular observance at

Cremona, Brescia, and Milan. In the latter place he succeeded, by the help of the duke as well as with that of the archbishop, in founding the monastery of Maria della Pace in 1469. When the general, Francis of Rovere, was elected to the see of St. Peter's, under the name of Sixtus IV (q.v.), the society was presented with the monastery and Church of St. Peter's at Rome, while Amadeus was elected confessor to the pope. Here he spent ten years, highly honored by the pope, princes, and ecclesiastical dignitaries. In 1482 he betook himself to visit the convents in Lombardy, when he was taken sick, and died, Aug. 10, in the Monastery of Maria della Pace. His successors worked in the same spirit, and soon convents of the Amedians were founded all over Italy and Spain. Under pope Pius V the Amedians, by means of an apostolic constitution, dated Jan. 23, 1568, were united with other orders. A *Book of Prophecies* filled with the most idle reveries, many of them opposed to sound doctrine, has been attributed to Amadeus. See Wadding, *Annal. Minor.*; Helyot (ed. Migne), 7; Tossin, *Histor. Seraph.* fol. 156; Grammer, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)

### Amadeus VIII

count, afterwards duke, OF SAVOY, is known in history for allowing himself to be elected at the Council of Basle, under the name of Felix V, antipope to Eugenius IV. He was born Dec. 4, 1383. In 1416 Savoy was made a dukedom by the emperor Sigismund, who also invested Amadeus, in 1422, with the county of Geneva. In 1430 Amadeus founded the hermitage at Ripaille, where he retired with five other knights, after having left the affairs of his estates in the hands of his son Louis. Amadeus was appointed dean of this hermitage, and spent five years there, until the year 1439, when the schismatic party of the Council of Basle elected him antipope. Although warmly attached to Eugenius IV, his vanity led him to accept the offer, and the more so as he was told that he was "obliged to help the Church." He now gave up entirely all his estates, and was consecrated at Basle July 24, 1440, as pope Felix V. For nine years he occupied his pontificate, which he voluntarily resigned in 1449 in favor of Nicholas V, the successor of Eugenius, whom he regarded as the right pope. He died at Ripaille, Jan. 7, 1451. See Miller, *Schweizerische Gesch.*, 3, 2, 9; Hefele, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)

## Amador, Riebello

a Portuguese Jesuit, was born at Mezaó Frio, in the bishopric of Oporto, in 1539, and died at Lisbon in 1622. He wrote, *Alguns Capitulos Tirados das Cartas que Vieram este Anno de 1588 dos Padres da Companhia de Jesu que andam nas Partes da India, China, Japao, e Reino de Angola, Impressos para se poderem com mais Facilidade Communicar a muitas Pessoas que as pedem. Collegidos por o Padre Amador Rebello, da Mesma Companhia, Procurador das Provincias da India e Brasil* (Lisbon, 1688). This book is very rare, and difficult to be obtained even in France. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Amaea

in Greek mythology, was the surname of *Ceres* in Troezen.

## Amalairesus, Fortunatus

a friar of Madeloc, was archbishop of Treves in 810. The following year he established again the Christian religion in that part of Saxony which is situated beyond the Elbe. He dedicated the first Church in Hamburg, and went in 813 as an ambassador to Constantinople in order to ratify the peace treaty which Charlemagne had concluded with the emperor Michael Curopalate. He died the following year in his diocese. He wrote a treatise on baptism, which was printed with others under the name of Alcuin. This was in response to a letter in which Charlemagne consulted the metropolitans of his states upon the sacrament. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Amalberga (St. And Widow)

was born about the beginning of the 7th century, of noble parents, in Austrasia. Her uncle, Pepin, married her against her will to a great lord, named Thierry, by whom she had a daughter, afterwards St. Pharaïlda. Upon the death of her first husband, Pepin forced her to marry a second time, count Witger, a nobleman of Brabant. Of this marriage were born Sts. Gudula, Reinelda, and Emebertus (or Ablebertus). She took the veil at Maubeuge, where she died about A.D. 670, July 10, on which day her festival is celebrated in the Low Countries.

## Amalger

(Lat. *Amatgerus*), a friar of the 10th century of the Abbey of St. Gall, in Switzerland. He is mentioned by one of his contemporaries as being very skilful in the fine arts, especially in architecture. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Amalric

SEE AMAURY.

## Amalric (Or Arnould)

an influential chief in the crusade against the Albigenses (q.v.), was born about the middle of the 12th century. He was first abbot of Poblet, in Catalonia, then of Grandselve, and lastly of Citeaux. He was in the enjoyment of this last dignity when, in 1204, Innocent III associated him with the legates Raoul and Pierre de Castelnau in the mission to extirpate throughout France the heresy of the Albigenses. He preached a crusade against them; many of his contemporaries, several of whom were princes and lords, took part in it, and he was nominated generalissimo of the crusaders. In 1209, after taking several castles and many times routing the enemy's forces, he besieged and took Beziers; sixty thousand inhabitants were massacred, and the town plundered. He then besieged Carcassonne and banished its inhabitants. He was presented to the archbishopric of Narbonne in 1212; thence he went into Spain with the troops, and contributed to the defeat of a Moorish king. On his return to France, he was embroiled in a quarrel with Simon de Montfort about the title of duke of Narbonne, which he had assumed. He died Sept. 29, 1225.

## Amalricians

SEE ALMERICIANS.

## Amalricus Augerii

of Beziers, in Languedoc, took the vows in the Order of St. Augustine, and about 1362 was made abbot of the monastery of St. Mary de Aspirano, in the diocese of Ulm, Germany. He compiled a *Chronicon Pontificale*, taken from upwards of two hundred other chronicles, and arranged in alphabetical order. The last pope of whom he makes mention is John XXII, whom it may be therefore supposed he did not long survive. Baluze has

given a portion of the work in his *Vitos Pap. Avenion.* vol. i. See Cave, *Hist. Lit.* 2, app. p. 68;

### Amalteo, Girolamo

an Italian painter of the 16th century, brother and scholar of Pomponio, was highly gifted by nature, as appears from his designs in small pictures executed in fresco. He executed some altar-pieces for the Church of San Vito. Ridolfi praises him greatly for his spirited manner.

### Amalteo, Pomponio

an Italian painter of the Venetian school, was born at San Vito, in Friuli, in 1505. He was a pupil of Pordenone, whose style he closely imitated. His works consist chiefly of frescos and altar-pieces, and many of them have suffered greatly from the ravages of time. He died in the year 1584.

### Amalthea

(*Ἀμάλθεια*), in Greek mythology. As to this name, the poets differ in their interpretations, some holding it to be the name of a goat that nursed Jupiter, others affirming it to be a nymph who weaned the child Jupiter with the milk of a goat. The nymph was a daughter either of Oceanus or of the god of the sun, of Melissus or Hsemonius, or of Olenus, a son of Vulcan. The goat whose milk she used in weaning Jupiter broke off one of its horns on a tree. The nymph filled this with green herbs and fruits, and brought it to Jupiter, who placed it among the stars. Mercury gave this horn to Hercules when he went out to capture the cattle of Geryon. It is also in the possession of the god of the river Achelous. Another story runs as follows: The Libyan king Ammon married an exceedingly beautiful maiden, Amalthea, and gave her a tract of land which had the appearance of a horn. This tract of land was subsequently called the Horn of Amalthea. This horn is made use of in Grecian works of art, and is found especially in the representations of the: goddess of fortune, as a symbol of her abundance.

### Amam

*SEE AM.*

### Amancius, St.

was a priest of Tifernum, or Citta di Castello, in Umbria. He lived in the 6th century, in the time of St. Gregory the Great. The fame of his miracles induced Floridus, bishop of Tifernum, to make him known to St. Gregory, who brought him to Rome and lodged him in the hospital for the sick, where he is said to have performed many wonderful cures. His festival is marked on Sept. 26, and his history is contained in ch. 35 of the 3d book of the *Dialogues* of St. Gregory.

### Amandus, St.

was born in Bordeaux, and was ordained priest by St. Delphinus, bishop of that city, and was godfather to St. Paulinus. In 404 he succeeded Delphinus in the see, and it is said that when St. Severinus (q.v.) retired to Bordeaux, Amandus, through extreme humility, compelled him to take charge of the government of that Church. He governed the Church with so much zeal that he was regarded as one of the most saintly prelates of his time. The substance of one of his letters is found in the *Epistles* of St. Jerome, to whom it was addressed. He is commemorated in the martyrologies on June 18, his birth Feb. 6, and his translation on Oct. 26.

### Amandus

(called *Fayeta*) was abbot OF ST. BAVON, at Ghent, in the 14th century, and was very zealous against the Flagellants (q.v.); and it was at his instance that pope Clement VII entirely put an end to them. He resigned his abbacy before his death, which happened in 1394. He composed a treatise, *De Esu Carnium*, and other works.

### Amandus, Hermann

was a Franciscan, professor of theology, and provincial of the province of St. Wenceslaus, in Bohemia. His works are, *Philosophia ad Mentem Augustini Bernardi et Scoti* (1676, 4 vols. fol.): — *Tractatus Theologicus in lib. 1 Sententiarum*, etc. (Cologne, 1690, fol.): — *Commentaria in lib. 4 Sententiarum*, etc. (ibid. eod. fol.): — *Ethica Sacra Speculativo-practica, sdu Disputationes Morales de Virtutibus Theologicis et Moralibus* (Würrzburg, 1698, 2 vols. fol.): — *Capistranus Triumphans, seu Historia Fundamentalis de S. Joanne Capistrano* (Cologne, 1700, fol.).

## Amandus, Johann

doctor of theology and superintendent at Goslar, where he died, in 1530, was formerly a Romish priest, but soon embraced the doctrine of the Lutheran Reformation. He was called as first Lutheran pastor to Königsberg, where he preached his first sermon, Nov. 29, 1523. He soon came in conflict with his colleague Brissmann, whom Luther had sent there, and the result was that he had to leave the city. His unruly temperament did not suffer him long in one place, and thus he had to go from city to city. His mutinous sermons caused riots everywhere, and he was finally put in prison by the duke of Pomerania. He appeared again at Goslar, was appointed superintendent, and built a new school; but here also he caused difficulties between the citizens and the magistrates which resulted in disturbances, changed the liturgy, and was suspected of being a secret adherent of Zwingli's doctrine of the Lord's supper. He wrote, *Vom geistlichen Streit der Christen* (1524). See *Corvinus, Wahrh. Bericht, dass das Wort Gottes ohn Tumult ohn Schwermerey zu Goslar und Braunschweig gepredigt wird.* (W. Henb. 1529); Arnoldt, *Historie d. Königsb. Universitdt*, 2, 475. (B. P.)

## Amandus Zierixensis

so called from his native place, Zierikzee, in the isle of Schouwen, in Zealand, was born in the 15th century, and died at Louvain in 1534. Being a good Hebrew and Greek scholar, he was regarded as an ornament of the Franciscan Order, in which he labored as priest, preacher, and later as lector of theology in his monastery at Louvain. He wrote commentaries on Genesis, Job, Ecclesiastes, etc., which he left in manuscript. Of his published works we mention *Chronica ab Exordio Mundi ad Annum 1534* (Antwerpiæ, apud Sim. Cocum, 1534). — *Allgemeine deutsche Biographie*, s.v. (B. P.)

## Amani

is a holy book of the Moslems, which contains precepts for a well-ordered, rational mode of living.

## Amano Watta

in Japanese mythology, is a cave in Japan in a mountain of the province Isje, near the ocean, in which the highest of their gods, Ten-Sio-Dai-Dun,

hid himself in order to prove that he was the supreme god from whom all light comes; for when he had hidden himself, the light of the stars went out, and only returned when he again appeared. In the cave is found an idol, sitting upon a cow, which is called Dai-Nitz-no-Rai. Pilgrimages are often made to this cave.

### Amantius

is the name of two saints commemorated in old Roman martyrologies — one a martyr at Rome, Feb. 10; the other of Noyon, June 6.

### Amanus, Or Hamanus

(*the Sun*), an ancient deity of the Persians, mentioned by Strabo, the same as the Phoenician *Baal*.

### Amara

in Hindu legend, was a highly respected philosopher at the court of king Vikramaditya. He was the king's favorite, and had several surnames, as "the divine," "the lion." For twelve years he lived a secluded life in a woods, because there he believed Buddha to live. In a certain place called Buddhagaya he built a temple, and decorated it with numerous images of deities. He wrote books, some of which have been translated into Latin and English, and are of much value in the study of the Sanscrit language.

### Amaral, Prudentius De,

a Portuguese, was born in Brazil, 1675, and entered the Company of Jesuits, July 30, 1690. He died of dropsy, in the college at Rio Janeiro, March 27, 1715, leaving two works: *Os Feitos dos Bispos e Arcebispos da Bahia*, which contains a history of the bishops and archbishops of the diocese of San Salvador (Lisbon, 1710): — a *Book of Elegies in Praise of the Blessed Virgin*, in MS.

### Amarandus (Or Amaranthus), St. And Martyr

was put to death at Albi, in the 8d century, under the emperor Decius, or under Chrocus, king of the Allemanni, who ravaged Gaul in the time of Valerian and Gallienus, and made many martyrs. His tomb is shown at the village of Vians, near Albi. His festival is kept on Nov. 7. See Greg. Turonensis, c. 57, 58.



## Amarapura

a Buddhist sect in Ceylon, which arose about the commencement of the present century. It seems to have originated from Burmah, and is now considerably extended in its influence, including priests of all castes. The object of this sect is to bring back the doctrines of Buddhism to their pristine purity, by disentangling them from caste, polytheism, and other corruptions. The following are the peculiarities of this sect in its present form in Ceylon, as given by R. Spence Hardy:

- “(1.) They publicly preach against the doctrines of Hindum, and do not invoke the Hindu gods at the recitation of *pirit* (a mode of exorcism).
- (2.) They give ordination to all castes, associating with them indiscriminately, and preach against the secular occupations of the Siamese priests.
- (3.) They do not acknowledge the authority of the royal edicts, that they have anything to do with their religion; neither do they acknowledge the Buddhist hierarchy.
- (4.) They do not follow the observances of the Pase-Buddhas, unless sanctioned by Gotama.
- (5.) They do not use two seats nor employ two priests when *Bana* (the sacred writings) is read, nor quaver the voice, as not being authorized by Buddha.
- (6.) They expound and preach the *Winaya* (a portion of the sacred writings) to the laity, while the Siamese read it only to the priests, and then only a few passages, with closed doors.
- (7.) They perform a ceremony equivalent to confirmation a number of years after ordination, while the Siamese perform it immediately after.
- (8.) They lay great stress on the merits of the *pan-pinkama* (or feast of lamps), which they perform during the whole night, without any kind of preaching or reading; whereas the Siamese kindle only a few lamps in the evening and repeat *Bana* until the morning.
- (9.) The Amarapuras differ from the Siamese by having both the shoulders covered with a peculiar roll of robe under the armpit, and by leaving the eyebrows unshorn.”

## Amaravati

in Hindu mythology, is the residence of the god of the sun, Indra.

## Amardvali

in Hindu mythology, was the daughter of Vishnu and Sakshnia; she was the wife of Subramanya, a son of Siva.

## Amarud

(*the circle of the day*), an Accadian name of the deity *Marduk*, the son of Hea.

## Amarynthia

in Greek mythology, was a surname of *Diana*, from the city Amarynthus, in Euboea, where magnificent feasts were celebrated, which were called by the same name.

## Amat, Felix

a Spanish ecclesiastical historian, was born at Sabadell, in the diocese of Barcelona, Aug. 10, 1750. He entered the Church in 1767, and, after taking his doctor's degree at Granada in 1770, was made professor of philosophy and librarian in the episcopal seminary at Barcelona. He afterwards became director of the seminary, and in 1803 was made archbishop of Palmyra by the pope, and in the same year abbot of St. Ildefonso by king Charles IV. Being suspected of favoring the French cause against the Spanish. he was compelled to leave Madrid in 1812, and in 1814 was banished to Catalonia. He died in a Franciscan convent, near Salient, Sept. 28, 1824. His chief work is his *Tractado de la Iglesia de Jesu Cristo*, or ecclesiastical history from the birth of Christ to the close of the 18th century (Madrid, 1793-1803). Besides, he wrote *Observaciones sobre la Potestad Eclesiastica* (Barcelona, 1817-1823); published under the pseudonym of Don Macario Padua Melato: — *Seis Cartas a Irenico* (ibid. 1817): — *Deberes del Cristiano en Tiempo de Revolucion* (Madrid, 1813). These last two works were published by the nephew of the author.

## Ama-Teru-Oon-Gami

in Japanese mythology, is the son of Isanagi and Isunami, the progenitors of the human race. He belongs to the seventh generation of the heavenly

deities; but of the five generations of earthly deities he is the first. He was the oldest and the only fruitful son of his parents. His children are the Japanese, born in a time when they themselves were half-deities, and lived very much longer than the present human beings. In a direct line of succession, the emperors follow him; therefore his name, which signifies “the great god of the imperial generation.” He himself reigned a quarter of a million of years. During this time he performed the most stupendous miracles, and proved himself the only and true god. The province of Isje is his residence, and there stands the most renowned of his triumphs. The great feast which is celebrated in his honor is called Matsuri. His successor in the kingdom was his son Osi-Mo-Nino-Mikol.

### Amato (Or Amatus)

a friar of Monte-Casino, and afterwards bishop, lived in the 11th century. He composed several Latin poems, and among others four books, which he dedicated to pope Gregory VII, entitled *De Gesiis Apostolorum Petri et Pauli*. These works have been lost; and this is a great misfortune, if we may credit the opinion of Peter Diacre, who called Amatus an admirable versifier. The canon Mari says that one MS. has been preserved in the Library of Monte-Casino, which contains a history of the Normans, in eight volumes, compiled by Amatus. See Hoefler, *Nouv. Biog. Gen.*, s.v.

### Amato, Francesco

an Italian painter and engraver, executed a few paintings. The following are the principal ones: *St. Joseph Seated, Reading a Book*, with the Infant Jesus near him: — *St. Jerome*: — and the *Prodigal Son*. These are upright prints, inscribed “Francescus Amatus inv.”

### Amato, Giovanni Antonio d’

*the older* (also called *Il Vecchio*), a Neapolitan oil and fresco painter, was born in 1475. He studied the works of Perugino, and imitated his style. There are several of his works in the churches of Naples. His favorite study was theology, and he was noted for his exposition of many obscure parts of the Bible. He died in 1555.

### Amato, Giovanni Antonio d’

*the younger*, a Neapolitan painter, was born in 1535. Some of his works are said to have been equal to those of Titian. His best work is the large

altar-piece of the *Infant Christ* in the Church of the Banco de' Poveri at Naples. He died in 1598.

### Amato, Giuseppe d'

an Italian missionary, was born at Naples about 1757. He was sent to Asia in 1783 by the Society for the Propagation of the Truth, and he became rector of five Catholic villages in the district of Dibayen, about ten leagues to the northwest of the city of Ava. These villages were inhabited by people of French descent, whom Alompra had made prisoners of war in 1757. Amato knew the people, and was acquainted with the natural history of the country. He had specimens of more than two hundred plants, and a collection of animals, which were lost in the war of the Birmans in 1834. He died at Moulha in 1832. See Hoefler, *Nouvelle Biographie Generale*, s.v.

### Amato, Michele d'

an Italian ecclesiastic, was born at Naples, Oct. 3, 1682. Having made himself acquainted with the Latin, Greek, Hebrew, Syriac, Slavonian, French, Spanish, and other languages, he took orders, and became a member of the Congregation of Apostolic Missions, formed in the Church of Naples. He held many public offices, and in 1719 was charged with the care of visiting all the churches and chapels royal. He died Nov. 15, 1729. Among the works which he composed, and which have been printed, are, *De Balsami Specie ad S. Chrisma Conficiendum Requisita* (Naples, 1722, 8vo): — *De Piscium atq. Avium Esus Consuetudine apud quosdam Christi Fideles in Antepaschali Jejunio* (ibid. 1723, 8vo): — *Dissertationes IV Historico-dogmaticoe* (ibid. 1728, 8vo). He also left many MSS. concerning the worship of saints and their images, of the state of infants dying without baptism, of the precautions to be used in reading the fathers (Italian), on the Magi, and several others. See *Bibl. Ita.* 7, 265; *Mag. Bibl. Eccles.* p. 371.

### Amator, St.

was born of a noble family in Auxerre, in the time of the emperor Constantius. His parents affianced him, without his consent, to Martha, a rich young lady; but when he and his bride went to church to receive the nuptial benediction from the bishop, St. Valerian, he, by mistake, or, as some think, by a special interposition of Providence, pronounced over

them the office of consecration to the service of God, instead of the marriage prayer. Upon this they both embraced the monastic state, and Amator succeeded St. Helladius in the bishopric of Auxerre, about A.D. 388. In spite of his holy and self-denying life, he was persecuted by slanders and calumny; but his innocence was fully proved, and he died in 418, having appointed St. Germanus his successor, although he had at one time had some difference with him. He is said to have been distinguished by the gift of miracles, both before and after his death. The ancient breviaries of Auxerre commemorate him on May 1, and the Latin martyrologies on Nov. 26.

### Amatrice, Cola Filotesio Dellí

an Italian painter, flourished in 1533. He lived in Ascoli di Picino, and had a good reputation. He has a fine picture in the Oratory of the Corpus Domini, at Ascoli, which represents *The Saviour in the Act of Dispensing the Eucharist to his Apostles*.

### Amatus, St. Of Remiremont.

SEE AMET.

### Amatus (Or Aime), St.

bishop OF SENS, and patron of Douay, in Flanders, was born in the 7th century of pious parents. In 669 he was compelled to take the charge of the Church of Sens, which he governed with admirable vigilance and mildness. After a time king Thierry II banished him to the Monastery of St. Fursy at Peronne. Subsequently he was put in trust of the Monastery of Bruel (or Brueil), built on the river Lys, in Flanders, in the diocese of Terouane, where he died and was buried in 690. His body was translated to Douay in 870, where it now remains. The Roman martyrology commemorates him on Sept. 13.

### Amatus (Or Amati), Vincenzo

An Italian priest and musician, was born at Ciminna, in Sicily, Jan. 6, 1629. After finishing his studies in the Seminary at Palermo, he became master of the chapel of the cathedral of that place in 1665. He died July 29, 1670. He wrote, *Sacri Concerti a Due, Tre, Quattro* (Palermo, 1656): — *Messa e Salmi di Vespro, e Compieta a Quattro e Cinque Voci* (ibid. eod.): — *Isaura*, an opera (Aquila, 1664). See Hoefler, *Nouv. Biog. Generale*, s.v.

## Amaury Of Chartres

*SEE AMALRIC OF BENA.*

## Amaury (Amalric, Or Aimeric)

patriarch OF JERUSALEM, occupied the patriarchal see from 1159, and assisted in the election of Amaury I as king of Jerusalem in 1165. A bond of friendship existed between him and the celebrated historian William of Tyre. He died in 1180. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Amawatura

is a book of legends in Singhalese, recording chiefly the wondrous deeds of Gotama Buddha.

## Ambarach, Peter

a Jesuit and Orientalist, was born in 1663 at Gusta, in Phoenicia. He was educated from 1672 to 1685 at the Maronite College, of the Jesuits at Rome, and returned in 1685 to Syria. He received holy orders from the Maronite patriarch Stephen of Ado, and was intrusted with the revision of Arabic liturgical works, and with their translation into Latin. The Maronites sent him to Rome in behalf of their Church; and while on his way home the grand-duke Cosnio III retained him at Florence for the sake of arranging a printing-office and the Oriental types bought by his father, Ferdinand. Afterwards he was appointed professor at Pisa. In 1707 Ambarach joined the Jesuits at Rome, and Clement XI added him to the commission appointed for the criticism of the Greek text of the Bible. In 1730 cardinal Quirini intrusted to him the Latin translation of the Syriac work of Ephrem. The first two volumes appeared in 1737 and 1740; with the third volume he had advanced as far as the middle of the work when he died. The volume was completed by Stephen Evodius Assemani, and was published in 1743. The second volume contains also two treatises by Ambarach on the eucharist. *See Biographie Universelle*, 4, 198; Bauer, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.).

## Ambarvalia

(Lat. *ambiendis arvis*, "going around the fields"), a ceremony performed among the ancient Romans with a view of procuring from the gods a plentiful harvest. A sacrifice was offered to Ceres, but before doing so the

victims, consisting of a sow, a sheep, and a bull, were led amid a vast concourse of peasants around the cornfields in procession. The ceremony was sometimes private and managed by the master of a family, and sometimes public and performed by priests, who were called *fratres arvales*, or field brothers. This festival was held twice in the year—the first time either in January or April, the second time in July. *SEE SUOVETAURILIA.*

### Amberger, Christoph

a German painter, was born at Nuremberg in 1490, and studied under Hans Holbein the elder. He executed a set of twelve pictures, representing the history of *Joseph and his Brethren*, which gained him great celebrity, though he succeeded better in portraits than in history. He painted the emperor Charles V, who honored him with a gold medal and chain. He is supposed by some to have died in 1563, by others in 1550.

### Ambest

is the name given by the Hindus to the tree of immortality. It grows on the mountain of Meru, in Amaravati, the metropolis of Indra.

### Ambitus

(*compass* in music). In the earliest Church melodies, the compass did not in some instances reach, and in few did it exceed, a fifth. In Gregorian music the octave was the limit, but in later times this compass was much extended. A melody occupying or employing its whole compass was called *cantus perfectus*; falling short of this, *cantus imperfectus*; exceeding it, *cantus plusquamperfectus*. Subsequently other interpretations have been given to the word ambitus.

### Ambitus Altaris

an expression sometimes used for the enclosure which surrounded the altar. It was probably distinct from the presbyterium, or *chorus cantorum* (i.e. an enclosed space in front of the altar reserved for the use of the inferior clergy), and there was usually between the presbyterium and the altar a raised space, called *solea*. Probably no early example of an *ambitus altaris* now exists. In St. John Lateran many fragments of marble slabs, with the plaited and knotted ornament characteristic of this period, are preserved in the cloister, and may probably be fragments of the ambitus

mentioned above. The expression *ambitus altaris* may perhaps sometimes stand for the apse, as surrounding the altar.

### Ambler, James B.

a minister of the Reformed (Dutch) and Presbyterian churches, was born in England in 1797. He was licensed to preach in his native country; and served in the same as pastor at Bradfird from 1816 to 1818, when he came to America. His ministry was extended through the northern and central portions of New York State, in the Presbyterian Church, from 1818 to 1833; at which time he joined the Reformed Church, and therein remained till 1848, when he died. He was a man of sincere piety and untiring zeal, and his ministrations were effective and successful. See Corwin, *Manual of Ref. Church of America* (3d ed.), p. 165.

### Ambo

#### Picture for Ambo

Something in the nature of an ambo or desk, no doubt, was in use from a very early period. Bunsen (*Basiliken des christlichen Roms*, p. 48) expresses his opinion that the ambo was originally movable. In the earlier centuries much of the Church furniture was of wood, and the ambones were probably of the same material. Wherever a presbyterium, or *chorus cantorum*, existed, an ambo was probably connected with it, being placed usually on one side of the enclosure. Where no *chorus* existed, the ambo was probably placed in the centre.

### Amboise, Françoise d'

daughter of Louis Amboise, viscount of Thouars, was born in 1427. She was married to Peter II, duke of Brittany, who died in 1457. When in 1452 the general of the Carmelites, Johann Soreth, founded the Order of the Carmelites with the sanction of pope Nicholas V, Françoise founded the first monastery in Brittany, and entered the same in 1467, where she died in 1485. See Leroy, *Vita Francisce ab Ambosia, Ducissce Armorice* (Paris, 1604); Saint-Jean-Mace, *Vie de la trls Illustr. et Vert. F. d'Amboise, jadis Duchesse de Bretagne, Fondatrice des Anciennes Carlmelites de Bretagne* (ibid. 1634, 1669); Bavin, *Vie de St. Françoise, Duchesse de Bretagne* (Rennes, 1704); Bauer, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)



## Amboise, Georges D' (1)

a French cardinal and diplomatist, was born at Chaumont-sur-Loire in 1460. From his birth he was designed for the Church, as the younger son of the family. He studied canon law, and at the age of fourteen received the title of bishop of Montauban, and then became almoner of the king, although so young. He gained the friendship of the duke of Orleans, son-in-law of the king, who was similar to him in tastes, and was also of the same age. After the death of Louis XI, the duke of Orleans and Anna of Beaujeu each claimed the regency; but the latter was successful, and the duke was obliged to take refuge with Francis II, duke of Brittany (May, 1484). D'Amboise, attempting to persuade the king in his behalf, was betrayed by a messenger, arrested, and imprisoned for more than two years. After the battle of Saint-Aubin du Cormier (July 28, 1488), Francis II was obliged to capitulate. D'Amboise, exiled in the diocese of Montauban, sought to obtain liberty for himself and the duke of Orleans, whose interests were very dear to him. The attempt of the duke to assist in bringing about the marriage of the king with princess Anne of Brittany gained for him great favor, which favor reverted to D'Amboise. He was made archbishop of Narbonne and Rouen, and obtained in 1493, through the duke of Orleans, the appointment of governor of Normandy, which he succeeded in reducing to order; at the time of the expedition of Charles VIII into Italy, D'Amboise was accused of serving the interests of the duke of Orleans instead of attending to the affairs of his diocese. In November, 1494, he joined the duke at Asti, and withdrew from the service of the king. Eventually, however, Louis XII, having revived his project for regaining possession of Milan, D'Amboise rejoined him. Setting out for Italy with that king, the cardinal received from Alexander VI the title of legate *a latere*, with the prerogatives belonging to it. The conquest of Milan, Genoa, and a part of Piedmont was accomplished. At the advice of D'Amboise, the king founded at Milan a chair of theology, of law, and of medicine, and appointed to these positions celebrated professors. D'Amboise established a senate of select persons, who administered justice without favor or delay; and he persuaded the king to give the government of Milan and all the duchy to marshal Trivulce, and to associate with him the brave Stuart D'Aubigny. D'Amboise rendered great service to the people of Milan, who were loud in their expressions of praise and delight at what he had done for them. After the death of the archduke Philip, son of the emperor Maximilian and son-in-law of Ferdinand, king of Arragon,

these two sovereigns sought the regency of Castile; and D'Amboise, being chosen for judge between them, decided in favor of the king of Arragon. After the death of pope Alexander VI, D'Amboise endeavored to raise himself to the papal throne; but, having failed in this, became the dangerous enemy of Pius III and Julius II. To secure his own election, he encouraged a schism between the French Church and the see of Rome, and convened a separate council, held first at Pisa, afterwards at Milan and Lyons; but his plans were frustrated by the failures of the French army in Italy.

D'Amboise died at Lyons, May 25, 1510, and was interred with imposing ceremonies in the cathedral at Rouen, where his nephew, the archbishop, erected in 1522 a magnificent marble monument. He was a dexterous and experienced statesman; but was accused of avarice, vanity, and ambition. His biography was written by Montague (1631) and Legendre (1724). He left *Lettres au Roi Louis XII* (Brussels, 1712). See Hoefer, *Nouv. Biog. Generale*, s.v.

### Amboise, Georges D' (2)

nephew of the foregoing, was born in 1487. In 1510 he was elected archbishop of Rouen, and consecrated Dec. 13, 1513. In 1545 he was made cardinal; and died Aug. 25, 1550.

### Amboise, Louis d'

also a nephew of Georges (1), was born in 1479. In 1501 he was appointed bishop of Autun, and in 1503 archbishop of Albi. In 1510 he was elected cardinal. He died in 1517 at Ancona.

### Ambrogio (Or Ambrosio), Coriolano

an Italian ecclesiastic, was born at Rome, and lived about 1475. He was vicar-general of the Augustine Hermits; and left, among other works, a *Commentary on the Rule of St. Augustine* (Rome, 1481, fol.).

### Ambrois, De Lombez

a learned French Capucin, was born at Lombez, March 20, 1708, and died Oct. 25, 1778, at Saint-Sauveur, near Bardges. He wrote, *Trait de la Paix Interieure* (republished many times): — *Lettres Spirituelles sur la Paix Interieure et autres Sujets de Piete* (1766). See Hoefer, *Nouv. Biog. Generale*, s.v.

## Ambrose Of Alexandria

a disciple of Didymus, who died some time after the year 392, wrote a *Treatise* against Apollinarius, and a *Commentary on the Book of Job*.

## Ambrose (Or Ambrois), St.

was bishop of CAHORS in 725; but, finding that the people paid no heed to his doctrine or example, left his see and hid himself in a cave near the city, where he remained three years in prayer and fasting. Being discovered, he went to Rome, and thence to a hermitage on the Arnon, in Berry, where he died, in 770. His festival is observed Oct. 16, the day of his, death.

## Ambrose Of Lisieux

a monk of the third Order of St. Francis, and professor of theology, died in 1630, leaving a work, entitled *Lampas Accensa*, on the gospels, epistles of Paul, and the seven canonical epistles.

## Ambrose Of Naples

was an Augustine monk, and afterwards bishop (or rather administrator) of the Church of Mantua. He was one of the best preachers and most skilful doctors of his time. He lived about 1524, and wrote, *De Genitura Mundi*: — *De Fato Quadragesimale* (Venice, 1523, 4to): — *Conciones super Salutationem Angel.* — *De Tribus Magdalenis et Unica Magdalena*: — *De Vera et Catholica Fide*, against Luther: — *Sermons*, etc. See *Mag. Bibl. Eccles.*, p. 386.

## Ambrosn Of Sienna

a Dominican, was born at Sienna, April 16, 1220, and assumed his habit when seventeen. After studying at Paris he went to Cologne, and preached with great success throughout Germany. Through his influence the city of Sienna made peace with Clement IV, who had placed it under interdict for favoring the party of Frederick II. Ambrose did the same thing during the pontificate of Gregory X. He frequently refused the episcopate; and spent the rest of his life in legations and apostolic missions. He died at Sienna, March 20, 1286, on which day the Roman martyrology commemorates him. See Bollandus, *Life of Ambrose*.

## Ambrose Of Soncino

was so called because he relinquished the marquisate of Soncino in order to become a Capuchin. After the death of his wife, which happened when he was forty-seven, he obtained from Clement VIII a mission to the captive Christians in Algiers, where he died, in 1601. He left a treatise, *On the Sacrament of Penance*, and *On Holy Living and Dying*. See Boverius, in ann. 1601.

## Ambrose Abbot Of St. Vincent.

*SEE AMBROSE, SEE AUTPERT.*

## Ambrose, Samuel (1)

a Baptist minister, was born at Exeter, N. H., in 1754. He lost his father when he was but six years of age, and the care of his education devolved on his pious mother. It was not until the twenty-sixth year of his age that he became a hopeful Christian, and not long after felt it to be his duty to preach the Gospel. In 1782 he removed to Sutton, N. H. In April of this year a Church was constituted, of which he was ordained the pastor in October. He continued in this office eighteen years, preaching, however, in neighboring towns a part of the Sabbaths of the year. Soon after his settlement he was blessed with an extensive revival, which was quite general in Sutton, and reached to the neighboring towns. In 1800 Mr. Ambrose discontinued his ministerial services in Sutton, and removed his Church relations to New London, N. H. From 1800 to 1820 he was busily occupied in his Master's cause, chiefly as stated supply in a number of towns in New Hampshire, and as a missionary sent out under the direction of the Massachusetts Home Missionary Society in the destitute and sparsely settled portions of New Hampshire, Vermont, Maine, and Canada. "His journals, though imperfect, present him to us, amid, hardships, toils, and labors, instructing the ignorant, comforting the feeble-minded, encouraging the weak, and preaching the Gospel to the poor." From 1820 to 1828 he made a few missionary tours; generally, however, during this period he was at his home during the week, preaching as occasion presented on the Sabbath. His interest in the kingdom of Christ remained unabated until the close of life. He died May 30, 1830. See *Amer. Baptist Magazine*, 11, 97-104. (J. C. S.)

### Ambrose, Samuel (2)

a Methodist Episcopal minister, was born in Maine, Aug. 6, 1815. He experienced religion at the age of fifteen, graduated at the Maine Wesleyan Seminary, and in 1840 entered the Maine Conference. In 1852 he located, moved to Illinois, and in 1856 united with the Rock River Conference. In 1870 he supernumerated and retired to Kane County, Ill., where he died July 25, 1874. Mr. Ambrose was a man of much devotedness. See *Minutes of Annual Conferences*, 1874, p. 137.

### Ambrose, Thomas L.

a Congregational missionary and army chaplain, was born in New England. He graduated at Bowdoin College in 1856, spent one year in the Theological Seminary in New York, and in 1857 entered the Andover Theological Seminary. His health not allowing him to continue his studies, he was ordained in July of the following year and in August sailed for Persia, where he labored three years as a missionary among the Nestorians. Returning to recruit his health in 1861, Mr. Ambrose received the appointment of chaplain to the 12th New Hampshire Regiment. He was taken prisoner at Chancellorsville, remaining in the hands of the enemy for two weeks. While passing from the intrenchments to the Chesapeake General Hospital, Fortress Monroe, in the rear, he was wounded, and, after three weeks of suffering, died, Aug. 19, 1864. Mr. Ambrose was “a noble Christian man, of fine talents, sympathizing, and of indomitable courage, and was much respected by his regiment.” See *Cong. Quarterly*, 1865, p. 421.

### Ambrose, William

a Welsh Congregational minister, was born at Bangor in 1813. He received a liberal education partly in his own city and partly at Holyhead. His only charge was at Portmadock, where he was ordained in 1837, and where he continued to labor till his death, Oct. 31, 1873. Mr. Ambrose was tall, gentlemanly, and commanding in appearance. As a preacher, he was polished, simple, persuasive, and very practical; as a poet, he took a high rank; as a speaker, he was chaste and masterly in diction, pointed in argument, abounding in scathing sarcasm, and very convincing in effect. He was a Christian of untarnished reputation and character. He was probably the most accomplished, heart-searching, and effective preacher that Wales

ever produced. Mr. Ambrose was associate editor of the *Dysgedydd*, the leading Congregational periodical of North Wales. See (Lond.) *Cong. Year-book*, 1874, p. 308.

## Ambrosia

in pagan mythology, was

(1) the name of the food of the deities, which gave eternal youth and immortality. This was conceived of as something material; and ambrosia is not only the food of the gods, but also the drink of the gods, as later writers have it. Homer also represents the gods as giving it to some of their favorites, as to Achilles; animals were also refreshed by it. Ambrosia is also a salve of the deities, which possesses the power of cleansing in a high degree; likewise an ointment for the hair.

(2) One of the Pleiades, the daughter of Atlas and Pleione.

(3) Festivals held in honor of Bacchus in some cities of Greece, the same as the *Brumalia* of the Romans.

## Ambrosian Hymns

Under the name of Ambrose, bishop of Milan (q.v.), there exist a number of Latin hymns which are generally ascribed to him; yet they are not all his, the name having been freely given to many formed after the model and pattern of those which he composed, and to some in every way unworthy of him. The hymns really belonging to him, and for which we have the authority of Augustine (*Confess.* 9, 12; *Retractat.* 1, 21; *De Natura et Gratia*, c. 63), are, *Deus creator omnium*: — *AEterne rerum Conditor*: — *Jam surgit hora tertia*: — *Veni redemptor gentium* (q.v.). Besides these hymns, we find a number of others, as, *Rector potens, verax Deus*: — *Rerum Deus tenax vigor*: — *Eterna Christi munera*: — *Jesu corona virginum*: — *Splendor paternav gloris*: — *Jam lucis orto sidere*: — *Te lucas ante termihum*: — *Christe, qui lux ens et dies*: — *O lux beata Trinitas*: — *Aurora lucis rutilat*: — *Nunc Sancte nobis Spiritus*: — *Conditor aime siderum*: — *Jam Christus' astra ascenderat*: — *Deus, tuorum militum*: — *'Eterne, Rex altissime*, which are all called Ambrosian.

The Benedictine authors attribute only twelve hymns to Ambrose, but even their decision has not remained unchallenged. Cardinal Thomasius, in a preliminary discourse to his *Hymnarium* (in his *Works* [Rome, 1747], 2,

351-434), has gathered the evidence in favor of Ambrose being the author of those twelve hymns; and Daniel speaks of Thomasius's works, "Ex illo libro tanquam fonte primario hauriendum est." More recently the question as to the genuineness of Ambrose's hymns has been treated by Biraghi, *Inni Sinceri e Carini di S. Ambrogio* (Milan, 1862), according to whom eighteen hymns may be ascribed to Ambrose as his own. Archbishop Trench remarked concerning the hymns of Ambrose that, although his almost austere simplicity seems cold and displeasing after the rich sentiment of some later writers, yet we cannot but observe "how truly these poems belong to their time and to the circumstances under which they were produced; how suitably the faith which was in actual conflict with, and was just triumphing over, the powers of this world found its utterance in hymns such as these, wherein is no softness, perhaps little tenderness, but a rock-like firmness — the old Roman stoicism transmuted and glorified into that nobler Christian courage which encountered and at length overcame the world." Most of the hymns which we have mentioned have been translated into English by Neale, Chandler, Mercer, and others. (B. P.)

### Ambrosian Liturgy

that form for celebrating mass said to have been drawn up by St. Ambrose, used to the present day in the diocese of Milan. It is also called the *Ambrosian Office* (q.v.). While substantially identical with the Roman rite, it has many peculiarities of its own, indicating at once its veritable antiquity and the Eastern origin of certain of its distinctive features. *SEE LITURGY*.

### Ambrosian Music

#### Picture for Ambrosian Music

the earliest music used in the Christian Church of which we have any account, and so named after Ambrose, bishop of Milan (374-398), who introduced it to his diocese about the year 386, during the reign of Constantine. The notions prevailing among musical and other writers respecting the peculiarities of Ambrosian music are based rather on conjecture than knowledge. It maybe considered certain that it was more simple and less varied than the Gregorian music, which, about two centuries later, almost everywhere superseded it. Indeed, it has been doubted whether actual melody at all entered into it, and conjectured that it

was only a kind of musical speech-monotone with melodic closes, or *accentus ecclesiasticus* (q.v.); a kind of music, or mode of musical utterance, which Gregory retained for collects and responses, but which he rejected as too simple for psalms and hymns. On the other hand, it has been argued more plausibly that, to whatever extent the *accentus* or *modus choraliter legendi* may have been used in Ambrosian music, an element more distinctly musical entered largely into it; that a decided *cantus*, as in Gregorian music, was used for the psalms and that something which might even now be called melody was employed for (especially metrical) hymns. That this melody was narrow in compass, and little varied in its intervals, is probable or certain. That neither Augustine nor any contemporary writer has described particularly, or given us any technical account of the music practiced by the Milanese congregations of the end of the 4th century, however much we may regret it, need hardly cause us any surprise. That Ambrosian music, however, was rhythmical is irrefragably attested by the variety of metres employed by Ambrose in his own hymns.

The oldest scales consisted, at the most, of four sounds, which were therefore called *tetrachords*. This system continued. long, and is the basis of modern tonality. Eventually scales extended in practice to pentachords, hexachords, heptachords, and ultimately to octachords, as with us. The theory and practice of the octachord were familiar to the Greeks, from whose system it is believed Ambrose took the first four octachords or modes, viz. the Dorian, Phrygian, Hypolydian, and Hypophrygian, called by the first Christian writers on music Protus, Deuterus, Tritus, and Tetrardus. Subsequently the Greek provincial names got to be misapplied, and the Ambrosian system appeared as follows: PROTUS, OR DORIAN. DEUTERUS, OR PHRYGIAN. TRITUS, OR AEOLIAN. TETRARDUS, OR MYXOLYDIAN.

These scales differ essentially from our scales, major or minor. The 1st, 2d, 3d, and 4th Ambrosian scales or tones are not what we now call “keys,” but “modes,” differing from one another as the modern major and minor modes differ, in the places of their semitones. Melodies, therefore, in this or that Ambrosian “tone” have a variety of character analogous to that which distinguished our major and minor modes so very widely. Thus, one Ambrosian tone was supposed to be characterized by dignity, another by languor, and so on. The rhythmus of Ambrosian music is thought by some to have consisted only in the adaptation to long and short syllables of long and short notes. “Of what we call time,” says Forkel (*Gesch. der Musik*, 2, 168) — the proportion between the different divisions of the same



melody — “the ancients had no conception.” He does not tell us how they contrived to march or to dance to timeless melodies — melodies with two beats in one foot and three in another, or three feet in one phrase and four in another; nor how vast congregations were enabled to sing them; and if anything is certain about Ambrosian song, it is that it was, above all things, congregational.

Whether Ambrose was acquainted with the use of musical characters is uncertain. Probably he was. The system he adopted was Greek, and he could hardly make himself acquainted with Greek music without having acquired some knowledge of Greek notation, which, though intricate in its detail, was simple in its principles. But even the invention, were it needed, of characters capable of representing the comparatively few sounds of Ambrosian melody could have been a matter of no difficulty. Such characters needed only to represent the pitch of these sounds; their duration was dependent on, and sufficiently indicated by, the metre. Copies of Ambrosian music-books are preserved in some libraries, which present indications of what may be, probably are, musical characters. Possibly, however, these are additions by later hands. It is certain that, in the time of Charlemagne, Ambrosian song was finally superseded, except in the Milanese, by Gregorian. The knowledge of the Ambrosian musical alphabet, if it ever existed, may, in such circumstances, and in such an age, have easily been lost, though the melodies themselves were long preserved traditionally.

### Ambrosian Office

(*Ambrosianus titus*, or *Mediolanensis Ecclesie ritus*), the office used in the Church of Milan (called the Ambrosian Church). Before the time of Charlemagne every Church had its own particular office, and there is good reason to believe that this office was in use in the Church of Milan before the time of St. Ambrose; but that when the popes compelled all the Churches of the West to adopt the Roman office, the Milanese gave the name of St. Ambrose to theirs, in order to protect it, although he was not really the author of it. It may be, however, that St. Ambrose made alterations in the original office, which he found established in his Church; and the name of the office of St. Ambrose has been retained, to distinguish it from the Roman office in use in other churches. See Le Brun, *Exp. de la Messe*, 2, 176. **SEE AMBROSIAN LITURGY.**

## Ambrosianum

a word in old liturgical writings denoting a *hymn*, from St. Ambrose having been the first to introduce metrical hymns into the service of the Church. Originally the word may have indicated that the particular hymn was the composition of St. Ambrose, and hence it came to mean any hymn.

## Ambrosius, Theseus

(Ital. *Teseo Ambrogio*), an Italian Orientalist, was born in 1469. He is said to have understood eighteen languages, especially the Syriac. At the order of pope Leo X, he opened a school for the Chaldee and Syriac languages at Bologna. He died in the Monastery of St. Peter at Pavia in 1540. He wrote, *Introductio in Chaldaicam Linguam, Syriacam atque Armenicam et decem alias Linguas* (Pavia, 1539). See Jocher, *Allgemeines Gelehrten-Lexikon and Suppl.* s.v.; Gotze, *Merkwiurdigkeiten der Dresd. Bibl.* 1, 141; Colomesius, *Gallia Orientalis*; Steinschneider, *Bibl. Handbuch*, s.v. (B. P.)

## Ambulia

in Greek mythology, was a surname of *Minerva*, by which the inhabitants of Sparta worshipped her. The *Dioscuri* were also called *Ambulii*, and *Jupiter* *Ambulius*. The signification of the name is unknown.

## Ame, St.

SEE *AMATUS*.

## Ame

*rabbi*, a Jewish teacher, lived at Tiberias in the 4th century. Together with his colleague *rabbi Assd* (q.v.), he performed judicial functions among his coreligionists. Both were, highly honored, and were styled “judges of Palestine,” “the noble pair of priests of Palestine.” Both regarded the Samaritans as heathen, because they sold Gentile wine to the Jews (*Cholin*, fol. 6 b). Ame would also not allow that a Samaritan should be instructed in the law. Against the verbal interpretation of the Scriptures he propounded the thesis, “The law, the prophets, and the word of the wise contain hyperbolical expressions: the law, the cities are great and walled up to heaven’ (<sup><0128></sup>Deuteronomy 1:28); the prophets, ‘so that the earth rent with the sound of them’ (<sup><104></sup>1 Kings 1:40); the word of the wise, ‘the daily

morning and evening sacrifice. was watered with a golden cup': (*Tamid*, fol. 29 a)." Another maxim of his was, "No death without sin, no pains without trespasses" (*Sabbath*, fol. 55 a). See Hamburger, *Real-Encyklop.* 2, 56 sq.; Gratz, *Gesch. d. Juden*, 4, 298, 301, 304, 307; Jost, *Gesch. d. Judenth. u. s. Sekten*, 2, 160, 162, 165, 195. (B. P.)

### Amedon. Moses

a Methodist Episcopal minister, was born at Reedsborough, Vt., Oct. 10, 1794, of pious parents, who gave him a careful religious training. He experienced conversion about 1811, and in 1814 entered the New York Conference, in which he labored diligently until arrested by disease in 1829, when he retired to his residence at Watervliet Circuit, where he died, March 21, 1830. See *Minutes of Annual Conferences*, 1830, p. 78.

### Amelgard

a Belgian priest, lived at Liege near the close of the 15th. century. He was charged, it is said, by Charles VII with the revision of the trial of Joan of Arc. He wrote, *De Rebus Gestis Caroli VII Historiarum Libri V: — De Rebus Gestis Ludovici XI.; Francorum Regis, Historiarum Libri I.* The unpublished MS. is preserved in the National Library at Paris. A number of extracts from the history of Louis XI are found in Martene and Durand, *Veterum Scriptorum' Amplissinma Collectio*. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Amelincourt, Mons. Dí

a priest, author of a dogmatic treatise on the *Number of the Elect* (Rouen, 1702, 2 vols. 12mo). See *Journal des Savans*, 1702. — Landon, *Eccles. Dict.* s.v.

### Amieline, Claude

a French theologian, was born in Paris in 1635, being a son of the attorney at Chatelet. He for a time gave his attention to law, until, disgusted with the world, he entered the Brotherhood of the Oratory, April 29, 1660. In 1663 he received priest's orders, and was made chief chanter of the Church of Paris. He died in 1708. He published a work entitled *Traite de la Volonte* (Paris, 1684, 12mo). He also wrote a book against Quietism, entitled *Trait do Amour du Souverain Bien*, etc. (ibid. 1699, 12mo). Some have attributed to him *L'Art de Vivre Heureux* (ibid. 1690), which others

have believed to belong to Louis Pascal. See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

### Amelius

a Platonic philosopher of the 3d century, was born in Etruria. In the year 246 he went to Rome, where he attended for twenty-four years the lectures of the Neo-Platonist Plotinus, whose most famous pupil he became, as well as his apologist. Like all Neo-Platonists Amelius tried to save heathenism, which was already on the wane. He was not only a pious heathen, but also attacked Christianity, especially Gnosticism, on the one hand, while, on the other, he perused the beginning of the Gospel of St. John, especially the Johannean doctrine of the Logos, in defence of Platonic philosophy. His writings, with the exception of the fragment, in which he makes reference to the beginning of the Gospel of St. John, are all lost. He died at Apamea, in Syria. See Eusebius, *Preparatio Evangel.* 2, 19; Theodoret, *Graec. Affict.* lib. 2; Cyrillus Alexandrinus, *In Julianum*, lib. 8; Hefele, in Wetzer und Welters *Kirchen-Lexikon.* s.v.; Smith, *Dict. of Class. Biog.* s.v. (B. P.)

### Amelius, Peter

an Augustine monk of the 14th century, afterwards bishop of Sinigaglia. He was both at Aleth (*Alecta*), in Languedoc, and not at St. Malo, as some assert. He accompanied Gregory XI to Rome when that pope transported the papal throne thither from Avignon in 1376; and he wrote an account of the journey, which Papyrius Masson mentions. Amelius also wrote a *Treatise of the Ceremonies of the Roman Church*, published by Mabillon in vol. 2 of the *Museum Italicum*. See Mordri, ed. of 1759.

### Amelotte, Denis

a French ecclesiastic and author, was born at Saintes, in Saintonge, in 1606. Soon after receiving priest's orders he became a member of the Congregation of the Oratory of St. Philip Neri. In 1643 he published a *Life of Charles de Goudren*, second superior of the Congregation, which, by some of its remarks on the abbot of St. Cyran, gave great offence to the Port-Royalists. Another work, containing a vehement attack on the doctrines of the Jansenists, still further embittered the feelings of the party towards him, and elicited from Nicole a satirical reply entitled *Idle Generale de l'Esprit et du Livre du P. Amelotte*. Amelotte, in revenge, availed himself of his influence with the chancellor to prevent the

publication of the newly completed Port-Royalist translation of the New Test., which had therefore to be issued at Mons, in Flanders. He thus secured a free field for a translation of his own, with annotations, which appeared in 4 vols. 8vo (1666-68). He died Oct. 7, 1678. See *Encyclop. Brit.* 9th ed. s.v.

### Amemu

an inferior Egyptian deity who was represented as a man with the head of a sparrow-hawk. Amenamen is a mystical title of the deity Amen-Ra in ch. 166 of the Egyptian *Ritual of the Dead*.

### Amende Honorable

in an ecclesiastical sense, is a sort of penance inflicted on offenders in some cases. It consists in walking barefooted and in a shirt only, with a lighted torch in the hand and a cord round the neck, and before the church, or some other auditory, demanding pardon of God, the king, and justice for the offence committed. The ecclesiastical courts of Great Britain have the power to impose a somewhat similar penance on offenders by directing them to stand in the sight of the congregation and confess their evil deeds.

### Am Ende, Christian Carl

a Protestant theologian of Germany, was born Oct. 3, 1730, at Lossnitz, in Saxony. He studied at Kulmbach and Erlangen; was appointed in 1755 adjunctus and rector at Kaufbeuern; in 1783 he was made deacon and hospital preacher. He died Nov. 15, 1799. He contributed largely to different periodicals and reviews. His own publications were few and of little value at present, with the exception of his edition of Sleidan's work *De. Statu Religionis et Reipublice Carolo V Caesare Commentarii multisquæ Annotationibus Illustrata* (Francof.-ad-Moen. 1785-86). See Doring, *Die gelehrten Theol. Deutschlands*, i, 7 sq.; Winer, *Handbuch der theol. Lit.* i, 737; Zapf, *Nachrichten, vcm Leben, Verdiensten u. Schriften Ch. C. Am Ende* (1804). (B.P.)

### Am Ende, Johann Joachim Gottlob

a Lutheran theologian of Germany, was born. in 1704 at Grafenhainichen, in Saxony. He studied at Wittenberg, and succeeded his father in the pastorate at his native place. In 1743 he was called to Schulpforte, and in 1748 he was appointed superintendent at Freiburg, in Thuringia. The year

following he was called to Dresden, having been honored by the Leipsic University with the doctorate of divinity. He died May 2, 1777. He wrote, *Commentatio Epistolica de quibusdam N.T. Locs, Act. 14, 27; 1 Cor. 16:9; Col. 4:4* (Wittenberg, 1744): — *Christes, i.e. Acta Apostolorum e Lingua Originali in Latinam Translata et Catrmine Heroico Expressa, Notisque Subjunctis Illustrata* (ibid. 1759). Besides, he published a number of *Sermons*, which are enumerated in the Suppl. to Jocher's *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

### Amendola, Ferrante

a Neapolitan historical painter, was born in 1664, and studied under the celebrated Solimena. He painted many works at Naples, the best of which are two altar-pieces in the Church of the Madonna di Monte Vergine. His chief merit consisted in a practical facility of coloring.

### Amendola, Tommaso

a Dominican who lived in the 18th century, is the author of *Collectanea in Septem Ecclesie Sacramenta* (Naples, 1699, 1719, 1729, 3 vols.): — *Collectanea in Ecclesiasticas Censuras et Poenas* (ibid. 1, 702, 1717, 2 vols.): — *Resolutiones Morales et Practicea* (ibid. 1706): — *Collectanea de Justitia et Jure in Duos Tomos Divisa* (ibid. 1727). See Mazzuchelli, *Scrittori cdItalia* (Brescia, 1753); Echard, *Script. Ord. Prcedicant.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

### Amennaanka (Amennatakamti, Or Amenparuiusaka)

is a mystical title of the deity Amen-Ra in ch. 166 of the Egyptian *Ritual of the Dead*, entitled the "Chapter of the Boat."

### Amen-Ra

(*Amen. the Sun*; or the *Self-sufficient*, the *Hidden*) was the Supreme Being of the Egyptians considered as an abstract entity; all the other deities, even Ra himself, being but emanations from him. He was chiefly adored at Thebes, in Upper Egypt, and his worship was repeatedly overthrown and restored in Egypt during the principal dynasties.

## Amenruta

was a mystical title of the deity Amen-Ra, in ch. clxvii of the Egyptian *Ritual of the Dead*.

## Amensius

a deacon, is commemorated in Bede's martyrology as a saint on Nov. 10.

## Ament

was a Theban goddess. She was a form of the goddess Mant, the wife of Amen-Ra, and was represented as wearing the sacred red crown.

## Amenthes

the Graecized form of *Rhotamenti*, the mythological title of *Osiris*, as judge of the dead in Hades, among the ancient Egyptians.

## Amenti

(the *Hidden*), in Egyptian mythology, was the general name of the underworld, or Hades, including the lower heaven, or Aahlu, "fields of peace," with its twenty-one gates; Kerneter, "good place;" Rusta, or purgatory; and Hell. It was under the special governance of the setting sun as Osiris Rhotamenti, the judge of the souls of the dead; of Horus and the funeral deities. The great Hall of the Two Truths was there, and in it the examination of the soul of the deceased took place. There were also the fifteen gates of the House of Osiris, and the fourteen Abodes of Hell. Amenti had its rivers both of separation and punishment, in that respect resembling the Hades of Greek mythology, which was doubtless copied from it. It is fully described in the great collection of funeral rituals called *Ritual of the Dead*, and it was often spoken of as the country of the words of truth and the happy land of Osiris. Owing to the graves of the Egyptians being mostly excavated in the mountains on the western bank of the Nile, the terms "land of the west" and "the hidden land" became synonymous; and the present name of the village of Erment is derived from that of one of the chief cities near the ancient Necropolis. For further details *SEE AAHLU*; *SEE ATUM*; *SEE HORUS*; *SEE KERNETER*; *SEE RHOTAMENTI*; *SEE RUSTA*.

### Amerbach, Vitus

a professed follower of Luther, and afterwards a Roman Catholic, was born at Wedinguen, in Bavaria, and studied law, philosophy, and divinity at Wittenberg. He was professor of philosophy at Ingoldstadt. He translated into Latin the orations of Isocrates and Demosthenes, the treatise of St. Chrysostom on Providence, and that of Epiphanius on the Catholic faith. He published also commentaries on Cicero's *Offices*, on the poems of Pythagoras and Phocylides, on the *Tristia* of Ovid, and on Horace's *De Arte Poetica*. He died in 1557.

### Ameretat

(*Immortality*), in Zendic mythology, was the name of the sixth of the heavenly Amshaspands.

### Ames, Bernice Darwin

a Methodist Episcopal minister, was born at Shoreham, Vt., Dec. 26, 1827. He experienced religion in early youth; graduated at Middlebury College when twenty-six years of age; and during the next year was professor of Latin and Greek in the seminaries at Fort Plain and Fort Edward, N. Y. He united with the Troy Conference in 1857, and, after serving the Church in the capacity of travelling preacher a few years, he became affected with a bronchial difficulty, and, resuming his work as teacher, assumed the principalship of the Providence Conference Seminary. During the last year of the war he was secretary of the Christian Commission at Philadelphia. In 1868 he became principal of Mechanicsville Academy, and sustained that office until his death, Jan. 5, 1876. See *Minutes of Annual Conferences*, 1876, p. 82; Simpson, *Cycloepdia of Methodism*, s.v.

### Ames, Edward Raymond, D.D., LL.D.

a bishop of the Methodist Episcopal Church, was born near Amesville, Adams Co., O., May 20, 1806. He experienced religion in 1827, while a student in the State university at Athens, O. The following year he left college before graduating, and became the first principal of the Lebanon Seminary, which has since become McKendree College, Lebanon, Ill. In 1830 he entered the Illinois Conference, and was appointed junior preacher on School Creek Circuit. On the division of the Illinois Conference in 1832 he became a member of the Indiana Conference, and was appointed junior



preacher on the New Albany and Jeffersonville Circuit. The remainder of his active pastoral life was spent in the Indiana Conference, except one year in St. Louis. After filling several important appointments and acting as presiding elder, he was, in 1840, elected missionary secretary, which office he held four years, travelling over the West extensively, visiting the Indian missions along the northern lakes and western frontier, and establishing schools among the tribes in Arkansas. Between 1844 and 1852 Mr. Ames was presiding elder in Indiana. He then was elected to the office of bishop, and in the performance of the active duties of that office spent the remainder of his life. He died in the city of Baltimore, April 25, 1879. Bishop Ames possessed a powerful physical frame and commanding presence. In his earlier ministry he had a strong voice, and spoke with great oratorical power and pathos. Great revivals everywhere attended his preaching. His strong characteristics were quickness, clearness, and comprehensiveness of perception, an unbending will, and an intuitive perception of human character. In generalship he had few equals and no superiors in the Church he served. See *Minutes of Annual Conferences*, 1879, p. 84; Simpson, *Cyclop. of Methodism*, s.v.

### Ames, Moses

a Free-will Baptist minister, was born in Sullivan, Hancock Co., Me., Dec. 8, 1812. He was converted in the spring of 1834, commenced preaching the following July as an itinerant, and was ordained by a council from the Sebec Quarterly Meeting, Sept. 22, 1839. He extended his labors to the Wellington and Springfield Quarterly meetings, his preaching being followed with blessed results. His last ministerial services were performed with the Dover and Foxcroft Church, seventy persons being added to the Church as the fruits of a revival conducted by him. He died in South Dover, Me., Sept. 30, 1860. See *Free-will Baptist Register*, 1862, p. 9. (J. C. S.).

### Ames, William

an English Wesleyan missionary, was born near Wellington, Shropshire. He was sent as a missionary to the West Indies in 1818; labored with acceptance at St. Vincent; and was removed in 1821 to Demerara, where he soon fell a victim to putrid fever, dying, after seven days illness, Oct. 1821. He was faithful to the duties of his calling. See *Minutes of British Conferences*, 1822.

## Amesaospentao

the Zendic name of the heavenly beings who were called Amshaspands by the Persians.

## Amess

*SEE ALMUTIUM.*

## Amet

*SEE AMATUS.*

## Ametrite

is the name given by Praedestinatus to a sect who, according to Philastrius (*Hcer.* 115), followed various philosophers in asserting that “there are infinite and innumerable worlds,” appealing to apocryphal books of (heathen?) prophets.

## Amh

in Egyptian mythology, was the name of the exit gate of the funereal region of Amenti, or Hades.

## Amharic Version

The earliest attempt to translate portions of Scripture into Amharic were made by Romish missionaries; but the date cannot be ascertained, since the MSS. have never been seen in Europe. An Amharic version of the entire Scriptures, which has superseded all others, was commenced about 1810 by M. Asselin de Cherville, French consul at Cairo. Providence directed him to an old man named Abu Rumi, a person well qualified for the work. After ten years' labor this work was completed, and sold to the British and Foreign Bible Society for £1250. The MS. was brought to England by the Rev. Mr. Jowett. In 1824 the gospels were carried through the press by Dr. Lee, Mr. Jowett, and Mr. J. P. Platt, and in 1829 the entire New Testament was completed. In 1840 the Old Testament was published, and in 1842 an edition of the whole Scriptures. In superintending the printing of these editions, Mr. Platt carefully compared Abu Rumi's edition with the original Greek and Hebrew, and inserted such corrections as seemed indispensably requisite, leaving a more complete revision for a future opportunity. Since 1875 there exists a revised edition of the Amharic Bible; the version having

been made by the Rev. Dr. Krapf, aided by some young natives, for the British and Foreign Bible Society. For linguistic purposes, comp. Massaja, *Lectiones Grammaticales pro Missionariis qui Addiscere volunt Linguam Amaricam*, etc. (Parisiis, 1867). **SEE AMHARIC LANGUAGE.** (B. P.)

## Amica

(*friend*) was an epithet of *Venus* among the Athenians, because of her joining lovers.

## Amice

(*amictus*, an outer garment), a square-shaped linen cloth worn by ecclesiastics when they put on the alb (q.v.). Walafrid Strabo, a pupil of Pabanus, enumerates the eight vestments of the Church, without including in them the amice. But in all the later liturgical writers the vestment is referred to by some one or other of its various designations (*De Rebus Eccles.* c. 24). There is no evidence of its use in England till nearly the close of the Saxon period. It is not mentioned in the Pontifical of Egbert (see Rock, *Church of Our Fathers*, 1, 465).

### Picture for Amice 1

**1. Shape of the Amice, its Material and Ornamentation.** — The amice was originally a square or oblong piece of linen, and was probably worn (Fig. 1) so as to cover the neck and shoulders. Early in the 10th century (A.D. 925) we hear for the first time of ornaments of gold on the amice (Migne, *Patrol.* 132, 468). From the 11th century onwards the richer amices were adorned with embroidery, and at times even with precious stones. These ornaments were attached to a portion only of the amice, a comparatively small patch, known as a *plaga*, or *parura* (Fig. 4), being fastened on so as to appear as a kind of collar above the alb (Fig. 3). An example is given of late date to show the shape of the *parura*, as, from the nature of the material, very early amices are not extant.

### Picture for Amice 2

**2. How Worn.** — All the earlier notices of the amice are such as to imply that it was worn on the neck and shoulders only. Honorius of Autun (writing cir. A.D. 1125) is the first who speaks of it as being placed on the head (Fig. 2) till the other vestments were arranged, after which it was turned down so that the *parura* might appear in its proper place. To this

position on the head is to be referred its later symbolism as a *helmet* of salvation.

### Amico, Antonino de'

of Messina, canon of the Cathedral of Palermo, and historiographer to Philip IV, king of Spain, acquired much reputation for his knowledge in history and the antiquities of Sicily. Of his numerous works on this subject some have been printed and the others are in manuscript. Among those printed are, *Trium Orientalium Latinorum Ordinum, post Captam a duce Gothofredo Hierusalem*, etc., *Notitice et Tabularia* (Palermo, 1636, fol.): — *Dissertatid Historica et Chronologica de Antiquo urbis Syracusarum Archiepiscopatu* (Naples, 1640, 4to). He died Oct. 22, 1641.

### Amico, Bartolommeo

a Jesuit, was born at Anzo, in Naples, in 1562. In 1581 he joined the Society of the Jesuits, lectured on theology and philosophy at Naples, and died Sept. 7, 1649. He wrote, *In Universam Aristotelis Philosophiam Note et Disputationes, quibus Illustrium Scholarum Averrois, D. Thomce, Scoti et Nominalium Sententice Expenduntur* (Naples, 1623-48, 8 vols. fol.): — *De Aliquibus Principiis Communibus Philosophis et Theologis* (1638-44): — *Regole della Coscienza Scrupulosa* (1648). See Bauer, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)

### Amico, Bernardino

a Franciscan monk of Gallipoli, in the kingdom of Naples, was prior of his order at Jerusalem in 1596. During a sojourn of five years in Palestine, he sketched and accurately described the sacred spots; and on his return to Italy he published in Italian this interesting work, entitled *Trattato delle Piante e Imagini de' Sacri Edifizj di Terra-Santa, Disegnate in Jerusalemme*, etc. (first printed at Rome, and then at Florence in 1620). The engravings of this work, which gave the designs of the sacred buildings in the Holy Land, were executed by Callot. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Amico, Francesco

a Roman Catholic theologian, was born at Cosenza, in Italy. He was a member of the Order of Jesuits, and for some time taught at Aquila and Naples. After he had been sent to Germany, he was appointed professor of

theology at Vienna, where he remained nine years, and acted as chancellor of the University of Graz for five years. He died at Graz, Jan. 31, 1651. He wrote *Cursus Theologicæ Scholasticæ* (Antwerp, 1650, 9 vols. fol.). The fifth volume, treating *de jure 'et justitia*, was placed on the *Index* with the remark "donec corrigatur," but was allowed, after due correction, by a decree dated July 6, 1655. See Sotwell, *Bibl. Script. Soc. Jesu*; Backer, *Bibl. des Ecriv. de la Comp. de Jesus*; Hurter, *Nomenclator Literar.* (1873), i, 59,709. (B. P.)

### Amico, Stefano di

a monk of the brotherhood of Monte-Casino, was born at Palermo in 1562. He was prior, priest, and vicar-general of his order. Being prior of the Abbey of St. Martin, he considerably increased the library at his own expense, and also constructed superb buildings for the monastery. He died in 1662. Mongitore, who bestowed upon him very high eulogies, informs us, in his *Bibliotheca Sicula*, that he published, under the name of "Fanesto Musica," a collection of Latin poems, entitled, *Sacra Lyra, Variorum Auctorum Cantionibus Contexta, in Latina Epigrammata Conversis* (Palermo, 1650). See Hofer, *Nouv. Biog. Generale*, s.v.

### Amicus

a Christian confessor at Lyons, is commemorated in some old Roman martyrologies on July 14.

### Amid Aba

in the mythology of the Kalmucks, is the goddess of flowers. By a simple act of the will she transforms flowers into men. She is represented very much like Herli Kan and Jamandaga, in the centre of a number of goddesses, not seated, however, on a crushed man, but on a most beautiful flower.

### Amida

in Japanese mythology, is the supreme god, sole sovereign in the regions of bliss, the father and protector of all spirits, without beginning and without end. He created the universe, rules the world, was in bodily form on the earth for more than a thousand years, performed the most stupendous miracles, and taught and converted men. There is a contradiction, however, in this, that he thereupon died voluntarily, and thus was raised to the

godhead, since which time he stands as a mediator between God and men. Through him alone, and by his mediation only, can men be saved. At death they are placed for a time in hell, from which place they can be liberated by the priests upon making presents to the temple; after which liberation they again return to this earth. Amida has seven heads, which are meant to point to his seven thousand years: rule of the world. He sits riding on a seven-headed horse.

### Amidano, Pompono

an Italian painter, was born at Parma and flourished, according to Lanzi, about 1595. He probably studied under Parmigiano, and imitated his style almost perfectly. He executed a painting in the Church of Madonna del Quartiere for the work of Parmigiano. It is supposed that many pictures ascribed to Parmigiano are by this artist.

### Amimil

in Mexican mythology, is a god of fisheries, whom all the nations of the Isthmus, but more especially the inhabitants of the island Knitlahuar, worshipped.

### Amin

(Arab. *faithful*), a name given by the Mohammedans to the angel *Gabriel*, as faithfully doing God's will. They hold that he was employed by God to carry the Koran down from heaven, verse by verse, to Mohammed.

### Amin Deva (Or Jamindiv)

is one of the four supreme gods of the Mongolians.

### Amiot

*SEE AMYOT.*

### Amkhu

an Egyptian religious title applied to a young man when entering upon maturity, generally in connection with the worship of some deity.

## Amling, Carl Gustav

a German designer and engraver, was born at Nuremberg in 1651, and studied under F. de Poilly. He executed a large number of plates of historical subjects and portraits, the latter of which were most successful. He died in 1701, The following are the principal sacred and historical subjects: *Virgin and Child*: — *Image of the Virgin of Consolation*: — *Image of St. Nicholas of Tolentino* (1691).

## Amling, Wolfgang

a Protestant theologian of Germany, was born in 1542 at Munnerstadt, in Franconia. He studied at Tübingen, Wittenberg, and Jena. In 1566 he was called as rector to Zerbst, but in 1569 he gave up this position. After having travelled for some time, he was, in 1573, appointed pastor at Koswig, in Anhalt. In the same year, however, he went as pastor of St. Nicolaus's and superintendent to Zerbst, where he died, May 18, 1606. Amling was a very gifted and learned man, but takes no prominent place in the history of theological science. He is only known by his opposition to the Formula of Concord, and by his bringing over a large proportion of Anhalt to the Reformed Church. He is also the author of the so-called *Confessio Anhaltina* (published in 1578), although it is unjustly called so, because it was only a private document. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Baumann, *Historic des Fürstenthums Anhalt*, vi, 100-142; Schubring, *Die Einföhrung der reform. Confession in Anhalt*, in the *Zeitschrift für die Gesch. d. luth. Theologie u. Kirche*, 1848; Plitt, in Herzog's *Real Encyclop.* s.v. (B. P.)

## Ammah

in Egyptian mythology, was the name of the Gate of the Dead, or of Hades, from whence, according to the *Ritual of the Dead*, the souls of the deceased went out on their way to heaven.

## Amman, Johann

a German engraver, lived at Hanau about the year 1640. He engraved a set of small wooden cuts representing the *Passion* of our Saviour, published at Amsterdam in the year 1623, with Latin verses. They possess considerable merit.

## Ammanas

an unidentified Himyaritic divinity. He was probably a patron of agriculture, as a portion of the produce of the fields and herds was offered to him.

## Ammanati, Bartolommeo

an illustrious Florentine sculptor and architect, was born in 1511. He first studied under the distinguished Baccio Bandinelli, and afterwards at Venice- under Jacopo Tatti, better known as Sansovino. He executed a colossal statue of Hercules at Padua by order of Marco di Mantova, a rich physician and a great patron of the arts. At Urbino he was employed to make the monument of duke Francesco Maria, in the Church of Santa Chiara. He made a handsome monument, which still exists in the Church of San Pietro at Montorio. As an architect, he designed and erected the new bridge of the Trinity over the Arno, at Florence, which still remains, and is considered one of the most elegantly designed and ingeniously constructed specimens of which the art can boast. He died in 1589.

## Ammanati, Giacomo

also called *Piccolomini*, an Italian cardinal and historian, was born in 1422 at Villa Basilica, near Pescia, in Tuscany, of a noble family. He acted as papal clerk under Calixtus III. Pius II (Piccolomini) intrusted him with an important mission to Sigismund Malatesta, who finally made peace with the papal see. On account of his talents, learning, and energy, Pius II took a great liking to him, and received him into his family by adoption. In 1460 the same pope made him bishop of Pavia, and in 1461 cardinal (hence *cardinalis Papiensis*). Under Sixtus IV Ammanati received the archbishopric of Lucca and the cardinal-bishopric of Frascati. He died Sept. 10, 1479, at St. Lorenzo, near Bolsena. He wrote *Commentarii Rertum suo Tempore Gestarum Libri VII*, comprising the period from 1464 to 1469, and thus forming a continuation of the commentaries of pope Pius II. They were published, together with his *Epistles*, at Milan in 1506, and at Frankfort in 1614. See Paoli, *Disquisizione Istorica della Patria e Compendio della Vita del Card. G. Ammanati Piccolomini detto il Papiense* (Lucca, 1712); Voigt, *Enea Silvio III* (Berlin, 1863), p. 538 sq.; Stahl, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)



## Ammankashibar

an Elamitic deity, of whom nothing is known.

## Ammas

in Greek mythology, was

- (1.) a surname of *Cybele* as well as of *Ceres*.
- (2.) The nurse of Diana.

## Ammergau Passion-Play

*SEE MYSTERY.*

## Ammerman, Oliver Valentine

a Methodist Episcopal minister, was born in Brooklyn, N. Y., Jan. 10, 1804. He was left fatherless at the age of four; received a faithful training by his pious mother, who belonged to the Reformed Dutch Church; experienced religion at the age of sixteen on the death of his mother; was licensed to preach in 1824; and in 1826 was admitted into the New York Conference, and appointed to Suffolk Circuit. He afterwards labored at Suffolk and Sag Harbor, Stamford, Redding, Sag Harbor, Sag Harbor and Bridgehampton, Stamford, Fairhaven, Salisbury, Hillsdale, New Haven, Woodbury, Sangerties, Salisbury, Red Hook, Bedford Street and Duane Street (N. Y. City), Goshen, Rhinebeck, Red Hook, Sheffield; Shrub Oaks, Dobb's Ferry, Kensico and Northcastle, Hillsdale, and Fishkill Landing, thus closing forty-two years of effective service. The remainder of his life was spent as a superannuate. He died at Peekskill, N. Y., April 23, 1879. Mr. Ammerman was sympathetic, enthusiastic, had a rich experience, and was able and successful. See *Minutes of Annual Conferences*, 1880, p. 41.

## Ammon (Amon, Or Amun), St.

the founder of the celebrated settlement of cenobites and hermits on or near Mount Nitria, was born about A.D. 285 in Lower Egypt. At the age of twenty-two he was married against his own consent, and after passing eighteen years with his wife in a state of virginity, he left her, with her consent, and retired to Mount Nitria, where he founded the monastery of that name, and collected a large number of hermits, who took him for their chief and guide. He was on terms of close friendship with St. Anthony, and

was credited with the gift of miracles. He died about 348. The Roman martyrology makes no mention of him; the Greeks commemorate him October 4.

### Ammon

is likewise the name of another Egyptian of the same century, a bishop, to whom St. Athanasius addressed his *Letter on Chastity*.

### Ammon

is the name of several other saints:

- (1) commemorated in the Hieronymian martyrology on Feb. 7;
- (2) commemorated in Jerome's and Bede's martyrology on Feb. 9;
- (3) the deacon, with the forty women, his disciples, martyrs, is commemorated in the Byzantine calendar on Sept. 1;
- (4) commemorated in Jerome's and Bede's martyrology on Sept. 10;
- (5) martyr at Alexandria, according to the old Roman and Bede's martyrology, on Dec. 20.

### Ammonaria

a virgin and martyr of Alexandria, commemorated in the old Roman martyrology on Dec. 12.

### Ammonia

in Greek mythology, was a surname of *Juno* at Elis, whither her worship had been brought from Egypt.

### Ammonius

(1.) a disciple of Pambo, and one of the most celebrated of the monks of Nitria. He was distinguished by the epithet *πρωτής*, in consequence of having cut off one of his ears to escape being made a bishop. In his youth he accompanied Athanasius to Rome; was a learned man, and is said to have been able to repeat the Old and New Tests. In the persecution under Valen's he was banished to Diocsesarea. After being in high favor for some time with Theophilus of Alexandria, he and his brothers were accused by

him of Origenism; they first took refuge in Palestine (Niceph. 8, 13), and afterwards at Constantinople, where they were well received by Chrysostom. They were also protected by the favor of the empress Eudoxia (Sozom. 8, 13), and even satisfied Epiphanius of Salamis, who came to Constantinople at the instigation of Theophilus to convict them of heresy. Ammonius died soon after. He is perhaps the author of the *Institutiones Asceticce*, of which twenty-two chapters are extant. See Lambecius, *Biblioth. Vindob.* 4, 155.

(2.) An Egyptian bishop in the 4th century. At the age of seventeen he was induced, by hearing a sermon by Athanasius, to become a monk, not having as yet even been baptized, and retired to Taberna. After passing two years there, under Theodorus, and fourteen at Nitria, he was, as several other monks, apparently made bishop by Athanasius, and banished by George of Cappadocia. At the request of Theophilus, he wrote an account of St. Theodorus.

(3.) Bishop of Pacnemunis and, in part, of Elearchia in the 4th century. Having been a monk, he was made bishop by Alexander. He was sent with Serapion and other bishops on an embassy from Athanasius to Constantius; was banished shortly afterwards by the Arians; and returned in A.D. 362, in which year he was present at the councils of Alexandria and Sardica.

(4.) A solitary, near Canopus, in the 4th century. In the persecution by Valens he fled to Palestine, and thence to Sinai. There he was an eye-witness of the devastation of the monasteries and hermitages by the Saracens. Combefis supposes him, on returning to Egypt, to have been ordained presbyter by Peter, and thus identifies him with the Ammonius martyred with that bishop. He thence escaped to Memphis, where he made himself a cell. His narrative, in which he mentions also a similar devastation at the same time at Raithi, is edited in Greek, with Latin translation by Combefis.

## Ammonius

is the name of several other saints:

(1) a martyr commemorated in Jerome's and Bede's martyrologies on Jan. 31;

(2) an infant of Alexandria, commemorated in the old Roman martyrology on Feb. 12;

(3) commemorated in Jerome's martyrology on Oct. 6.

### Amner, Richard

an English Dissenting minister, was born in 1736, and had charge of a congregation at Cosely, in Staffordshire. He died in 1803. He published an *Essay on the Prophecies of Daniel*, which for its crudities brought him into lasting disgrace. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

### Amnon

a rabbi of Mayence, lived about 1240. He wrote, *Machzor*, a book of prayers, printed at Dyhernfurt in 1703. See Hoefler, *Nouv. Biog. Gen.*, s.v.

### Amoenus Prudentius

the supposed author of an *Enchiridion*, or manual of the Old and New Tests., called also *Dittochceon*, or *Diptychon*, in 196 Latin hexameters. These are divided into forty-nine tetrastichs, descriptive of the principal events and characters of Scripture. Nothing is known of Amcenus except his name. The *Enchiridion* was first printed as his work in the Fabrician collection (Basle, 1562). Two other short compositions are ascribed to this author: *Eggyptius Deum Martini Invocans Tempestatis Periculum Efiugit*, a short hexameter fragment: — and *In Leontium Episcopum Burdigalensi Ecclesie Redditum*, an acrostic ode.

### Amolo Archbishop Of Lyons.

SEE AMULO.

### Amora

(*arwma*, *interpreter*, or *expositor*). In the narrower sense, this word designated those men who assisted the teachers of the law, in the schools and colleges of Palestine and Babylon, during the 3d, 4th, and 5th centuries, in interpreting the law to the people. In a wider sense, it designates all teachers of the law who, after the death of Judah the Holy until the close of the Talmud (A.D. 219-500), occupied themselves with the elucidation and development of those laws which were laid down in the Mishna. These teachers were called "amoraim." But as the force of these teachers, especially in large assemblies, was not sufficient, they were assisted in their lectures by a class of men who were styled "amoraim of the

second order,” to distinguish them from those of the “first order.” The men of the second order became more and more indispensable to both teachers and hearers, and were well paid. But they soon abused their position either by abbreviating or expanding the lecture, and only cared to be heard. In consequence of this, R. Abbaku passed a law that no amora under fifty years of age should be engaged.

The time of the amoraim of the first order may be divided into six epochs — the first from 219 to 280, the second from 280 to 320, the third from 320 to 375, the fourth from 375 to 427, the fifth from 427 to 468, and the sixth from 468 to 500. We cannot enter here minutely upon the lives and merits of the amoraim, some of whom have already been treated in former volumes, or will be treated in their proper place in this *Supplement*. The lives of some of these teachers have been written by Bacher, in *Die Agada der babylonischen Anoraer* (Strasburg, 1878). (B. P.)

## Amos

the Hebrew prophet, is commemorated as a Christian saint in the Byzantine calendar on June 15.

## Amos

bishop OF JERUSALEM (called by Nicephorus NEAMUS), succeeded John III as the fifty-seventh bishop, A.D. 594. According to Baronius, he had previously been abbot of a Syrian monastery. A letter from Gregory the Great to Amos is extant charging him to withhold communion with, and, if possible, to apprehend and send back to Rome, a runaway acolyte named Peter. He was succeeded by Isaac in 601.

## Amos, A. G.

a Methodist Episcopal minister, was born in Troop County, Ga. He was converted in young manhood in 1869, was licensed to preach in 1871, and in 1872 entered the Savannah Conference. He died Aug. 19, 1879. As a pastor, Mr. Amos was devoted and energetic; as a preacher, earnest, diligent, and successful; as a Christian, irreproachable in character. See *Minutes of Annual Conferences*, 1879, p. 92.

### Amos, James R.

a Presbyterian minister, was born in Chester County, Pa., July 31, 1822. He was educated at the Presbyterian High-school of Philadelphia. He studied theology in the Ashmore Institute, Oxford, Pa. He was ordained by the New Castle Presbytery in 1859, and sailed for Africa as a missionary in 1860. His health failed, and he returned to America in 1863. He died at Reading, Pa., Nov. 17, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 90.

### Amoureux, Abraham Cesar L

a French sculptor, was born at Lyons in 1644, and studied under Coustou the elder. He did some very fine work in the different churches of Lyons. He was invited to Copenhagen in 1682, where he executed the gilded leaden statue of Christian V, king of Denmark, which was placed before the Royal Palace in 1688.

### Ampelus

of Messana is commemorated as a Christian saint in the old Roman martyrology on Nov. 20.

### Amphian (Aphian, Or Appianus), St.

martyred at Caesarea, in Palestine, was born in Lycia, in Asia Minor. His parents, who were idolaters, sent him to Berytus, in Phoenicia, to be educated; and upon his return home, in 304, he tried in vain to convert them; whereupon he forsook his home and, leaving himself to the guidance of God, came eventually to Caesarea, in Palestine. Here, although not yet twenty years of age, he had the boldness to seize the hand of the governor Urban, as he was about to offer sacrifice to an idol, and expostulated with him. Upon this he was thrown into prison, cruelly tormented, burned, and thrown into the sea. This happened in 306, on April 2, according to Eusebius, on which day the Greeks commemorate him (Eusebius, *De Mart. Palest. c. 4*).

### Amphibalus

an early British martyr, converted St. Alban, and suffered with him in 286.

## Amphibalus

a Scottish bishop, was the first bishop of the Isles, and flourished about 360. See Keith, *Scottish Bishops*, p. 295.

## Amphidromia

in Greek paganism, was a festival, among the Athenians, held a few days after the birth of a child. At this festival the child was carried about the house and thus shown to the family and the house-idols; at the same time a name was given to it; the entire house was profusely decorated, and a supper ended the whole.

## Amphietes

(the *yearly*), in Greek mythology was a surname of *Bacchus*, from his yearly festivals in Athens and his biennial festivals in Thebes.

## Amphimedon

one of the Centaurs.

## Amphion, St.

bishop of Epiphania, in Cilicia, who confessed the faith during the persecution of Maximin Daza. He was afterwards present at the councils of Ancyra, A.D. 314, and Neocaesarea, held about the same time; and for a time occupied the see of Nicomedia, in the place of the Arian Eusebius; but he afterwards returned to Epiphania, where he died. He is mentioned in the Roman martyrology on June 12. See Baillet, June 12.

## Amphirrhoie

one of the nymphs of the ocean.

## Amphitheatre

a round or oval theatre, with tiers of seats, used chiefly by the Romans to exhibit the combats of gladiators or wild beasts. It was at least partially covered with awning. The general taste of that people for these amusements is proverbial, and they appear to have constructed amphitheatres at all their principal settlements. There are still considerable remains of them: in England the earthworks only exist at Cirencester,

Silchester, and Dorchester; in France, much of the masonry exists at Arles, and at Nismes, in Languedoc; in Istria, at Pola; and in Italy, the well-known Colosseum at Rome; At Verona Capna, Pompeii, and many other places the buildings exist with their masonry very perfect. *SEE THEATRE.*

### Amphithfura

(*Gr. folding-doors*), a name given by Chrysostom and Evagrius to the veils or hangings which in the ancient Christian churches divided the chancel from the rest of the church. They received this name from their opening in the middle like folding doors. They were used partly to hide the altar part of the church from the catechumens and unbelievers, and partly to cover the eucharist in the time of consecration.

### Amphitrite

in Greek mythology, was one of the Nereids or Oceanides, the wife of Neptune. She fled to Western Africa and hid herself near Atlas, in order to avoid marriage with Neptune. Neptune sent his messengers in every direction to find her. Delphinus was successful in persuading her to follow him as queen of the sea. Neptune placed Delphinus among the stars. Amphitrite became mother by Neptune of Triton, who, with his parents, lives on the bottom of the sea in a golden palace. Later, Neptune loved Scylla, whereupon Amphitrite changed the latter into a monster of six heads and twelve feet. With the poets Amphitrite is the personification of the Mediterranean Sea.

### Ampidius

is commemorated as a Christian saint at Rome in Jerome's martyrology on Oct. 14.

### Ampodius

is commemorated as a Christian saint in Jerome's martyrology on Oct. 11.

### Ampulla

#### Picture for Ampulla

(prob. for *amb-olla*, from its swelling out in every direction) was a flask for holding water and wine for the eucharist, and also a vessel (λήκυθος) for the Oil used in chrism (Opt. Milevitanus, *Contra Donat.* 2, 19, p. 42).



One of the most celebrated of these utensils was the one said to have been brought from heaven by a dove at the baptism of Clovis, and afterwards used at the coronation of the Frankish kings (Hincmar, *Hist. Eccles. Remensis*, 1, 13).

### Ampullianus

was, according to Praedestinatus (1, 63), a “Bithynian heresiarch” who taught that all the wicked, with the devil and evil spirits, are purified by fire and restored to their primitive innocence; and, when his doctrine was impugned by the Church, alleged the authority of Origen, *De Principiis*.

### Ampulling Cloth

a cloth used to wipe away the oil used in extreme unction; so called because originally kept in an ampulla.

### Amra

in Hindu mythology, is one of the most beautiful trees of India, and plays a great part in Indian mythology. Figuratively it is called the bridegroom. Its flowers are consecrated to Kamadeva, the god of love, who uses the buds for points on his arrows.

### Amrita

in Hindu mythology, is the nectar of immortality which the gods on Mount Meru drink to lengthen their lives, for they are not immortal. The gods and giants are said to have carried the Mandar mountain into a sea of milk, wound the huge snake Ananden around it, and turned the mountain so long that the milk became butter, out of which arose the moon, happiness, abundance, and all arts and sciences. Then came a genius carrying a vessel, full of this holy nectar. This caused a fierce combat between the gods and the giants, which Vishnu decided in favor of the former. The giants were thrown down the fearful precipice, and the gods enjoyed rest on the Meru mountain. Symbolism sees in this myth the turning of the earth on its axis, and interprets the snake as the equator belting the earth. The combat is interpreted as a revolution of the earth, upon which the repose of the human race follows.

## Amsdorfians

the followers of Nicholas Amsdorf (q.v.).

## Amset

in Egyptian mythology, is

- (1.) the mystical name of one of the planks of the Boat of Souls in ch. 99 of the *Ritual of the Dead*.
- (2.) The Carpenter, a son of Osiris, and also one of the four genii of the dead who were offered by the deceased to make an atonement for his sins, and to whose care the different viscera of the embalmed body were committed. He is generally represented in the form of an ovoid vase with a human head as a cover; and on the vase is often a prayer to the goddess Isis on behalf of the deceased.
- (3.) One of the seven great spirits in the *Ritual of the Dead*.

## Amshaspands

in Zendic mythology, are the names of the six “immortal saints,” a series of genii created by Ahuramazdu to assist him in the government of the world. Their names were Vohumano, Asovahisto, Khsathsovairyo, Spentaarmaiti, Haurvatat, and Ameretat. *SEE PARSEEISM*.

## Amsler, Samuel

a distinguished modern engraver, was born at Schinznach, in the canton of Aargau, Switzerland, in 1791. He studied under Lips and Hess, and practiced chiefly in Rome from 1816 until 1829, when he succeeded his former master, Hess, as professor of copper-engraving in the Munich Academy. He possessed wonderful skill in retaining the expression of the original from which he worked. He was a passionate admirer of Raphael, and had great success in reproducing his works. Amsler’s principal engravings are, *The Triumphal March of Alexander the Great* and a full-length *Christ*, after the sculptures of Thorwaldsen and Dannecker; the *Burial of Christ* and two *Madonnas*, after Raphael; and the *Triumph of Religion in the Arts*, after Overbeck, his last, on which he spent six years. He died May 18, 1849. See *Encyclop. Brit.* (9th ed.), s.v.

## Amswartnir

in Norse mythology, was an island in the Lyngian Sea, the scene of the victory of the Asas over the Fenris wolf, who was chained there. One of the Asas lost his hand in this conflict.

## Amt

one of the mystical daemons, called “the Devourer of the Dead,” in the Egyptian purgatory. He had the head of a crocodile, the forefoot of a lioness, and the hind-quarters of a hippopotamus.

## Amtatusemis

in the mythology of the Mongolians, is a root, on which the human beings and spirits living beyond the Sommer Ola mountain are said to subsist.

## Amula

(mediaeval Latin) is the vessel in which the wine is contained which is offered at the mass. In French it is called *burette*. *SEE AMA*.

## Amulio (Or Da Mula), Marco Antonio

an Italian cardinal, was born at Venice, Feb. 12, 1505. He studied jurisprudence at Padua, and was at first employed by the Venetian government in several important missions to Charles V. His virtue, his learning, his ability in these affairs, gained for him the esteem of pope Pius IV, who appointed him bishop of Rieti and cardinal and librarian of the Vatican. He died at Rome, March 13, 1570. He wrote, in Farrius, *Orationes ex Actis Concilii Tridentini* (Venice, 1567): — in Labbe, *Concilia* (ibid. 1733): — and in Pino, *Nuova Scelta di Lettere di Diversi Nobilissimi Omini* (ibid. 1582). See Hoefler, *Nouv. Biog. Generale*, s.v.

## Amulo (Or Amolo)

archbishop of Lyons, was illustrious both for his knowledge and piety. He wrote against Gothescalus, and died about the year 854. His works are printed with those of Argobardus.

## Amun

another form of the Egyptian divine name *Amen* when it was used as a prefix.

## Amurdvali

in Hindu mythology, was the daughter of Vishnu, sprung from unlawful love for the beautiful Lakshmi. The latter being married to Subramanja, a son of Siva, Vishnu arranged it so that Siva had no knowledge of this amour.

## Amyrus

in Phoenician mythology, was a son of the deity Agrotus. He is said to have taught men to construct villages and to rear cattle.

## Amyot, Jacques

bishop of Auxerre and grandalmoner of France, was born at Melun, Oct. 20, 1514, and studied philosophy at Paris in the college of the cardinal Le Moine. Here he took the degree of A.M. at nineteen, and afterwards continued his studies under the professors appointed by Francis I. He went to Bourges at the age of twenty-three, and was made professor of Greek and Latin in the university there. It was during this time that he translated into French the *Amours of Theagenes and Chariclea*, with which Francis I was so well pleased that he conferred upon him the abbey of Bellozanne. He went to Rome and translated Plutarch's *Lives* and *Morals*. Henry III conferred upon him the Order of the Holy Ghost, and at the same time decreed that all the grand-almoners of France should be commanders of that order. He did not neglect his studies in the midst of his honors, but revised all his translations with great care, compared them with the Greek text, and altered many passages. He died Feb. 6, 1593. Some of his other works are, his translation of Heliodorus (1547, fol.; 1549, 8vo) and of Diodorus Siculus (Paris, 1554, fol.; 1587): — *Daphnis and Chloe* (1559, 8vo).

## Ana

in Brazilian mythology, is the name of a daemon who lived in caves in dark woods, and whom the wild tribes of Brazil fear.

## Anabaptists

Of these people there were a large number of sects who had nothing in common except the one doctrine of the necessity of rebaptism. Such were

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1. The *Adamites*, who numbered no more than three hundred, and who ran about naked on the tops of mountains expecting to be caught up into heaven.
2. The *Apostolici*, who, acting upon the letter of our Saviour's words, mounted on the house-tops and preached to the people. They are said to have derived their name from their leader, Samuel Ap stool, who separated from the Waterlandians in 1664.
3. The *Taciturni*, or Silentes, who observed an inviolable silence as to their religious opinions.
4. The *Perfecti*, who separated themselves from the world in order to obey the precept not to conform themselves to this world. They held that a smile or the smallest appearance of happiness in the countenance was sufficient to draw down the curse threatened by our Lord in these words, "Woe unto you that laugh now, for ye shall mourn and weep" (~~and~~ Luke 6:25).
5. The *Impeccables*, who held that after baptism it was impossible to commit sin, and consequently omitted the words "forgive us our trespasses," etc., from the Lord's Prayer.
6. The *Free Brothers*, or Libertini, who declared all servitude to be contrary to the spirit of Christianity.
7. The *Sabbatarians*, who held that Saturday, and not Sunday, should be kept holy.
8. The *Clancularii*, who held that in public it was a duty to speak of matters of religion as the generality of persons did, but in private to confess one's real opinion.
9. The *Manifestarians*, who held exactly the contrary doctrine.
10. The *Weepers*, who endeavored to attain to the power of weeping constantly, believing it to be acceptable to God.

**11.** The *Rejoicers*, who held that feastings, revellings, and merriment formed the most acceptable tribute to God.

**12.** The *Indifferents*, who took no particular part in religious matters and held all forms equally good.

**13.** The *Sanguinariii*, who sought to shed the blood of Catholics and Protestants.

**14.** The *Anti-Marians*, who refused all veneration whatever to the Blessed Virgin.

### Anabata

a term for a hooded cope usually worn in out-door processions, frequently larger and longer than the closed cope. Anciently the hood was one that could actually be drawn over the head for use, and not the mere flat, ornamental appendage found in the ordinary cope. It is no longer in use in the English Church.

### Anacalypteria

in Grecian custom, were festivals which were celebrated on the day in which the bride appeared for the first time without a veil; at which festival she usually received presents from the bride-groom, from parents and friends. The presents themselves were so named likewise.

### Anacampteria

(from *ἀνακάμπτω*, *to unbend*), small buildings which were erected adjacent to ancient Christian churches, designed to serve as little hospitals or inns, where poor persons and travellers might relax themselves on their journey. They are supposed, also, to have served as lodgings for such as fled to take sanctuary in the church.

### Anacea

a festival of antiquity held at Athens in honor of the Dioscuri, or Castor and Pollux, who were called *Anaces*.

### Anaces

Castor and Pollux were so called, either from the cessation of the war, *ἀνοχή*, which they had undertaken to rescue their sister Helen, whom

Theseus had carried off; or from their singular care to preserve the city Aphidnae, which they had reduced to submission, from the ravages of the soldiers. The Greek word ἄνακες literally means *kings*.

### Anachis

one of the four Lares revered by the Egyptians.

### Anaciethra

a stone held in great veneration by the women of Megara, because on it Ceres was said by the Greeks to have reposed after her fatigue in the search of Proserpine. It was kept at Athens near the Prytaneum.

### Anacletus

the pope is commemorated as a martyr in the old Roman martyrology on April 26.

### Anactoron

(ἀνάκτορον, from ἀνάκτωρ, *a sovereign*), the dwelling of a king or ruler. In classical authors, it is generally a house of a god, especially a temple of the Eleusinian Demeter or of the Dioscuri; also, the innermost recess of a temple, in which oracles were given (Lobeck, *Aglaoph.* 1, 59, 62). Eusebius (*Panegy.* c. 9) applies the word to the church built by Constantine at Antioch; but whether as equivalent to *basilica*, or with reference to the unusual size and splendor of the church, or with a reminiscence of the classical use of the word, it is difficult to say (Bingham, *Christ. Ant.* bk. 8, ch. i, § 5).

### Anactotelestae

in ancient Greek ceremonies, was a title of the managers in the Corybantian mysteries.

### Anadema

(ἀνάδημα, *a garland*), an ornament of the head with which victors were adorned in the sacred games of the ancients.

## Anadyomene

an epithet of *Venus*, meaning *emerging out of the waters*. Under this title those worshipped her who had escaped drowning. The most celebrated picture of antiquity was that of this goddess by Apelles, for which his favorite mistress, Campaspe, was given him so generously by Alexander.

## Anigami

(from *an*, not, and *agami*, came), one of the four paths by which, according to Buddhism, an individual may obtain an entrance into *Nirwana*, or a cessation of existence. The being that has entered this path does not again return to the world of men, and hence the name.

## Anagnidagdas

in Hindu mythology, are progenitors of the Brahmins, who cannot be consumed by fire.

## Anagogia

a feast held by the people of Eryx, in Sicily, to commemorate, as they alleged, the departure of Venus from them to Libya. They said that the pigeons, which abounded in that country, disappeared at that time, and accompanied the goddess in her journey. After nine days they returned, when the people celebrated another feast, which they termed *Catagogia*, in honor of the return of the goddess.

## Anaharath

Tristram suggests (*Bible Places*, p. 238) that this place is represented by the modern *En-Naurah*, situated on the southern slope of the range of Jebel ed-Duby, or "Little Hermon" (Robinson, *Later Researches*, p. 339); a suggestion already made by Lieut. Conder (*Tent Work*, 2, 334). But it is difficult to run the boundary of Issachar so as to include this spot, and yet exclude the site of En-dor (if the latter be required by Joshua 17:11).

## Anahid

in Persian mythology, was the name of the female genius *Ized*, the morning and evening star. The name is derived from the Indian *Anahut*, which signifies the pulse-beats of the blood in the ears, which the Indian dervise interprets as the pulse-beats of the spheres. Anahid, was originally not a



goddess, but a mortal. Two fallen angels, Harut and Marut, sought to mislead her; but the maiden withstood every temptation, and therefore she was counted worthy of the honor of becoming a goddess. She was placed among the stars, where her rich locks of hair are scented with amber and musk; and her dress, covering her pearl legs and feet, glimmers in the dazzling brightness of the morning star.

### Anaideia

or *Impudence*, was a divinity among the Athenians.

### Anaiti

is the name of several Oriental female divinities, which are not easily distinguished.

**1.** In Persian mythology. The Cappadocians, Armenians, Persians, and Medes worshipped a goddess of love under this name, which the Romans and Greeks compared to Venus. She had two temples at Sacasene, in Armenia, which she divided among two Persian daemoris (Omanus and Anandatis), the temples being probably erected for the accommodation of the Persian armies or for trading caravans. In the neighborhood of Bactriana there was a rock supported by walls, erected as a retreat for the armies; and soon there was built a temple with a female priesthood, so that the city of Zela, in Pontus, near-by, was entirely inhabited by these priestesses, which goes to show that every girl living there consecrated herself to the service of the goddess. Strabo relates: "When the maidens had for a time consecrated themselves to the service of the goddess, they were married, and no one considered it a shame to marry them." The true signification of Anaitis is difficult to determine, as there are only Roman and Grecian accounts of her. However, when we remember the character of the Asiatic natural religion, in which a male and female are always classed together (Vishnu and Bhavani, Baal and Astarte, Isis and Osiris, Venus and Adonis, Attes and Cybele), and when we consider that this temple had two *male* daemons, we can only find in this worship another form of Asiatic natural religion.

**2.** A Shemitic goddess of a warlike character, some-what approaching the *Bellona* of classic mythology. She was represented as a nude woman standing on a lion, and sometimes on a crocodile, holding a spear or bow, and wearing a peculiar crown formed of tall feathers. Her worship was

introduced into Egypt probably about the time of Rameses II, after his Syrian victories. *SEE HERA*.

**3.** Anaitis is also a feminine form of the great deity *Mithra*; as introduced into the Median religion when corrupted from Zoroastrianism. In some respects she was analogous to the Babylonian Mylitta (q.v.).

### Anaka

is an evil spirit worshipped by several Brazilian nations.

### Anakri

in the mythology of the Caribbeans, were sacrifices which those nations made, of fruits and of drink, upon recovery from sickness.

### Analabus

(ἀνάλαβος), a Greek term for the monastic girdle or scapular. *SEE SCAPULARY*.

### Analepsis

(ἀνάληψις), the Greek term for the ascension of Christ.

### Analogion

(ἀναλόγιον, or ἀναλογεῖον), a Greek term for a reading-desk, lectern, elevated stall, or pulpit.

### Anan

(*Ananias*, or *Ananus*), BEN-DAVID, the celebrated founder of Karaism. The exact date of his birth cannot now be ascertained. All that we know about him is that his uncle Solomon, who was prince or patriarch of the exiled Jews, died childless in A.D. 761 or 762; that Anan was the legitimate successor to the patriarchate; and that he was then old enough to become the prince of the Captivity, so that he was most probably about thirty years of age. He was, however, prevented from obtaining the patriarchate by the brothers R. Jehudai the Blind and R. Dudai, who were at that time the *gaonim*, or presidents, of the academies (the former at Sora, from 759 to 762; and the latter at Pumbaditha, from 761 to 764), because he rejected the traditions of the fathers and made the Bible the only rule of his faith;

and his younger brother, Chanaizja, or Achunai, was elected in his stead. Anan, however, was not disposed to submit meekly to such a slight, and his partisans encouraged him to appeal to the caliph Abugafar Almansor, against the decision of the colleges. At first the caliph was disposed to favor his claim, but finally the Rabbinical party succeeded, and Anan was obliged to leave the country. He retired to Jerusalem, where he built a synagogue, the walls of which were still standing in the time of the First Crusade. With the establishment of the community the schism became formal. The Rabbinical Jews excommunicated Anan with his party; and Anan, on the other hand, declared he wished that all the Rabbinical Jews were in his body; he would then destroy himself, so that they might die with him. The writings of Anan are unfortunately lost, and we are mainly indebted to the statements and allusions in the works of the Arabic historians Makrizi, Masudi, Sharastani, and Abulfeda for our knowledge of his doctrinal system. The ground principles are the unity of God and his justice. Anan absolutely rejected the Talmud, and advised his followers to “search the Scriptures diligently.” He also rejected the calendar introduced by Hillel II, and reinstated the scriptural beginning of the month, which is when the new moon appears. The Sabbath was to be kept according to the Scripture, and he was in this respect stricter in his theory than the rabbins. He abrogated the use of phylacteries by explaining <sup><sup>[123]</sup>Exodus 13:9 figuratively, as in <sup><sup>[108]</sup>Proverbs 3:3; 6:21. In matters of inheritance he put sons and daughters upon an equality, and declared that a husband has no right to inherit his departed wife’s property. Of Christ, as the founder of Christianity, Anan spoke in terms of the highest respect. “The lovers of the truth should know,” thus runs a Hebrew passage in Wolf, *Bibl. Hebri* 4, 1086,” that Jesus the Nazarene was a great teacher, a just and good man; one who feared God, and who taught nothing as a statute or judgment except the written law of God (μϋj l ah trwt), setting aside all that shall be proved diverse or contrary to whatsoever Moses (upon whom be peace) wrote in the law.” Anan’s followers looked upon him with such adoration and reverence that they ordained a prayer to commemorate his death, which the Karaites offer up for him every Sabbath to the present day, and which is as follows: “Our Lord and God of our fathers, have mercy on our dead and on thy dead, and on the whole dead of all his people, the house of Israel; chiefly and before all, on our rabbi Anan the prince, the man of God, the patriarch of the Captivity, who opened the way of the law, enlightened the eyes of the Karaites, and turned many from sin and transgression, and guided us in the right way.” See Rule, *Hist. of the Karaite Jews*, p. 103 sq.;</sup></sup>

Gratz, *Gesch. d. Juden*, 5, 174 sq.; Furst, *Gesch. des Karderthums*, 1, 36 sq.; the *twnrkz*, in *tyl pt rds ʿwçar ql j Ayyarqh* (Vienna, 1854). (B. P.)

### Anan, Ben-Shophet

a Jewish rabbin, lived about A.D. 260 or 270. Mordecai, in his work upon the Karaites, quoted by Wolf, says that Anan lived about A.M. 3980 (A.D. 220). He wrote *Seder Elijahu Rabba*, and *Seder Elijahu Zuta* (printed by Daniello Zanetti, Venice, 1598). See Hoefler, *Nouv. Biog. Generale*, s.v.

### Ananda

(*the infinite*), in Hindu mythology, is a surname of *Parabrama*.

### Ananda Vuerdon

in Hindu religion, is a festival celebrated in the fall, to participate in which only they are in duty bound who have inherited the usage from their parents, or who have voluntarily taken it upon themselves; for, once begun, it must be repeated yearly. During the festival the participant fasts, and days and nights are spent in prayer, in which time a little food is taken only once. The Brahmins assemble in the house of the participant, and call upon the three great deities Brahma, Vishnu, and Siva — in whose honor the festival is kept — to come down.

### Anandatus

in Old Persian mythology. The Saki were accustomed, after the manner of the Cimmerians, to make raids into far-off countries, and went even as far as Bactriana and Cappadocia. When enjoying a feast at one time, after having returned from such an undertaking, they were surprised by Persian soldiers during the night and slain. In memory of this occurrence a rock was surrounded by a wall, inside of which a temple was built to the Persian deities Anais, Omanus, and Anandatus. *Omanus* is light, and *Anandatus* is a revelation, an incarnation of the same.

### Ananden

in Hindu mythology, is the monstrous snake supporting the earth. The figures of the Indian priests represent her curled up, with her five heads erect. Vishnu sits upon her as upon a throne, and is said at one time to

have used two of her heads as a pillow, the third as a footstool, and on the fourth and fifth he laid his hands. Now the snake desired to know what he would do if another head should grow. Presently a sixth head grew, and from the body of Vishnu a third hand appeared; then a seventh head, and at the same time a fourth hand; and thus up to a thousand heads, when the snake saw fit to withdraw from further trial of Vishnu's power. Every head of the snake sparkles with precious pearl, in which Vishnu's image is reflected a thousandfold. Ananden was the huge snake which was wound round the Mandar Mountain. In the wars between the good and evil spirits the snake takes an active part.

### Ananga

(*the bodiless*), in Hindu mythology, was the surname of *Kamadeva*, god of love. The Brazilians have the same name for *Ana*, an evil spirit.

### Anania

is the name of several Christian saints:

(1) of Damascus (<sup><490></sup>Acts 9:10), commemorated in the old Roman martyrology on Jan. 25; in the Byzantine calendar on Oct. 1; in the Armenian on Oct. 15;

(2) a martyr in Persia, commemorated in the old Roman martyrology on April 21;

(3) a martyr commemorated with Azarias and Misare in the old Roman martyrology on Dec. 16; in Bede's on April 23; in the Byzantine calendar on Dec. 17.

### A. N. A. N. I. S. A. P. T. A.

(*ananisapta*) are the initial letters of the following words: *Antidoton Nazareni Auferat Necen Intoxationes, Sanctificet Alimenta Pocula Trinitas Alma*. This acrostic word is an amulet, which, according to the superstitions of former times, was said to do good service, especially against toothache. It had to be carried around the neck. Even to speak the word *Ananisapta* three times was often quite sufficient.

## Ananke

(ἄνάγκη, *necessity*), in Greek mythology, was a personification of this idea in the Orphian theory of creation. Ananke was a loved one of the Creator, and gave birth to Moera (destiny). The Parcae are also called her daughters. She is a powerful goddess, against whom the deities themselves do not battle. Upon Acrocorinthus there was a temple of Ananke and of Bia (power), which no one was permitted to enter.

## Ananya

(the *proud*), in Hindu mythology, was a title of the god of love, *Kamadeva*.

## Anaphora

(ἀναφορά, used in the Sept., <sup><881></sup>Psalm 50:21, meaning “that which *goeth up* on the altar;” comp. <sup><817></sup>Hebrews 7:27; <sup><115></sup>1 Peter 2:5).

**1.** In the sense of “lifting up” *anaphora* came to be applied to the celebration of the holy eucharist, whether from the “lifting up”, of the heart which is required in that service, or from the “oblation” which takes place in it — probably the latter.

In the liturgical diction of the Copts, which has borrowed much from the Greeks, the word *anaphora* is used instead of *liturgy* to designate the whole of the eucharistic service and the book which contains it; but more commonly its use is restricted to that more solemn part of the eucharistic office which includes the consecration, oblation, communion, and thanksgiving. It begins with the *Sursum corda*, or rather with the benediction which precedes it, and extends to the end of the office, thus corresponding with the *preface* and *canon* of Western rituals.

The general structure of the *anaphorae* of Oriental liturgies is thus exhibited by Neale (*Eastern Church*, 1, 463):

### *The Great Eucharistic Prayer*

1. The Preface. (*Sursum eorda.*)
2. The Piayer of the Triumphal Hymn. (*Preface.*)
3. The Triumphal Hymn. (*Sanctus.*)
4. Commemoration of our Lord’s Life.
5. Commemoration of Institution.

*The Consecration*

6. Words of Institution of the Bread.
7. Words of Institution of the Wine.
8. Oblation of the Body and Blood.
9. Introductory Prayer for the Descent of the Holy Ghost.
10. Prayer for the Change of Elements.

*The Great Intercessory Prayer*

11. General Intercession for Quick and Dead.
12. Prayer before the Lord's Prayer.
13. The Lord's' Prayer.
14. The Embolismus.

*The Communion*

15. The Prayer of Inclination.
16. Elevation of Host.
17. The Fraction.
18. The Confession.
19. The Communion.
20. The Antidoron, and Prayers of Thanksgiving.

Different parts are variously developed in different liturgies, and even the order is not always preserved. In the existing Nestorian liturgies the general intercession is placed *before* the invocation of the Holy Ghost, and other minor variations are found.

It is in the anaphorae that the characteristics are found which distinguish different liturgies of the same family. In the introductory or proanaphoral portion of the liturgies there is much less variety. Thus, when the liturgy of Gregory Theologus or of Cyril is used, the proanaphoral portion is taken from that of St. Basil. The Ethiopian Church has twelve liturgies, which have the introductory portion in common. The numerous Syro-Jacobite liturgies all take the introductory portion from that of St. James; the three Nestorian from that of the apostles. *SEE CANON; SEE COMMUNION.*

2. The word is sometimes used in liturgical writings as equivalent to the chalice-veil, and has found its way in this sense, corrupted in form (*nuphir*), into the Syrian liturgies (Renaudot, *Lit. Orient.* 2, 61).

## Anar (Or Onar)

in Norse mythology, was the second of the three husbands of the giant daughter Not (night), by whom she gave birth to the goddess Jord (earth). The word signifies *work*, in which, probably, a faint idea of creation work may be found.

## Anargyres, Festival Of The

(from *ἀ*, *not*, and *ἀργυρος*, *money*), celebrated by the Greek Church Nov. 1 in honor of two saints named Cosmus and Damianus, who were brothers, and both physicians. The Greeks called them *Anargyres* because they practiced medicine out of pure charity, without claiming any reward for their services. A legend mentions a miraculous fountain at Athens, near a chapel consecrated to these two saints. The fountain never flows but on their festival, as soon as the priest has begun to say mass, and in the evening it is dried up again.

## Anastase, Olivier De Saint

a friar of the Order of Carmelites, was born at the commencement of the 17th century, and died at Brussels in 1674. His family name was *De Crock*. He wrote, *Le Jardin Spirituel des Carmes*, etc. (Antwerp, 1659-61): — *Le Combat Spirituel d'Amour entre la Mere de Dieu et les Serviteurs de l'Ordre du Mont-Carmel, avec Egal Avantage des deux Cotes* (ibid. 1661): — *Apologues Moraux, traduits de Saint Cyrille, et Enrichis de Petites Pieces de Poesies et de Conclusions* (ibid. 1669): — *Pleias Mystica, Calculata ad Meridianum Desolati* (Belgii, eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

## Anastasi, Giovanni

an Italian historical painter, was born at Sinigaglia in 1654. In the Church of Santa Lucia in Montalbodo there are three of his works. Lanzi says there are many of his works in the Church della Croce at Sinigaglia. His manner was easy, though not refined.

## Anastasia

is the name of several Christian saints:



- (1) a martyr of the time of Nero, said to have been a pupil of St. Peter and St. Paul, commemorated April 15;
- (2) the martyr under Diocletian whose nativity is celebrated in Roman lists on Dec. 25, and in the Byzantine calendar (as *φασμακολυτρία*, or *dissolver of spells*) on Dec. 22 (Neale, *Eastern Church*, introd. p. 786);
- (3) a special martyr (*ὄσιομάρτυς*) of Rome commemorated in the Byzantine calendar on Oct. 29;
- (4) the daughter of an eminent Greek family of Constantinople. Her beauty attracted the attention of the emperor Justinian, but she resisted his dishonorable proposals, and retired to Alexandria, where she lived as a monk for twenty-eight years, her sex remaining unknown until her death, in A.D. 597. She is commemorated March 10.

### Anastasius

is the name of several saints in various calendars, of some of whom we have given details elsewhere:

- (1) the monk, a martyr in Persia, commemorated in all the old martyrologies on Jan. 23;
- (2) saint, April 1 (Bede);
- (3) the pope, April 27 (old Roman and Bede), or Oct. 28 (Armenian);
- (4) saint, May 2 (Bede);
- (5) the Cornicularius, martyr, Aug. 21 (old Roman);
- (6) Aug. 26 (Jerome);
- (7) bishop, Oct. 13 (Bede and Jerome).

### Anastasius

is further the name of several other early Christian celebrities: (1) saint and martyr, who succeeded St. Anastasius in the patriarchate of Antioch, and was cruelly tortured and burned to death by the Jews, whom he had labored to convert (see Baillet, April 31); (2) a Spanish priest and monk, martyred by the Saracens at Cordova in 853 for having publicly refuted the errors of the Koran (see Baillet, June 14, vol. 2).

### Anastasius Bishop Of Ancyra,

was one of the metropolitans to whom the emperor Leo writes concerning the death of Proterius (A.D. 458). His answer is extant (Labbe, *Concil.* [ed. Coleti], 4, 1291 sq.). He was also present at the Council of Constantinople in 459.

### Anastasius A Presbyter Of Antioch,

was celebrated in ecclesiastical history as the confidential friend and counsellor of Nestorius, whom he accompanied on his elevation to the archiepiscopal seat of Constantinople. Here, in a sermon preached by him, Anastasius uttered the words that destroyed the peace of the Church for so many years — “Let no one call Mary Θεοτόκος. She is but a human being. It is impossible for God to be born of a human being.” Nestorius, by supporting and defending Anastasius, adopted the language as his own. In A.D. 430 Anastasius endeavored to bring about an accommodation between Cyril and Nestorius. After the deposition of Nestorius he still maintained his cause, and animated his party at Constantinople. Tillemont identifies him with the Anastasius who, in 434, wrote to Helladius, bishop of Tarsus, when he and the Oriental bishops were refusing to recognise Proclus as bishop of Constantinople, bearing witness to his orthodoxy, and urging them to receive him into communion.

### Anastasius Apocrisiarius

of Rome, suffered much for the faith from the Monothelites in the 7th century under Constans II. He wrote an epistle to Theodosius, a priest of Gangra, on the death of St. Maximus. in which he cites fragments from the writings of Hippolytus, bishop of Porto. It is contained in the collections of Anastasius and the works of St. Maximus.

### Anastasius The Bohemian

a Capuchin friar of the 17th century, lived at Prague. In 1669 he published an interesting book, entitled *Radiis Paupertatis*, with several plates engraved by the author. See Hoefler, *Nouv. Biog. Gen.*, s.v.

### Anastasius Cassinensis

a friar of Monte-Casino, lived in the last half of the 8th century. He was librarian of pope Stephen III. He is often confounded with Anastasius the

librarian, who, lived near the close of the 9th century. He is supposed to be the author of *Historia de Translatione Partis Reliquiarum Sancti Benedicti et Sororis ejus Scholastice*, the MS. of which is in the library of Monte-Casino. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Anastasius Of Cluny

a monk and hermit, was born of a noble family at Venice. Being anxious to devote himself entirely to the service of God, he left his country and retired to Mont-Saint-Michel, where he embraced the monastic life; this was somewhat before the middle of the 11th century. Finding, however, that the abbot of his monastery was guilty of simony, he left it, and betook himself to an island in the sea, where he led a hermit's life. His fame reached the ears of Hugo, abbot of Cluny, who visited him in his solitude and induced him to return with him to Cluny, where he remained seven years, an example of all good to the brethren, diligently perusing the Greek and Latin fathers, and laying the foundation of his future admirable exhortations. Gregory VII directed the abbot of Cluny to send him into Spain to preach to the infidels, a work to which he applied himself with alacrity and zeal, but with little fruit, and he soon returned to Cluny. Afterwards he began to sigh for his hermit life, and obtained permission to retire into the Pyrenees, where he abode in solitude three years instructing the people. He died on his return to Cluny, October 16, about the year 1086, at a place now called Doydes, in the diocese of Rieux. A small work of Anastasius. containing his faith on the subject of the eucharist is extant. it was written to William, abbot of Corneilles, who demanded his opinion of the subject on the occasion of the speculations of Berenger.

### Anastasius

patriarch OF CONSTANTINOPLE, was promoted by the influence of the emperor Leo Isaurus after the abdication or deposition of Germanus. According to one account, force was employed by the emperor to intimidate those who opposed the election; and when the populace, headed by some nuns, rioted against the new patriarch for removing an image of Christ from the palace, the ringleaders were executed. Anastasius favored the iconoclasts, which led to his excommunication by Gregory III. He was very complaisant to Artabasdus when he seized the throne; for which he was most ignominiously punished on the return to power of Constantius.

He was, however, allowed, in mockery, to retain his see, and died in 753. By some chronologies he was made patriarch in 728.

### Anastasius, Martin

a learned Benedictine of Monte-Casino who took the habit of his order July 22, 1595. He wrote, among other works, the following, *De Monogamica B. Annoe Parentis Deiparce* (Enipont. 1659): *Vita di Santa Rosalia V. Palermitana*: — *Concordia IV Evangelistarum*: — *De Censuris Ecclesiasticis* (all still in MS.). — Landon, *Eccles. Dict.* s.v.

### Anastasius Bishop Of Nicea (1),

was present at the Council of Chalcedon, A.D. 451. Not having arrived, he was represented in the earlier sessions by two presbyters, but later he appeared and subscribed in person. At the thirteenth session he was charged by Eunomius of Nicomedia with invading his metropolitan rights over the churches of Bithynia; and the decision was given against him. The bishop of Nicsea was henceforth to retain the title without exercising the jurisdiction of a metropolitan.

### Anastasius Bishop Of Nicea (2),

was present at the Synod of Constantinople, A.D. 518, and signed the letter to the patriarch John concerning Severus. His name also appears attached to the letter of the synod<sup>b</sup> of 520 to Hormisdas, on the appointment of Epiphanius. He took part, also, in the proceedings of the Council of Constantinople, A.D. 536. To this Anastasius is probably to be ascribed the *Commentary on the Psalms* (in *MSS. Bibl. Coisl.* p. 389).

### Anastasius Of Palestine

lived during the last half of the 11th century. He was the author of *Tractatus de Jejuniu Gloriosissimce Deiparce quodque Servandum sit ut Legitimum*, a work originally written in Greek, but translated by Cotelerius into Latin, in *Vetera Monumenta Ecclesim Græcece*, 3, 432. He also wrote *Περὶ τῶν ἑπτὰ ἑβδομάδων νηστείων*, which remains in MS. at the Imperial Library of Vienna. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Anastasius The Sinaite

*the younger* (saint and martyr), succeeded Anastasius the elder in the see of Antioch in 599. He labored with great zeal for the conversion of the Jews, who revolted and killed him, Dec. 21, 608. He is supposed to be the author of a Greek translation of the work of Gregory the Great *De Cura Pastoralis*, as well as of a treatise in Greek upon faith. A Latin translation of this last is found in the *Bibliotheca Patrum*. See Hoefer, *Nouv. Biog. Generale*, v.

## Anastasius The Sinaite

*the third of the name*, patriarch of Antioch, was appointed to this see in 629 by the emperor Heraclius. He declared himself opposed to the Council of Chalcedon, and showed himself a partisan of the heretical doctrines of the Jacobites. He died in 649. He is probably the author of a Greek work on *Heresies*, which is found in MS. in the Imperial Library of Vienna. See Hoefer, *Nouv. Biog. Generale*, s.v.

## Anastasius

abbot of the monastery OF ST. EUTHYMIUS, in Palestine, about 740. In the year 749 St. John Damascenus wrote against his error on the subject of the Trisagion, which he referred to the Son alone. The treatise against the Jews given by Canisius in his *Antiquitates* (III, 1, 123, and contained in vol. 13 of the *Bibl. Patrum*) is attributed to this writer, but erroneously, since the writer speaks of a space of eight hundred years having elapsed since the destruction of Jerusalem. Ceillier, however, who attributes the work to this Anastasius, makes him to have lived in the 9th century. See Cave, *Hist. Lit.* 1, 628.

## Anastatus

in Grecian ceremonies, was a sort of cake baked at Athens on the occasion of the Arrhephorias.

## Anat (Or Anatu)

the feminine Sacti of the Assyrian deity Oannes. She was the wife of Anu, and the impersonation of passive. reproductive matter. Her chief title was "the Lady of Death and Life." Under the name of *Anaitis* she was

worshipped by the Egyptians, in which case she was regarded as a feminine form or wife of the god Reseph.

### Anathemata

(from ἀνατίθημι, *to lay up*), the general name applied in the ancient Christian Church to all kinds of ornaments in churches, whether in the structure itself or in the vessels and utensils belonging to it. The name was so applied because these things were set apart from a common use to the service of God. In this sense *anathenzata* is used in <sup><22>5</sup>Luke 21:5 for the gifts and ornaments of the temple. Accordingly, in early times, all ornaments belonging to the church, as well as whatever contributed to the beauty and splendor of the fabric itself, were reckoned among the anathemata of the Church. But the word is sometimes used in a more restricted sense to denote those gifts particularly which were hung upon pillars in the church as memorials of some great mercy which men had received from God. Hence Jerome speaks of men's gifts hanging in the church upon golden cords, or being set in golden sockets or sconces. From this custom of presenting gifts to churches, there appears to have arisen, about the middle of the 5th century, a peculiar practice noticed by Theodoret, that when any one obtained the benefit of a signal cure from God in any member of his body, as his eyes, hands, feet, or other part, he brought what was called his *ectypoma*, or figure, of the part in silver or gold, to be hung up in the church to God as a memorial of his favor. In a restricted sense, the term *anathemata* is used to designate the covering of the altar.

### Anatocism

(from ἀνά, *upon*, and τόκος, *usury*), a term applied to usurious contracts of such a nature that they bound the borrowers to pay interest upon the interest, or compound interest. Such contracts were condemned both by the canon and the civil law.

### Anatolia, St.

was a Roman virgin, espoused to a young Roman named Aurelian; but when her sister Victoria had taken the resolution to forsake her suitor and embrace the virgin state, Anatolia determined to do so likewise. The emperor Decius permitted their lovers to use any means to force their consent to their marriage, but in vain, and they were in the end put to

death. The festival of Anatolia is marked in the Roman Church on July 9. See Baillet, July 9;

### Anatolius Of Constantinople

who died in A.D. 458, marks an era in Greek ecclesiastical poetry. He left those who were satisfied to imitate the classical writers, and struck out the new path of harmonious prose. His life-history began in a time of conflict. He had been *apocrisiarius*, or legate, from the archheretic Dioscorus to the emperor's court. At the death of Flavian, in consequence of the violence received in the "Robbers' Council" at Ephesus (449), he was, by the influence of his pontiff, raised to the vacant throne of Constantinople. To Anatolius also was due the decree passed at the Council of Chalcedon (451) that Constantinople should hold the second place among patriarchal sees. He governed his Church eight years in peace. His compositions are few and short, but they are usually very spirited. Of his hymns we mention, *Ζοφερᾶς τοικυμίας*, "Fierce was the wild billow:" — *Τὴν ἡμέραν διελθὼν*, "The day is past and over," an evening hymn, greatly liked in the Greek isles: — *Τῷ βασιλεῖ καὶ δεσπότῃ*, "The Lord and King of all things," for St. Stephen's Day: — *Μέγα καὶ παράδοξον θαῦμα*, "A great and mighty wonder," a Christmas hymn. See Neale, *Hymns of the Eastern Church*, p. 55 sq.; Miller, *Singers and Songs of the Church*, p. 9; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

### Anaxagoras

an eminent Greek philosopher, was born at Clazomenae, in Ionia, about B.C. 500. Inheriting wealth, he was able to give his time wholly to study. When twenty years old he went to Athens, where among his pupils were Pericles, Euripides, and Socrates. Accounts differ somewhat as to the nature of the persecution which drove him from Athens. It seems, however, to have been superstitious. He was condemned to death, but by the eloquence of Pericles the sentence was commuted into banishment for life. He retired to Lampsacus, on the Hellespont, where he died at the age of seventy-two. It is not easy to ascertain what were the opinions of Anaxagoras in philosophy. Fragments merely of his works have been preserved, and even these are contradictory. But we are certain that he had a deeper knowledge of physical laws than any of his predecessors or contemporaries. His great contribution to ancient philosophy, however, was his doctrine as to the origin of all things. He held that all matter

existed originally in the condition of atoms; that these atoms, infinitely numerous and infinitely divisible, had existed from all eternity; and that order was first produced out of this infinite chaos of minutia through the influence and operation of an eternal intelligence (νοῦς). He also maintained that all bodies were simply aggregations of these atoms, and that a bar of gold or iron or copper was composed of inconceivably minute particles of the same material; but he did not hold that objects had taken their shape through accident or blind fate, but through the agency of the eternal mind, which he described as infinite, self-potent, and unmixed with anything else. He declares that it “is the most pure and subtle of all things, and has all knowledge about all things and infinite power.” His theory is thus only one step from pure theism. He makes the work of the Eternal commence with Providence, not with creation. The fragments of Anaxagoras have been collected by Schaubach (Leips. 1827) and by Schorn (Bonn, 1829). See also Mullach, *Fragmenta Philos. Groec.* 1, 243-252.

### Anaya y Maldonado, Don Diego

a Spanish prelate, was born at Salamanca about 1360. He was bishop of Salamanca when he was sent as ambassador to the Council of Constance with Martin Fernandez of Cordova. Appointed bishop of Salamanca in 1401, Anaya founded there a college designed to afford gratuitous instruction, and to this he consecrated all his fortune. This college, the first of the kind in Europe, was known by the name of San Bartolomd el Viejo. This generous act was imitated by other prelates. Anaya died in 1440. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Anazarba, Councils Of

(*Concilium Anazarbicum*).

**I.** Held in A.D. 431, to confirm the deposition of St. Cyril and those who believed with him.

**II.** Held in 433 or 435. In this council many bishops, following the example of Theodoret, put themselves in communion with John of Antioch.



## Anbeheh

in Hindu mythology, is the boundless ocean, which arose of itself.

## Anbert

in Hindu mythology, is the fruit of eternal life from the tree of Parajeti, which grows on the Meru Mountain.

## Ancestor-worship

a form of idolatry very common among the Chinese, and frequently practiced by others. Many of the South-Sea Islanders worship their deceased ancestors, but it is difficult to ascertain how much of divinity they ascribed to them. The Sintoists of Japan, the Armenians, and many of the ancient heathens observed this form of worship. Both Cicero and Pliny say that this was the ancient mode of rewarding those who had done good while on earth. The whole system of Greek and Roman mythology is tinged with the deification of men of renown. Even the veneration which the early Christians entertained for the martyrs degenerated at length into a superstitious idolatry, which not only besought their intercessory prayers, but venerated their relics. "In the Armenian cemetery, which occupies several hundred acres on a hill that overlooks the Bosphorus, whole Armenian families, of two or three generations together, are often to be seen sitting round the tombs and holding visionary communications with their deceased friends. According to their belief, the souls of the dead pass into a place called *Gayank*, which is not a purgatory, for they suffer neither pain nor pleasure, but retain a perfect consciousness of the past. From this state they may be delivered by the alms and prayers of the living, which the pious Armenians give liberally for their friends" (Conder, *View of all Religions*). For the modes of ancestor-worship among the Chinese, *SEE CHINA*.

## Anchieta, Miguel

a Spanish sculptor, was born at Pampeluna in the early part of the 16th century. He studied at Florence, and acquired, according to Bermudez, the reputation of one of the best sculptors of his time. He made the beautiful stalls of the choir of the Cathedral at Pampeluna, which are considered the finest in Spain. There are one hundred of them. He also executed other

beautiful pieces of work for the altars of Santa Maria at Tafella, and the great altar of the Cathedral at Burgos.

## Anchor

(*as a symbol*). By the early Christians we find the anchor used sometimes with reference to the stormy ocean of human life, but more often to the tempests and the fierce blasts of persecution which threatened to engulf the ship of the Church. Thus the anchor is one of the most ancient of emblems; and we find it engraved on rings, and depicted on monuments and on the walls of cemeteries in the Catacombs, as a type of the hope by which the Church stood firm in the midst of the storms which surrounded it. In this, as in other cases, Christianity adopted a symbol from paganism, with merely the change of application.

The symbols on sepulchral tablets often contain allusions to the name of the deceased. An anchor upon *tituli* bearing names derived from Spes, has been found a number of times. (De' Rossi, *De Monum.* etc. p. 18; Mai, *Collect. Vatican.* p. 449). In some cases, above the transverse bar of the anchor stands the letter E, probably the abbreviation of the word *Elpis*. Further, we find the anchor associated with *the fish*, the symbol of the Saviour. It is clear that the union of the two symbols expresses "hope in Jesus Christ" — a formula common on Christian tablets.

The transverse bar below the ring gives the upper part of the anchor the appearance of a *crux ansata* [see Cross]; and perhaps this form may have had as much influence in determining the choice of this symbol by the Christians as the words of Paul. The anchor appears, as is natural, very frequently upon the tombs of martyrs (see Lupi, *Severoe Epitaph.* p. 136 sq.; Boldetti. *Osservaz.* p. 366, 370).

## Anchoress

a female anchoret.

## Ancile

### Picture for Ancile

in Roman mythology, was the name of a small oval shield, which was cut on the side, and was said to have fallen from heaven under Numa's reign. The nymph Egeria and the Muses had made the welfare of the city of

Rome dependent upon the preservation of this shield; therefore it was placed for safety in a temple on the Palatian or Capitoline Mountain. Mamurius Veturius was ordered to make eleven other shields similar to the first one, in order that the true shield might not be discerned. These twelve shields were carried once a year through the city by priests called Salii at Rome in the month of March, in honor of the descent of the original from heaven. The ceremonies consisted of sacrifices to the gods, singing, and dancing, participated in by a chorus of girls, dressed like the Salii, and called Salise. Though the feast and procession were held properly in March, yet the ancilia were moved whenever a just war was declared by order of the Senate against any state or people.

### Ancillee Dei

(Lat. *handmaidens of God*), a name sometimes given to *deaconesses* (q.v.) in the early Church, and also to *nuns* (q.v.) at a later period.

### Ancina, Giovanni (Giuvenale)

a learned Italian prelate, was born at Fossano in 1545. He studied the sciences first at Montpellier, then at the University of Mondovi, newly founded by Emmanuel Philibert, duke of Savoy. He devoted himself to poetry with success, studied medicine at Padua, then became priest, and afterwards bishop of Saluzzo. He died Aug. 31, 1604. At the age of twenty he published a work in heroic verse, entitled *De Academia Subalpina Libri Duo* (Montereale, Leon. Torrentinus, 1565). He also wrote, *Odas Quatuor Seren. Sabaudice Principibus, et Carolo Emmanuели eorum Patri Odae Tres* (ibid. eod.): — *Tempio Armonico* (Rome, 1599) — a collection of spiritual poems, *Decades Divinarum Contemplationum* (ed. by P. Lombardo): — a *Cantico*, in one hundred stanzas, addressed to pope Pius V. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Ancker, Hans

a copper-plate engraver, probably resided at Zwolle, Holland, and flourished during the early part of the 15th century. The largest two of his plates are *Christ on the Mount of Olives* and a *Gothic Altar*. The rest are all from the New Test. or from subjects connected with the Romish Church.

## Ancona, Andrea Lilio Dí

an Italian painter, was born at Nella Marca, and flourished about 1595. In a chapel of the Chiesa Nuova, at Rome, he represented *Michael Driving the Evil Spirits from Heaven*. He also executed a fine fresco painting in the Church of Santa Maria Maggiore, representing *Our Saviour Washing the Feet of the Disciples*. He was employed in the Roman churches and convents by Clement VIII.

## Anculi And Anculae

in Roman mythology, were the protecting deities of the slaves at Rome.

## Ancyra, Councils Of

(*Concilium Ancyranum*). Ancyra was an episcopal see in the diocese of Asia and province of Phrygia Pacatiana, first under the metropolitan of Laodicea, and afterwards under Hierapolis. Pliny speaks of this city as one of the first of Phrygia. Several Church councils were held there.

**I.** Held about Easter, 314. Eighteen bishops only were present, among whom were Vitalis of Antioch and Marcellus of Ancyra (well known in the history of St. Athanasius), Lupus of Tarsus and Amphion of Epiphania. Twenty-four (some say twenty-five) canons were drawn up, chiefly relating to the case of those who had relapsed during the persecution of Maximin.

**1.** Orders that priests who, after their fall, have sincerely repented shall be permitted to retain their rank, but excluded from all exercise of their office.

**2.** Orders the same concerning deacons.

**3.** Orders that those who have been forcibly made to sacrifice shall be admitted to communion; and that laymen should not by such violence be incapacitated from receiving holy orders.

**6.** Orders that those who have been induced to sacrifice by threats, etc., shall, upon repentance, be received as hearers from the time of holding this synod to the great day (Easter): after this, as prostrators for three years, and for two years more as communicants without offering. In case of sickness and danger they might be received under limitation.

**8.** Orders that those who have sacrificed two or three times, even under violence, shall fulfil a penance of six years.

**9.** Enjoins a penance of ten years upon those who have led away their brethren.

**10.** Allows those persons who, at the time of their being made deacons, declared their intention to marry, to do so, and to remain in the ministry; those who did not so declare their purpose, but were ordained professing continence, to be deposed if they afterwards married.

**12.** Allows the ordination of those who sacrificed before baptism.

**13.** Forbids the chorepiscopi to ordain priests or deacons without the permission of the bishop in writing.

**14.** Deprives those of the clergy who obstinately, through superstition, refuse to touch meat, and vegetables cooked with meat.

**15.** Enacts that Church property unlawfully sold by priests during a vacancy in the bishopric shall be reclaimed.

**18.** Excommunicates those who, having been appointed bishops, and refused by the persons in the parish to which they have been appointed, wish to invade other parishes.

**20.** Enjoins seven years' penance for adultery.

**24.** Enjoins five years of penance to those who use soothsaying and follow the customs of the Gentiles. See Labbe, *Concil.* 1, 1456, 1480.

**II.** Held in 358, by certain Semi-Arian bishops headed by Basil of Ancyra and George of Laodicea. They condemned the grosser blasphemies of the Arians. The pure Arians taught that the Son of God is but a mere creature, but the semi-Arians believed him to be more than a created being, and even *like* to the Father, but not of the same substance with him, nor equal to him. The Eusebians favored this latter notion, and drew up a long exposition of the faith, which they presented to the bishops; in which, by establishing that the Son is of *like* substance with the father, they cunningly implied that he is not of the *same* substance with him, and anathematized the term *consubstantial*. The Semi-Arians sent a deputation to Constantius, and obtained the suppression of the second confession or formulary of Sirmium, made in 357. See Labbe, *Concil.* 2, 789; Sozomen, 4, 13; Epiphanius, Hoer; 72.

**III.** Another synod of Semi-Arians was held at Ancyra in 375, at which Hypsius, bishop of Parnassus, was deposed.

### Ancyra, The Seven Virgins Of,

are commemorated by the Armenian Church on June 20 as fellow martyrs with Theodotion, or Theodorus, of Salatia, the first bishop of Ancyra of whom we have any account (Neale, *Eastern Church*, introd. p. 800).

### Andala, Ruard

a Dutch theologian, was born near Boolsward in Frisia, in 1665. He studied at Franeker, where he died as professor of theology, Sept. 12, 1727. He was a great adherent of the Cartesian system of philosophy. He wrote, *Epist. Apolog. adversus Ulr. Huberum et II. Witzium in qua prazter alia Demonstratur Necessitas Ratibnis, seu Manifestationis Dei Naturalis* (Franeker, 1681): — *Existentia Dei nonmodo a Posteriori, sed et a Priori Demonstrata* (ibid. 1705): — *Exerdtt. Acad. in Philosophiam Primam et Naturalem in quibus Philosophia Cartesii Explicatur, Confirmatur, et Vindicatur* (ibid. 1709): — *Syntagma Theologico-physico-methaphysicum* (ibid. 1711): — *Vindicice Veritatis quam Ecclesie Reformatce Profitentur de Dependientia Actionum a Deo* (ibid. 1713): — *Summa Theologize Supernaturalis* (ibid. 1716): — *Exegesis Illustrium Locorum S. S. acced. Clavis Apocalyptica* (ibid. 1720): — *Dissertt. in Precipua Zacharice. Dicta* (ibid. eod.): — *Verklaaring van de Openbaringe van Joannes* (Leeuwarden, 1726). See Jdcher, *Allgemeines Gelehrten-Lexikon*, s.v.; Vriemoet, *Series Profjssorum Franekeranorum*; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

### Andate (Or Andraste)

in British mythology, was a goddess of victory whom the ancient Britons are said to have worshipped. In the country of the Trinobantes (County of Essex) a large temple was built of unhewn trees for her worship, surrounded by spacious woods. The prisoners of war were taken there and slain.

### Andelot, Council Of

(*Concilium Andelaense*), near Langres, was summoned by Guntram, king of Orleans (at a meeting to ratify a compact, also made at Andelot,

between himself and Childebert, November 28 or 29, 587), for March 1, 588, but nothing further is recorded of it, and possibly it was never held at all (Greg. Turon. *Hist. Fr.* 9, 20; Mansi, 9, 967-970).

### Andeol de Lodeve

(ANDEOLUS LICTAVIENSIS), a Capuchin monk of Lyons (where he died in 1653), was a missionary apostolic, and signalized himself by his zeal against the Calvinists, Anabaptists, and other heretics. He is the author of, *Summa Doctrina Christianea quam Docet Ecclesia C.atholico-Romana, cum Breiario Errorum et Hceresium quas Docet Ecclesia Prcetensa Reformata Calvinistarum* (Lyons, 1633): — *Collatio Amnica inter duos Gallos, quorum unus est Catholicus, alter Calvinista, circa Fidei Materias Controversas* (ibid. 1637): — *Interrogationes Justce ac Rationalibiles, quas Catholici Faciunt Calvini Sectariis, ad eos ab Erroribus Liberandos, et a Morte LEterna Revocandos* (Tournon, 1638): — *Adoratio Veri Dei, in qua Ostenditur quod Calvinistes Gravissime Errant, dum Christum Dicunt non esse Adorandum in Sacramento Altaris, neque Colendas esse Imagines* (ibid. 1639): — *Monita Arnica Sectariis Calvinistice Religionis* (Lyons, 1640). See Jocher, *Allgemeines Gelehrten-Lexikon*, supplement vol., s.v.; Bernhard. a Bononia, *Bibl. Capuccinorum*; Landon, *Eccles. Dict.* s.v. (B. P.)

### Andeolus (Or Andiolus)

*saint and martyr* (vulgarly called *St. Anduch* or *Andeux*), preached the Gospel at Carpentras and other places in Viennese Gaul. The emperor Severus, on his journey to England in 208, condemned him to death, and caused him to have his head split open by a wooden sword at Bergoiate, near the Rhone. See Baillet, May 1.

### Ander

in Zentic mythology, was the second of the wicked Darvands. He was considered by them to be the same deity as the Indra of the Vedas, but of an opposite or evil character.

### Anderiot (Or Handeriot), Francois

a Parisian engraver, was born in 1665, and practiced both in France and Italy, especially in Rome. The most important of his works are, a *Magdalene*, a *Madonna*, and a *Bambino*, after Guidoe: — the *Holy*

*Family, with a Rose*, after Raphael: — two *Annunciations*, after Albano: — the *Good Samaritan*, after Poussin: — the *Crowning with Thorns*, after Domenichino: — and the same after A. Caracci.

### Anderloni, Faustino

an Italian engraver, was born at Brescia. In 1786 and 1794 he executed portraits of the distinguished Herder, Carlo Porta, and Schiller; afterwards he executed a beautiful plate of the *Dying Magdalene*, by Correggio: — the *Rest in Egypt*, by N. Poussin: — and *Mater Amabilis*, by Sassoferrato.

### Anderloni, Pietro

a distinguished Italian engraver, brother of the preceding, was born in 1784. He studied under his brother and also F. Palazzi. He was in the school of Longhi nine years. He assisted that master in the production of many of his admirable works, among which was *Ezekiel's Vision*, after Raphael. He visited Rome in 1824, for the second time, to make drawings of the *Helioidorus and Attila* of Raphael. His principal works are, *Moses Defending the Daughters of Midian*, after N. Poussin: — *The Adoration of the Shepherds*, after Titian: — a *Holy Family*: — *Helioidorus*: — *Flight of Attila*: — *St. John*.

### Anderson, Abraham, D.D.

an Associate minister, was born near Newville, Cumberland Co., Pa., Dec. 7, 1789. He served as a soldier in the war of 1812-13, and on his return in the latter year he entered Jefferson College, where he studied four years, and graduated in 1817. He then began the study of theology, first under the direction of Dr. John Anderson for five months, then under the general direction of the presbytery for three years, at the same time pursuing a medical course under Dr. Letherman. In 1818 he was chosen professor of languages in Jefferson College, and retained the position until 1821. In October of that year he was licensed, and, after itinerating about two months in Pennsylvania and Ohio, he was sent by the synod into the Southern States, where he was soon settled as pastor at Steele Creek and Bethany, N.C. In 1831 he came North on account of his health, and preached at Hebron, N. Y., for some time; but returning to Carolina in 1832, he found himself in an embarrassing position on account of the slavery agitation then going on, and was accordingly settled as pastor at



Hebron in the summer of 1833. In 1847 he was elected professor in the theological seminary of the Associate Church at Canonsburg, Pa., and professor extraordinary of Hebrew in Jefferson College, which positions, in connection with the collegiate charge of the congregation at Miller's Run, he held until the close of life. He died May 9, 1855. He published a few pamphlets. See Sprague, *Annals of the Amer. Pulpit*, IX, 3, 107. Anderson, Alexander, A.M., a minister of the Free Church of Scotland, was converted in 1850. He lived five years after; and they were five years of such holy zeal, such heavenly piety, such earnest love for Christ, that, young as he was when taken from the world, he has left a trail of light in the Church militant through which he passed to heaven. See *Christian Observer*, March, 1859.

### Anderson, George M.

a Methodist Episcopal minister, was born in Chesterfield County, Va., Aug. 20, 1799, of pious parents, who early instructed him in religion. He experienced conversion when about fourteen, and in 1818 united with the Virginia Conference, wherein he served the Church faithfully until 1825, when he superannuated, which relation he held until his decease, Dec. 7, 1833. Mr. Anderson was zealous, acceptable, and successful. See *Minutes of Annual Conferences*, 1834, p. 278.

### Anderson, Henry

an English Methodist preacher, father of the Rev. John Anderson, was born at East Sutton, Yorkshire, in 1766. He early participated in the frivolity and dissipation characteristic of the neighborhood, and it was not until his twentieth year that he was converted under Methodist preaching. He entered the Wesleyan ministry in 1791, and labored incessantly until 1832, when the Conference granted him a supernumerary relation. He resided for some years in Gainsborough. In 1840 he removed to Hull, where he died, Jan. 31, 1843. Mr. Anderson was a studious, pious, and affectionate man. See *Wesleyan Meth. Mag.* 1847, p. 521; *Minutes of British Conference*, 1843.

### Anderson, Isaac, D.D.

a Presbyterian minister, was born in Rockbridge County, Va., March 26, 1780. At the age of twenty he united with the Presbyterian Church; and in 1802 was licensed to preach by the Union Presbytery, and was ordained

and installed pastor of Washington Church, Knox Co., Tenn., where he labored successfully for nine years. In 1811 he accepted a call to the New Providence Church, Maryville, Tenn., where he performed the principal part of the labors of his life. He died Jan. 28, 1857. He was a man of commanding power, of glowing zeal, and untiring and successful industry. See Sprague, *Annals of the Amer. Pulpit*, 4, 55.

### Anderson, James (1)

a Presbyterian minister, was born in Scotland, Nov. 17, 1678, and was ordained by the Irvine Presbytery Nov. 17, 1708, with a view to his settlement in Virginia, America. He sailed March 6, 1709, and arrived in the Rappahannock April 22; but the state of things not warranting his stay, he came northward, and was received by the Presbytery on Sept. 20, and settled at Newcastle. In 1714 he was directed to supply the people of Kent County monthly on a Sabbath, and also to spend a Sabbath at Cedar Creek, in Sussex. In 1717 he was called to labor in New York city. Public worship was held in the City Hall. Troubles arose, and the Synod in 1726 pronounced his conduct unjustifiable, and wrote to the ministers in Boston not to countenance him. He was called, Sept. 24, 1726, to Donegal, on the Susquehanna, and accepted. In September, 1729, he gave every fifth Sabbath to the people on the Swatara, and joined the congregation of Derry. The Presbytery of Donegal held its first meeting on Oct. 11, 1732, and Anderson was one of the four members. In 1738 the Presbytery sent Anderson to wait on the Virginia government and solicit its favor in behalf of their interest there. He performed his mission satisfactorily. Mr. Anderson died July 16, 1740. He was a man; high in esteem for circumspection, diligence, and faithfulness as a Christian minister. See Webster, *Hist. of the Presb. Church in Amer.* (1857); Sprague, *Annals of the Amer. Pulpit*, 3, 19.

### Anderson, James (2)

an English Wesleyan minister, was born in 1767. He entered the itinerancy in 1789; labored in Scotland, the Isle of Man, as well as on several circuits in England; became a supernumerary in Liverpool in 1828; and died April 13, 1840. See *Minutes of British Conference*, 1840.

### Anderson, James (3), D.D.

a Presbyterian minister, was born in Washington County, Pa., in 1802. His academical training was received in Warren County, O., and he graduated at the Washington College, Pa., in 1826. His first year in theological study was under the Rev. John Anderson, D.D., and his second year was spent in the Western Theological Seminary. He was licensed to preach in 1828, and travelled and labored as a financial agent for the seminary, and also for a time as a missionary for the American Tract Society in Ohio, Virginia, and Kentucky. In 1831 he settled as pastor of the churches of Rushville and New Baltimore, Fairfield Co., O. In the fall of 1850 the Presbytery of Zanesville elected Mr. Anderson as principal of the Miller Academy at Washington, Guernsey Co. In 1852 he resigned this position, and removed to Utica, where he became the stated supply of the churches of Mount Pleasant and Bladensburg. In 1854 Mr. Anderson removed to Lexington, O., serving the Church there. Next he went to the Belleville, Bloomfield, and Ontario churches, serving them for a brief time. In 1864 Mr. Anderson closed his labors in Ohio, and removed to Iowa, made himself a home, organized the West Union and Bethel churches, and resuscitated the South Wales Church. He died Jan. 21, 1871, at Stelapolis, Ia. See *Presbyterian*, Feb. 11 and June 3, 1871.

### Anderson, John (1), D.D.

an Associate minister, was born in England, near the Scotch border, about 1748. After completing the usual course of studies, he was licensed by the Associate or Secession Church of Scotland, but on account of a weak voice and hesitates manner his pulpit services were not acceptable. He came to America in 1783, arriving in Philadelphia some time in August. He spent several years in preaching in various sections of this country, and in 1788 he crossed the Alleghany Mountains and preached to congregations in Beaver County, Pa. He was ordained in Philadelphia Oct. 31, 1788, preached awhile in Eastern Pennsylvania, and in 1789 returned to the scene of his former labors. He was settled as pastor over the congregations of Mill Creek and Harman's Creek, Beaver Co., in 1792. He was chosen professor of theology for the Associate Church during the same year. "A small two story log building was erected on the farm on which he lived for the accommodation of his theological students. A library was also collected, consisting of about a thousand volumes of rare and valuable works, most of which were donations from the brethren of the Associate

Church in Scotland. In his office of professor he continued until the spring of 1819, when, owing to the infirmities of age, he resigned." He still attended to the duties of the pastoral office until his death, which occurred April 6, 1830. The number of students under his care was usually five or six, and perhaps never exceeded ten. His chief employment as a professor was in reading Marck's *Medulla Theologica*. These he enlarged on each repetition of them until they became so voluminous that, although he read each day of the week except Monday and Saturday from the middle of the day till from three to five o'clock during the four months of the session, he was not able, with his last class, to finish the whole system during the four years of their attendance. Among his publications are, *Essays on Various Subjects relative to the Present State of Religion* (Glasgow, 1782): — *A Discourse on the Divine Ordinance of Singing Praise* (Phila. 1793): — *The Scripture Doctrine of the Appropriation*, etc. (eod.): *Vindicice Cantus Dominici* (1800): *Precious Truth* (1806): — and a *Series of Dialogues on Church Communion* (Pittsburgh, 1820). See Sprague, *Annals of the Amer. Pulpit*, IX, 3, 17.

### Anderson, John (2)

an eloquent Wesleyan minister of England, was born at Gibraltar, Spain, where his father was garrisoned, Jan. 28, 1791. He entered the Methodist Society in 1808, the ministry in 1812; travelled many of the prominent circuits, such as Reading (1819), Manchester (1821), London, West (1824), City Road (1827), Leeds (1830), Manchester (1833), Leeds, West (1835), and Liverpool, North; and died in Liverpool, after severe suffering, April 11, 1840. Anderson was one of the eminent men of the Methodism of his time, to the principles of which he was most firmly attached. He preferred the charges against Dr. S. Warren in 1834, and his name was prominent in that celebrated case. He was tender and ardent in his friendships, fervent in his piety, and zealously devoted to the duties of his calling. Few men of his time exceeded him in the eloquence and power of his pulpit and platform efforts. A speech he delivered at Leeds in 1830 on the abolition of slavery was pronounced by lord (then Mr.) Brougham as the most eloquent and masterly he had ever heard on that subject. He is the subject of the third sketch in Everett's 2d vol. of *Wesleyan Takings*. He published a *Sermon*, on the death of Adam Clarke (Leeds, 1832). See *Minutes of British Conference*, 1840; *Wesleyan Meth. Mag.* 1846, p. 417, 521; West, *Sketches of Wesleyan Preachers*, p. 322-335.

### Anderson, John (3)

an English Congregational minister, was born at Burnham Market, Norfolk, Feb. 22, 1797, and was trained “in the nurture and admonition of the Lord.” He was admitted into fellowship with the Church in 1816, and became much engaged in preaching in the neighboring villages. Mr. Anderson entered Hoxton College in 1817. In 1821 he commenced preaching at Market Rasen, Lincolnshire, and in 1824 was ordained first pastor of the Church in that place. In 1826 he accepted a call from the Church at Dorchester. In 1840 he removed to Caistor, Lincolnshire, and in 1852 to Wymondham, in his native county, Where he labored until his death, Sept. 5, 1866. See (Lond.) *Cong. Year-book*, 1867, p. 268.

### Anderson, John (4)

a Methodist Episcopal minister, was born in Frederick County, Md., Dec. 24, 1803. He removed early in life to Pennsylvania, was converted in 1829, and in 1834 entered the Baltimore Conference. In 1839 he was transferred to the Missouri Conference. Upon the adhesion of the Missouri Conference to the Church South, he declined to accompany it, but labored, under the direction of the bishops, in Illinois until the Conference was reorganized. In 1854 he was retransferred to the Baltimore Conference, and upon its division in 1857 he became a member of the East Baltimore Conference, and continued such until his decease, Sept. 10, 1867. As a preacher, Mr. Anderson was clear, earnest, and successful; as a man, cheerful, and a favorite among the masses. See *Minutes of Annual Conferences*, 1868, p. 28.

### Anderson, John A.

an English Congregational minister, was born in the parish of Clatt, Aberdeenshire, May 20, 1833. He was brought to a decision for Christ in his nineteenth year. He attended for one session at King’s College, Aberdeen, and then entered the Theological Hall. Here he continued four years, attending also the classes at Edinburgh University. In 1858 Mr. Anderson was ordained over the Church in Kilsyth, where he labored for a year or more with great earnestness and success, and then, becoming suddenly ill, was called, Oct. 9, 1859, to his reward. See (Lond.) *Cong. Year-book*, 1860, p. 175.

### Anderson, John Henry

son of the Rev. John Anderson, now of the British Conference, and grandson of the Rev. Henry Anderson (died 1843), was born at Oakham, Rutland, England, July 4, 1841. He spent six years at Kingswood School. He was accepted for the ministry in 1861. In consequence of failing health, he undertook a voyage to the Mauritius. He became worse in the southern seas. died Jan. 2, 1880, and his body was committed to the deep. His imagination was vigorous, and his discourses were marked by freshness of thought and originality of style, while they were richly evangelical. In the pastorate he was faithful and sympathetic. He labored on some of the most important circuits of the Wesleyan Methodist Connection. See *Minutes of British Conference*, 1880.

### Anderson, Joseph R.

a Protestant Episcopal clergyman of the Diocese of Michigan, was assistant minister in 1864 of St. John's Church, Detroit, Mich.; in 1865 was rector of St. Luke's Church, Kalamazoo, Mich.; in 1870 was rector of Zion Church, Pontiac, in which pastorate he remained until his death. He died May 26, 1874, aged thirty-six years. See *Prot. Episc. Almanac*, 1875, p. 145.

### Anderson, J. Rush, M.D.

a Methodist Episcopal minister, was born in Montgomery County, Pa., in 1824. He was led to Christ at the age of thirteen; was remarkable from early childhood for his piety; graduated at Jefferson Medical College, Philadelphia; and in 1844 entered the Philadelphia Conference, in which he labored with diligence and success until his death, Nov. 8, 1863. Dr. Anderson was genial in spirit, honest, frank, decided, faithful, able, and more zealous than physically strong. See *Minutes of Annual Conferences*, 1864, p. 26.

### Anderson, Patrick

an English Congregational minister, was born at Peterhead, Aberdeenshire, Scotland, in April, 1806. He was blessed with a loving, cheerful, and pious home. He received the elements of a good education in his native town, and in 1820 removed to Aberdeen, and received an academical training at Marischal College. On leaving in 1824, having taken his degree of A.M., he

resolved to devote himself to the ministry, and proceeded, after spending a session at the University of Edinburgh, to London, where in 1825 he became a student at Homerton College. After completing his curriculum, he spent a few years at Rudgeley, Staffordshire, supplying the vacant pulpit of the Congregational Church. Mr. Anderson was ordained in April, 1838, to the pastorate of the Congregational Church of New Lanark, on the banks of the Clyde. Here he lived and labored till his death, July 11, 1868. See (Lond.) *Cong. Year-book*, 1869, p. 237.

### Anderson, Robert

a Congregational minister, was born in 1817, in England probably. "In the year 1849 he and other fellow-laborers accompanied Dr. Lang in the 'Clifton' to Australia." On arriving at Melbourne, Mr. Anderson was informed of the call for help in a ministerial line at Van Diemen's Land, whither he at once proceeded. For a time he was engaged in supplying the pulpit at Collins Street Chapel, Hobart Town; and afterwards engaged as a colonial missionary in the Richmond district. In June, 1852, he removed to Victoria, and became pastor of Kyneton, where he remained till his death, June 18, 1855. Many are the trophies which he won for Christ. See (Lond.) *Cong. Year-book*, 1856, p. 208.

### Anderson, Rufus Sr.

a Congregational minister, was born at Londonderry, N. H., March 5, 1765. His preparation for college was made under Rev. Dr. Morrison, and in 1791 he graduated at Dartmouth College. His theological studies were prosecuted under Rev. Joseph M'Keen, his brother-in-law, the first president of Bowdoin College. After candidating for some time, he was ordained pastor of the Second Church in North Yarmouth, Me., Oct. 22, 1794. For nearly ten years he remained in this charge, when his inadequate support and impaired health compelled him to ask for a dismissal. His next pastorate began in Wenham, Mass., June 10, 1805, and he continued to preach until the latter part of 1813. He died at Wenham Feb. 11, 1814. . Although he had collected materials for a *History of Missions*, he did not complete his work. He was considered a very able minister. See Sprague, *Annals of the Amer. Pulpit*, 2, 361.

### Anderson, Rufus, Jr., D.D., LL.D.

a Congregational minister, son of the preceding, was born at North Yarmouth, Me., Aug. 17, 1796. He graduated at Bowdoin College in 1818, and at Andover Theological Seminary in 1822. During the next two years he was an assistant of the secretary of the American Board of Commissioners for Foreign Missions; and from 1824 to 1832 held the office of assistant secretary. From 1832 to 1866 he was foreign secretary of the same organization. During this period of service he twice visited the Levant—in 1828-29 and in 1845; in 1854-55 he visited India, Syria, and Turkey, and in 1863 the Hawaiian Islands. He was a fellow of the American Oriental Society. He died at Roxbury, Mass., May 30, 1880. Besides the many sermons, tracts, and papers which he published, as secretary of the American Board, he issued other works of value, among which may be mentioned the first *Christian Almanac* (1818): — *Peloponnesus and the Greek Islands* (1828): — *Irish Missions in the Early Ages* (1839): *The Work of Missions Progressive* (1840): — *Bartimeus, the Blind Preacher of Manai* (1851) — *Missions in the Levant* (1860): — *The Hawaiian Islands* (1864): — *Synopsis of Lectures on Missions* (1869), delivered at Andover Theological Seminary: — *Foreign Missions; their Relations and Claims* (1869): — *History of the Sandwich Islands Mission* (1870): — *History of the Missions of the Amer. Board of Con. for Foreign Missions to the Oriental Churches* (1872, 2 vols.): — *History of the India Mission* (1874). See *Cong. Year-book*, 1881, p. 16.

### Anderson, Samuel

a Methodist Episcopal minister, was born in Norway, May 3, 1824. He, emigrated to Chicago, Ill., in 1849; soon after was powerfully converted, and in 1853 began his itinerant career in connection with the Wisconsin Conference. His physical constitution was never strong, and undue exertion in protracted meetings in his last mission, Primrose, caused his death, March 16, 1860. Mr. Anderson was a scholar, speaking four languages readily. As a preacher, he was logical, eloquent, pathetic. He possessed a vast amount of theological lore, and a burning zeal for the salvation of his countrymen. He did gigantic work in Wisconsin and Minnesota for the Church. See *Minutes of Annual Conferences*, 1860, p. 266; Simpson, *Cyclop. of Methodism*, s.v.



### Anderson, Samuel James Pierce, D.D.

a Presbyterian minister, was born in Virginia, and spent the early part of his ministerial life as pastor of the Presbyterian Church in Norfolk, Va. After resigning this charge, he went to St. Louis, Mo., where he was successful in building up a strong Church, which remains as a memorial of his labors. He died near St. Louis in 1873. See *Presbyterian* Sept. 29, 1873. (W. P. S.)

### Anderson, Thomas (1)

a Presbyterian minister, was born in Cumberland County, Pa., Jan. 1, 1791. At the age of eighteen he became a member of the Presbyterian Church, Neshannock, Mercer Co., Pa. His early life was one of great trial. He studied Latin and Greek partly at home, partly at Greensburg Academy, sometimes teaching, sometimes laboring with his hands, until he was fitted for college. He graduated at Washington College, Pa., 1820. After graduating, he removed to the town of Mercer, and took charge of the academy in that place. He taught for five years, paid off his college debts, and pursued his theological studies under the directions of Mr. Tait. He was licensed to preach by the Presbytery of Erie, Dec. 28, 1825; began his ministerial labors regularly at Concord, Venango Co., Pa., May 7, 1826; was ordained by the Presbytery of Erie Sept. 19 of the same year, and installed as pastor. At the division of the Presbytery in 1838, Mr. Anderson adhered to the New School. In 1843 he removed to Huntington, Ind., where he organized a Church in November of that year. He was released from this charge Jan. 9, 1848, and died Dec. 22, 1853. See *Hist. of Presbyterianism in Erie*.

### Anderson, Thomas (2)

an English Congregational minister, was born in London, May 10, 1799. At the age of eleven he was left an orphan, and went to live with an uncle at Bath. He was converted at the age of fifteen. In 1816 Mr. Anderson entered Cheshunt College, and in 1819 he was engaged in supplying Zion Chapel, Dover, and other places in the connection. He was ordained in 1821 at Ebley, and his first charge was at Kidderminster, from which place he removed to Zion Chapel. At the close of fifteen years labor in this place, feeble health compelled his resignation. His death occurred. Nov. 30, 1875. See (Lond.) *Cong. Yearbook*, 1877, p. 341.

### Anderson, Walter, D.D.

a Scotch clergyman, was forty years minister of Chirnside, and died June 2, 1800. He published, *The History of France* (1769-83, 5 vols. 4to): — and *The Philosophy of Ancient Greece Investigated* (Edinb. 1791). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Fasti Scotie*. 1, 426.

### Anderson, William (1)

was an English Congregational missionary to South Africa for more than half a century. He arrived at the Cape of Good Hope in September, 1800, with the late Rev. James Read of the Kat River Settlement. Mr. Anderson commenced the Griqua Mission in 1801, and formed the station in Griqua Town in 1804. He remained in this position for sixteen years, and then (1820) removed to the Caledon Institution. Subsequently he was removed to Pacaltsdorp, where he continued to labor honorably and successfully for thirty years. His age at death is not known, but he must have verged on eighty years. See (Lond.) *Cong. Year-book*, 1854, p. 217.

### Anderson, William (2)

a minister in the Methodist Episcopal Church, South, was born in Madison County, Va., Jan. 4, 1803. He grew up in ignorance and sin; experienced conversion in his sixteenth year; received license to preach in 1823; was for several years a member of the Virginia Conference, and became a member of the Georgia Conference on its organization. Subsequently he superannuated, and, after suffering for years with paralysis, died in 1859. Mr. Anderson was richly endowed with native intellect, and employed it vigorously in expounding the doctrines of the Cross. His pure and upright example was a vast power for good. See *Minutes of Annual Conferences of the M. E. Church, South*, 1859, p. 146.

### Anderson, William (3)

a minister in the Free Methodist Church, was born at Enniskillen, Ireland, March 30, 1825. He was brought to Canada East when three years of age; was converted at the age of thirteen; went to Illinois in August, 1865, and united soon after with the Free Methodist Church in St. Charles, and the following year was received into the Illinois Annual Conference. He died at Belvidere, Boone Co., Ill., Aug. 4, 1868. See *Minutes of Annual Conferences of the F. M. Church*, 1868, p. 54.

### Anderson, William B.

a Methodist Episcopal minister, was born in Livingston, Ill., Sept. 5, 1837. He experienced conversion in his ninth year; was appointed class-leader when but sixteen; received license to exhort two years later, to preach in his twentieth year, and in 1858 entered the Illinois Conference. He fell at his post in Havana, Ill., March 23, 1868. Mr. Anderson was a successful preacher. About five hundred conversions witness the genuineness of his call to preach. See *Minutes of Annual Conferences*, 1868, p. 211.

### Anderson, William C.D.D.

a Presbyterian minister, was a member of the Presbytery of New Albany. For some years he was president of Miami University, O., and was afterwards pastor of the First Presbyterian Church, San Francisco, Cal. His health being frail, he lived in retirement in Germantown, near Philadelphia. He died at Junction City, Kan., Aug. 28, 1870. See *Presbyterian*, Sept. 3, 1870.

### Anderson, William R.

a Methodist Episcopal minister, was born in Ross County, O., June 21, 1810. He was converted in his fourteenth year; received license to preach in 1836, and entered the travelling connection of the Ohio Conference, in which he labored faithfully until his death, Feb. 25, 1846. Mr. Anderson was deeply and fervently pious. His abilities were above the average. See *Minutes of Annual Conferences*, 1846, p. 75.

### Andeshan

in Chaldeo-Persian religious worship, was the name of the first sacrificial high-priest, whom Nimrod appointed to the service of his fire-worship. It is said to have been he who, upon Nimrod's command, threw Abraham into the fiery oven when the latter sought to convert the king from his idolatry to the true worship. But the fire did not consume the holy man, and this miracle converted even the heart of the hardened priest.

### Andeux (Or Andiolus), St.

*SEE ANDEOLUS.*

## Andhatasmira

in Hindu mythology, is one of the twenty-one subdivisions of the Nark, or hell of the Hindus. of which the dark god Jema is manager, who sees all the deeds of men through a glass.

## Andhrimner

in Norse mythology, is the cook who prepares the boar in Walhalla for Einheriar. His cooking-vessel is called Eldhrimner, and is so large that all the gods can be plenteously supplied by it in one meal. The boar possesses the characteristic that every evening, after he has been devoured, he comes to life again from the remaining bones, so that on the following day he may be killed and eaten again.

## Andlangur

(*the far-reaching*), in Norse mythology, is the name of a heaven which is higher than the heaven of the Asas, and lies south of it. In to this heaven the deities will go at the end of the world.

## Andochius (Or Andocius)

saint *and martyr*, was a priest and disciple of St. Polycarp of Smyrna, and was sent by him to preach the Gospel to the Gauls. When in the country about Autun, he was denounced to the governor of the province as having been taken in the performance of his priestly functions at Sedeloc, or Sanlieu. By order of the governor he was flogged, beaten to death with clubs, and thrown into the fire. This happened under Marcus Aurelius. His festival is kept on Sept. 24. See Baillet, Sept. 24.

## Andover Theological Seminary

*SEE SEMINARIES, THEOLOGICAL.*

## Andrada, Alfonso de

a Spanish Jesuit, was born at Toledo in 1590. He was a member of the college of St. Bernard at Toledo, and taught philosophy at the Athenaeum of that place. He was sent on a mission to the Indies, and found time to write more than thirty volumes, of which Nicholas Antonio gave the titles, and of Which the greater part have been published. He died at Madrid in 1658. We notice some of his works, as follows: *El Buen Soldado Catlico*, y

*sus Obligaciones* (Madrid, 1642): — *El Estudiunte Pesfecto, y sus Obligaciones* (ibid. 1643 ): — *Itinerario Historial que debe guardsar al Hombre para Camninar al Cielo* (ibid. 1648, 1657): — *Idea del Pesfecto Prelado, y Vida del Cardenal Arzobispo de Toledo, Don Baltazar de Moscoso y Sandoval* (ibid. 1658): — *Varones Ilustres de Campatia de Jesus* (ibid. 1672). See Hoefler, *Nouv. Biog. Generale*, s.v.

### Andrada, Diego Lopez de

a celebrated Portuguese preacher, was born in June, 1565, at Azambria, in the district of Santerem. He entered the Augustine order, and distinguished himself as a preacher in the principal cities of Spain and Portugal. Philip IV appointed him archbishop of Otranto, in the vice-realm of Naples. He died in June, 1635. The works of Andrada, consisting of sermons, homilies, discourses, and theological treatises, were published in three volumes by Gregorio Rodriguez (Madrid, 1656). See Hoefler, *Nouv. Biog. Generale*, s.v.

### Andrada, Francisco Rades

a Spanish priest of the Order of Calatrava, lived at the end of the 16th century, and wrote a *Chronicle of the Orders of St. Jago, Calatrava, and Alcantara* (Toledo, 1572).

### Andre De Saint-Nicolas

a French Carmelite friar, was born at flemiremont, in Lorraine, about 1650, and died at Besangon in 1713. He wrote, *De Lapide Sepulchrali, Antiquis Burgundo-Sequanormn Conzitibus, Vesuntione, in Sancti Joannis Evangeliste Basilica recens Posito* (Besaln-on, 1693): — *Lettres en Forme de Dissertation sur la Pretendue DIcouuerte de la Ville d'Antre en Franzche-Comte* (Dijon, Micard, 1698). The author here combats the opinion of Dunod upon the situation of the ancient city of Avenches, near Lake Antre and Moirons. Several other MSS. of this friar are preserved in the Library of Besancon. See Hoefler, *Nouv. Biog. Generale*, s.v.

### Andre, John George

a Methodist Episcopal minister, was born at Michlen, duchy of Nassau, Germany, Aug. 22, 1828. He emigrated to New Orleans in 1846, and in the following spring settled in Louisville, Ky. In 1848 he was converted; in 1850 received license to preach; and six years later entered the travelling

connection of the South-west German Conference, and in it continued faithful until 1863, when hemorrhage of the lungs compelled him to retire. He died Aug. 19, 1872. See *Minutes of Annual Conferences*, 1872, p. 81.

### Andre, Yves Marie

a French Jesuit, was born May 22, 1675, at Chateaulin, in Lower Brittany, and settled at Caen, where he was professor regius of mathematics from 1726 to 1759. He died Feb. 26, 1764. He is chiefly known by *Essai sur la Beau*, of which a new edition was given in the collection of his works in 1766 (5 vols. 12mo). His *Trait sur l'Homme* is highly esteemed.

### Andrea Of Anellino, St.

an Italian ecclesiastic, was born at Castro Nuovo, in the kingdom of Naples, in 1521. He practiced the profession of advocate in the ecclesiastical court of Naples, which he left in order to consecrate himself entirely to the Brotherhood of the Theatines. The reforms which he introduced into this order raised a strong opposition against him, in the midst of which he died, exhausted by fatigue and old age, in 1608. He was canonized in 1712 by Clement XI. Naples and Sicily chose him as one of their patrons. His religious works were printed in five vols, (Naples, 1733-34), and his *Letters* in two vols. (*ibid.* 1732). See Hoefer, *Nouv. Biog. Generale*, s.v.

### Andrea

priest and canon OF BERGAMO, lived near the close of the 9th century. He wrote a *History* from the time of the entry of the Lombards into Italy down to the death of the emperor Louis II, about A.D. 874. This *History* was published by Muratori in vol. 1 of his *Antiquitates Italica*. See Hoefer, *Nouv. Biog. Generale*, s.v.

### Andrea

monk OF VALLOMBROSA, and priest of San Fedele di Strami, in the diocese of Arezzo, was at Parma in 1061; then at Cadolo, and simoniacal bishop of this see; and was elected pope in opposition to Alexander II. Andrea' was strongly opposed in this election, and was banished by the clergy. He died in 1106. He wrote, *Sancti Arialdi Vita* (inserted in Puricelli's *De Sanctis Martyribus*, etc. [Milan, 1657]): — *Epistole ad Lyrum, Presbyterum*

*Mediolanensem*: — *Vita Sancti Johannis Gualberti* (in vol. 3 of the *Acta Sanct.*). See Hoefler, *Nouv. Biog. Generale*, s.v.

### Andrea, Antonio

an Arragonese, a Franciscan friar, and a disciple of Scotus, flourished about the beginning of the 14th century. He wrote, among other works, a treatise on the *Principles of Gilbert de la Porree* (Venice, 1512, 1517).

### Andrea, Giovanni Antonio

bishop of Aleria, in Corsica, was born at Vigevano in 1417, and was the friend of the celebrated cardinal Nicolas Cusa, who advanced him to the post of secretary to the apostolic library, or librarian at the Vatican. He was particularly instrumental in introducing the art of printing into Italy and fixing it at Rome. He died in 1475, or, according to Trithemius, in 1493. He is known to the literary world not so much for his original compositions as by the care he bestowed in superintending many valuable works when the invention of printing was introduced at Rome by those celebrated printers Conrad Sweynheym and Arnold Pannartz. The works he superintended were, in 1468-9, *Epistole Ciceronis ad Familiares*, *Hieronymi Epistole*, and editions of Julius Caesar, Livy, Virgil, Lucan, Aulus Gellius, Apuleius: and in 1470-1, Lactantius, Cicero's *Orations*, Cyprian, Ovid's *Metam.*, Pliny, Quintilian, etc.

### Andrea, Giovanni d'

a famous Italian canonist of the 14th century, was born at Mugello, near Florence, and went to Bologna and studied. under Guy de Baif. In the year 1330 he was professor at Padua, but was soon recalled to Bologna, where he acquired the highest reputation. He died of the plague at Bologna in the year 1348. Among his best works were his *Gloss upon the Sixth Book of the Decretals* (Rome, 1476, and five editions afterwards at Pavia, Basle, and Venice) and *Glosses upon the Clementines* (Strasburg, 1471). He enlarged the *Speculum* of Durant in 1347.

### Andrea Pisano

a distinguished Italian sculptor and architect, was born at Pisa in 1270, and studied under Nicola and Giovanni Pisano. Andrea was employed at the Duomo of Pisa as one of the assistants, under Giovanni, and after this he was employed to execute some small figures in marble for the Church of

Santa Maria al Ponte at Pisa. His success in these works led to his being invited to Florence to assist in completing the facade of the Cathedral of Santa Maria del Fiore. He executed two marble statues of St. Peter and St. Paul, which were placed in the facade. As an architect, he designed the Castle of Scarperia, the Arsenal at Venice, and the Church of San Giovanni. He died in 1345.

### Andrea, Samuel

a Reformed theologian of Germany, was born in 1640 at Dantzic. He studied at Heidelberg and Groningen, and in 1665 was appointed professor of Greek and philosophy at Herborn. In 1674 he was called to Marburg, where he died, Jan. 6, 1699. His numerous writings are given by Jocher and Adelung, as well as in *Niedner's Hessische Gelehrten-geschichte*, 1, 44 sq. See also Tholuck, *Akademisches Leben des 17ten Jahrhunderts*, 2, 293; *Allgemeine deutsche Biographie*, s.v. (B. P.)

### Andreani, Andrea

a Mantuan painter and engraver, was born, according to Brulliot, in 1560; by others he is supposed to have been born in 1540. He is little known as a painter. The following are a few of his principal works: *Pharaoh's Host Destroyed in the Red Sea* and the *Adoration of the Magi*, after Parmigiano (1585): — *the Virgin and Child*, with St. John presenting a bird and a female saint holding a lily, after Giacomo Ligozzi: — *Christ Curing the Leper* and *Christ Curing the Paralytic*, after Franco de Nauto da Sabaudia: — and *The Triumph of the Church*.

### Andreas, Barbatus

(so called from his long beard), a celebrated civil and canon lawyer of the 15th century, was born in Sicily, from which place he went to study at Bologna, where he attracted the admiration of every one. His memory is said to have been so retentive that he could remember everything that he read, and could repeat off-hand two hundred arguments proposed to him, with his answers. In law he had so vast a reputation that he was called "the Monarch of the Laws." He was present at the Council of Basle, and died about 1476, leaving many works on the civil and canon law. See Mongitore, *Bibl. Sic.* vol. i.



## Andreas

bishop OF CAESAREA, in Cappadocia, flourished about A.D. 500. He wrote *a Commentary on the Apocalypse*, which is extant in Greek and Latin among the works of Chrysostom. He also wrote *Therapeutica Spiritualis*, of which only some fragments remain. See Mosheim, *Hist. of the Church*, bk. 2, cent. 5, pt. 2, ch. 2.

## Andreas

a celebrated archbishop OF LUND, in Sweden, while young travelled through Germany, Italy, France, and England, and on his return was appointed chancellor of Canute VI, who sent him to Rome to plead the cause of his sister, who, without sufficient motive, had been divorced by Philip II, king of France. Andreas pleaded the cause of the queen so well that the pope, Celestine III, obliged king Philip to receive her back again. Returning to Rome, Andreas was seized by the French in Burgundy and detained for some time. After his release, he was elected archbishop of Lund and primate of Denmark, and confirmed in this by pope Innocent III in 1201. After the death of Canute, in 1203, Andreas crowned his brother, Waldemar II, his successor. He accompanied him in his crusade against the Livonians. On account of his age and infirmities, he retired to an island (*Innsula Ivensis* of Moller), where he died, June 24, 1228. He made a Latin translation of the *Laws of Skaane* (published by Huitfeldt, Copenhagen, 1590): — wrote *The Laws of Zealand* (published in Danish by Huitfeldt, *ibid.*): — Hexameron. a Latin poem on the six days of the creation: — *On the Seven Sacraments*, a poem. These two poems have been preserved in manuscript in the archives of the Cathedral of Lund. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Andreas, Von Staffelstein

a German Benedictine of the Monastery of St. Michael at Bamberg, died in 1502. He wrote, *Chronicon Monasterii Sancti Michaelis prope Bambergarm* (in MS. at the Library of Munich): — *Opus In gens de Sanctis et Vi-is. Illustribus Ordinis Sancti Benedicti* (in MS. at Munich; an extract of it is found in Pez, *Thesaurus*; an Italian translation has been found in Maffei, *Vite di XVII Confessori di Cristo*). Ziegelbauer mentions a number of other works in MS. at Bamberg and other libraries. See Hoefler, *Nouv. Biog. Generale*, s.v.

## Andreoli, Giorgio

an Italian sculptor and deft painter, settled in Gubbio in 1498. He painted many beautiful designs upon table-service, and executed in this material two beautiful bas-reliefs for altar-pieces one for the Church of San Domenico, and the other for the house-chapel of the Bentivogli family. He was living in 1552.

## Andres, Antonio

a Franciscan monk of Spain, native of Tauste, in Arragon, lived near the close of the 13th century or at the commencement of the 14th. He was a zealous partisan, and one of the best commentators of his master, John Duns Scotus. The insinuating manner in which he taught the doctrines of his master gained for him the surname of "Doctor Dulcifuus." He wrote, *Commentarius in Artem Veterem Aristotelis, scilicet in Isagogen Porphyrii, Prædicamenta et post Prædicamenta Aristotelis* (Venice, 1477): — *Quæstiones super XII Libros. Metaphysicæ* (ibid. 1491): — *In Quatuor Libros Sententiarum* (ibid. 1572, 1578). See Hoefer, *Nouv. Biog. Gen.*, s.v.

## Andres, Johann Baptist

a Roman Catholic theologian of Germany, was born at Königshofen, in Würzburg, Aug. 11, 1768. He studied at Würzburg, where he was made doctor of philosophy. In 1793 he was appointed licentiate of theology, and, in order to enlarge his knowledge, travelled extensively, visiting the different universities on his journey. In 1803 he was appointed professor at Würzburg; and he accepted in the following year a call to Salzburg, where he remained till 1813. In this year he was called to Landshut, where he died, Sept. 26, 1823. He wrote, *Prime Origines Impedimentorum Matrimonii inter Christianos Dirimentium. Quas pro Consequenda Doctoratus Theologiæ Licentiæ Præside*, etc. (Würzburg, 1793). See Doring, *Die gelehrten Theologen Deutschlands*, 1, 10 sq. (B. P.)

## Andres, Johann Bonaventura

a Roman Catholic theologian of Germany, was born at Nuremberg, May 29, 1743. At a very early age he joined the Order of the Jesuits, and after it was abolished in 1773 he entered the clerical seminary at Würzburg, where, on presenting a dissertation, he was made licentiate of theology. In 1774 he

received holy orders; was appointed in 1775 professor of rhetoric at the gymnasium in Wurzburg, and in 1783 professor of philosophy at the university there, where he also lectured on homiletics and pedagogics. He died as doctor of theology and director of the gymnasium of Wurzburg and Mimmnerstadt, May 16, 1822. He published, *Principia Fidei* (Wurceburgi, 1774): — *Magaazinfur Prediger* (ibid. 1789, 3, 4 vols.): — *Archivfiur Kirchen- und Schulwesen* (ibid. 1804 sq. 2 vols.). See Doring, *Die gelehrten Theologen Deutschlands*, 1, 12 sq.; Winer, *Handbuch der theol. Lit.* 2, 42. (B. P.)

### Andreucci, Andrea Geronimo

an Italian Jesuit, born at Viterbo in 1684, was much in the employment of the bishop of Pavia, and wrote many works, among them *De Sacrosanctæ Usn Eucharistice crebrius aut rarius Laicis Concedendo* (Rome, 1720): — *The Life of St. Emidius, Bishop of Ascoli*, in Italian (ibid. 1728): — *De Episcopo Titulari Tractatus Canonico-theologicuis* (ibid. 1732): — *Opuscula Mnoralia de Eucharistia* (ibid. 1733), in four parts: — *De Dignitate, Officio, ac Privilegiis Cardinalium* (ibid. 1734): — *De Patriarchatu Antiocheno* (ibid. 1735): — *De Ritu Anmbrosiano* (ibid. 1738): — *De Observandis ab Episcopo in Authenticandis. Reliquiis* (ibid. 1739): — *A Treatise upon Dreams*, to prove that they mean nothing, and that it is superstitious, criminal, and dangerous to trace consequences to them (ibid. 1740, under the name of F. A. Gaffori).

### Andrew, St.

(*the Apostle*). A letter entitled *The Priests and Deacons of Achaia*, who are said to have been present at the martyrdom of St. Andrew the apostle, A.D. 59, and to have written an encyclical letter concerning his passion, is still extant in Latin, in Lipomannus and Surius, dated Nov. 30, and is defended by Bellarmine, Possevinus, and Labbe as genuine. Alexander Natalis (*Hist. Eccles.* I, 10, 8) also boldly affirms its genuineness, but fails in his proof, for his argument rests upon the testimony of the fathers, whereas he cites none earlier than Etherius, bishop of Osma, Spain, in 789, while it is notorious that it was ranked among the apocryphal books by St. Philastrius of Bresse and popes Innocent I and Gelasius. An argument, for its genuineness used by Baronius — viz., that parts of it are read by the Roman Church in the Office of St. Andrew — can hardly be entitled to any weight, since it cannot be denied that apocryphal and spurious writings

have found their way into the breviary. Cave (*Hist. Lit.* vol. i) attributes the work to a monk of the Middle Ages. M. Wog, professor of ecclesiastical antiquities in the University of Leipsic, published (in 1749) a dissertation in defence of the authenticity of these acts, which he supposes to have been written in A.D. 67. See Baronius, A.D. 69, No. 34; Dupin, *Hist. Eccles.* 1, 42.

### Andrew, St., Festival Of

This was anciently placed on the same level as the feast of St. Peter himself (Krazer, *De Liturgiis*, p. 529). His natal day is Nov. 30. The hymn *Nunc Andrece solemnia* for his festival is attributed to the Venerable Bede. Jerome's martyrology places his translation on Sept. 3, but others on May 9 or Feb. 5.

### Andrew

*saint and martyr*, a tribune, who, together with many soldiers whom he had converted, suffered martyrdom about A.D. 297, under Galerius Maximianus, in Cilicia or Armenia. They are commemorated by the Greek and Roman churches Aug. 19. Their acts given by Surius and Metaphrastes are spurious. See Baillet, Aug. 19.

### Andrew

a Scottish bishop, was promoted to the see OF ARGYLE in 1304. He was living in 1327. See Keith, *Scottish Bishops*, p. 286.

### Andrew

a Scottish prelate, was elected bishop OF CAITHNESS in 1150, and was the first bishop of that see. He was bishop there in the reign of king David I, and was witness to a donation by this prince to the Monastery of Dunfermline, and was also witness to the same king's donation of Lochleven, etc., in the time of Robert bishop of St. Andrews. He was bishop there in the time of king William, and of Matthew, and the two Simons, bishops of Aberdeen, Moray, and Dunblane., He was also witness to the erection of the Monastery of Abroath. He was present at the Council of Northampton in 1176. He probably died Dec. 30, 1184. See Keith, *Scottish Bishops*, p. 205.

### Andrew St., Of Crete (Or Of Chrysus)

who lived sixty years later than Andreas Cretensis (q.v.), was also born in the island of Crete. When the emperor Constantine Copronymus published a decree against images, Andrew went, to Constantinople, and boldly reproached him with his conduct, which so enraged the monarch, that he ordered him to be hanged; but as Andrew was conveyed to the place of execution, a man wounded him so miserably in the foot that he died of this and other ill-usage. This happened in A.D. 761. The Greeks and Latins commemorate him on Oct. 17. See Baillet. Oct. 17.

### Andrew A Jew Of Cyrene

surnamed *Lucias* by Eusebius, and “the man of light” by Abulfaraj, a fanatic, lived at the commencement of the 2d century. Under the reign of Trajan he distinguished himself as the leader of his compatriots, whom he promised a triumphant return to Jerusalem. The enthusiasm thus inspired gained for him many advantages over Lupus, praefect of Egypt, whom he obliged to shut himself up in Alexandria, where he took revenge by causing the massacre of all the Jews in that city. Andrew, accustomed to retaliation, ravaged the flat countries, and desolated all Libya, by which more than 200,000 people became the victims of his rage. These horrible disorders extended even to the Isle of Cyprus, where the Jews, under the leadership of Artemion, perished with an equal number of Greeks and Romans. It was not until after many very bloody encounters that they were brought to submission. See Hoefer, *Nouv. Biog. Generale*, s.v. Andrew, a Scottish bishop, was promoted bishop OF GALLOWAY in 1368 or 1369. See Keith, *Scottish Bishops*, p. 274 .

### Andrew

*saint and martyr* OF LAMPSACUS, was a companion of Sts. Peter, Paul, and Dionysia, martyred by the proconsul Optimus, A.D. 200. They are commemorated May 15. See Ruinart, p. 158; Baillet, May 15.

### Andrew Of The Mother Of God

a Barefooted Carmelite, was born at Palencia, in Old Castile, and died in the year 1674. He was one of the most learned of the theological professors of Salamanca, and wrote, *Cursus Theologicæ Moralis* (Salamanca): — *De Sacram Ordinis et Matrimonii, ac de Censuris* (ibid.

1668, 3 vols. fol.): — *De Statu Religioso*, etc. (Lyons, 4 vols. fol.; Madrid, 1709). See *Biblioth. Carmelit.* 1, 91.

### Andrew, Of Neufchatel

was a theologian who lived in the 14th century, and whom Cave, Dupin, and others believed to be an Englishman and a Dominican; but it is more probable that he was a Franciscan and a native of Neufchatel, near Toul. He wrote, *A Commentary on the Sentences of Aquinas* (Paris, 1514).

### Andrew

a Scottish prelate, became bishop OF ORKNEY in 1478, and was witness to a charter of Roslin's in 1491. He obtained from king Henry VII of England letters of safe-conduct for himself and twelve persons in his retinue in 1494, and was still bishop in 1501. See Keith, *Scottish Bishops*, p. 222.

### Andrew Titular Archbishop Of Rhodes,

was by birth a Greek, and of the Orthodox Greek Church; but subsequently he unhappily forsook his mother Church to join the schismatical Roman communion in the East, and became a Dominican, and was nominated to the titular archbishopric of Rhodes in 1415. As such he attended the twentieth session of the Council of Constance, and was present at the coronation of Martin V, whom he accompanied to Rome, and who sent him to Constantinople to further the union of the two churches, which the emperor Manuel and his son desired. After the death of Martin, pope Eugenius IV sent him to the Council of Basle as his nuncio to look after his interests, and to endeavor to bring round the council to his views. He met, however, with no success, and retired to Ferrara, whither the Greek emperor and several bishops of that Church shortly came, and where Andrew, in the council, held long disputations with Mark, archbishop of Ephesus, and Bessarion of Nicsea, on the points at issue between the two churches. When the main' business of the Council of Florence was completed, Andrew remained there to bring back the Armenians and others to the Roman Church. Lastly, the pope sent him into Cyprus upon the same errand, but what became of him afterwards is unknown. He is sometimes called archbishop of *Rhodes*, and at others archbishop of *Colossus*.

### Andrew Abbot Of Saint-Michael-Of-Bamberg,

was a Benedictine, who lived in the beginning of the 16th century, and left a Work concerning the popes, archbishops, bishops, abbots, and abbesses of his order who have been canonized; also a *Life of St. Odo*, the apostle of Pomerania.

### Andrew Bishop Of Samosata,

and the friend of Theodoret, flourished about A.D. 431, and wrote, at the command of John of Antioch, two pieces in refutation of the celebrated anathemas of St. Cyril, and eight *Letters*, given by Lupus. See Cave, *Historia Literaria*, 1, 419.